A PLACE TO CALL HOME? RECENT IMMIGRANT INTEGRATION EXPERIENCES IN LETHBRIDGE, ALBERTA

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Abstract

The settlement and integration of immigrants is a common policy focus for governments and researchers across the world. In Canada, its relevancy has only increased over recent decades; it is incorporated in official rhetoric and studies regularly examine the integrative experiences of newcomers. Still, most of these studies occur in the context of Canada's largest and most diverse cities. In this thesis I examine the settlement experiences of recent landed immigrants in Lethbridge—a small Albertan city—utilizing mixed methods research. Using an adapted version of Tom Kuhlman's (1991) conceptual framework, this study examines the socioeconomic, social, and structural aspects of integration, ultimately finding that while Lethbridge generally fosters integration as outlined by official rhetoric, there remain significant gaps between groups. Analyses especially highlight the crucial roles that community support, length of residence, and admission class play in determining settlement outcomes of recent immigrants in Lethbridge, Alberta.

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AB	Alberta (Canadian Province)
CIC	Citizenship and Immigration Canada (currently known as IRCC)
FLS	Flexibility Learning Systems
FSW	Federal Skilled Worker
GAR	Government-Assisted Refugee
HSRC	Human Subject Research Committee
IRCC	Immigration, Refugees and Citizenship Canada (formerly known as CIC)
LFS	Lethbridge Family Services
LFS: IS	Lethbridge Family Services: Immigrant Services
LICO	Low-Income Cutoff
LSIC	Longitudinal Survey of Immigrants to Canada
NGO	Non-Governmental Organization
NPR	Non-Permanent Resident/Residency
PR	Permanent Resident/Residency
SAEA	Southern Alberta Ethnic Association
TFW	Temporary Foreign Worker

Chapter 1: The Integration of Landed Immigrants in a Small Canadian City

1.1 Introduction

Immigration has played, and continues to play, an integral role in building Canada and its identity. According to Canada's 2016 Census, more than a fifth of Canadian residents were born outside of the country—the highest proportion of G8 countries. These immigrants hail from over 250 countries, Asia (including the Middle East) and Africa being the two most significant source continents in 2016 (*Immigration and ethnocultural diversity: Key results from the 2016 Census*, 2017). Given the numbers, and as immigrants represent diverse in national and cultural origins, and arrive by several admission streams, the question of integration is a central one for policy makers and immigrant service organizations.

In consequence, it has been deemed important to understand the integration experiences of recent landed immigrants. To date, however, much of the research conducted has involved arrivals to large Canadian cities. This study adds to a small but growing body of research that examines the integration experience in small cities.

Specifically, the study examines the experiences of individuals who have attained permanent resident status or citizenship and who arrived on or after January 1, 2013 in the Lethbridge area. These are the individuals who, in pursuing landed status, ostensibly intend to settle and lead a significant portion of their lives in Canadian communities. Focusing on the first few years following arrival emphasizes a period of significant adjustment and the initial establishment of critical economic, social, and cultural ties in Canada. This formative period can determine the trajectory of an immigrant's settlement experience, and influence decisions to relocate or remain in the community (Robert &

Gilkinson, 2012). It is anticipated that such individuals, even when grouped by ethnic origins, admission class, age, or any other category, may experience settlement differently. Additionally, in examining the Lethbridge area, this research also contributes information on the immigrant experience in small Canadian cities, an area that is underdeveloped compared to available studies of larger cities.

The main questions posed by this exploration of immigrant integration in Lethbridge, Alberta is: How effectively is the Lethbridge community integrating recent landed immigrants, as indicated by socioeconomic wellbeing, social inclusion, and structural inclusion? Within that overarching question lie more specific ones: Are there variations/inequalities in the settlement experiences and outcomes? What are the current roles of community institutions in the integration process? And, does the Lethbridge community foster and reflect integration, as enunciated in official rhetoric? In the bigger picture, what can we learn about immigrant integration from examining its processes in smaller cities?

1.2 Literature Review

1.2.1 Defining Integration

It is critical at the outset to define the central term around which this research revolves: integration. Unfortunately, as Robinson (1998: 118) suggests, it is a "chaotic concept: a word used by many but understood differently by most." This remains true in both public discussion and academia. Indeed, there are some who equate *integration* with *assimilation* (e.g. Alba and Nee, 1997) while others use the terms distinctively (e.g. Berry, 1997). Governments seeking to encourage multiculturalism, including recent Canadian governments, have been keen to iterate their emphasis on integration over

assimilation (Swan, 1991). Indeed, former Deputy Minister of Citizenship and Immigration Canada, Michel Dorais, commented (Li, 2003):

> In Canada, integration is a two-way process of accommodation between newcomers and Canadians: It encourages immigrants to adapt to Canadian society without requiring them to abandon their cultures. It encourages people and institutions to respond in kind by respecting and reflecting the cultural differences newcomers bring to the country. (p. 319)

Kazemipur (2014) notes how assimilationist perspectives almost exclusively burden newcomers with the responsibility of cultural orientation. By contrast, integration also recognizes the responsibilities of the receiving community, noting that responsibility is shared between the two. For clarity, this research operates under the assumption that *integration* and *assimilation* are distinct terms, and focuses on integration.

The foundations for the definition of integration used throughout this study can be found in Berry's Theory of Acculturation, first posed in 1988. It describes "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members" (Berry , 2005: 697). Particularly useful is his model of acculturation strategies, which outlines the outcomes of integration, assimilation, separation, and marginalization (see Figure 1.1, next page).

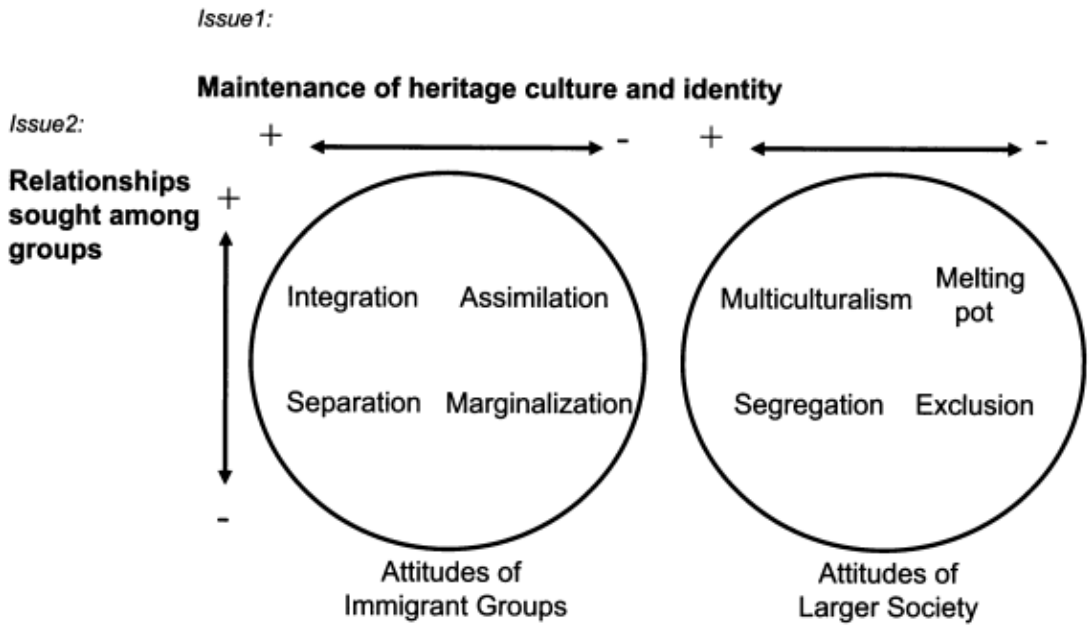

Figure 1.1: Berry's Acculturation Model
Source: Sam and Berry (2010: 477)

While Berry's model is limited in the sense that it is created with the psycho-cultural researcher in mind, it makes a critical distinction between integration and assimilation; integration can be understood as distinct groups adapting to one another while preserving social bridges, whereas assimilation entails the adaptation of one group to conform to the other. It should be noted that Berry and his colleagues conducted extensive studies concluding that integration was largely the preferred method of acculturation and resulted in the least acculturative stress, although they recognized that a choice in the matter was not always an option (Sam & Berry, 2010).

Beyond psycho-cultural adaptation, integration has also been studied in socioeconomic aspects (e.g. Raza et al. 2013, Wilkinson and Garcea, 2017). That said, integration covers a range of diverse fields, and many other studies have built upon Berry's conceptualization to create more comprehensive models of integration. Ager and

Strang (2008), for example, define their domains of integration as achievement and access of sectors of employment, housing, education and health; realization of political rights; social connections between groups; and structural barriers like language and local environment. Abdie Kazemipur (2014) examines the integration of Muslims in Canada and poses that integration occurs in four domains: institutional, media, economic, and social.

