Report 5 – Modelling the strategies and practices of NGOs and associations fostering reception and retention in the OLMCs in Edmonton and Sherbrooke

Summary Report

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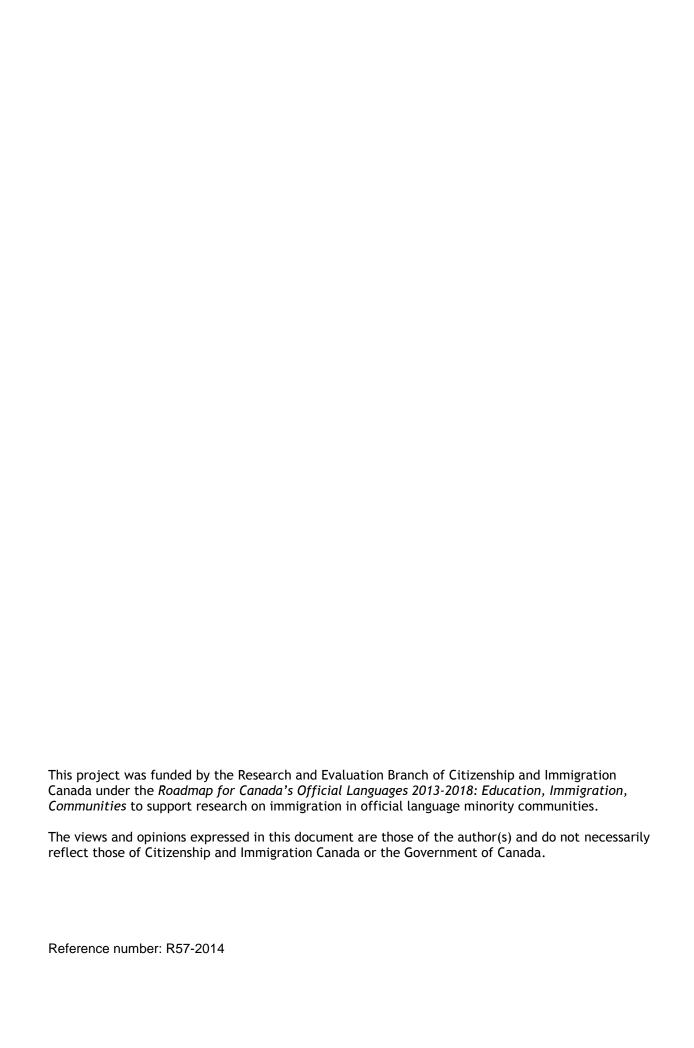Université de Sherbrooke

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Introduction

This summary report provides an overview of the study entitled "Modelling the Strategies and Practices of Non-government Organizations (NGOs) and Associations Fostering Reception and Retention in Official Language Minority Communities (OLMCs)." In particular, the research context, methodology and findings are outlined here, as are the dimensions, indicators, conditions and criteria for good practices identified and modelled throughout the research process. The report will also discuss aspects common to Francophone and Anglophone OLMCs and those that set them apart for the purpose of transferability of solutions.

As part of the *Roadmap for Canada's Official Languages* (2013–2018), this research project was designed to contribute to the integration of immigrants in official language minority communities (OLMCs).

To do this, the research aims to model immigrant reception and integration strategies and practices implemented by NGOs and associations working in Anglophone and Francophone OLMCs in two cities: Edmonton, for Francophone communities, and Sherbrooke, for Anglophone communities. The objectives of the ethnographic, contextualized and comprehensive approach behind these organizations' practices and strategies are as follows:

1) To better understand their contribution to local communities;

2) To understand how they promote partnerships and cooperation while taking into consideration the local fabric, and both formal and informal organizations;

3) To provide new insight for the implementation of locally relevant and effective policies, programs and measures.

The systematization and modelling work carried out based on this analysis of diverse practices aims, in the short and medium terms and owing to the research findings and their transfer, to:

1) identify a common framework and winning conditions to support the development and updating of such strategies and practices;

2) formalize and recognize the expertise developed by these NGOs and associations for the reception and integration of immigrants;

3) transfer this framework to various OLMCs and have it adapted by local stakeholders to the regional context and to arriving immigrants;

4) pinpoint indicators and dimensions that can be used to assess the appropriateness of the strategies and practices implemented based on the contexts; and

5) implement innovative practices and strategies in OLMCs and spread awareness/recognition of those practices and strategies among local and national political decision-makers.

This research was conducted in two phases, leading to the development of various analysis tools and multiple reports for Citizenship and Immigration Canada (CIC).

The first phase, from February 7 to March 31, 2014, served to identify associations and NGOs relevant to this research in the two Francophone and Anglophone OLMCs. In addition to interview sheets for use with immigrants and NGO stakeholders, checklists were also built and tested for observing practices and analyzing strategies. Based on a review of the relevant

literature, a list of good practices intended to foster immigration and integration in OLMCs and in regions across Canada was also drawn up during this phase.

The second part of the research, from April 1 to December 31, 2014, involved a methodology for analyzing practices and the systematization and modelling of practices and strategies. For this, four types of approaches were taken on the ground in the two OLMCs and with the identified organizations:

1) Reading and analysis of documents implemented by these organizations as well as their circulation and the media coverage they were given;

2) Observation of 11 activities and 24 interviews with organizational representatives to analyze practices used by the organization;

3) 18 one-on-one interviews with immigrants who have some experience with these organizations and who participated in their actions;

4) Thought-provoking and formative feedback on these practices with participating organizations (in Sherbrooke and Edmonton).

This research, analysis and systematization work already resulted in the following deliverables being submitted to CIC:

1) A work plan that contextualizes immigration issues in Edmonton's Francophone OLMC and Sherbrooke's Anglophone OLMC. In the first report, the organizations and associations involved in the field research in these two regions were introduced, and an explanation was provided as to why they had been chosen based on their characteristics;

2) The practice and activity observation checklist;

3) The preliminary literature review leading to the first list of elements for identifying organizations' good practices as well as a report on the research tools already built (interview sheets);

4) A preliminary report on the field work completed thus far and the preliminary research findings.

This summary report: (1) restates the key elements of these various documents; (2) summarizes the research findings in both OLMCs and the data obtained from organizations and immigrants; (3) presents the indicators, dimensions and criteria for good practices of those two OLMCs; (4) contains a context-based comparative analysis according to the type of OLMC, i.e. Francophone or Anglophone; and (5) identifies the indicators that can be used in various contexts as well as favourable frameworks and conditions, and provides transfer options. The report concludes with a few recommendations for CIC.

1. Contextualizing elements: Francophone and Anglophone OLMCs, contrasting realities and similar immigration issues

First, the contextual aspects that have a direct influence on the vitality of Francophone and Anglophone OLMCs must be laid out, alongside those communities' attitude toward immigration. This attitude—more or less open, more or less proactive, more or less recognized in the local and provincial context, more or less legitimate in the eyes of key immigration stakeholders—determines both the place that immigration holds in strategies to foster the vitality of OLMCs and the practices that will help attract, receive and integrate immigrants in the OLMC as well as in the city or region where that community is located.

As the first contextualization is appropriate here, we propose starting with the distinctive issues selected for analysis in both OLMCs.

1.1. Francophone immigration issues in Alberta and Edmonton

Two considerations must be kept in mind regarding Alberta's Francophone community, specifically Edmonton's OLMC. The first is Alberta's economic boom, which has drawn very large numbers of immigrants, including Francophones, to the province since the early 2000s. Some of these immigrants came directly from their native country, while others were moving within Canada for their second or third time. Therefore, the Francophone OLMCs in Alberta, including that of Edmonton, benefited greatly from the mobility of Francophone immigrants who had previously settled in Quebec, particularly the province's regions. Our previous research (Vatz-Laaroussi 2009) and current work (Mulatris, an NFB video documentary) show the existence of a secondary mobility corridor between Sherbrooke and Brooks and between Sherbrooke and Edmonton. This corridor is used mostly by African and black communities, originally from the African Great Lakes region, who often spent many years in refugee camps where they built networks of solidarity, community and resourcefulness that, in Canada, would prompt them to move and settle in Francophone OLMCs, particularly in Alberta. These networks comprise many family generations as well as acquaintances struck up at refugee camps, sometimes from the same regional background, but also sometimes from different regions, ethnic groups or even countries. Most often, it is employment and reception opportunities in a new region that prompt immigrants to move from one region to another with the support of these networks.

The second characteristic of Edmonton's Francophone OLMC is therefore the higher African and black presence, which is one of the most significant structural changes that the Franco-Albertan population has undergone in recent years (Mulatris 2009a). This means, among other things, that the school population has changed since 2008, and Francophone organizations are increasingly being used by non-western Francophone immigrants.

These two characteristics have an impact on the implementation of organizations and their immigrant reception and integration practices. The first concrete reception and settlement initiatives were initially the work of these migrants themselves. Two organizations, the Association multiculturelle francophone de l'Alberta (AMFA) and the Alliance Jeunesse-Famille de l'Alberta Society (AJFAS), were created in the 1990s for these new populations in order to meet their needs and tackle the new challenges they were facing, such as racism, socio-professional integration and school retention issues. Many other reception and inclusion initiatives for newcomers also followed. Cooperation between the Association canadienne

française de l'Alberta (ACFA), the ACFA (Edmonton) regional office and the AMFA led to the creation of the Centre d'accueil et d'établissement de la région d'Edmonton (CAE) in 2003; the Association francophone de Brooks (AFB) was established in 2004; followed by the Centre d'accueil pour les nouveaux arrivants francophones (CANAF) in 2005 in Calgary. In 2005, an immigration position was created within the ACFA provincial secretariat to give political effect to the immigration file. With time, the growing number of immigrants led to the creation of community associations by country of origin as well as by churches and mosques. All of these institutions play a major support role in the reception of immigrants (Mulatris 2009a). A noteworthy observation is that many of these organizations were created and managed by African immigrants (Paulin Mulatris 2009a).

The roll-out of these new services and organizations shows a formalized, institutional reception and settlement structure for new immigrants. These organizations are recognized and partially funded by the provincial and federal governments. This structure includes immigrants on boards of directors and among organizational stakeholders. However, new challenges exist in Edmonton's Francophone community, particularly aspects affecting young immigrants and the quality and conditions of employment for parents (P. Mulatris and M.-G. Liboy 2010).

The idea of community revitalization through immigration for Francophone minority communities therefore raises many issues relating to, among other things, the conditions for successful community inclusion. Ongoing dialogue must be initiated between immigrants, members of the host community and the new institutional supports developed. The leaders of the community organizations developed by these immigrants are important contacts and guides for their members as well as for key OLMC stakeholders, whether symbolically or strategically. They are the models of integration and pave the way toward the empowerment of newcomers with respect to their future. Lastly, their status allows them to take actions and launch initiatives recognized locally, provincially and federally.

The future of the Francophone minority community is dependent on the ability of the communities concerned to build bridges over the walls of various prejudices (Paulin Mulatris 2012). Such winning partnerships seem to better address the major challenges facing these new communities. However, access to symbolic and material resources that influence this openness to others is often too limited. This means that awareness programs for the local population and anti-discrimination programs lack funding, and employment discrimination continues to mark intra- and extra-community relationships. Yet, successes do emerge. In the case of Brooks and Edmonton, for example, the AFB and the CAE are gradually managing to overcome the challenges of academic failure by developing programs that involve the school and parents (Mulatris 2009). Partnerships with the surrounding Anglophone majority community are also involved in multifaceted dialogue that has to be formalized in order to, for example, promote the employment of Francophone visible minorities by largely Anglophone employers.

1.2. Anglophone immigration issues in Quebec and Sherbrooke

Because of its special status as the only monolingual Francophone province in Canada, Quebec has different conditions than the rest of Canada. Policy agreements between Canada and Quebec allow the Government of Quebec to select its own immigrants, particularly Francophones or immigrants from countries where French is a second language. Immigrants whose first language is English are therefore few and far between, by choice, and they are instead referred to as allophones who have more knowledge of English than French when they arrive.

Moreover, Bill 101 requires these allophones to enrol their children in a French school until the age of 16. Integration into English schools is therefore only possible for adults. Moreover, allophones who arrive in Quebec, either as refugees or as independent immigrants, are required to take French courses to be able to live and stay in Quebec. These courses are free depending on status and time lived in Quebec, and are part of the settlement process. Newcomers also receive services in French in priority order. This schooling and learning in French has an influence on the reception of newcomers, which is immediately oriented toward Francophone reception and settlement organizations funded by the Quebec Ministère de l'Immigration, de la Diversité et de l'Inclusion. Therefore, allophone and Anglophone immigrants are first taken in by the Francophone community, and ties with the Anglophone community are established as a secondary step and often on an ad hoc basis.