Similarly, Tom Kuhlman's definition of integration falls into three realms: socioeconomic wellbeing, social inclusion, and structural inclusion. In summary, Kuhlman proposes that immigrants are integrated when they: are able to participate in the economy commensurate with skills and compatible with cultural values; attain a culturally determined standard of living (to be determined contextually by researchers, but capturing aspects including access to public services, health, satisfactory income, etc.); and are permitted to maintain or synthesize their own identity and adjust psychologically to their new situation without generating friction with the host population, with whom they maintain positive interactions. Kuhlman expands on this in his comprehensive model of integration, identifying migrant characteristics, migration factors, host factors, policies, and length of residence as variables that may direct settlement outcomes. Because of its attention both to the indicators of integration and influential variables, Kuhlman's definition and model form the foundations of this thesis and are further detailed in Chapters 2 and 3.

1.2.2 Integration as an Ideal

There are several reasons for focusing on integration, how it is indicated, and how it is achieved. First, integration is a well-marked preference of immigrants, in relation to the

other adaptation methods of assimilation, separation, and marginalization. In a study conducted with over 4,000 immigrants of over 30 different ethnic backgrounds in 13 countries, Sam and Berry (2010) concluded that, with few exceptions, integration was the preferred method of acculturation and produced the least acculturative stress. These reports underscored earlier studies into the preferences of immigrants in Canada, who voiced similar opinions (*The Cultural Contribution of the Other Ethnic Groups*, 1969). Additionally, integrative approaches have been shown to foster better mental health, subjective well-being, self-esteem, and life satisfaction, as well as lower acculturative stress and neuroticism (Ward, 2013).

By contrast, some who posit that the adaptive method of assimilation is losing its relevance due to the evolution of contemporary immigration patterns, which they argue are deviating from what was traditionally perceived to have been the adaptation process (Zhang, 2017). The ability to preserve a connection to one's country of origin—and consequently parts of one's cultural identity—clearly conflict with the classic notions of assimilation, which dictates that a person from a minority group should become indistinguishable from the dominant group in terms of knowledge and skills, behavior, norms, and mutual acceptance (Iadicola, 1981). Indeed, assimilationist discourse often treats attachments and tendencies to cultures of origin and that of the host country as a zero-sum game. This arguably oversimplified view of complex acculturation processes is also contradicted by data. The majority of immigrants in Canada express strong attachments to both Canada and their country of origin (Hou et al. 2016; Kazemipur 2014).

Transnational ties and engagements are becoming increasingly common and accessible practices. Whereas, it was previously assumed that immigrants would have limited opportunities to engage with their country of origin after migrating, modern communication and transportation technologies provides greater means to do so (Portes, 2003). Globalization will likely only continue to erode such barriers while challenging singular notions of citizenship and belonging.

Lastly, integration remains an objective in contemporary Canadian settlement policy, and is consistently reflected in official rhetoric (Li, 2003; Swan, 1991; Jupp and Clyne 2011). Following an integrative approach, Canada has become a global leader in receiving immigrants since the 1970s and has earned praise as having a "best practice model of settlement and integration" (Shields et al. 2016: 3). At the same time, some critics assert that assimilationist traditions continue to haunt actual practice, and that communities have yet to truly achieve inclusivity and accessibility (Li, 2003). If Canada is to truly present itself as an inclusive, multicultural nation, integration must be a clearly defined, understood, and implemented policy goal. What are the key variables that might influence successful integration and how might they impact the process?

1.2.3 Variables Influencing Integration

Tom Kuhlman (1991) develops a model identifying five general dimensions that influence an immigrant's ability to integrate: immigrant characteristics, migration factors, host-related factors, policies, and time. While Kuhlman's model and the sources he uses to validate it are dated, it continues to be cited as relevant (e.g. Platts-Fowler and Robinson, 2015). Furthermore, there is a wealth of more recent research examining how these variables impact different aspects of the integration process. This section first

outlines the categories outlined by Kuhlman (1991) before expanding these relationships, reviewing more recent studies drawing relationships between these variables and the areas of socioeconomic wellbeing, social inclusion, and structural inclusion.

Outline of Influential Variables

Kuhlman (1991) includes among immigrant characteristics such demographic characteristics as country of origin, age, dominant-language fluency, and gender, as well as immigrants' socioeconomic and cultural backgrounds. Of all the general categories Kuhlman identifies as influential in integration outcomes, however, immigrant characteristics remains perhaps the most complex and unclear. While many studies note trends between immigrant characteristics and integration outcomes, the characteristics often interact in different ways depending on the context. Results from studies on the impact of ethnic and national origin on the integration process have been mixed (Piche et al., 2002; Hou and Bonikowska, 2016; Raza et al. 2012). Different age groups also appear to experience distinct challenges across the areas of integration (Sommerville and Walsworth, 2010; Hou et al. 2016; Nangia 2013). Relationships established regarding language fluency and gender are less intricate. Dominant-language fluency is generally argued as a necessary skill to participate in economic and sociocultural activities (Schwartz, 2010; Houle et al. 2017), and females tend to face increased challenges in most areas of integration, relative to males (Pottie et al. 2008; Higginbottom et al. 2016; Chareka, 2017).

Kuhlman (1991) includes in the dimension of migration factors the purpose for moving, which might translate to admission class; attitudes towards the settlement experience; the type of movement, as in whether or not the move was anticipated, which

may not be the case for refugees; and, attitudes towards the settlement experience, which encompasses expectations prior to arrival, and opinions towards the host population. Admission class often provides a reliable indicator of immigrants' contexts, and consequently, possibly advantageous aspects of integration (Piche et al., 2002; Hou and Bonikowska, 2016). Similarly, a newcomer's attitude towards their migration impacts how much effort they are willing to put forth and how disposed they are to positive or negative assessments of their new life (Berry, 1997). In a similar vein, expectations and how they are met may have an understandably significant impact on subjective measures of integration, as they can prove encouraging or discouraging (Amit and Riss, 2014; Ager and Strang, 2008). Lastly, whether or not an individual is able to anticipate and prepare for their migration may in part determine the disposition, skills, resources, and networks they bring with them—as well as how they view what they leave behind (Wilkinson and Garcea, 2017; Hou et al, 2016).

In the rather large dimension of host-related factors, the version of Kuhlman's (1991) integration model adapted in this study identifies three primary components: macroeconomic situation, sociopolitical orientation of the community, and auspices. The macroeconomic situation of the host country, perhaps also described as the absorptive capacity of the community, greatly impacts the opportunities available to immigrants and therefore their ability to integrate (Xue, 2010; Derwing and Krahn, 2008). Similar in nature, sociopolitical orientation can also be interpreted as the openness of the host society. Several studies note that it is difficult to overstate the value of creating a welcoming environment in integrative efforts, as it fosters mutual cooperation and understanding between groups and institutions (e.g. Drolet, 2017; Houle and

Schellenberg, 2012; Ager and Strang, 2008). Kuhlman (1991) also identifies auspices, which he defines as the availability of assistance from kin or co-ethnics in the host community. These have long been shown to draw in new immigrants (McIsaac, 2003; Derwing and Krahn, 2008) and help to establish them by providing information, financial and emotional support, and a source of cultural familiarity to ease culture-shock (Boyd, 1989; Li, 2003; Weerasinghe et al. 2017).

The category of policies is divided into three levels: national policies, the policies as followed by local or regional authorities, and the policies as followed by aid agencies. The first shapes and communicates the overarching perspective towards settlement and adaptation (Goldlust and Richmod, 1974; Ager and Strang 2008), while the second recognizes the disparities between theoretical policy and its realistic materialization in local contexts (Platts-Fowler and Robinson, 2015; Lacassange, 2017). Local aid agencies are the frontline organizations that actively work to settle newcomers in destination communities and are primary facilitators of the settlement process (Texeira and Drolet, 2017; Shields et al. 2016). Ideally, local organizations are active not only in individually serving immigrant needs but also in coordinating with other relevant stakeholders to improve efficiency and efficacy.

Kuhlman's (1991) final variable influencing the outcome of integration is the amount of time spent in the country of settlement. Looking at his model, one might notice that all other variables—in addition to being directly connected to the adaptation outcome—are also linked to time (See Figure 2.1, page 33). Kuhlman argues that time is an important determinant of progress and integration. Other studies similarly conclude that time often erodes the relevance of other variables (Hum and Simpson, 2004; Piche et

al. 2002; Teixeira and Drolet, 2017; Xue, 2010; Platts-Fowler and Robinson, 2015). Because this particular project focuses on a specific community, it will also examine time spent in the receiving city, Lethbridge.

Variables Impacting Socioeconomic Wellbeing

Most recent studies examining the integration of immigrants focus on the socioeconomic aspect. These studies specifically examine areas of labor market outcomes, income, housing, health, and subjective measures of wellbeing, all of which are encompassed in the socioeconomic aspect of integration in the Kuhlman (1991) definition of integration.

Attention to immigrants' labor market outcomes is particularly well-studied, and existing research identifies numerous relationships between the influential variables identified and these outcomes. Unsurprisingly, fluency in the dominant language of the receiving country—in this case mostly English, even if English and French are both official languages—is consistently highlighted as a basic necessity for participation in Canada's cultural and economic activities (Schwartz, 2010; Hum and Simpson, 2004; Houle et al. 2017), resulting in improved labor market outcomes (Piche et al. 2002; Xue, 2010). Most other aspects of migrant characteristics, however, have also been shown to influence labor market outcomes.

Gender and age, for example, are also highlighted as significant axes. Studies have shown that in general, female immigrants are particularly disadvantaged in many aspects of integration. Labor market outcomes for immigrants in Canada, for example, significantly favor men over women, although both groups report poorer outcomes than Canada-born residents (Piche et al., 2002; Hou and Bonikowska, 2016; Raza et al. 2012). Not only do women face higher rates of unemployment but also underemployment for

those who manage to enter the workforce (Galarneau & Morissette, 2009). Regarding age, those between 25-44 years report the best performance relative to others, with decreasing outcomes at both younger and older ends of the spectrum (Xue, 2010; Piche et al. 2002). Even so, individuals of the optimal age range indicate consistent frustrations in recognition of experience and credentials and discriminative barriers, which tends to be a challenge faced across virtually all immigrant groups (Somerville and Walsworth, 2010).

This lack of recognized credentials has particular relevance to many newer migrants, as the majority of Canada's immigrants in recent years have been highly educated (Galarneau and Morissette, 2009). As a result, many immigrants arriving with higher degrees from outside of Canada become underemployed, relative to their skill and education (Raza et al. 2013). Perhaps consequentially, over-education was associated with lower levels of life satisfaction, especially in recent immigrants. The effect appears to diminish over time, however, and was generally weaker for immigrants from developing countries (Frank and Hou, 2017).

These subjective assessments like satisfaction with life, health, and income, are also critical aspects of socioeconomic wellbeing. In addition to facing poorer labor market outcomes, being female has also been found to present negative correlations with self-reported health—especially emotional health (Robert and Gilkinson, 2012). This is further magnified if a woman is less proficient in English (Pottie et al. 2008). Other groups who experience poorer health are older immigrants (Omariba et al. 2014) as well as Caribbean, South/Central Americans, and Sub-Saharan Africans (Roterman, 2011; DesMueles et al. 2005). Studies highlighting the compounded challenges faced by older

African women (Williams et al. 2015; Higginbottom et al. 2016) further exemplifies the complex interactions occurring between influential variables.

It is unsurprising then that, of immigrants in Canadian cities, females are more likely than males to report lower levels of quality of life and life satisfaction (Williams et al. 2015; Robert and Gilkinson, 2012). Muslims—alongside others of visibly-identifiable religions more likely to experience discrimination—are among the groups least likely to report higher life satisfaction (Kazemipur, 2014).

Despite their better labor market outcomes and income relative to other immigrant classes (Piche et al. 2002; Hou and Bonikowska, 2016), economic migrants tend to report the lowest subjective assessments of wellbeing. Notably, many express frustration with the discrepancies between the immigration points' system recognition of their credentials versus the actual markets. Their hopes and expectations may be converted to a "sense of betrayal" that in turn impacts other aspects of subjective well-being (Somerville & Walsworth, 2010). The dependents of these voluntary migrants—the "tied" immigrants—similarly express a lack of attachment to Canada, but tend to perform poorer in the labor market and social environment (Banjeree and Phan, 2015; Hou et al. 2016).

Employment is both a marker of and crucial facilitator of immigration, and regardless of a newcomer's background, it is difficult to find a job if there are no openings available. Therefore, accessible labor and housing markets are critical to immigrant settlement. A lack of either encourages movement to other, more favorable communities; or, in cases where this is not possible, largely influences perceptions of wellbeing and life satisfaction (Di Biase and Bauder, 2005; Teixeira and Drolet, 2017). On the other side of the same coin, poorer macroeconomic conditions can inhibit the host

populations' receptivity towards immigrants, discussed further in the section on social inclusion. While the Canadian government arguably addresses this in part through their control over immigrant admissions, the absorptive capacity of individual communities varies considerably, as each has unique circumstances of resource access and labor market conditions.

Similarly, many general studies stress the importance of national policies in determining the adaptation outcomes for immigrants and host societies (Ager and Strang, 2008; Kuhlman, 1991; Berry, 2005; Goldlust and Richmond, 1974), which can encourage certain adaptation strategies over others. Nations maintaining stringent citizenship policies like Germany, for example, often impose higher expectations of assimilation and cultural adherence as a condition of naturalization (Ager and Strang, 2008). As previously discussed, however, Canada stresses integration and multiculturalism. While there are arguments that Canadian practice remains tainted by assimilationist residues or cultural exclusion (Li, 2003), official policies seek to promote inclusivity, freedom to maintain cultural identities, and the "two-way process" of adaptation.

A comparative study of the health of immigrants in Canada and the United States further demonstrates the impact of national policies. Fewer disparities in health are reported between immigrant populations and local population in Canada, as compared to the States. Furthermore, foreign-born Canadians also fare better than even locally-born Americans. Researchers attribute this to both Canada's programs of settlement and the Canadian health system (Siddiqi et al. 2013). That said, the general accessibility of general services and government structure can have significant impacts on the well-being of immigrant and locally-born populations.

Immigrants from Africa and Asia (including the Middle East) have expressed particular difficulty in entering and remaining in the labor market (Piche et al. 2002; Xue, 2010) and have increased rates of underemployment, although these remain issues for a majority of immigrants (Galarneau and Morissette, 2008).

It is understandable that regardless of their background and environment, newcomers require time to orient themselves, settle, and integrate. IRCC estimates indicate that on average, immigrants secure their first jobs six months after arrival. Underemployment, however, remains an issue even four years after arrival, with only about half of immigrants reporting being employed in a field related to their education and using their skills adequately (Xue, 2010). Time also leads to the general convergence of other variables, like health. With the exception of refugees, most immigrants arrive with fewer health risks than their locally-born peers (Omariba et al. 2014; DesMueles et al. 2005). Still, economic class migrants are generally healthiest (Ng et al. 2017) while refugees are most vulnerable and have the highest mortality rates, most likely due to the nature of their migration in comparison to the self-selection of other groups (DesMueles et al. 2005; Omariba et al. 2014).

Variables Impacting Social Inclusion

Social inclusion, as defined in this study, involves migrant and host communities adapting to one another. In greater detail, this means that the community is welcoming, does not impose assimilationist pressures, and fosters positive interactions and mutual understanding.

The critical term of welcoming requires further unpacking, however, especially given its increasing emphasis in integration literature and policy (e.g. Houle and

Schellenberg, 2012; Ager and Strang, 2008). A welcoming community, as defined by Drolet (2017) is one in which immigrants feel valued and their needs are served; and the host community takes an active role in facilitating immigrant settlement and encouraging sensitivity, fosters active and meaningful connections among groups, and promotes accessibility. While this description might be slightly ambiguous, suggestions include offering relevant information in various languages, recognizing foreign credentials, and an absence of perceived assimilationist pressures.

It is critical to emphasize that the term of "welcoming community" encompasses institutions, organizations, and the general population. A study of the integration of immigrant Muslims in Alberta, for example, concludes that initiatives to foster understanding and dialogue in structured environments—such as informational sessions, cultural awareness festivals, and interfaith dialogues—produce limited impact in the absence of encouraging other social interaction (Kazemipur, 2014). Kazemipur argues that positive interactions outside such structures are critical in dispelling misunderstandings, forging attachments between immigrants and the host community, and fostering lasting positive individual connections—essentially, facilitating social inclusion and creating a more welcoming environment.

The effects of feeling welcomed extend beyond the social aspect of integration, and are associated with many socioeconomic aspects as well, including subjective assessments, health, and satisfaction (Ward, 2013). It might be argued that a welcoming social environment as well as access to resources, services, and opportunities are both a marker and means of integration, with effects that span multiple realms. While it reflects

a society that is willing to adapt to newcomers, it also facilitates many other aspects of integration.