Our work (Vatz-Laaroussi and Liboy 2011, Liboy 2013) shows that, for Quebec citizens, particularly in the regions, cultural and linguistic diversity is perceived through allophone immigrants, whereas Francophone and Anglophone communities are seen as distinct and historically separate. Furthermore, although the Francophone community is regarded as a minority in Alberta, Anglophones are not viewed as a minority community in Quebec. Initial research on this topic in Quebec, however, shows a great divide between Montréal and the regions in that regard (Vatz- Laaroussi and Liboy 2013). In the regions, Anglophone communities are seen and see themselves more as minorities. In Montréal, Anglophones are structured and have been receiving services from networks, institutions and organizations for a long time. Allophone immigrants can approach these organizations even though the latter are not mandated to receive and integrate newcomers, and receive no funding for that purpose. Urtnowski et al. (2012) talks about the difficulty of distinguishing these groups and their reception and integration function in Quebec. However, four types of Anglophone groups are involved in receiving and integrating Anglophone and allophone immigrants: (1) ethnocultural organizations and networks, of which there are more in Montréal; (2) organizations that support the vitality of the Anglophone community in Quebec, two examples being the Voice of English Quebec in the city of Québec and Townshippers in Sherbrooke; (3) multi-ethnic neighbourhood organizations, which are essentially Montréal-based; and (4) religious and charitable groups that are traditional in the Anglophone community and that may also be active in the regions.

In the Eastern Townships, the history of separation between the Anglophone and Francophone communities is still top of mind. Many Anglophones still complain that they are marginalized and excluded from local decision-making bodies. This is why the reception and retention of immigrants is a major issue for the Anglophone community. Immigrants could, if the authorities worked together, be a bridge between the two communities—which still live in isolation—and allow for the development of new, bilingual organizations and services able to serve both Anglophones and newcomers.

Organizations say they have trouble getting their immigrant projects, services and capital recognized. Allophone refugees, who make up close to 50% of the region's newcomers (MIDI 2014) lack information and cannot access English-language services. Certain fears and prejudices, particularly towards visible minorities and immigrants who belong to non-Christian religions, have also been noted.

In addition, the labour market continues to be very limited and localized, and many immigrants who are bilingual will leave the region for this reason. In Sherbrooke, issues therefore exist in both the Anglophone community—where the challenge is to give a better place to immigrants,

particularly those who belong to so-called "visible" ethnic and religious minorities—and between the Anglophone and Francophone communities, which rarely cooperate when it comes to receiving and integrating immigrants. The characteristic specific to this OLMC therefore lies in the non-recognition of its legitimacy to receive, integrate and retain immigrants, both by the Francophone majority community and within the OLMC itself, where the immigration issue is not really addressed, much less formalized.

1.3. Commonalities

This brings us to certain commonalities between our two local contexts, commonalities that will support the practices of community organizations in respect of the immigrants they receive. First, Edmonton and Sherbrooke are large cities, but are not cosmopolitan like Montréal, Toronto or Vancouver. They have been taking in immigrants for many decades, but the two cities have experienced a spike in immigration over the past 10 years for economic reasons, especially in Edmonton, and for political reasons because of the regionalization of immigration in Sherbrooke. In both types of OLMCs, the countries of origin of allophone, Francophone and Anglophone and immigrants are diverse. In both cases, a new wave of immigrants has been noted from countries in sub-Saharan Africa[1] and the Middle East[2] who belong to non-Christian faiths, such as Muslims. In both OLMCs, there are also many residents who arrived with government refugee status (meaning those sponsored and selected by the Canadian government most often from their country of origin or from a refugee camp operated by the Office of the United Nations High Commissioner for Refugees), who have gone through a long and difficult migration process. Lastly, there is also mobility between OLMCs involving, as mentioned earlier, immigrants from sub-Saharan Africa, but also from Colombia, for example. This mobility most often takes place from a Quebec region to a Francophone community in Alberta due to the employment and linguistic opportunities, and the ethnic and family networks of immigrants linking these communities. Although such a move is permanent for most families, some have been noted to return to the region they had initially left, Sherbrooke in this case, after experiencing disappointment over employment in Edmonton or when new opportunities opened up in Sherbrooke.

In both OLMCs, economic and social community vitality depends not only on the retention of newcomers, but also on their integration into organizations, decision-making bodies and local development. In both communities, retention through employment and, especially, immigrants' access to skilled jobs in line with their training pose a problem that affects all aspects of life.

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[1] The Democratic Republic of the Congo, Congo-Kinshasa, Burundi, Rwanda, Senegal, Mali and Togo are countries where French is one of the official languages.

[2] Iran, Iraq, Syria and Afghanistan are countries from which government refugees are currently sponsored.

1.4. Specific issues

However, the socio-political context of the two cities and OLMCs also makes it possible to identify specific issues. In Edmonton, the issue of youth, education and black minorities is a priority because of the large presence of these young people and problems that may be related to their immigration journey from violence and insecurity. It is within the Francophone community that work needs to be focused on being open-minded to differences and on welcoming newcomers. Organizations are an important gateway for this. In Sherbrooke, the Anglophone community is extremely isolated compared to the local Francophone community, and the integration of immigrants into the Anglophone community highlights the need for bilingualism and partnerships between both the Anglophone and the Francophone community. In Alberta, Francophones are clearly identified as a minority-language community, but this is not the case in Quebec. Having or not having this recognized status as a minority has an impact on the services put in place for immigrants. It is easier to develop and fund these organizations in Edmonton's Francophone OLMCs than it is in Sherbrooke's Anglophone OLMCs. Education in French for young people is both an issue and a resource for the OLMC in Edmonton, particularly with the revitalization of French schools, whereas Bill 101 in Quebec prevents English schools from being a gateway into the community for immigrants. There, it is the post-secondary educational institutions that fulfil this role. In Edmonton, organizations that provide reception and integration services to immigrants in the Francophone community are funded in part by the federal and provincial governments. In Sherbrooke, French organizations for welcoming immigrants exist and are funded in large part by the provincial government; however, there is no English organization dedicated to this. English organizations that work with immigrants do so by getting them involved in their traditional local Anglophone population, which can also be an opportunity for local integration. In Alberta, the political will to integrate Francophone immigrants in the community is seen as legitimate; however, this is not the case for Quebec's Anglophone community, and this has a major impact on the visibility and development of organizations, as well as on the focus, both within and outside of the OLMC, on community vitality and the role of immigration.

2.　Field work

To achieve our objective of modelling the good practices of organizations and associations in the two OLMCs, we conducted the same field work in both.

2.1.　Methodological approach

The field work carried out is explained below based on the following steps:

1. Selection of organizations and associations involved in receiving and integrating immigrants in the OLMCs: 7 in Edmonton and 6 in Sherbrooke

2. Analysis of documents published by the organizations

3. Interviews with organization heads and stakeholders (24)

4. Activity participation observations (11)

5. Case studies by organization, including observations and interviews (13)

6. Interviews with immigrants (19)

7. Cross-cutting analysis of interviews with immigrants

8. Cross-cutting identification of good practices by community

9. Thought-provoking feedback in stakeholder groups for analysis validation, transfer and enrichment (2)

10. Final analysis by community and comparative analysis: modelling of good practices, dimensions and indicators

11. Winning conditions and frameworks: transferability

2.2.　Samples in both OLMCs

First, let us look at the geographical context of the two OLMCs and the organizations. The geographical location of Francophone organizations in Alberta is of particular note. All are located in the Bonnie Doon neighbourhood and have their offices in La Cité francophone, a building designed to be a hub for all Francophones from the region. The AJFAS is the only organization whose main office is not in this building. From the perspective of a single-window approach, this concentration of resources facilitates networking between the various organizations and directs clients to various services, with the CAE quite often serving as the main gateway to Francophone life in Alberta for all newcomers.

This grouping of organizations also addresses the challenge of the geographic dispersion of immigrants in the city. They cannot be pinpointed to one specific neighbourhood. Providing them with services in a single location helps overcome the challenge of moving around a city that has been growing for the past decade.

In addition, the community and Edmonton's Francophone organizations maintain ties with the other Francophone OLMCs in Alberta and in provinces other than Quebec, particularly through the Fédération des communautés francophones et acadiennes du Canada (FCFA).

The OLMC in Sherbrooke is, more precisely, located in the former, now amalgamated, town of Lennoxville. The linguistic, geographical and administrative borders are very clear, which raises

issues with respect to the visibility and accessibility of the Anglophone community and its organizations for newcomers. These organizations are located in the town of Lennoxville, whereas immigrants most often live in Sherbrooke neighbourhoods several kilometres away. Bus transportation is infrequent, long and expensive. Anglophone organizations and institutions open to immigration are all located in this so-called Anglophone zone, except for one: a job search organization (Job Links), which is located in the west end of Sherbrooke. Organizations in the Sherbrooke OLMC are also connected to other English-speaking community organizations through the Quebec Community Groups Network (QCGN).

2.2.1. Edmonton OLMC

Organizations	Stakeholders met in interview	Activity observations	Interviews with immigrants
CAE	1 stakeholder	Intercultural Exchange Day, SONA	2
AJFAS	1 stakeholder	Women's Forum	1
CANAVUA	2 stakeholders	Preparation for driver's licence test	2
Centre collégial	2 stakeholders		1
Campus Saint-Jean	1 stakeholder		1
Accès-Emploi	2 stakeholders	Job fair	2
AJEFA	1 stakeholder		2
7 organizations	**12 interviews**	**5 activities**	**11 interviews**

2.2.2. Sherbrooke OLMC

Organizations	Stakeholders met in interview	Activity observations	Interviews with immigrants
Townshippers Association	2 stakeholders	Group activity in Coaticook	1
Literacy in Action	2 stakeholders	English course, group work	2
Jobs Links	2 stakeholders		1
Lennoxville Vocational Training Centre	2 stakeholders	Centre visit	1
Hope Community Church	2 stakeholders	2: boys' group and girls' group	1
Refugee Program Bishop's	2 stakeholders	Potluck group activity	1
6 organizations	**12 interviews**	**6 activities**	**7 interviews**
1 validation group in Sherbrooke 5 participants and 2 facilitators – 3 organizations Held at the Lennoxville Vocational Training Centre **1 validation group in Edmonton**			

3. Profile, missions, funding and place of immigrants in selected organizations

3.1. In Edmonton

1. CAE (Centre d'accueil et d'établissement)

This welcome and settlement centre is the gateway for Francophone newcomers to Edmonton, specifically immigrants. Services designed to help newcomers get set up and settle are provided by this organization, which has just opened two satellite offices in the north part of the province (Grande Prairie and Fort McMurray), in oil-producing regions. Most of the immigrants are referred to other partner organizations according to their needs: employment, training, housing, etc. The CAE works in partnership with services and institutions on living environments for immigrants, school, neighbourhood organizations, and employment and health settings. The CAE organizes many projects and activities in the Francophone community. It is funded by the provincial and federal governments. Its clientele is made up of 85% immigrants.

2. Accès-Emploi

This is a major networking hub for job seekers, one of the main reasons why people choose Alberta. Accès-Emploi serves close to 1,000 Francophone newcomers annually and works with many of the region's recruitment companies to address the labour crisis in many economic sectors across the province. Employment support and partnerships are established with both Francophone and Anglophone employers; these statuses are most often defined informally through the language of work in the company. English workshops are offered to Francophone immigrants to help them find a job. The organization is funded by the Albertan and federal governments and has a clientele made up of 65% immigrants.

3. AJFAS (Alliance jeunesse-famille de l'Alberta)

This youth and family alliance organization is one of the very first created by immigrants to address settlement issues facing their families and youth: schooling of children, recreational activities and crime. Its partnership with municipal services and local police makes the organization a major player in discussions on new populations. The AJFAS is basically mandated to work with young Francophones of immigrant origin in the area of crime prevention by aiming to improve their integration into Alberta's Francophone community. The organization also raises awareness of racism and discrimination. Despite ongoing cuts, the organization is traditionally funded by three levels of government: the City of Edmonton, Alberta's Ministry of Culture through the Francophone Secretariat, and the federal government through Canadian Heritage. Its entire clientele consists of immigrants.

4. AJEFA (Association des juristes d'expression française de l'Alberta)

The Association des juristes d'expression française de l'Alberta, an association of French-speaking legal experts, was established by the host community. The AJEFA provides many legal information services to various members of the Francophone community. It works closely with newcomers, offering workshops and legal clinics on the rights and obligations of Canadian citizens: financial exploitation, consumer protection, family rights, wills and estate planning, language rights, etc. These workshops are organized at the request of clients and partners.

Funding and recognition come from federal (CIC) and provincial (judiciary) sources. Its clientele is made up of 21% immigrants.

5. CANAVUA (Canadian Volunteers United in Action)

CANAVUA's mandate is to contribute to the promotion and enhancement of volunteer work in Edmonton's Francophone community, particularly among newcomers. This organization recruits and trains volunteers, and sends them out in the field. Its basic inspiration comes from believing that cultural diversity is an asset to communities. Many immigrants looking for jobs go through this organization and expand their networks there. CANAVUA funds its programs through municipal and provincial grants and through donations. CANAVUA was created by an immigrant. Roughly 20% of its clientele is made up of immigrants.

6. Centre collégial de l'Alberta (CCA)

The CCA is the very first Francophone college program in Alberta funded by the Government of Alberta and the Canada–Alberta agreement to support the French language. At present, the business administration techniques program is the only functional program offered since September 2014. The other programs to be developed (tourism, social work, nursing, etc.) will aim to prepare students for accessing the labour market quickly in a booming Albertan economy. These CCA programs are being developed in line with the community's needs and in partnership with Francophone organizations. The vast majority of current and prospective students are immigrant newcomers.

7. Campus Saint-Jean (University of Alberta)

This is a regular go-to place for Francophone youth and parents in Alberta. Campus Saint-Jean (CSJ) is the only Francophone post-secondary institution west of Manitoba and the only Francophone faculty at the University of Alberta. In terms of community, this institution plays a big role in Francophone cultural vitality and youth education. Like any university institution, CSJ receives its basic funding from three sources: the federal government through agreements supporting the Francophone minority community, the Government of Alberta through transfers to the University of Alberta, and donations from the community. CSJ offers nine different programs in French. The CSJ student population represents 14 nationalities, with 3.5% of the population having an immigrant background. The Francophone school, 45% of whose population is of immigrant origin, is a major source for Francophone post-secondary institutions. Campus Saint-Jean can also be a gateway to the OLMC for foreign students who want to settle there.

3.2. In Sherbrooke

1. Job Links

Job Links is a job search and consulting service run by the New Horizons Adult Education Centre. It is funded by Emploi-Québec. More recently, the Quebec Ministère de l'Éducation, du Loisir et du Sport also provided financial assistance. Job Links provides the Anglophone population with free job search services in the Eastern Townships. It is important to note that services are available in English only and that anyone who does not speak English will be referred to Emploi-Québec. The service is provided by employment counsellors who cover a wide area. Roughly 50% of the clientele is made up of immigrants.

2. Lennoxville Vocational Training Centre

The Centre is an English-language vocational training institution that offers specialized training in eight programs of study in the fields of health, welding, machining and business. It does so through a major partnership with employers and industry, as well as Bishop's University and local community centres. To take courses at the Lennoxville Vocational Training Centre, candidates must have completed Secondary III French, English and math courses or be 18 years of age or older. The Centre is unique in that its clientele is partly Anglophone and partly Francophone, but also allophone. Particular attention is paid to students' language learning needs. Many projects involve mentoring, tutoring, shadowing and coaching. Roughly 15% of the Centre's clientele is made up of immigrants. Management implements attraction and recruitment strategies with the Service d'Aide aux Néo-Canadiens (SANC) and with Anglophone and Francophone community organizations in order to boost its numbers.

3. Townshippers' Association

The organization's mission is to promote the interests of the English-speaking community in the Eastern Townships, to enhance the cultural identity of this community and to foster its participation in the community as a whole. Services are provided to the Anglophone and allophone populations. The Association encourages beneficiaries to become volunteers and members of the board of directors. It has a vast amount of information on Anglophone organizations in the region as well as the different activities it organizes. Support for businesses, free tax and legal clinics, and information and references on social and health services are some of the other public offerings. The Association also promotes art and culture from Anglophone communities, and organizes various activities for the young and the young at heart. The Townshippers' Association has many partners, especially federal ones, for its various projects: Secrétariat à la jeunesse du Québec, Place aux jeunes en région, Health Canada, Townshippers' Research and Cultural Foundation, Canadian Heritage, etc. A gateway for other Anglophone organizations and associations in the Eastern Townships, it is used extensively by Anglophone and allophone immigrants. People come to get information on the various services offered and the resources available in the region. Representatives from various cultural communities are already on staff and many also volunteer with the Association.

4. Literacy in Action

Literacy in Action is a not-for-profit organization that provides a range of services in English to illiterate individuals in the Eastern Townships. The learning centre is essentially run by volunteers; it provides informal, free and confidential one-on-one tutoring, and group lessons for

adults (aged 17 and over) on various basic skills (reading, writing, calculating and using a computer). Literacy in Action also provides training for volunteer tutors. The centre has a library where people can either consult books on-site or take them out. The centre is also active in various projects and organizes literacy activities, in addition to providing literacy information, guidance and resources. Literacy in Action is funded by the Programme d'action communautaire and the Quebec Ministère de l'Éducation, du Loisir et du Sport, and is partnered with Champlain College Lennoxville. Immigrants are part of its clientele, particularly those who are going through a literacy process in English and in French.

5. Bishop's Refugee Program

The program is run jointly by Bishop's University and Champlain College. It sponsors and hosts one or two refugee students every year. These students must study in one of the two institutions, and they receive constant social, linguistic and academic guidance to help them succeed in their studies. The program is managed by a local committee of the World University Service of Canada (WUSC). Members of the local committee are very much involved on a personal and social level in taking in and guiding these refugee students. The Bishop's University campus, in cooperation with Champlain College, has admitted more than 35 students since the start of the project in 1992. Many of these students wanted to stay in Canada after earning their diploma.

6. Hope Community Church

In addition to its religious and pastoral vocation, the Hope Community Church has been receiving and integrating refugee families arriving in Sherbrooke from Bhutan for the past 10 years. These families had lived in Nepalese refugee camps for 20 years and often know some English when they arrive in Quebec as government refugees, particularly the younger ones who attended school in either Nepali or English. The husband of one of the organizers is Nepalese and was the first translator to welcome these families to Sherbrooke. Some 50 Bhutanese people who have shared these religious beliefs since the refugee camp were taken in and integrated into Hope Community Church activities, such as Sunday school for children, French and English courses, and support groups for adults, as well as family integration activities. The participating families expand their network with their newly arrived fellow countrymen and women. The Church receives only private funding and makes many referrals to other Anglophone community organizations.

4.   Overviews by organization: strategies and good practices

We prepared overviews of each organization based on interviews with management and stakeholders, documents, observations and interviews with the immigrants who use the services offered. These overviews enabled us to identify good practices in both communities.

All of the overviews are appended. The following section outlines the good practices that emerged from this exercise.

4.1. Comparative table of organizational, strategic, practical and partnership perspectives for the two OLMCs

These data will be presented in outline form, and then elaborated on. In this table, the strategies represent broad policy guidelines that underpin practices with positive effects. They are more generic. The organizational level helps target relevant elements within organizations, whereas the partner level focuses on consultations. These different levels interact, as is demonstrated in the section that follows.

Practices specific to the Sherbrooke OLMC are in bold.

Level	Edmonton OLMC	Sherbrooke OLMC
Organization	Organizations founded by immigrants to meet their needs	Organizations and services for Anglophones tailored to immigrants
	Members of immigrant communities on boards of directors	Members of immigrant communities among volunteers and board of directors members
	Professionalization of stakeholders and staff stability	
	Immigrant employees	
	Specialized and multi-purpose organizations according to characteristics and issues (youth, legal experts): institutionalization	Organizations covering various dimensions of integration (information, training, employment, religion)
Strategies	Proactive awareness of cultural differences in a Francophone setting	Proactive approaches to recruiting immigrants in services and activities Assessment of immigrant needs
	Spaces and time to improve English outside of or in addition to formal courses	Informal spaces and time for integration
	Referrals depending on needs and quick response	Guidance towards autonomy
	Promotion and organization of volunteering among immigrants as a way to integrate	Voluntary engagement by everyone; involvement of organizations in local setting
	Linguistic flexibility and conciliation: promotion of multilingualism and openness to linguistic differences	Multilingualism as a resource
	Promotion of cultural diversity and intercultural climate	Promotion of cultural diversity

Level	Edmonton OLMC	Sherbrooke OLMC
	Cross-cutting vision of problems and solutions: intersectoral and inter-community	Formal and informal networking Openness of communities to one another (places, transportation, activities) as part of formal and informal networks
	Promotion of cultural diversity as a component of Franco-Albertan identity	Promotion of immigrants as participants in the Anglophone community dynamic: "create community"
Practices	Case-by-case approach, personalization and identification of immigrant needs for tailored information	Personalization: adapt to the needs of newcomers individually
	Formal information practices: Workshops and information sessions on how society and local organizations work	Informal, personalized practices involving resources from immigrant communities: Little standardization Use of key persons in the immigrant community Search for interpreters in the immigrant community
	Organization of intercultural activities	Organization of intercultural activities open to everyone
	Fun activities, sports, summer camps for young people or activities with adults	Sunday school for adults and children, fun and informal activities
	Family–school guides	Personalized support Key person per organization
	Shadowing in some organizations	Shadowing, sponsorships, mentoring, coaching in all organizations Those who are well established sponsor newcomers
	English courses and workshops delivered by some Francophone organizations	Linkages between English and French courses (delivered by the same organization, depending on needs)
	Mother-tongue courses for allophone children	
Partnerships	Many partnerships within the Francophone community	Within the Anglophone community: -Daily collaboration based on specificities and action areas of each one Sharing of information and resources
	Partnership practices organized with schools in the Francophone community	Proactive links and strategies between Anglophone organizations and ethnic and intercultural organizations from the Francophone community
	Partnerships between the Francophone and Anglophone communities for linguistic, training and employment needs	Partnership with a key organization for reception of immigrants in the Francophone community, seen as pivotal for the region Participation in pan-Canadian, Quebec-based and regional discussion tables on topics such as youth, employment and women
	Participation in the network of pan-Canadian Francophonie organizations	Participation in the Anglophone Quebec Community Groups Network

4.2. Comparative analysis of partnerships

Although there are strong partnerships and organizational integration within both OLMCs, partnerships between the Francophone and Anglophone communities differ considerably on the two sides. In Edmonton, partnerships between Francophone and Anglophone organizations are becoming increasingly formal and continuous. Financial donors encourage this type of partnership, which is likely to promote savings and facilitate referrals between organizations. For example, in cooperation with Edmonton police, the AFJAS produced a brochure on crime prevention for all Francophone and Anglophone immigrant youth. This brochure is used by all organizations with immigration-related mandates. In partnership with an Anglophone organization, namely the Edmonton Immigrant Services Association (EISA), the CAE implemented an initiative to serve newcomers in the Grande Prairie region, in the northern part of the province. The staff at this branch is bilingual. Supervision is carried out by both organizations. This is a single-window concept in terms of services, but one that crosses traditional language barriers. Also, CAE agreements with the Food Bank are a formal partnership between communities to meet the food needs of Francophone newcomers. CANAVUA works with the City of Edmonton and Anglophone organizations to recruit volunteers, and services are provided to Edmonton's community as a whole.

In Sherbrooke, partnerships between the two communities focus on issues such as youth and women, but do not tackle immigration. Therefore, Anglophone organizations take part in many pan-Canadian, Quebec-based and regional discussion tables, which are a forum for them to share their needs assessments and their actions with other Francophone and Anglophone organizations, for example, as part of discussion tables on youth, employment or women. However, at present, they do not sit on the municipal immigrant integration committee or on the committee set up with the Conférence régionale des élus under the special agreement for the regionalization of immigration. Stakeholders of Anglophone organizations are very proactive in partnerships with multi-ethnic organizations associated with the majority community: for example, a stakeholder from Townshippers recently attended the general meeting of the Rencontre interculturelle des familles de l'Estrie (RIFE) organization to establish contacts, and offered the organization's services for participation in collective meetings and help for Anglophone immigrants. Ethnic and intercultural organizations, associated with the Francophone majority and specializing in immigration, are thus an intermediary between the two communities. The Francophone organization SANC plays a major role in the reception and integration of immigrants in Sherbrooke and its region. This is the main contact for information and referrals with which all Anglophone organizations are going to be in touch.

In comparison, Sherbrooke's Anglophone community is much more dependent than Edmonton's OLMC on majority services and organizations with respect to immigrant reception and integration. This dependence makes partnerships between the communities essential, and their deficiencies stand out as a major issue. In the case of Sherbrooke, differences in the level of funding for Anglophone organizations compared to those for the Francophone majority are also a meaningful differentiator that, in some cases, prevents or limits partnerships. Representatives of organizations from both communities must be more proactive in establishing partnerships. In the case of Edmonton, funding is more similar between the Anglophone and Francophone communities: Citizenship and Immigration Canada, Canadian Heritage and the Official Languages Secretariat, the provincial government and municipal governments. Moreover, funding encourages intra- and inter-community partnerships, essentially between Anglophone and Francophone communities, which is—without a doubt—a winning strategy.