Newcomers unable to fulfil their basic needs—especially if there are significant discrepancies between their expectations and reality—will more likely to report culture shock and have less positive perceptions of their subjective wellbeing (Texeira and Drolet, 2017). In turn, this hinders their ability to socially integrate into the community (Ager and Strang, 2008; Somerville and Walsworth, 2010). Furthermore, attitudes towards the host community and expectations determine how willing an immigrant is to put effort towards integration, particularly in social aspects. Berry (1997) notes that immigrants more disposed towards integrative or assimilative strategies are more active in attempting to cultivate relationships and to integrate into the host community.

A community may also be less inclined to provide a welcoming atmosphere when established residents are themselves in a less-than-ideal environment. As previously mentioned in the discussion on socioeconomic wellbeing, poor economic circumstances where unemployment is already high and/or market conditions are unfavorable may foster greater hostility towards immigrants as locals may view them as an economic threat (Swan, 1991; Simon, 1989; Kazemipur, 2014). It is important to note, however, that a community can also prove to be more welcoming to some groups than others. Ethno-cultural minorities, for example, are more likely to report feelings of exclusion in social, institutional, and political realms (Chareka, 2017; Bloemraad, 2006), and to report greater feelings of personal and group discrimination (Dion, 2001). Being of a visibly identifiable minority faith—especially Muslims but others also, such as Sikhs, who don

religion-specific attire—is also associated with higher levels of perceived discrimination (Nangia, 2013; Rousseau et al. 2011).

Aside from interactions with the broader community, an immigrant may enter an environment where co-ethnics are already established. The nature of these can also indicate whether or not integration is occurring. For example, involuntarily formed ethnic enclaves—as might be the case in racialized ghettos, or where relationships with other ethnic/cultural groups or the broader society are otherwise precluded—would indicate marginalization/exclusion and segregation/separation, respectively (Berry, 2010). The case of separation is especially likely to occur in areas with larger ethnic communities, while family class migrants are more likely to personally practice this. That is, they are more likely to maintain culturally-homogenous networks.

Some scholars argue that isolated communities can result from chain migration, where established immigrants sponsor or encourage other family members to migrate (Boyd, 1989). Indeed, many immigrants cite such networks as the primary motivation to settle in larger Canadian cities with preexisting immigrant communities rather than in smaller Canadian cities (Hyndman et al. 2006; Derwing and Krahn, 2008). Still, studies highlight the value of such networks in the provision of information, economic and emotional support, and as a source of cultural familiarity to ease culture-shock (Weerasinghe et al. 2017; Li, 2003; Ager and Strang, 2008). Data from the 2005 LSIC also suggests that friends and family are the most common source of support for new immigrants. This is the case especially for family class immigrants, who are most likely to report that all of their friends belonged to the same ethnic group. Indeed, whereas immigrants admitted based on their skill and capital do relatively better in terms of labor

market outcomes (Piche et al. 2002; Hou and Bonikowska, 2016), family class migrants are admitted on the basis of their preexisting networks in Canada, and are therefore more likely to receive the emotional and cultural support that encourages more positive subjective assessments.

In general, economic class migrants report the lowest relative levels of attachment to the communities where they are settled and make the fewest personal connections outside their ethnic group, especially in early years after arrival (Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences, 2005; Kazemipur , 2012). Refugees, on the other hand, are generally more likely to interact with and form friendships outside their ethnic and cultural groups, ostensibly due to the nature of their forced migration and lack of existing networks in Canada (*Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences*, 2005. The overall more positive subjective assessments of refugees might be attributed to the community support they commonly receive, rather than personal networks. It is also possible that those escaping unfavorable circumstances, such as persecution or war, may be inclined to look more favorably on their migration. While useful information, refugees are diverse and settled in varied communities; local variations were not reflected in the LSIC.

Some research has expressed the prioritization of bonding networks—relationships within the ethnic group that may reinforce identification with a source country—over bridging networks—intergroup relations that promote the sense of belonging to a larger society (Schellenberg, 2004; Hou et al. 2016). Generally, rates of intergroup contact and participation are higher among refugees, who are the least likely to have existing networks in Canada (Longitudinal Survey of Immigrants to Canada: A

Portrait of Early Settlement Experiences, 2005). Younger immigrants and those who arrive in Canada when they are young also report high rates of intergroup contact (Nangia, 2013). Perhaps consequentially, they are paradoxically more likely to both experience discrimination and express stronger feelings of belonging in Canada (Hou et al. 2016; Nangia, 2013).

Rates of perceived discrimination among recent immigrants are relatively low. As earlier mentioned, however, recent studies suggest individuals whose faiths are visibly identifiable through means such as religion-specific attire may face discrimination (Nangia, 2013; Rousseau et al. 2011). Such experiences may hinder an individual's ability to socially integrate and preclude feelings of belonging. Still, most are more inclined to express a feeling of belonging in the community as time passes (Hou et al. 2016). The passage of time allows immigrants to psychologically adjust to their new environment, build inter- and intra-group relationships, and work towards securing commensurate employment and housing.

Variables Impacting Structural Inclusion

Structural inclusion largely entails the ability of newcomers to satisfactorily access the institutions, services, and systems of the host country. These include public services like health, education, and social services, as well as political systems. Migrants should also be able to feel legitimate—equal in their political/social rights and responsibilities.

Government policy is an especially important determinant of accessibility which, as discussed in previous sections, also greatly impacts the settlement process. Kuhlman specifies policies as followed by local or regional authorities in recognition of the fact

that despite operating under a uniform policy framework—such as Federal or Provincial policies—local communities may interpret and implement policies differently. Differences in how policies are actualized can result in significantly different outcomes for immigrants, even between immigrants in geographically and politically close communities (Platts-Fowler and Robinson, 2015; Lacassagne, 2017; Vezina and Houle, 2017; Derwing and Krahn, 2008). Platts-Fowler and Robinson's (2015) comparison of integration experiences of refugees in two English cities focused on the importance of local context. They determined that slight differences in how settlement policies were practiced—the neighborhoods where refugees were settled and the degrees of assistance made available to them—significantly impacted satisfaction, social integration, and economic integration (2015). Kazemipur (2014) likewise notes that the whims or preferences of individual service-providers can render overarching institutional policies irrelevant.

Active policies and roles of community organizations have been repeatedly shown to facilitate immigrants' integration process, particularly in the realms of obtaining employment, housing, and information (Teixeira and Drolet, 2017; Shields et al. 2016). Interviews of recent immigrants in smaller Canadian cities in British Columbia describe an expectation, in fact, that such organizations and government agencies will provide assistance in these aspects of the settlement process (Teixeira and Drolet, 2017). Other studies highlight the importance of partnerships between organizations committed to serving immigrants, with information-sharing policies shown to greatly facilitate the integration experience (Gibson et al., 2017). Ideally then, local organizations should be

active not only in individually serving immigrant needs but also in coordinating with other relevant stakeholders to improve efficiency and efficacy.

As previously highlighted in the discussion of socioeconomic wellbeing, ethno-cultural minorities are more likely to report greater feelings of personal and group discrimination in accessing services such as housing (Dion, 2001) and labor markets (Xue, 2010). They are also more likely to report feelings of exclusion in both social and political realms, part of which was attributed to the sociopolitical contexts of source countries (Chareka, 2017; Bloemraad, 2006). Despite the wealth of resources theoretically available to refugees—who are more prone to arriving without having prepared or being equipped with critical dominant language groups—they may be unable to access institutions or settlement services due to a lack of information, language skills, and preparation (Wilkinson and Garcea, 2017).

The lack of information and language skills does not uniquely affect refugees, however. It applies to all newcomers, although some are more vulnerable than others. Tied immigrants, the spouses and dependents of the individuals who voluntarily initiate the migration, also face greater difficulty than others, for example. Lacking the same motivations as the voluntary migrant or resources available to refugees, the "tied" group often suffers poorer labor market outcomes and difficulty in social integration (Banjeree and Phan, 2015; Hou et al. 2016). Additionally, they may face challenges in accessing services (Higginbottom et al. 2016) and report the weakest feelings of belonging in Canada (Hou et al. 2016).

Regarding involvement in Canada's sociopolitical structures, older immigrants are more likely to participate in activities of a political nature, although participation in

religious or ethnic groups remains relatively high across all ages (Tossutti et al. 2008; Bloemraad, 2006). Greater activity in the political realm is also generally tied to increased income and gender. Males tend to hold the advantage in terms of political activity and are suggested to be more confident in their knowledge of Canada's democratic processes and protocol (Chareka, 2017; Tossutti et al. 2008). Additionally, religion and religiosity appear somewhat correlated with political activities. While certain religious groups are less active in the political realm—especially Jehovah's Witnesses—Muslims, Buddhists, and Hindus are less likely to participate in elections relative to other groups (Kazemipur, 2014). Immigrants who are more involved in religious activities—although their personal religiosity remains irrelevant—are more likely to engage with the political sphere (Tosutti et a. 2008).