When we look at the path that an immigrant takes between the various organizations based on his or her needs, and the key places for integration into the minority community, we see that in Edmonton, there is a certain "institutional completeness" within the Francophone minority community, so much so that to integrate immigrants, partnerships with the majority community seem to be less essential, particularly for linguistic and social integration. However, they are also very much needed as concerns employment, among other things.

4.3. Partnership indicators and winning conditions

The indicators for analyzing partnership practices and their impact with respect to the reception, integration and retention of immigrants are divided into the following categories: (1) partnerships within the community; (2) partnerships between minority and majority communities; (3) partnership arrangements that may be established between organizations, between persons, within thematic cooperative bodies and with political circles; (4) partnership guidelines (who to whom); and (5) organization and project funding types and guidelines. The criteria for successful, effective partnerships are as follows: (1) reciprocity of partnerships; (2) proactive approach by players in minority communities to conduct these partnerships; (3) inclusion of organizations and minority community stakeholders in local and regional consultations on immigration; (4) funding of organizations that encourage intra- and inter-community partnerships; and (5) sources of project and organization funding at various levels of government.

The most effective partnerships are within and between the communities, and are funded by various levels of government. They have different terms, including collaborations between individuals and thematic and economic partnerships at various levels. The reciprocity of the partnerships and the recognition of their interests and legitimacy by all the partners are conditions of their effectiveness, and the proactivity of the various partners in the implementation promotes their density, effectiveness and sustainability.

5. Analysis of immigrant interviews

Below are the key results arising from the meetings held with immigrants. In particular, this section focuses on good practices as experienced by immigrants in OLMC organizations. We will also discuss the effects of these practices on immigrant integration in either community and, lastly, the impacts on their socio-professional and social integration.

5.1. In Edmonton

The 12 people with whom we met are from Francophone African communities where French is a second language in which the immigrant adults are fairly fluent. They especially appreciated the personalized, familial guidance practices offered and the respect shown for their cultural differences. Networking and partnerships between organizations allow them to have easy access to information they need and to understand the social, school and legal systems of Albertan society. The personalized, professional and confidential attention to more problematic situations adds a human dimension, considering the complexity of their path.

In addition to this individual support, immigrants particularly like the collective, friendly media used to convey this information, such as plays, skits and websites. They also appreciate the value placed on the interculturalism promoted by the organizations, and the dedication to preventing cultural or religious conflicts through programs and interventions focused on better communication.

Reception services are seen as contributing to their smooth settlement in the city, in connection with immigrant networks and with other Francophone community organizations. The support between school and family is especially appreciated. Help with networking in the school environment, administrative assistance, familiarization with school culture, career preparation and improvement of the family–school relationship are what make all the difference.

The bilingualism of organizations and stakeholders is viewed as a resource that also allows for transitioning between the two settings, particularly when it comes to employment. The individuals with whom we met are satisfied with the vocational training and guidance services provided so they can quickly find a job, often in English, and then consider going back to school. Formal and informal networking, volunteering and participation in mini-workshops that meet specific needs (such as driving) are cross-cutting practices in all organizations that are particularly valued and effective. The individuals interviewed also appreciate that many of these organizations were established and are represented by immigrants, which creates a bond of trust and greater resilience in dealing with the obstacles they encounter. The immigrants in Edmonton also point out difficulties specific to their community, such as violence and intergenerational conflicts. They would like organizations to continue to tackle these issues, like they already do for fostering family–school ties and keeping young people in school.

5.2. In Sherbrooke

The immigrants with whom we met, representative of those who contact OLMC organizations, are natives of Colombia, Burundi, Mexico, Bhutan and the Democratic Republic of the Congo. Four of them learned English before French, typically in their native country. Three did not know English or French before coming. In Sherbrooke, they first learned French before deciding to learn English. At home, all the participants speak their mother tongue. At school and at work, they speak the language specific to the setting, but since they feel more comfortable in English, they will take every opportunity to speak that language. They point out that the Francophone community's expectations with respect to French are very high. In that sense, it is difficult for them to fully integrate into the Francophone community. The interviews show that they are truly multilingual.

For most participants, integration and adjustment in Sherbrooke, Quebec, has been difficult, generally due to their lack of knowledge of French. Those who spoke English upon arrival said that, in their opinion, the host society in the regions where they arrived is not very open to English speakers. For them, adjusting in the Anglophone community was a little easier, but they pointed out problems with various accents. However, they appreciated being able to receive services in English.

They are divided as to their sense of community; two people are more attached to the Anglophone community (Townshippers' Association), three are more attached to the Francophone community and two still find themselves between the two. Language issues are still significant, but time also influences choices and encounters with the organizations and spaces they visit.

Five of the individuals interviewed were taken in by the SANC. The language upon intake could be English, French or Spanish. Generally speaking, they are satisfied with the services they received. However, they were not informed of the available English-language services in Lennoxville. All said they had trouble obtaining information in English. Half of them spoke of some form of confrontation between the Francophone and Anglophone communities because there was no flow of information on organizations from the two communities or because they feel the negative feeling is mutual. Aside from the SANC, the other services listed by the immigrants with whom we met are generally English-language services. Our participants use these services solely because they are provided in English or because they want to learn English.

All participants explained that they had often been referred by one organization in the Anglophone community to another. The immigrants therefore confirm the close intra-community partnership ties, but also the lack of partnerships between the two communities. The participants are very satisfied with the services provided by the Anglophone community. They find that these services meet their needs and they appreciate the mostly informal, almost family-like approach of the stakeholders, which is both personalized and confidential. They really like all the tutoring services, one-on-one work and work in small groups. They particularly stress the option of using two or more languages in the various organizations.

As for shortcomings, they would like more services in connection with employment. However, they emphasize the value of Anglophone community activities and networks in finding a job. Some of the individuals with whom we met said that they and other members of their community found a job through Anglophone networks.

The Vocational Training Centre confirms a very high job placement rate for trained people, including immigrants. For example, there is a 100% placement rate for individuals who take machining training, most of whom are immigrants, including individuals from Bhutan. "There are three job offers per graduate." In addition, the centre also confirms that the wait times are much shorter than at the Francophone training centre (from two years to a few months), which is very much appreciated by the adult immigrant clientele. However, just like the Centre, the immigrants point out that this information is not provided in Francophone organizations.

Also, immigrants participate in and like the various activities organized by the organizations they use: holiday activities, outings, visits to various places, etc. They referred the organizations to their families and friends or to members of their communities, and they will continue to do so. In many cases, they will also refer these Anglophone organizations to their Francophone networks because they find them relevant and effective.

6. Broad dimensions, indicators and criteria for good practices

6.1. Convergence, divergence and issues

An initial overview of the analysis of organizational practices and immigrant interviews reveals differences between the two OLMCs. These pertain to the types of partnership, the degree of institutionalization, the professionalization of stakeholders, the specialization of the organizations, the method of inter-community networking, the perceived legitimacy of immigration in the community, immigrant involvement in the process, service visibility and accessibility, funding, and the potential for sustainability.

Similarities include proactive practices, personalization, consideration of needs, emphasis on multiculturalism, implementation of intercultural activities, promotion and use of multilingualism as a resource, the importance of a welcoming approach and friendliness, processes for connecting one on one, information consolidated in a single-window/gateway organization, the role of educational organizations (colleges, universities, training centres, schools) as gateways, and service organizations.

Common issues have to do with funding, sustainability, recognition of immigration as a community development issue, and community identity, including the diversity added by immigrants.

This entire analysis allows us to move ahead with modelling these good practices implemented in both OLMCs.

We propose an eco-systemic model whose construction starts with a micro-system that represents the interpersonal core of practices. The model then moves on to the meso-system that is reflective of linguistic practices and support, followed by the exo-system, which comprises practices in relation to partnerships. It ends with the macro-system, which refers to the organizational principles and social values promoted. Each of these systems is interconnected with the others, and the workings of the whole are dependent on these interactions. For example, linguistic good practices must be present in the other levels to be effective, just like the reciprocity of exchanges or the implementation of one-on-one interactions.

6.2. Dimensions and indicators of good practices

First, we will present the broad dimensions of these interacting systems as well as the indicators (or practice methods) they comprise. The schematic modelling will report on the differentially present indicators in Sherbrooke and Edmonton. We will then discuss the criteria for distinguishing between good practices in these OLMCs.

Micro-system:

Dimension 1: Single window for information / gateway to the community

Indicators of good practices: warm and personalized welcome, availability, accessibility, visibility, multilingualism, availability of information, confidentiality, presence of immigrants among employees, and networking with all organizations from the community and from outside the community.

Dimension 2: Pairing, shadowing, tutoring and mentoring practices (one-on-one interactions)

Indicators of good practices: one-on-one discussions, support, assistance in everyday life, and formal and informal networking.

Meso-system:

Dimension 3: Language learning practices

Indicators of good practices: language learning adapted to the workplace and vocational training, tutoring and interlinguistic pairing, additive and non-subtractive relationship in learning a new language, conversations, mother-tongue courses for children, French and English courses in the same location, reasonably priced French and English courses based on needs, language practice during sports and social activities, information available in French and English, Sunday school for children and adults, availability of courses in both languages without wait times, and open courses.

Dimension 4: School and professional support practices

Indicators of good practices: adaptation of vocational training practices to cultural and linguistic diversity, use and development of local networks, awareness and work with employers, teacher awareness, partnership work with the majority community, proactivity of stakeholders and organizations, family-school collaborations, and use of innovative media (IT, arts).

Exo-system

Dimension 5: Intra-community partnerships

Indicators of good practices: links between organization stakeholders, local community awareness, ad hoc collaboration on a case-by-case basis, structural collaboration between organizations and sectors in the long term, medium- and long-term monitoring of individuals and situations, partnerships between organizations and the private sector, and intersectoral partnerships.

Dimension 6: Inter-community partnerships

Indicators of good practices: one-time partnerships on projects; referrals from one organization to another; medium term: discussion tables by theme, participation in political dialogue with municipalities, conferences of elected officials, provincial and pan-Canadian networks, and participation in public debates on immigration.

Macro-system:

Dimension 7: Promotion of multiculturalism and interculturalism

Indicators of good practices: project funding by both Anglophone and Francophone bodies, fun and festive intergenerational projects, exchange activities, friendly practices, use of media to promote diversity, intercultural education, participation of ethnic and religious associations, immigrant participation in boards of directors of organizations, immigrants employed by organizations, development of reception and integration organizations, development of community organizations by immigrants themselves, and training on intercultural intervention for stakeholders from various fields.

Dimension 8: Principles and values

Indicators of good practices: institutionalization of practices, promotion of informal integration spaces and networks, personalized approach, volunteer involvement, reciprocity of partnerships and exchanges, support for youth involvement and succession, development of a sense of belonging to and participating in the community, promotion of an inclusive identity in the OLMC, and project, program and funding sustainability.

A systemic diagram of the dimensions of good practices is appended.

6.3. Relevant criteria by OLMC

Using this model when analyzing an OLMC, we can first validate the presence of a number of indicators in the various dimensions, but these indicators must also be contextualized based on the OLMC. What is relevant and effective for one community is not necessarily true for another, for example, institutionalization in Edmonton versus informal approach in Sherbrooke; professionalization in Edmonton versus volunteering in Sherbrooke; institutional completeness in Edmonton versus intercommunity partnership in Sherbrooke; "forming a community together" in Sherbrooke versus developing an inclusive identity in Edmonton. The conditions for developing good practices are therefore contingent on the context of the OLMCs and their recognition and legitimacy to receive and integrate immigrants.

The question must then be asked: how are these practices affecting the reception and integration of immigrants on the one hand, and the vitality of the minority community on the other?

That is where the criteria on the relevance and effectiveness of such practices can be identified. The effects mentioned in the literature review, by stakeholders and by the immigrants themselves can be divided into two broad categories. The different dimensions of the practices and their indicators interact with one or more of these criteria in a systemic, non-linear way.

1) Criteria for immigrant integration

From a linguistic perspective

- Learning of the minority and majority languages; development of bilingualism and multilingualism

From a settlement perspective

- Access to relevant, useful information
- Access to rights: knowing and understanding them, and having the appropriate resources

- Family settlement involving all members of the family and all aspects of life (housing, school, child care, etc.)

From a social and professional integration perspective

- Development of a local support and knowledge network

- Contact with local organizations

- Orientation in training

- Guidance toward the labour market

- Access to the labour market and entry into employment

From a family perspective

- Support in family responsibilities

- School retention and academic success among children

From a social perspective

- Feeling of being welcome and recognized

- Community involvement

- Political and citizen engagement

- Sense of belonging to the host society

- Choice to integrate into the OLMC

2) Criteria for community vitality

- Development of human capital (population, workforce)

- Development of relational and social capital (networks)

- Development of economic capital (consumption, businesses, real estate)

- Development of linguistic capital (multilingualism and learning structures)

- Development and strengthening of structures and institutions (schools, educational institutions, health centres, community organizations, reception and settlement organizations, etc.)

- Development of intra- and inter-community partnership structures

- Development of a community open to diversity

- Recognition and legitimization of the minority community in its participation in regional vitality

We can see here that the good practices identified appear to have a positive impact on the integration of immigrants into the two OLMCs. However, if we also look at the impact on the vitality of Edmonton's Francophone community at the human, relational, economic and linguistic, institutional and partnership levels, there appears to be less of an impact on the vitality of Sherbrooke's Anglophone community. Separation between the Anglophone and Francophone communities, having only the majority community be responsible for immigration, as well as separate and different funding for organizations in the two communities are restrictive conditions that limit the effects of the organizations' good practices on the community.

6.4. Final modelling

Effects on the vitality of the community; Criteria for development

Effects on immigrants; Criteria for integration

Good practices; Dimensions and indicators

7. Transferability of model and recommendations

The generic model above is transferable from one OLMC to another, and can be used to validate the implementation of good practices in organizations as well as their effects on immigrant integration and community vitality. However, the characteristics and methods specific to these practices must be selected in each dimension based on the conditions and contexts that structure minority and majority communities.

The municipal, regional, provincial and federal systems, and the interactions between them, establish different conditions for Anglophone and Francophone OLMCs and also from one OLMC to another, for example, between Sherbrooke's OLMC and the one in the city of Québec, the one in Edmonton and the one in Toronto. Organizations, their funding, their sustainability, their legitimacy, their flexibility, their partnerships, their missions, and their practices and projects are first and foremost a part of these political, administrative and economic systems.

That is why recommendations take into account the various levels of government, while also addressing CIC under the Roadmap for Canada's Official Languages. The key recommendations are aimed at these various levels of government, while recognizing their specific jurisdictions as well as the primacy of the Canada–Quebec Accord and its priorities, namely (1) preservation of the French language and the distinct identity of Quebec society; (2) federal withdrawal from reception and linguistic and cultural integration services for Quebec-destined immigrants; and (3) an annual grant from Canada (CIC) to Quebec to provide reception and integration services to permanent residents in the province. A number of recommendations are also aimed at the organizations that arrange these services. All seek better recognition of winning practices, stronger and efficient partnerships in connection with the funding, improvement and adaptation of services, and their greater accessibility for immigrant populations that can reach Francophone and Anglophone OLMCs.

1. For the various levels of government:

1. It is essential to develop partnerships between the majority and minority communities, with respect for each government's jurisdiction. These partnerships can be strengthened between the municipal and provincial levels, for example.

2. It is necessary for the various levels of government to recognize the interests of OLMCs in immigrant reception and integration, and the benefit for local and regional society, with respect for the jurisdictions and areas of responsibility of each level of government.

3. It is necessary to consider calls for joint proposals between various levels of government, for example, research and intervention projects between the municipal and provincial governments and schools.

4. It is necessary to consider co-funding for research and intervention projects.

5. It is necessary to ensure the sustainability of organizations through recurring and one-time funding that is not related solely to the number of immigrants received, but also to the actions, services and projects put in place.

6. Funding should encourage collaboration and reciprocal exchanges between organizations within and between communities.

7. Funding should encourage formal and informal strategies for the development of multilingualism that have been implemented by organizations and have had very positive effects.

8. Funding and reporting should accept and encourage the personalization of formal and informal support services and practices. Pilot projects launched by OLMC organizations should be funded for this purpose.

9. Municipal governments in particular, because they are closest to the local reality, must recognize and value the importance of the volunteer involvement of immigrants and members of minority communities.

2. For partner networks and organizations:

10. Communication strategies implemented by organizations as well as by institutions and governments should promote the sharing of information across networks and reciprocal exchanges. Setting up websites is not enough.

11. Strategies that promote linkages between the organizations and the private sector should be supported and encouraged within minority communities and between communities.

12. Tutoring, mentoring, shadowing and pairing practices should be financially supported through grants that cover the costs of coordination, monitoring and support.

13. Key/single-window organizations should be supported in minority communities and should also receive funding for visibility and accessibility strategies.

14. We need to provide funding for and strengthen research on the effects of these strategies and practices used by OLMC organizations with regard to the social and professional integration of immigrants and their retention in the OLMC and in the region. We should also continue research on transferability between OLMCs.

Appendix A. References

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Appendix B. Aspects arising from the literature review

We conducted a literature review in three relevant areas: immigration in Francophone communities outside Quebec, immigration in Anglophone communities in Quebec and immigration in small regional communities. Much of the research and many of the texts point out similarities between immigration processes in small communities and those in minority language communities (Belkhodja and Vatz-Laaroussi 2012; Vatz-Laaroussi, Bernier and Guilbert 2013). It was found that immigrants often move from a Quebec region to a Francophone community outside Quebec, and that there are paths there that cross the characteristics and specificities of these two types of communities (Vatz-Laaroussi 2009). Issues with attracting, receiving and retaining immigrants are the same there, though the contexts are different, and the solutions and practices can also be common (Vatz-Laaroussi 2008). We therefore have to build on the work carried out in the regions and small communities to inform and enrich the practices of reception and integration organizations in official language minority communities. More specifically, many official language minority communities are also small regional local communities, which, again, adds to the relevant and effective strategies and issues.

The following are good practices stemming from the literature review (see references in the appendix).

1. **In Francophone communities outside Quebec:**
   - Establishment and funding of organizations dedicated to immigrants, their reception and intercultural social activities.

   - Boards of directors of organizations for immigrants who generally have a good education, and especially members from very different backgrounds.

   - Partnerships developed within the Francophone community between the various organizations and institutions, whether in connection with immigrants or not.

   - Promotion and visibility of the reception organization abroad in countries from which newcomers arrive.

   - Projects conducted in collaboration with private companies (e.g. internships or training).

   - Importance of establishing contact with newcomers as soon as possible in order to guide them from the early stages of their settlement in Canada.

   - Websites with information on Francophone communities for consultation prior to departure.

   - Good flow of information among citizens and other organizations.

   - Importance of multi-service organizations that include guidance in the search for jobs.

   - Friendship-building between newcomers and members of the Francophone community.

   - Mentoring in workplaces for new immigrant employees.

   - English courses.

   - Social and community activities putting immigrants in touch with members of the community, and allowing newcomers to get to know the city.

   - Development of child care services in French.

- Networking with reception organizations throughout various Francophone communities.
- Interpretation services.
- Reception and specific follow-up for refugees (airport reception, housing search, school enrollment for children, registration for language courses, etc.).
- Programs for young people: help with homework, hobbies, sports, etc.
- Awareness, preparation of the community for immigration and diversity (Francophone organizations, schools, municipality).
- Events and activities promoting different cultures (festivals, etc.).

2. **In the regions and small communities**
   - Preparation of the community to welcome newcomers upon their arrival.
   - Work with the media to promote cultural diversity: radio, local newspapers.
   - Consultation with local private and public organizations.
   - Engagement of all stakeholders concerned by the community's vitality.
   - Introducing and trying out the arrival of immigrants among other strategies for local development (retention of young people, return of retirees, etc.).
   - Importance of municipal players as project leaders.
   - Identifying community needs and starting from there.
   - Key persons and organizations for consultation and coordination.
   - Recurring funding rather than per arriving immigrant.

3. **In Anglophone communities in Quebec**
   - Implementation of services dedicated to receiving and integrating immigrants in Anglophone community organizations and in NGOs or private organizations, such as churches.
   - Partnership between Anglophone community institutions and local and regional organizations (Conférence régionale des élus, municipality, etc.).
   - Sponsorship of newcomers with Anglophone and Francophone community members.
   - Establishment of liaison officers (people employed to create connections and ensure communication) between Francophone and Anglophone communities integrating immigrants.
   - Immigrant reception and integration activities that can be carried out by Anglophone educational institutions or by religious or neighbourhood organizations.
   - Recruitment of individuals of immigrant origin to work in Anglophone institutions.
   - Projects targeting young people of all backgrounds and employability.
   - Development of partnership models that include immigrants and both linguistic communities.
   - Vocational training courses open to Anglophones and allophones.

- Flow of information between communities regarding services available to immigrants.

- Specific programs targeting government refugees.

- French courses given to Anglophones and allophones by the Anglophone community.

- Reception of newcomers by the community network (NGOs, churches, formal and informal networks, such as neighbourhoods).

- Joint activities between the Francophone and Anglophone communities focused on the reception and discovery of newcomers (religious and community groups, organizations dedicated to the vitality of the Anglophone community).

- Sports and activities for young people or women, for example.

This review of initiatives and practices for the reception, integration and retention of immigrants in OLMCs and in the regions helped us build our interview sheets and observation checklists (appended) for use with organizations and immigrants. We wanted to know what practices were being used by organizations, which were difficult or impossible to implement, which were obstacles in their opinion and how immigrants saw those practices. In other words, were immigrants satisfied with them, did they enable immigrants to integrate better and into which community, and so on.

We could also see differences in these practices based on the type of community: Anglophone OLMC, Francophone OLMC and small regional community.

Our field analysis will pay particular attention to these nuances.

Appendix C. Summary of organizations

Edmonton

Centre d'accueil et d'établissement of Northern Alberta

The mission of the Centre d'accueil et d'établissement (CAE) of Northern Alberta is to accompany Francophone immigrants and migrants as they go through the process of settling and integrating professionally and economically. This organization describes itself as a gateway for migrants. It assists recent newcomers in taking the first steps to integrate into their new community by providing basic information to get them started in various aspects of their integration process. This mission goes beyond the initial settlement processes and focuses on integration.

The CAE describes its approaches with its clientele as being "case-by-case," beginning with the identification of their needs: "the work we do is case-by-case. You really need to tell yourself: I understand this person who has just arrived with or without a family. Here's this person's path. Based on this path, what goals has this person set upon arriving here? What will this person need to be given to meet those goals? That's when the information is provided. We need to give guided information based on the particular situation of that person" (Beda Kaji-Ngulu, Integration Services Coordinator).

Overlap between the various needs of newcomers means that in addition to the initial tools provided to them, *workshops or information sessions* managed by an expert are regularly organized in various areas of interest to the clientele (credit card management, relationship with police, domestic violence, etc.). The aim is to equip newcomers with the tools they need to engage in the priorities of their integration based on their own plans. The Centre helps raise awareness of cultural differences and forge strong, healthy ties *by organizing certain proactive activities*, such as community integration activities and intercultural soccer tournaments for which communities are selected to showcase their cultures and to self-promote them. The purpose of these activities is to encourage the "host community... to open up to other communities that make up the greater Francophone community" (Georges Bahaya, Executive Director).

Like anywhere else, the Centre also works in schools to help children fit into the community and familiarize them with the school system and all of its requirements. The CAE relies on four settlement workers to guide families and students through their integration into the school community, and to help them achieve better academic results. At the beginning of every school year in September, these workers organize an *orientation week* (SONA – Semaine d'orientation des nouveaux arrivants) for new students, parents and school management to make starting school a smoother experience. Although the CAE does not offer English courses, it organizes summer camps at which young people learn or improve their English, while earning credits later recognized by their schools.

Partnerships are needed for CAE's efforts to be successful: "We can't do it all by ourselves. It's practically impossible. The needs of newcomers are huge! So, to meet their needs, we first identify people or partners in the community who can provide services we do not offer…. The important thing for us is that the Francophone newcomer finds a response as quickly as possible to the issue they're facing so that they can settle properly" (Beda Kaji-Ngulu, Coordinator).

Canadian Volunteers United in Action

CANAVUA's mandate is to contribute to the promotion and enhancement of volunteer work in Edmonton's Francophone community, particularly among newcomers. This organization recruits and trains volunteers, and sends them out into the field. Its basic inspiration comes from believing that cultural diversity brings wealth to communities. It is about "going to communities, giving the best of ourselves and sharing it with others" (Dicky Dikamba, Executive Director). The services provided are for everyone, regardless of social, cultural or gender differences.

CANAVUA funds its programs through municipal and provincial grants and through donations. Provincial funding is obtained through the Community Initiative Program (CIP) and the Alberta Traffic Safety Fund. Edmonton's municipal government also supports some of these activities. In addition, the organization receives financial support from the federal government (Health Canada), indirectly through the Réseau santé albertain.