1.2.4 Immigrant Integration in Small Canadian Cities: A Lacuna

While there are varying opinions on the specific demographic, economic, political, and social effects of immigration on Canada, it is clear that immigration has historically played a significant role in shaping the country and continues to do so. Immigration has not only contributed to Canada's official emphasis on multiculturalism but it efforts to also expand the quality and quantity of the workforce and to bolster population growth (Teixeira and Drolet 2017; Carter, Morrish, and Amoyaw 2008; Derwing and Krahn 2008).

The benefits of increased immigration have not been distributed equally, however; immigrants have expressed a well-marked preference for larger, metropolitan cities, with Toronto, Montreal, and Vancouver claiming 63.4% of the foreign-born population in 2011 (Vezina and Houle, 2017). A study of immigrant preferences for

settlement communities in British Columbia observed a somewhat tautological phenomenon; immigrants often found large urban centres attractive because of the existing immigrant presence and abundance of resources. It was concluded that only strong incentives could cause significant movement outside of these large cities (Hyndman, Schuurman, & Fielder, 2006).

While there are exceptions such as Brandon, Manitoba (Gibson et al. 2017), sustainable attraction and retention of immigrants has posed a significant challenge for many smaller Canadian cities, defined by Immigration, Refugees and Citizenship Canada (IRCC) (2017) as municipal populations of approximately 20,000-100,000. Various levels of government have made numerous efforts—some more successful than others—to evenly distribute immigrant populations. In 2002, Denis Codere, then Minister of Citizenship and Immigration, proposed a contract of sorts where immigrants would be required to reside in a specific community for three years upon arrival. This strategy failed, however, to significantly discourage newcomers from gravitating to Canada's largest urban centers (Chui, Flanders, and Anderson, 2011) and was also criticized as coercive and discriminatory, and failing to account for differing economic and infrastructural contexts (McIsaac, 2003). Even so, the strategy recognized both a concern for the capacities of the largest urban centers as well as need to direct economic benefits of immigration to smaller cities iterated in many studies.

Many provinces and municipalities have taken the initiative to attract and retain immigrants through measures including the Provincial Nominee Programs, comparative studies examining cities with high retention rates, and local initiatives that aim to attract and retain immigrants (Carter et al. 2008; Derwing and Krahn 2008; Di Biase and Bauder

2005). Many of these studies, particularly those documenting relatively successful cases of retention in small cities, underscore the importance of integration as integral to immigrant retention (Drolet, 2017; Derwing and Krahn, 2008).

While there are multitude of works documenting the immigrant experience in larger cities (*Canadian Perspectives on Immigration in Small Cities* , 2017; Radford, 2007; Shields et al. 2016), including the factors influencing successful integration, there is comparatively little literature regarding the settlement and integration of immigrants in small Canadian cities, many of which generally also have less information, financial, and human resources with which to work (Bonifacio and Drolet, eds. 2017; Radford, 2007; Teixeira and Drolet 2017; Williams et al. 2015). This lack of research exacerbates difficulties for such communities hoping to create, implement, and sustain programs to attract, integrate, and retain immigrants. This study contributes to our general understanding of immigrants' integration experiences in a small Canadian city. It may also provide local government, nonprofit entities, and individuals with a more specific understanding of the immigrant population and its needs; and, in turn, help facilitate better resource allocation and program development, and create a more welcoming community by which to attract and retain newcomers.

This location for examining the integration experiences of recent immigrants living in a small Canadian city is Lethbridge, Alberta.

1.3 Lethbridge, Alberta

According to the 2016 Canadian Census, the Lethbridge area was called home by 11,655 landed immigrants, in a general population of 86,212 individuals, less non-permanent residents (1,360). In other words, approximately 13% of the Lethbridge

population were born outside of Canada. The four most significant source countries of recent immigrants—that is, those who first obtained their landed immigrant status between January 1, 2011 and May 10, 2016—were the Philippines (800), Nepal (310), Syria (140), and India (135). Between 1980 and 2016, economic immigrants comprised the largest admission class in the city, followed by refugees, and then family-sponsored immigrants. It is possible that the developments unfolding at the time of data collection may have further altered the local immigration landscape. Syrian refugees in particular, may have increased in number. News reports and government data indicate that throughout 2016, between 245 (*Map of Destination Communities and Service Provider Organizations,* 2017) and 275 (Battochio, 2017) Syrian refugees were welcomed into Lethbridge.

It is important to highlight the definition of "recent immigrant" employed by Statistics Canada is somewhat different than the criteria used for this research. Statistics Canada recognizes recent immigrants as any individuals who have secured landed status in the most recent six years, regardless of how long they have lived in Canada prior to becoming a landed immigrant. This study focuses on the landed immigrants who have only lived in Canada for six years, regardless of whether they first entered the country as a temporary or permanent resident. Therefore, the population of interest is smaller than the number indicated in the preceding paragraph.

In recent years, Alberta has received a larger proportion of Canada's immigrants. Statistics Canada (2017) reports that the percentage of immigrants settling in the prairies rose sharply from 6.9% in 2001 to 17.1% in 2016, outpacing British Columbia. The vast majority of these newcomers, however, settle in large centers like Calgary and

Edmonton—45% and 38% of the 207,790 immigrants settling Alberta, respectively (see Table 1.1). Lethbridge claims a modest number of immigrants and maintains a rather average immigrant population in terms of number and proportion. Besides the two metropolitan centers, Red Deer and Wood Buffalo, small cities of less than 100,000, received the largest shares of the Albertan newcomers at 2.5% each. Lethbridge follows with 1.6% of the 207,790 newcomers. In terms of the proportion of the population that is foreign-born, Lethbridge has only the seventh-largest percentage out of 18 of Alberta's main communities. Nonetheless, Lethbridge boasts a number of organizations committed to the wellbeing of the immigrant population.

Table 1.1
Immigrant Populations in Alberta, Canada
Source: Statistics Canada, adapted from Focus on Geography Series, 2016 Census Catalogue no. 98-404-X2016001

	Total population	**Immigrant population**		**Recent immigrants (2011 to 2016)**	
Geography	**Number**	**Number**	**%**	**Number**	**%**
Alberta	***3,978,145***	***845,220***	***21.2***	***207,790***	***5.2***
Calgary	1,374,650	404,700	29.4	93,255	6.8
Edmonton	1,297,280	308,605	23.8	78,515	6.1
Brooks	23,410	5,240	22.4	2,345	10.0
Wood Buffalo	73,210	15,875	21.7	4,995	6.8
Canmore	13,580	2,405	17.7	660	4.9
Red Deer	98,480	14,680	14.9	5,235	5.3
Lethbridge	***113,920***	***15,365***	***13.5***	***3,400***	***3.0***
High River	13,325	1,775	13.3	755	5.7
Lloydminster	34,090	4,490	13.2	2,370	7.0
Okotoks	28,520	3,695	13.0	855	3.0

	Total population	Immigrant population		Recent immigrants (2011 to 2016)	
Geography	**Number**	**Number**	**%**	**Number**	**%**
Wetaskiwin	12,205	1,320	10.8	430	3.5
Grande Prairie	62,055	6,655	10.7	2,450	3.9
Lacombe	12,710	1,240	9.8	315	2.5
Camrose	18,215	1,605	8.8	620	3.4
Medicine Hat	74,665	6,325	8.5	1,375	1.8
Cold Lake	14,620	1,210	8.3	475	3.2
Strathmore	13,395	1,095	8.2	260	1.9
Sylvan Lake	15,145	885	5.8	230	1.5

In addition to individual ethnic organizations, Lethbridge is home to various other institutions that serve the broader immigrant community. Lethbridge Family Services: Immigrant Services (LFS:IS) is perhaps one of the most comprehensive of such organizations. While partially funded by Immigration, Refugees, and Citizenship Canada (IRCC), LFS:IS remains a non-governmental organization that provides settlement services including information and orientation sessions, counselling services, referrals, and consultations to newcomers ("LFS Immigrant Services," 2018). Most of the services hosted by LFS:IS target newcomers in the Lethbridge area and facilitate the initial integration into the community.

Another community organization, the Southern Alberta Ethnic Association (SAEA), provides a central nexus that connects various individuals and ethnic groups throughout the area. Even so, there are few newcomers or connections to newcomers, as most constituents have resided in Lethbridge for more than five years. Housed in the Lethbridge Multicultural Centre—a hub for ethnic groups which, members proudly

report, is rather unique in its nature as a common organization between various cultural and ethnic groups—the SAEA hosts a wide variety of cultural events, such as festivals, information sessions on various cultures and countries, and heritage celebrations. As its mission, the SAEA works to foster intergroup understanding, appreciation, and lasting connections throughout the community ("SAEA: About Us," 2018). SAEA's efforts towards inclusion and mutual appreciation are critical in working towards a more welcoming community.