The originality of the practices of this organization lies in its intercultural vision of service. Aside from volunteer training, the organization arranges many activities, such as Meals By Bus, a meal distribution service for the homeless, newcomers and parents in need; this is essentially a food bank, a sort of mobile branch of the Food Bank, and reaches 20 to 25 families every week; Health Navigator, a service for accompanying patients, seniors, immigrants, pregnant women and low-income individuals to medical appointments; the Volunteer Exchange Program, which provides volunteers to other organizations; the Moving Crew, which helps newcomers referred by the Centre d'accueil à déménager; and the driver training program, which works with the Quebec Ministère de transport by providing a six-hour course to people who do not have a driver's licence. CANAVUA's activities are available to the entire Edmonton community, Francophones and Anglophones alike. CANAVUA has also managed to build partnerships beyond just Francophone organizations. In this urban sprawl, its clientele is primarily immigrant, with more than 60% of services devoted to them.

Volunteer engagement in a province seeking workers in various industry sectors is a particular challenge for this organization. Most of the volunteer hours are actually provided by one-third of its volunteers, which limits this organization's innovative efforts. "The challenge for organizations with a mandate such as ours is that...some of our volunteers are very active, but most are less active. For organizations that promote volunteering, a big challenge will be finding ways of encouraging less active volunteers to become more active" (Dicky Dikamba, Executive Director)

Alliance Jeunesse-Famille de l'Alberta Society

The AJFAS is basically mandated to work with young Francophones of immigrant origin on crime prevention by improving their integration into Alberta's Francophone community. However, the organization also serves young people from other communities where the AJFAS is active. "Nothing is preventing us from also having other young people who are not Francophone...any young person to whom our mandate speaks is most welcome" (Luketa M'Pindou, Executive Director).

Although it is experiencing some funding difficulties at the moment due to government cuts to Citizenship and Immigration Canada funding, the organization is traditionally funded by three levels of government: the City of Edmonton, Alberta's Ministry of Culture through the Francophone Secretariat, and the federal government through Canadian Heritage.

The AJFAS was the first organization to target the issues of youth integration and crime prevention as priorities for new immigrant communities in the province. It has played a crucial role in the province through a number of programs aimed at this age group (exchange program, workshops for parents, etc.). The organization has two activity streams: women's affairs and youth. Its women's sector works essentially on making immigrant women more aware of their rights. In the youth sector, aside from typical activities for young people, it works closely with the police to rehabilitate young immigrant offenders. For example, extrajudicial sanctions are aimed at offenders to help them avoid crime. This gives them a second chance and helps keep them from reoffending, which often carries a much stiffer punishment. Some extrajudicial sanctions received by young people involve community work, such as volunteering for 40 hours or writing essays and letters of forgiveness. In cases of negligence, their files are referred to the court.

One of the top programs offered by the Alliance Jeunesse-Famille de l'Alberta Society was the Caravan Against Racism and Discrimination, focusing on diversity awareness. With this caravan, the AJFAS travels to a number of school in the province and generally discusses strategies for getting along in a context of cultural diversity in Canada. This activity has been very successful over the past six years, but unfortunately has fallen victim to financial cuts.

Association des Juristes d'Expression Française de l'Alberta

The work of this association revolves around its mandate: to facilitate access for the Francophone public to legal services in French and to promote the use of the French language in the administration of justice in Alberta (2013–2014 report). Unlike other organizations, this association of French-speaking lawyers was established by the host community. However, it works closely with newcomers, educating them on their rights and obligations as future Canadian citizens. "We don't have specific programs for immigrants because we're all Francophones. However, there are services that are more in demand by newcomers. For example, people who want immigration lawyers" (Ida, Officer).

The AJEFA provides a number of legal information services to various members of the Francophone community. It offers workshops explaining the different laws applicable to various fields: financial exploitation, consumer protection, family rights, wills and estate planning, language rights, etc. These workshops are organized at the request of clients and partners. The association also holds a legal clinic where specialists answer various questions on family, immigration and/or housing law, and so on. Clients can even be referred to Francophone lawyers; 21% of clients from this clinic are immigrants. In this context, information and referrals to lawyers or other organizations are available. At the same time, the AJEFA also makes arrangements for document translation and interpretation, provides assistance with filling out court forms, and offers to accompany clients to their first meeting with a lawyer.

This organization's activities also cover Francophone schools. Through a handful of workshops and brochures, relevant information on the rights and laws most used in Alberta are presented to young people.

Centre collégial de l'Alberta

The CCA is the very first Francophone college program in Alberta funded by the Government of Alberta and through the Alberta–Canada agreement on support for official languages in minority

communities. At present, the business administration program is the only functional program offered since September 2014. The other programs to be developed (tourism, social work, nursing, etc.) will aim to prepare students for accessing the labour market quickly in a booming Albertan economy.

For the staff, knowledge of the community was a factor in the recruitment process because, even though the college's mandate is not focused on immigrants, most of the students, with the exception of one or two, are newcomers: "In the last three attempts to launch the program, there were very few Franco-Albertans, very few Francophones from immersion programs or naturalized Canadians. It was mostly newcomers, so people who have been in Canada less than five years, who wanted to enroll in the program." (Kate Peters, Director)

The CCA works very closely with the Francophone community. Through the huge support it receives from the Centre d'accueil and Accès-Emploi, the college was able to reach 90% of its future students. The college's mandate does not make reference to any particular services for immigrants. The institution's officials said they could look into this option at the appropriate time once the institution's various obstacles or contributions are known: "I don't know if we will be adapting our methods when it comes to immigrants because the majority of our clients are newcomers, so they are the norm." (Kate Peters, Director)

Campus Saint-Jean

Campus Saint-Jean (CSJ) is the only Francophone post-secondary institution west of Manitoba and the only Francophone faculty at the University of Alberta. In terms of community, this institution plays a big role in Francophone cultural vitality and youth education. Like any university institution, CSJ receives its basic funding from three sources: the federal government through agreements supporting the Francophone minority community, the Government of Alberta through transfers to the University of Alberta, and donations from the community.

CSJ offers nine different programs in French, including education, bilingual nursing science, various components of the arts and science programs, and the bilingual business administration program. All of these programs are offered in collaboration with the Anglophone faculties at the University. Its mission is to be the go-to place "for all the schools offering French or immersion programs in Alberta."

Many clubs created by students and supported by the student association contribute enormously to the integration of international students. Like any other university institution, CSJ has school counsellors on staff responsible for tracking students' progress in their pursuit of college diplomas. A tutoring service ("La Centrale") is also available to provide assistance to students experiencing difficulties in various subjects.

The student body at CSJ represents 14 nationalities. This is a wealth that CSJ values. "The doors of the Campus are often open for cultural group activities, but there are no services offered specifically to immigrants. They are offered to everyone. We don't close the door on that clientele" (Etienne, External Relations). All the students who come here and take courses can see that the Campus gives them an opportunity to succeed and grow. "When we do promotional activities, we try to promote all the diversity you can see at Campus Saint-Jean to show that the Campus welcomes everyone." (Étienne, Head of External Relations)

According to officials, aside from inadequate funding, the greatest challenge for CSJ is the lack of community collaboration. "We would have to work better with the community to improve our services...better knowledge of immigrants' needs could help us improve our specific services" (Etienne, External Relations).

Accès-Emploi

Generally speaking, employment is noted to be the most important aspect of integration. The mandate of Accès-Emploi (AE) is simple: to help Francophones or individuals looking for a French-language service to find a job. Although this task may seem easy, it is actually complicated because employment is generally very personalized and often depends on the needs and skills of each individual.

AE is funded by the provincial government, which receives part of its funding from the federal government. It also has direct funding from Service Canada. Services specific to immigrants are not funded, and Francophone immigrants simply receive all the services that are offered. All AE services are intended to help clients find jobs. Suzanne Corneau, Executive Director, explains: "Everything is for all of our clients. Sometimes, it takes a little longer with immigrants if they just arrived in Canada and have no Canadian experience, but the services are open to everyone."

Of the services offered, the very first is a "self-service," where people go to the computer or the bulletin board themselves to use the available resources to find and apply for jobs. Then, there is a "job placement" service. In this case, the organization provides the client with 12 weeks of intensive assistance in looking for a job. Workshops, sometimes in English, are organized to provide information on job search and retention strategies: "We help clients with their CV and their interviews, and we follow up for three and six months. Our clients can receive our help for nine months. If a client can't find a job after all these months, or loses their job, they can open a new file and we can continue serving them" (Suzanne Corneau, Director). In addition, some employers come to the AE office to arrange hiring interviews, and someone from the organization can accompany the client to an interview. The organization also has document translation and interpretation services for clients visiting government offices. Most of the organization's clients find jobs in the Anglophone community. To prepare them better, AE therefore offers workshops in English.

Despite the fact that there are no specific services for immigrants, this group of individuals makes up 65% of the organization's clients. Therefore, newcomers are always given consideration when the organization plans its development strategies. According to Suzanne, "We always give immigrants positive exposure. They are always there during presentations. Everyone here is equal. The team of employees is very diversified.... We don't really have diversity awareness practices, but we do a lot of work as a team, so we learn from one another..." (Suzanne Corneau, Director).

Accès-Emploi faces some unique obstacles. For its services in general, the terms of their contracts are often the greatest test. In reality, the organization would often like to do a lot more for its clients, but financial limitations prevent staff from working more because their wages would not be covered. Sometimes, there are issues with a lack of time. Newcomers are not necessarily prepared to work right away. They often need a transition and integration period: "Sometimes, people need time to accept that they will not be doing the same work or will not be in the same profession as back home; they're lost. They're unfamiliar with the work culture in

Canada. So, we would need more time with our clients and perhaps some financial assistance for them." The financial supplement would be used to help them survive without the immediate pressure of finding a job. At any rate, the future looks bright for this organization: "We always try to overcome these obstacles. We always exceed the numbers required by our contracts, so we always do more!" (Suzanne Corneau, Director).

Sherbrooke

Hope Community Church

The church's mission is "Living in the world for the sake of the world." Church members do their work with this mission in mind. As Christians, it is important to must introduce Christ to the community. Since Christ loved people, he gave them everything he had and expected nothing in return. The Hope Community Church shares this vision: it helps people who need help.

Immigrants in the organization

The church has a group of about 50 people from Bhutan who are Catholic and who attend church regularly. They are an independent group of Catholics from here and they have their own committee headed by four seniors.

Some good practices and strategies

All "good practices" in the Hope Community Church are informal. There is no "modus operandi"; everything depends on individual needs.

When it comes to immigrants, the church provides them with a space and spiritual support. It gives them spiritual guidance, so to speak. Spiritual guidance will help them improve and transition into the Canadian Christian culture as well as Canadian culture as a whole.

Church members provide leadership training. The Bhutanese meaning of "leadership" stems from different circumstances. The Bhutanese people are not very well prepared for our very organized culture. Since the nature of their organization is very different, they want to integrate into our culture and our way of "doing things."

> *Yes, we offer them (Bhutanese people) the training in the leaderships. You know, their leaderships coming from different circumstances, they have very limited preparation for what they are doing and as you know we are very organized culture. Their nature of organization is very different, so they want to fit in our culture and our way of doing things, so we provide them with leaderships training.*

They also provide them with training for Sunday school and clubs (for girls and boys).

They do a lot of activities: religious celebrations, outings for young people and for adults, summer camps, visits with other Bhutanese people (from other congregations) in Canada, and so on. They have their own transportation, which makes getting around easier.

They accompany them to a lot of places: school, university, bank, doctor, etc. There is an introduction to Quebec cuisine; for example, how to prepare sandwiches or lunch boxes for children. They provide a lot of budget advice (how to use money).

They speak three languages: French, English and Nepali. A lot of volunteers at the church work with the Bhutanese.

They plan many projects: registering adults for English or French courses and organizing Nepali school for their children (so that they keep their mother tongue). They also try to have a communal garden, collaborate with community organizations in Sherbrooke (in French) and get

in touch with other cultural communities. Their plan is to pair up two families, one from here and one from Bhutan.

Generally speaking, the church's good practice is to do everything possible to make the Bhutanese more independent.

In general, we help them actually to become more self-sustaining congregation, not just for financial stand of point; it will take some time, but self-sustaining in the term of leadership, to have stronger leadership for their Sunday school and for youth ministry and finally for their congregation at all. You know, the church is not good if it is not self-sustaining. So, we do not want to get rid of them but to make them stronger as congregation as well as community. Make them more independent, not addicted to us...and with time we want to continue our relationship with them more in the sense of collaboration, communication and partnerships.

Partnerships and networking

They are currently entering into partnership with the other ethnic congregations. There are a lot of volunteers (more than 25) involved in the church, specifically with the Bhutanese.

Obstacles

They need to be informed about all the services and resources available in Lennoxville and Sherbrooke.

I think that first of all we need one list of all services and resources we have here in Lennoxville and Sherbrooke. We need to know existing services to send them somewhere where they can receive the help. But it is not enough. I have feeling that sending them to the other organizations we just continue with their dependence...they will continue to be dependent on someone...so we just multiply the number of organizations of which they are dependent!

They need tools to work better with immigrants. They need tools to know how to overcome intercultural differences between "them and us."

We need to establish services so that we can better help them, but in the informal way, in everyday life, to help them to become stronger, more independent. We need to be equipped (I do not know how and by whom) so that we can equipped better them (Bhutanese people).

Job Links

Mission or mandate:

Job Links is a job search and consulting service run by the New Horizons Adult Education Centre. It is funded by Emploi-Québec. The organization provides the Anglophone population with free job search services in the Eastern Townships.

Good practices

Exploration of interests

If the immigrant does not speak English or French very well and comes from a refugee camp, for example, the guidance counsellor will use visuals to explore interests. These are images that represent various professions.

For someone who has no education, who comes from a refugee camp and who doesn't know what a welder is, images help a lot. I'll also strongly encourage them to do internships and volunteer in different places or things like that.

Doing internships gives immigrants a better idea of the work environment in Quebec, in addition to allowing them to learn more about a specific job.

It is mainly thanks to various contacts through the guidance counsellor and teachers at the New Horizons Adult Education Centre that Job Links clients can do internships.

If someone wants to be a lawyer, then I know lawyers. If someone wants to be, let's say a law clerk, then I know someone in that field. If I don't know anyone, I'll ask the other teachers at the school. We always end up finding someone in that field.

Introduction to education program

The purpose of the six-week introduction to education program is to give people a chance to finalize or confirm their career choice. For six weeks, the person goes to school and takes math, English, history and other courses. After the six weeks are up, the person writes a placement test. Many people have been out of school for many years, for example, and this six-week period allows them to see whether they really want to be in school, whether they will manage with child care, family and so on.

For those six weeks, or afterwards, the person is going to see: do I want to be in school for six years, or would six months be enough because I don't want to do it for longer than that. In terms of making a choice, it's very different.

The introduction to education gives clients a more concrete idea of studies and everything they entail. It also gives them a chance to figure out what they want and what is feasible based on their situation.

Tailoring services to needs

The first thing Job Links employees do is analyze needs in order to properly assess the situation and adapt accordingly.

The knowledge my counsellor has of the immigration situation means that she is going to ask this person questions in a different way; it's not the same treatment. The treatment is not always similar. We look at the needs; we always do a needs analysis before anything else. So, it's based on the needs analysis that we see, that we adapt. The needs of an immigrant are going to vary, are going to be different from the needs of someone who has been in the country for 30 years. That person's knowledge of the environment, for example, will probably not be as great. Tools. The entire work culture here is different for this person than it is for other clients.

Partnership

Emploi-Québec funds Job Links so that it can provide job search and orientation services to Anglophones. Emploi-Québec therefore often refers clients to Job Links. In addition, the organization's director said that there was some openness when it comes to Emploi-Québec.

If we saw that our clients had other needs and we could show this to Emploi-Québec, there would be an opportunity for offering, expanding this range because they have a multitude of services.

Job Links is located inside the New Horizons Adult Education Centre. The Centre is the one that pays heating, electricity, leasing, IT and other expenses. The Centre also refers students to Job Links.

The Centre recruits a lot of clients from Job Links, and vice versa. Because when a client is in orientation, they might realize that they'd like to go back to school, but they don't have English, etc. We often refer them here because they're English-speaking.... This relationship between Job Links and New Horizons works very well. It's a winning formula.

Difficulties or obstacles

One of the difficulties mentioned by the guidance counsellor is the fact that each local employment centre (CLE) has a different objective, and the budget will be spent based on that objective. Since each officer also has his or her own way of doing things and seeing problems, this can have an impact on the way a case is managed and on whether or not a client is accepted into certain programs.

In addition, the counsellor also said that some CLE officers do not agree with immigrants coming to take and complete their studies in an Anglophone setting.

First of all, they're paying for their French courses, for their francization. Some will do just CEGEP and won't go to Centre St-Michel afterwards, but some will do it all. There are many who stop and say, I want to come to school here (New Horizons), and they don't like that very much around here. They wonder why they don't want to learn French.

The financial aspect is also a major concern according to the director.

It's a government matter. How much the government wants to invest in Anglophones in Quebec. We could talk about this all day. Because when you look it, there have been a lot of funding cuts in that area over the years. We're a bit worn out. We used to have three counsellors, now we have one and a half. And it's always depending on the offer.

The director also talked about the territory to be covered, which is very large, from Stanstead through Bromptonville to Lac-Mégantic. The guidance counsellors travel a lot to meet with clients throughout the region, and this means higher expenses.

Literacy in Action

Literacy in Action is an organization that assists adults who want to improve their reading, writing and computer skills through a tutoring service provided by volunteers trained by the organization.

Some good practices and strategies

Volunteer work is a core component of the organization. It is volunteers who, once trained, share their knowledge. In fact, it is more a matter of exchanging knowledge because everyone has something to learn from this experience. Volunteering can be a gateway to employment and a way to grow personally and realize one's skills.

Literacy in Action also tailors its services based on demand and the needs of its clientele. This enables it to provide better, more personalized services.

We helped a Haitian man for two years just recently and he was not going to English school but he really wanted to start his own business and he really wanted to improve his English and his vocabulary. So we helped him one-on-one tutoring basis.

We had an Iranian woman one year, quite young girl, and she was struggling at University of Sherbrooke in medicine and we set her up with a volunteer who specifically had strong skills in that area. It was more for a sort of soft skills support, which is more our approach. We're not there to do university tutoring. That's not literacy, it's part of managing your life in a new country. And being in school while you're doing that. That's the kind of the support we're willing to give.

In the last example, the volunteer realized that the person she was supposed to help had some particular needs, not just related to literacy, but also on adjusting to her new life in a foreign country.

It's very particular. It's not like we have a lot of volunteers who could do that. It really helps. It's really good. This one volunteer member who I'm thinking of who was one a founding member of the organization, she has worked with Iranian, Haitian, Columbian and Middle Eastern, maybe Lithuanian or Estonian or something like that.

Having a volunteer who is more in tune with the needs of immigrants allows the organization to better respond to the demand.

In addition, there are even some volunteers who want to help immigrants specifically because they find it interesting and motivating.

With the one-on-one situation, it's quite special because we have volunteers who come to us and who specifically want to work with English second language immigrants or refugees. We have volunteers who find that really interesting and motivating. And some of them have done it. They have some connection to that. Either they are from another country or they've just been doing that kind of work for a long time, or I remember one tutor who had been teaching German and this was a particular interest of hers to help someone who was not an English first speaker to help them with the language. Sometimes those matches are the most interesting because there is a fascination there about learning the language.

Partnerships

The organization is familiar with the Service d'aide aux Néos-Canadiens (SANC) (a single-window service for immigrants), but they are not partners.

I'd be curious to know if they (SANC) actually refer people to the Anglophone education sector. Because I think there is a strong need for immigrants to learn French, that's sort of a flaw. I don't know how much they promote English, if they send their clients directly to the English services. I think the pressure is more to go. That's how I explain why we're not partners with them. Because I met with the director of SANC quite a few years ago to see what could be possible but it didn't seem to be a priority for them. That they would be referring people to us. We don't know if that would change with the time.

Literacy in Action does not really have any partnerships with Francophone organizations. This is due partly to a lack of time, but also because organizations that work with Francophones do not really cross paths with it.

This is something I need to do (do partnerships with Francophone). Every year I go I want to go visit them and I want to go talk to them. It's not that it didn't happen over the years but it's not frequent enough. There is 4 I believe that are funded by PACT in Estrie. I'm one. I mean for the Anglophones. I know who they are and I know what they do but I never visit it. Every year I say this year I'm going to. I haven't had time. It's an important making thing for me. I really want to.

Mostly I put it off because I have other things to do. I think that's why it happened. And guess what? We have not been at the same places. We haven't cross path. That's another reason. Because I cross path with the people who work with English speaking clientele. Very occasionally do I go to an event where it's mixed.

Immigrants in the organization

At this time, none of the executive board members are immigrants.

What we like to have on the board is someone who represents adult learners, somebody who is actively involved as a volunteer in our organization, outside of being a board member, like a tutor and then some administrative kind of people, who understands financial. Depending on the needs.

Although immigrants are not necessarily part of the organization's clientele, the organization gives them consideration in its development strategy nonetheless. However, the organization must limit its clientele and projects.

Obstacles

The main obstacle is money and resources, with communication in second place. For people to refer the organization, they must first understand what it does exactly.

Even partners don't understand what we do (laugh).

Refugee Student Sponsorship Program

Mission or mandate:

"Our organization is a local committee of the 'World University Service of Canada,' (EUMC du Canada). EUMC is a group that works on many Canadian campuses and part of their mission is to sponsor refugee students." WUSC members assist the committee in various ways, including by providing guidance and advice. They are the ones who work with partner organizations in refugee camps and who identify potential candidates. The Bishop's University campus, in cooperation with Champlain College, has admitted more than 35 students since the start of the project in 1992.

Good practices:

Former program students help new students

On the committee, we have former sponsored students who stay here as committee members and really help new students with their personal experiences. Because who understands them better than someone who has gone through the same thing already?

One of the former students interviewed said that when new participants begin the Refugee Program (only men), they stay at his house for the first three or four days. He tries to give them as much advice as possible so that they learn the basics of life in Quebec, particularly in Lennoxville. He also tries to explain some things to them to keep them from making the same mistakes as him. He sometimes hosts events organized by the program committee, such as the potluck that we were able to attend.

Fundraising

I think our program is fairly well known. We do a lot of fundraising. We had a large annual garage sale not long ago, at the beginning of May. It's a very big deal in our community, and we raised $17,000.

Financially speaking, there is a lot of support from the community, including from churches as well as Bishop's and Champlain. The government does not provide financial support.

Support at all levels for smooth student integration

You know, our responsibility is to integrate our student into life here on campus, into community life and even into Canada, so we take care of all aspects of life: health card, social insurance card, permanent resident card, how to open a bank account. We take the bus around the city, we go to a sugar shack, we go for walks, we go apple picking, we talk about all of life's little details that might be of interest to a student, but we also organize movie nights and social activities.

Committee members provide a lot of informal assistance and continue to provide guidance for much longer than they are officially obligated to.

The ties with our students are never cut, or only very, very rarely. If the student decides to move really far away from here, then maybe, but in general they stay here and we stay in touch.

There is no single "modus operandi"; everything is case by case and will depend on the individual needs, situations or difficulties of the students. In addition, Refugee Program committee members have previously helped sponsor the family members of former students so that their families could join them in Quebec.

Languages

Not all students speak perfect English when they arrive.

Our university and Champlain are very tolerant of our refugee students. They're not as demanding of them as they are of the students who were born here. Sometimes our students need English as a second language, so they take a few courses and then continue their studies.

Some former students will speak the same language as the new refugees, and they will speak their own language together, which helps the new students integrate.

The students also learn a little bit of French to be able to function in day-to-day life. The former student we interviewed said that he used French only when he had to, mainly at work, but that he spoke English most of the time.

Positive image of immigrants

There is an effort on campus to shine a positive light on immigrants. There are a number of associations from various ethnic groups that provide refugee students, as well as foreign students, with a lot of help in integrating.

I hope we have an open campus and, of course, that we shine a positive light on immigrants... always, always. We have a group of Africans, and Caribbean associations, we have a group for Muslim students, so it's the small groups that help a lot, not just our students, but also other students who come from abroad, through a student exchange program or from other programs.

One of the committee members said that the Lennoxville community has an increasingly positive image of immigrants and that there is more openness than before.

Yes, there is discrimination, but much than before. Discrimination is not permitted on campus. At the beginning, we had a bit of a tough time with housing; students were having trouble renting an apartment...when they showed up, the owners saw a black person! That doesn't happen now.

Partnership

In terms of partnerships, Bishop's University and Champlain College are in charge of the project and both collaborate with the SANC. Many services are offered on campus at Bishop's. They try to meet needs by using these services and, if ever there are other needs, they go to find help elsewhere.

We work with the SANC a lot. You know, there's a clinic for refugees here in Sherbrooke and we can't make an appointment, but the SANC can. So, we use the SANC's services to send our students to that clinic.

In addition, two committee members are also members of the Canadian Council for Refugees, so they attend various meetings. It is also a Refugee Program partner.

Networking

Since Lennoxville is a small town, the program is well known. As for students, sometimes they find churches and learn to meet new people that way. The former student we interviewed mentioned how important his participation in a church and in a gospel choir group was for his socialization process. He made many contacts thanks to that. He even joined the Champlain soccer team, which helped him meet other students.

Difficulties or obstacles

Learning French is a major challenge for students because they would need a program during the summer since they do not have time to take more courses during the two regular sessions. Also, Refugee Program students are ineligible for other refugee programs.

Students also face many obstacles in various administrative processes, such as when obtaining a health card or a permanent resident card, or when opening an account.