Other organizations that service immigrants include language-learning facilities like the Flexibility Learning Systems and the University of Lethbridge and Lethbridge College. Less formal forms of assistance, such as friend or family groups and individual ethnic groups also work to equip newcomers with the tools necessary to integrate, and the broader community with the knowledge and means to be more welcoming and inclusive. The presence of such resources in combination with Lethbridge's status as a smaller Canadian city allows for a significant opportunity in examining integration in such a city and the actualized accessibility and outcomes of the aspects of integration presented in this project.

1.4 Summary

While *integration* is heard in both public and academic discussions, understandings of the word vary. It is becoming more common, however, to distinguish between *assimilation* and *integration,* especially in the context of policies that aim to settle newcomers and immigrants. In Canada particularly, it is understood as a two-way process of adaptation. Tom Kuhlman (1991) identifies integration as a complex and multidimensional process that occurs in socioeconomic, social, and structural realms.

Further, he proposes that integration and adaptation outcomes are influenced by five general categories of variables: migrant factors, migration factors, host factors, policies, and time. The diverse literature on immigrant integration underscore his assertion that these variables interact in complicated ways and may vary between contexts.

Most modern studies agree that integration is the preferred mode of adaptation for immigrants and argue that it is also beneficial for the receiving community. Based on their official rhetoric and policy goals, policymakers in countries like Canada appear to concur. Still, the majority of these studies focus on the immigrant experience in larger cities. Attention is seldom afforded to smaller communities, especially in the Canadian context. Because smaller cities already face greater difficulties in attracting, integrating, and retaining immigrants, this gap in research may leave such communities less-equipped to create, implement, and sustain programs that would make them more attractive settlement destinations.

Set in the city of Lethbridge, Alberta—a community of roughly 100,000 residents—this study contributes to the understanding of the settlement experience in a smaller Canadian city. Specifically, it builds on Kuhlman's comprehensive model of immigration (1991) to examine how effectively the Lethbridge community is integrating recent landed immigrants, as indicated by socioeconomic wellbeing, social inclusion, and structural inclusion. Within this, it also explores local disparities and variations in settlement outcomes, with the goal of discerning lessons both for local application and understanding immigrant integration in smaller cities as a whole.

Chapter 2: Conceptual Framework

2.1 Kuhlman's Comprehensive Theory of Integration

Tom Kuhlman's (1991) Comprehensive Theory of Integration provides the foundational framework for this thesis. Given that a theory is largely described as "an explanation as to what the researcher expects to find" (Creswell, 2015), the many connections drawn between specific variables provide an excellent starting point. Thus, while more modern conceptual iterations—like those discussed in Chapter 1—are available, Kuhlman's detailed review of variables that influence integration (see Figure 2.1, next page) were instrumental in providing a starting point for developing a survey instrument, especially when supported by more recent literature.

The parallels between the more recent frameworks further underscore the continued relevance of the approach. Kazemipur's (2014) model, for example, emphasizes the cultural, political, economic, and social realms of integration and, while labelled slightly differently, very clearly echoes the variables of Kuhlman's framework. Both highlight the importance of recognizing integration as more than a macro-institutional process, a caution against reduction and essentialism, and the treatment of identities as fluid and non-exclusive.

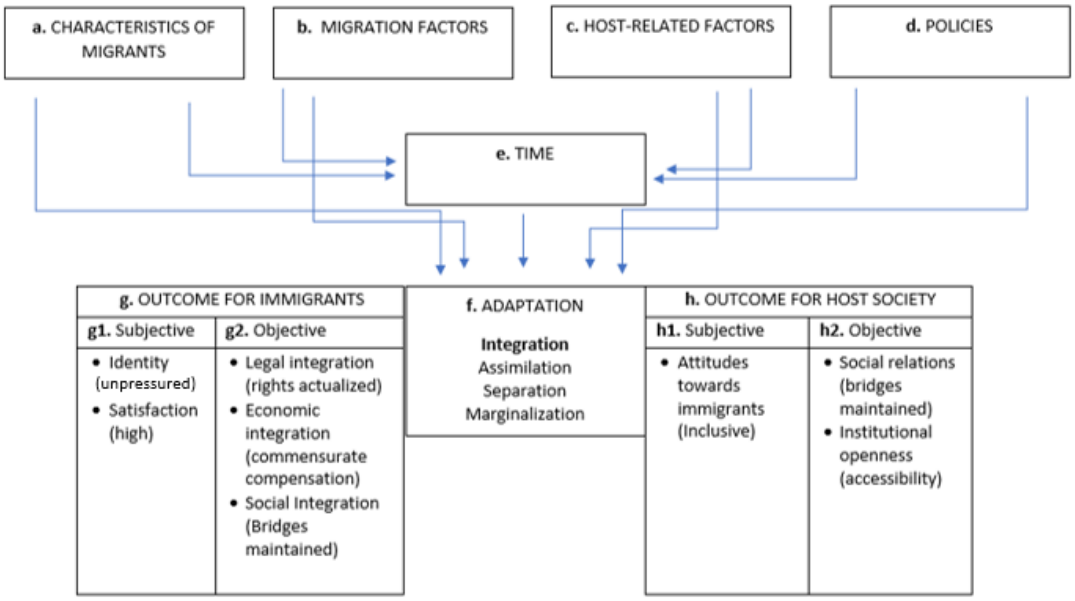

Figure 2.1: Modified Comprehensive Integration Model
Source: Modified from Kuhlman (1991: 12)

Realizing that his model was originally intended to be applied to refugees, I have made slight modifications. What is labeled here as "Migration Factors," for example, was originally labeled as "Flight Factors," which entailed the reasons for fleeing the previous country of residence and included war, civil unrest, persecution, etc. Here, it is repurposed to include "admission category," although certain aspects including "attitude towards movement" are retained. Since integration is the focus of this research, I have also simplified the outcomes sections to solely reflect integration, rather than detail all three outcomes.

2.2 Operationalization of Influential Variables and Integration

2.2.1 Operationalization of Influential Variables

Kuhlman provides a good foundation for operationalization of the variables that influence adaptation, strongly supported by many diverse studies discussed in Chapter 1 (see Figure 2.2, below).

Conceptual Variable	Operationalization
a. Migrant Characteristics: Socioeconomic background, ethnocultural orientation, demographics	Country of origin, age, gender, language skills, education level, religion
b. Migration Factors: Purpose of migration, attitude towards movement, type of movement	Admission class, pre-migration expectations and whether or not they were fulfilled, whether movement was voluntary, whether movement was anticipated
c. Host Factors: Economic environment, sociopolitical orientation of the host society, auspices	Housing availability, employment opportunities, opportunities to foster social capital, perceived inclusivity, perceptions of welcoming, presence of ethnic communities and availability of existing social networks
d. Policies: Policies followed by regional authorities, policies of local aid agencies	Assistance received from local agencies, awareness of local agencies and services, comprehensiveness of local services (e.g. can they get the majority of their information from one place—this is meant to gauge networking and information-sharing between agencies)
e. Length of Residence	Months spent in Canada, months spent in Lethbridge

Figure 2.2: Operationalization of Variables that Influence Integration
Adapted from Kuhlman (1991:13-15)

2.2.2 Operationalization of Integration

Conceptualizing integration itself poses a greater challenge, given its complexity. In Kuhlman's model, integration is reflected in both the host and immigrant populations and encompasses subjective and objective dimensions. As previously discussed in Chapter 1, general indicators can be placed into three groups: socioeconomic wellbeing, social inclusion, and structural inclusion. Socioeconomic wellbeing can be understood to encompass standard of living (income, housing, health, etc.) and economic integration; social inclusion can be understood to encompass social integration as well as attitudes towards inclusivity; and structural inclusion can be understood to encompass access to services and institutions, as well as the ability to exert rights and power (see Figure 2.3, next page). Note that items A and B reflect integration on behalf of the immigrants; item E reflects integration on behalf of the host community, and; items C, D, F, and G reflect that of both the host community and immigrants.

One might note further that there are overlaps in the determinants of integration, as well as indicators. Perception of welcome, for example, is present in both. Indeed, many studies stress that it is difficult to overstate the value of creating a welcoming environment to facilitate integration, and maintain that it is also a marker of an inclusive community (Drolet, 2017; Chareka, 2017). It is recognized that integration is both nonlinear and multidimensional—therefore, certain aspects of integration may well influence others (e.g. Kuhlman, 1991; Ager and Strang, 2008; Platts-Fowler and Robinson, 2015). The operationalization of these variables directly shaped the survey and

interview designs, as well as the relationships examined in the initial review of data. These processes are discussed further in Chapter 3: Methodology.

<table>
<tr><th></th><th>Socioeconomic Wellbeing</th><th>Social Inclusion</th><th>Structural Inclusion</th></tr>
<tr><td rowspan="2">Objective Indicators</td><td rowspan="2">A
• Participation in economy commensurate with skills
• Satisfactory income for household
• Housing status and stability</td><td rowspan="2">C
• Interactions between groups</td><td>E
• Health care access
• Education access
• Social service access
• Housing access
• Equal remuneration for labor services</td></tr>
<tr><td>F
• Newcomer’s exertion of power through activities that influence policy and community</td></tr>
<tr><td>Subjective Indicators</td><td>B
• Life Satisfaction
• Self-Reported health
• Income satisfaction</td><td>D
• Perceptions of community inclusion
• Perceptions of welcome
• Perceived pressures of cultural conformity
• Sense of value to community</td><td>G
• Perceptions of rights and legitimacy</td></tr>
</table>

Figure 2.3: Operationalization of Integration

Chapter 3: Methodology

3.1 Research Design

This section is dedicated to discussing the project methodology. Related findings and analysis, including participant descriptions, are detailed in Chapters 4 and 5, which are dedicated to quantitative and qualitative findings, respectively.

3.1.1 Mixed Methods Approach

This research utilizes a mixed methods approach, as this is deemed the most reliable method for identifying potential patterns in immigrant integration outcomes and also further analyzing these based on previous findings and the input of the participants themselves. The numeric nature of quantitative research allows for efficient identification and investigation of general trends or relationships, whereas the more detailed perspective captured by qualitative research provides greater context and is generally more driven by the participants. Although these must both be present, each alone is insufficient to constitute a mixed methods study; the information gathered from each thread must also be effectively integrated (Plano Clark, 2016; Creswell, 2015). That is, data from each must be used to support and inform the other.

Creswell (2015) poses three basic designs that mixed methods studies may follow: convergent design, explanatory sequential design, and exploratory sequential design. For the sake of brevity only the explanatory sequential design will be discussed, as it is the design followed over the course of this project. In this design, the research is separated into two distinct phases that occur in a linear order: a quantitative strand followed by a qualitative strand to elaborate and expand on the results (pp. 38-39). The

qualitative component then, lends the nuance and depth lacking in the broader, generalized quantitative data (Dentakos et al. 2016; Hashemi and Babaii, 2013). In this study, the initial collection of quantitative data occurs in the form of 57 valid questionnaires, which were analyzed with the use of SPSS. The second, qualitative thread took the form of in-depth one-on-one interviews with seven questionnaire respondents, analyzed using thematic analysis. These interviews were informed by the results of questionnaire analysis whereby respondents were asked to provide deeper insights into their own responses. The initial structure and any initial questions posed by the researcher were also shaped by the results of the questionnaire analysis.

3.1.2 Description of Participants

The participants in this study are individuals in Lethbridge who are recent landed immigrants. That is, they have obtained Permanent Residency (PR) or citizenship in Canada on or after January 1, 2013. Additionally, they must have moved to Canada—as either a temporary or permanent resident—on or after January 1, 2013. For example, someone who first arrived in Canada as a student in 2013 and became a Permanent Resident in 2017 was eligible to participate. If, however, they had arrived in 2012 and secured Permanent Residency in 2018, they would be ineligible because they were living in Canada prior to January 1, 2013, even if they were then a temporary resident. All participants were 18 years of age or older.

The availability of questionnaires in English and formal Arabic further narrowed the participant pool to those proficient in at least one of the designated languages. As discussed in greater detail in section 4.2, it was deemed that most of the largest immigrant communities in Lethbridge understood English enough that translations were

not warranted. The exception was Syrian immigrants, for whom Arabic translations were provided. This decision was made in consultation with service-providers, other researchers, and immigrants.

No rigid criteria based on admission class, ethnic, national, or cultural backgrounds were imposed. There were, however, concerns regarding the source of respondents in terms of whether they were directed to the questionnaire through LFS: IS. An overwhelming majority of respondents receiving assistance through LFS: IS would consequentially convert the study to an appraisal of the organization's performance with its clients. As such, it was determined that responses collected through LFS:IS would comprise no more than 60% of total questionnaire data.

3.1.3 Ethical Clearance

The ethical clearance for this project was received from the University of Lethbridge Human Subject Research Committee (HSRC) on June 4, 2018. Three minor adjustments were made over the course of the project. Certificate and details can be viewed in Appendix D.

3.2 Quantitative Methods

Approximately 50-100 questionnaires were sought; 57 were gathered. No compensation was offered for completing questionnaires. Questionnaires were collected from July 2018 to November 2018. See Appendix B for Agreement and Consent Forms, and Appendix C for questionnaire forms.

Questionnaires were administered to participants in one of two languages—formal Arabic and English—with all participants proficient in at least one. The primary

Arabic translator is of Saudi Arabian origin and currently based in BC, with no attachments to the Lethbridge community. The verification and back-translation processes entailed the input of two other individuals residing in Saudi Arabia, who reviewed the initial translations, verified clarity, and assisted with the back-translation. The translator was required to sign a confidentiality agreement, included in Appendix X. It was deemed that the questionnaires would be made available in these two languages due to the large proportion of Syrian refugees recently arriving in Lethbridge.

Other significant source countries of recent immigrants to Lethbridge included the Philippines, Nepal, Syria, and India, although it is understood that English-language proficiency in these areas are high enough that translations were not necessary, especially given the limitations of resources. Additionally, it is important to reiterate that Statistics Canada holds a slightly different definition of "recent immigrant" than does this project, and as a result, the population of study is smaller and possible differs in proportional makeup.

Questions included on the form generally followed Khulman's model, after consulting previous studies' questions (e.g. Chareka, 2017). Practitioners at LFS: IS and SAEA were also asked for input in fine-tuning the questionnaire, in addition to guidance from the thesis committee.

3.2.1 Recruitment of Participants

Surveys were left at designated locations in the Multicultural Centre and the Lethbridge Family Services: Immigrant Services office, along with sealed deposit-boxes and an information poster. Participants were also gathered through snowballing, as individuals associated with these institutions were in turn asked to relay information to their own networks. Due to the anonymous nature of the questionnaires, it was difficult to ensure that individuals had not filled duplicate copies, and that individuals truly belonged to the population of interest. Practitioners, however, were made aware of the fact that individuals should fill only one form. The researcher was also present during many instances of soliciting survey responses and was therefore also able to monitor submissions.

Participants also had the option to fill digital questionnaires, accessed through an anonymous link or scanned QR code. Questionnaires and responses are hosted on Qualtrics and are accessed through a secure, personal, password-protected laptop. The link and QR code were made available through the poster, email, and by contacting me. Due to technological limitations, the digital form was only available in English; therefore, Arabic speakers were constrained to submitting responses via the paper forms.

While SAEA officials were not asked to actively solicit responses, they did announce via email that the questionnaires were available and attached a digital copy of the poster. Furthermore, I was invited to attend meetings to advertise the research. LFS: IS offered to solicit responses by allowing specialized practitioners to distribute the questionnaires at LFS workshops or events. It was deemed that the trusting relationship between the practitioners and clients supersede the concerns of undue influence or

pressure regarding the choice to participate and responses given. Practitioners were asked to sign a Practitioner Confidentiality Agreement.

The researcher also reached out to individuals within their own personal networks, which encompassed colleagues and acquaintances outside the university system, including members of local churches and other key community members. It is worth noting, however, that there were significant overlaps within the communities. Many Flexibility Learning Systems students, for example, were directed to the institution by Lethbridge Family Services and vice versa. In other cases, key community members directed me to individuals that picked up the survey through other key members or Flexibility Learning Systems. In these cases, if the researcher was not already aware of the overlap, the respondent mentioned their previous participation and declined filling a second copy. While this might at a glance indicate positive coordination between some local providers, it may also indicate a more limited number of individuals that fit the specified criteria of this research. It is recognized, however, that the researcher was only able to access certain communities, and those that more reclusive immigrants were not reached.

It should be noted that while census data indicates that Lethbridge was home to around 3,400 “recent immigrants” in 2016, the population eligible to take part in this study was significantly lower, though the number would be difficult to estimate. The discrepancy is due to the fact that, in its 2016 census, Statistics Canada defined a “recent immigrant” as one “who first obtained his or her landed immigrant or permanent resident status between January 1, 2011 and May 10, 2016,” including those “Immigrants who have obtained Canadian citizenship by naturalization.”