One of the greatest fears some committee members expressed is lack of succession. Who is going to replace the people who are currently involved? This is volunteer work and entails a great deal of personal commitment and time.

> *Are we going to have enough people to replace us? All the work on this project is volunteer work! We're not paid! So now, we have to find someone who is also interested in this project, who is just as motivated and who wants to work for no salary. Even if the work is paid, it's not a seven-hour workday. The responsibilities are far greater and much more emotional. We're working with human beings. It's the type of work we can't convert into money. Our concern now is, without a replacement, is our project going to be at risk?*

> *A few years ago, we sent a petition to the government to end the outright thievery. Canada is the only country that bills its refugees and charges interest!!! So, we tried to raise public awareness of this "phenomenon." We didn't succeed, but we tried...to 'open people's eyes'!!!*

Townshippers' Association

The Townshippers' Association is a non-profit community organization that serves the Anglophone community in the Eastern Townships. This organization builds bridges between members of the Anglophone community who have certain needs and the (Francophone or Anglophone) organization that can meet those needs through its various services. As such, the Townshippers' Association provides only two services: information and a tax clinic.

Immigrants in the organization

At this time, 1 of the 15 members of the Board of Directors is an immigrant who arrived 25 years ago. There are currently no employees, but there are a few volunteers who are immigrants. The organization also took in an immigrant on an internship in the past.

Sometimes our students can be classified as volunteers and in the same time as immigrants. Some of them came from another country and they participate in our activities. We have Caribbean students, we have one young women, I do not know from which country, but she is Muslim, also one other woman from Iran, she did her stage with us, so actually we had a few immigrants with us in the past years.

Good practices or strategies

The members of this organization distinguish between "English-speaking people" and "Anglophones." Their target clientele is "English-speaking people" because this includes anyone who speaks English, not just the people who speak English who were born here. This term therefore takes into consideration the presence of immigrants in the region.

Majority they are English-speaking people (we always say English-speaking people instead of Anglophone, because "English-speaking" includes all people who speak English, and "Anglophone" are just English people born here) or bilingual Francophone, but we have as clients the immigrants too.

The Townshippers' Association builds bridges and facilitates exchanges. The organization guides people and refers them to the right places. Discussion, support and cooperation are very important. The Townshippers' Association also advocates the importance of providing services in both languages.

We will refer them anywhere where they will receive adequate service. We will also tell them, you can get that service here in Lennoxville but also you can go in Sherbrooke. So the person has possibility to choose.... It is important that services exist in both languages and that the end customer's problem is solved. We never said NO, we cannot help you...if we can't personally help that person, we will find someone who can.

Also, one of our services is to promote other organizations, in English or French, whatever...it is important that the population is informed of services available in their region. We are here to let the community know. It often happens that we get calls from various organizations in Sherbrooke, they let us know how they now provide services in English...so that we can inform our population that they can use their services in English.

They organize events or participate in events aimed at everyone. They do not want to attach labels.

No, as I already said, our activities are really general, and they include all...we want to move from categorization, from putting people in the box. So when we prepare activities they are for all people.

We will participate in the one activity that will be organized in Ascot, some Colombian event, it is about promotion of Colombian, but it is for everybody...to be together, to do something together. We do not want to create the ghetto or isolation....

Employees of the Townshippers' Association have different ways of tailoring their methods or practices to the immigrant clientele. Since this clientele is rather self-conscious and is rarely straightforward about its problems, employees must be patient, must establish a real relationship

of trust with clients, and must ask many questions before getting to the bottom of the problem so they can guide those clients to the appropriate resources.

> *...we have to establish trust between us and then immigrants will be opened up and told what the problem is. I'm getting better and better in the intervention with immigrants, because each situation is different, and every day I learn something new from them...about their culture, their way of thinking, about man-woman relationships, and so on....*

Immigrants will seek support from this organization because they heard that it worked with minority groups and that, as a minority (Anglophone minority in a Francophone area), it will likely be in a better position to understand their problems. In addition, immigrants who understand English better than French will also choose this organization.

One employee from the organization believes that immigrants who come to the region and who have English as a second language would be more likely to stay in the area if services were available in English. She also believes that immigrants need to speak French, but speaking English or receiving services in English is not to the detriment of French.

> *Also, I guarantee you that speaking English and having services in English is not detrimental to the French. It is important to preserve French language, and it is necessary for immigrants to speak French, but also to preserve the knowledge of English. I think that knowing two languages can only be positive for all.*

> *Yes, as we said we will participate in the activity of Colombians, but with others too. We want to work in the two ways, to bring immigrants' community (of course French-speaking community too) to Lennoxville, but we want to participate in the activities organized by others anywhere in Sherbrooke or in our area.*

Organization's development strategy

After speaking with a member of the Fédération des Communautés Culturelles de l'Estrie, the organization realized that the Anglophone community and cultural communities were facing the same challenges, be it young people leaving the region, voting or political involvement, etc. It would therefore be a good idea to organize events where the Anglophone community could be included in an activity organized by immigrants.

Partnership and networking

Partnership is very important for this organization. "Everything about us is about collaboration." Since the organization's mission is to direct its clients to other organizations or associations that can meet their needs, partnerships are essential. Their partnerships are with both Francophone and Anglophone organizations. The organization really tries to break down the barriers between the Francophone and Anglophone communities, and to build bridges in order to facilitate exchanges and better support the population.

Networking is not just formal, but informal as well. Staff is dedicated and very involved in the community, which enables it to sometimes have a better understanding of the citizens' needs.

It often happens that actually in the informal network, we detect specific needs of our citizens...so we help them formally or we send them in an organization where they can get help.

Obstacles

Having secure funding is one of the organization's greatest obstacles. The problem is that the projects created must meet government program criteria. According to them, it would be easier if the programs tried to adapt to their reality. Another challenge is that the money given under the programs is for one-year projects, and it is difficult to develop some projects over a period of just one year.

Lennoxville Vocational Training Centre

Mission or mandate

Provide students with education toward a Diploma of Vocational Studies (DEP), an Attestation of Vocational Specialization (ASP) or an Attestation of Vocational Studies (AEP) in order to help them enter the labour market in various occupations in the fields of health, welding, machining and business.

Good practices

Coaching

Teachers "divide" the students among themselves, and they have a personal coach. So, a teacher can have a dozen students to coach; it's part of their mandate. Like it or not, you can have personal problems....

Coaching is a way to monitor students more closely and ensure their success. Monitoring happens once a month, or more often if need be. If teachers see that a student's grades are dropping, for example, they will get in touch with the student to find out what is going on.

Good knowledge and use of organizations that provide support to immigrants and manage cultural diversity

We've already had to go to AIDE (Actions Interculturelles de Développement et d'Éducation) for help during hospital internships. We called them because it was a bit hard. This man was Muslim and would stop to pray, no matter what he was doing. It was hard for me to go and say, listen, you can't do that. They provided us with support and came out to where we were. There are always organizations that can help, such as Aide aux Néo-Canadiens (SANC). We'll go to them if we need to.

The Centre knows where to go to find support or advice for "intercultural situations" that they feel unable to manage.

Language lab

Another reality we also noticed is that when immigrants come, we show them how to perform their occupation in English, but when they enter the labour market, they fail

their internships or don't find a job because their French isn't good enough. So that's why we created the class to give French lessons to these people, over and above francization, just to ensure their success and integration in the workplace.

Students have access to a language lab where a teacher can provide them with support in English or French, depending on which language they want to improve. This lab was opened up for students following a need that arose in the community.

Tutoring with students from Bishop's University

There is a tutoring project between the Centre's students who are having difficulties in French, English or math and students from Bishop's University.

Because we have young people with difficulties in math, they come out of high school and say they have their prerequisites, so they go into machining or welding, just to name a couple, and they end up having difficulties with math. And French, and English. There are a lot of immigrants who are going to take this program. What we're doing is simply creating a connection between a group of students from Bishop's University, which is supervised by a teacher from the university, and they exchange email addresses and phone numbers and arrange to meet once or twice a week.

Multicultural meals

Like clockwork every year, two or three times a year at least, we do a potluck dinner. Everyone brings something different to eat, and it's fun because we have people from different nationalities. Like last year, we had a Mexican; he brought a Mexican dish. We had three Nepalese who brought their delicious Nepalese food. And then throw some Quebec food into the mix. It was great. It allows us to get to know the other cultures.

Internship in the Dominican Republic

A health teacher from the Centre is currently raising funds to organize an internship in the Dominican Republic with her students.

It's to get them exposed to that a little bit. And when I say Dominican Republic, I don't mean the touristy spots. I think it will make the students more aware to see another reality. Maybe they'll have more empathy for newcomers.

Project in the making: giving evening courses like in community learning centres

I (director) was at two community learning centres. It's a way of looking at things. It becomes a place where we can learn our entire lives. They offer evening courses for adults as well as daytime ones at little or no cost.… We did a study with the community to see what the needs were and we organized that. It was with volunteers. Yes, sometimes you had to pay, but they charged. But, it brings people from the community together and it creates better ties between the community and the school. As for me, I'm trying to go in that direction as well. I'm slowly trying to do that, offer evening classes and things like that.

Project to be developed: sponsorship of immigrants

I had a thought, but it's still in its very early stages. In one city in Canada, I saw that there were families who "adopted" newly arrived immigrants and would have them over

for dinner, such as at Christmas, showing them what a traditional Quebec meal was like. I thought about it and thought it would be great to do something like that. Maybe we could approach the Néos-Canadiens group and tell them we'd like that. I know our staff, and these are people who are pretty open-minded for the most part. This might be an interesting thing to do, especially with students. You've just arrived and I'm going to invite you over for dinner and tell you a bit about our culture.

Languages

Courses are offered in English, except for the raw material preparation program, which is offered in French only. Still, there are some Francophone students, and teachers adapt based on the students. One of the Centre's teachers said that lectures are given mainly in English, but in hands-on courses, if the student's mother tongue is French and the student does not understand well, the explanation will be given in French. Since nearly all the teachers are bilingual, they will be able to adapt based on the situation.

Also, in the hallways, members of the cultural communities will talk among themselves in their own language.

Partnership

Emploi-Québec is a major partner for the Centre. It has been funding the English-immersion office clerk program for five years, among others. Emploi-Québec also created the raw material preparation course in partnership with the Fédération des commissions scolaires given the labour market demand. AIDE, the Service d'aide aux Néo-Canadiens, Carrefour jeunesse-emploi, the Centre d'orientation et de recherche d'emploi (CORE), Job Links, Option 45, local development centres and the Centre d'intégration au marché de l'emploi (CIME) are the Centre's other partners. Depending on the needs of the student, staff members may refer him or her to other organizations or associations. In addition, the Centre is part of the Townshippers' Association, and one of the Centre's members sits on the Board of Directors of the Women's Centre.

Networking

The Centre is part of the Townshippers' Association, which means that it can be in contact with other Anglophone organizations or associations in the region. The Centre is also in contact with the other school boards.

There are just nine Anglophone school boards, and we talk with the others. In the Eastern Townships, there are four school boards: three French and one English. We all talk and meet together.

Difficulties or obstacles

The Director talked about the lack of complementary services and about government budget cuts in this area.

To demystify some of the stereotypes about immigrants that the Centre's teachers or staff may have, the Director also mentioned that training or workshops on cultural diversity and the reality of immigrants might be a good way to go.

Appendix D. Eco-systemic diagram

green: specific to SH, red: specific to ED, black: common to both, blue: to be developed

Values and life skills

- Informal - form a community - sustainability -reciprocity -Succession - Immigrant involvement in
  creating organizations -personalization - volunteering -inclusive identity - institutionalization

Multiculturalism policy (intercultural climate)

- Funding - friendliness - discussions
- Intergenerational activities (fun, festive) - use of media - intercultural education -Ethnic and religious
  associations - Anglo-Franco partnership - Immigrants on BoD
- reception and integration organizations - Immigrant employees

Partnership between Anglo-Franco communities

- Case-by-case - referrals
- Medium term: discussion tables by theme - political dialogue: municipalities, regions

Internal partnership in the community

- Linkage between stakeholders - ad hoc (case-by-case) collaboration - local community awareness
- Long-term collaboration: structural - monitoring people

Integration support -Work with majority community – Proactivity by stakeholders and organizations
- Family–school ties - personalized orientation - adaptation of vocational training -Use of local
networks -work with employers -Teacher awareness

Multilingualism - Language courses tied to vocational training - Tutoring - Sunday school
- Conversations - Sports - Mother tongue courses for children - Anglo-Franco information
–additive, non-subtractive relationship with languages - linguistic accommodation - English/French
courses in the same place - courses based on needs and free of charge - short wait times

Shadowing, mentoring - one-on-one talks –help with everyday things - networking

Single window: gateway - Personalized intake - accessibility
-visibility - multilingualism - information - confidentiality
-Presence of immigrant stakeholders