By contrast, as previously mentioned, this study examined the experiences of immigrants who had lived in Canada for approximately five years or less (since January 1, 2013). Therefore, not all of the individuals labeled as "recent immigrants" by Statistics Canada were eligible to participate in this study. Ultimately, 57 valid questionnaires were obtained. Fourteen of these questionnaires were received digitally, the other 43 collected as paper copies. Of the paper copies collected, 21 were received directly from LFS:IS, none from the SAEA, and 22 from individuals outside these two organizations. Forty-seven of the questionnaires were in English and ten in Arabic.

3.2.2 Data Management

Participants who completed paper questionnaires were asked to deposit their completed forms in designated drop-boxes located at LFS:IS and SAEA offices. Mailing and contact information for the researcher were also provided in the case that respondents wished to pursue alternative forms of collection. While the contents of the box were only accessed by the researcher after they were deposited, practitioners may have accessed the questionnaires prior to being deposited. As mentioned, practitioners were required to sign Practitioner Confidentiality Agreements ensuring confidentiality and the privacy of respondents.

Given that forms were available in both English and Arabic, a few forms required the use of a translator—a prospect that was detailed in the consent form. The primary translator initially consulted for the Arabic version of the questionnaire was again asked to lend their services, still bound by the confidentiality agreement.

Digital forms are hosted on the University of Lethbridge Qualtrics site and accessed through a secure link. Data is accessed by the researcher through a password-protected account and through only a personal password-protected laptop.

In terms of survey construction, most questions took the form of a 4-point forced-choice scale (1: Strongly agree; 2: Agree; 3: Disagree; 4 Strongly Disagree) recommended by the committee to prevent 'neutral' data. Questions pertaining to immigrant characteristics and identity, however, were more open-ended to prevent researcher-imposed constraints. These included country of origin, ethnicity, and native language. Questions concerning date of arrival, income, education, and admission category took the form of checkboxes.

3.2.3 Data Analysis

Questionnaire data was analyzed using SPSS software, which helped to determine correlations and trends within the data. Frequencies were first run to establish a more general sense of the dataset as a whole. This was useful in providing a general overview of the data and revealing overarching trends throughout the data. Relying solely on frequencies, however, risks masking specificities or intragroup discrepancies within the data. Therefore, correlation and cross-tabs analyses are also utilized.

Therefore, as a second step, Pearson Correlation analysis was applied, allowing for comparisons between different variables within the sampled immigrant population based on admission class, national origin, education level, etc., in respect to other variables. While it is not possible to unveil causative or reactionary variables, this method does at least shed light on positive or negative relationships between variables. Because of the small sample size n=57, outliers have a more dramatic effect on the data (Treiman,

2009). It was determined that a greater focus would be placed on correlations that were significant at a .01 level. While there isn't a universal consensus of what values constitute a "strong" or "weak" correlation, literature compiling different appraisals of correlation coefficient values (Akoglu, 2018; Vesselo, 1962), were consulted to designate coefficients as "strong," "moderate," and "weak."

Lastly, significant relationships were further investigated through cross-tabulation. This process of analysis helped to interrogate the survey data for trends, additional questions, and relationships, some of which were further explored through one-on-one, semi structured, in-depth interviews.

3.3 Qualitative Methods

The initial goal was to conduct five to ten interviews. Ultimately, seven individuals were interviewed. A $20 honorarium was offered to those who participated in interviews, regardless of whether the interview was completed in its entirety or whether participants chose to withdraw from the study prior to completion. No interviewee chose to withdraw prematurely, however. Interviews were conducted from December 2018 to March 2019.

Interviews were one-on-one, in-depth interviews lasting approximately 60 minutes, with the exception of one interview which lasted approximately 30 minutes. Interviews were conducted solely in English and with participants proficient in spoken English. Consenting interviewees were offered the choice of being interviewed in their home, at the University of Lethbridge, or at the Multicultural Centre. Interviewees were asked to expand on their survey responses and further discuss their own settlement experience in Lethbridge.

The interviews were informal and semi-structured, following an interview guide (see Appendix H) but allowing for additional probing questions when appropriate. Semi-structured interviews allow the researcher to highlight subjects of interest throughout the conversation, but also encourage the emergence of the interviewee's personal narrative (Gibson and Brown, 2009). While it was critical that interviewees elaborate on some questions or insights raised within the qualitative data, the nature of the experiences of immigration is not so uniform that it would be able to accommodate a more structured approach.

While questionnaires were made available in Arabic, it was not financially feasible to conduct, translate, and transcribe interviews conducted in Arabic.

3.3.1 Recruitment of Participants

The option to include contact information was included with the questionnaire forms, alongside an explanation of the interview phase of research. Of the questionnaires completed, 20 respondents chose to include their contact information. Of these individuals, 15 were selected to be invited to participate in an interview. These individuals were chosen based on their self-professed English proficiency. Given that interviews were to be conducted in spoken English, it was reasoned that interviewees should be relatively confident in their English language capabilities. Therefore, those who either Agree or Strongly Agreed that they were proficient in English were contacted for an interview, given that they also expressed interest in participating in one. As previously mentioned, it was clearly stated in the interview invitation that interviews would be conducted in English.

In all, of the 15 individuals who had indicated on their survey that they were willing to participate in an interview, seven responded and confirmed their willingness to be interviewed. Of these participants, four were male and three were female. Countries of origin included Sudan, Japan, Armenia, Bangladesh, Nigeria, and Nepal. Humanitarian, family, and economic admission classes were all represented. Six interviews lasted roughly one-hour, one lasted approximately 30-minutes.

As previously mentioned, while surveys were made available in Arabic, financial and time constraints made it difficult to employ the use of a translator for Arabic interviews. Unfortunately, this precluded many Arabic-speaking respondents from participating in an interview, all of whom were from Syria or African countries. The few Syrians that indicated both a proficiency in English and initial willingness to participate in an interview did not respond to communications requesting confirmation of interview participation. Given the crucial role of English-language proficiency in integration models, this provides an opportunity for further study.

3.3.2 Data Management

Interviews were recorded using audio recording devices, immediately transferred to the researcher's personal password-protected laptop at the conclusion of the interview, and then deleted from the audio device. All data was managed and maintained digitally on aforementioned laptop and a personal, password-protected external hard drive. In each transcription, interviewees were assigned distinct, random single-letter designations as a measure to help ensure anonymity.

Far from being concrete or simple documents, transcriptions and the interviews that they reflect are products of both the interviewer and interviewee's interpretations (Kvale and Brinkmann, 2015; Barbour, 2014). That said, a transcription completed entirely by the researcher without input from the interviewee risks lower validity. To mitigate this, after the researcher completed each transcript, the transcript was returned to the respective interviewee for review. The interviewee was asked to review the document and ensure that they were represented adequately and that their words were transcribed accurately. They were given three weeks to make adjustments or changes or forward any recommended changes to the researcher.

Transcriptions were all completed within a month (30 days) of interview completion. For this project, all interviewees then received a "clean" copy—a transcription omitting utterances, stutters, and interfering sounds (such as a ringing phone). The decision to provide clean copies is based on past experiences of returning transcripts that were not cleaned, and recipients were dissatisfied with their portrayal and were less confident in the content of their interview.

Participants in this project could choose to receive their transcripts via email, postal service, or pick it up from the researcher at a designated location. Those who received their copies via email or picked it up from the researcher had two weeks (14 days) from the date to return the copy with any changes they wished to make, including edits and omissions. None requested postal service delivery. All participants maintained the option to entirely withdraw their information throughout the duration of this project, although none opted to do so. After finalization deadlines had passed, interview data was moved to, managed in, and analyzed through NVivo.

3.3.3 Data Analysis

Interview data was transcribed by the researcher using word-processing software on a personal password-protected laptop. Backup copies are maintained on a password-protected external hard drive. In each transcription, interviewees were assigned a single-letter designation as a measure to ensure anonymity. Any other individual names or home addresses mentioned by the interviewee were assigned a letter or redacted, respectively. As previously mentioned, interviewees were asked to review the transcripts and request/make any adjustments, comments, or redactions that they wished. One interviewee returned their transcript with additional comments which were incorporated as if they were words spoken during the interview.

Following transcription and validation by interviewees, interview files were migrated to the NVivo software program for the purposes of coding and analysis. Given that the qualitative component in an explanatory mixed-methods approach is meant to further explore trends found in the qualitative data, thematic analysis utilizing concept-driven coding was deemed an appropriate method.

While thematic analysis is versatile and commonly used to interrogate qualitative data. It entails the reduction of the data in terms of volume while drawing out relationships, exploring differences, and examining parallels in a fashion that interrogates themes and develops explanations (Barbour 2014, Marshall and Rossman 2011). Concept-driven coding, also known as a priori coding, is particularly useful to researchers who are examining data already partially informed by existing literature or research. It is understood, however, that researchers utilizing this approach must remain flexible in changing the ways they categorize their ideas throughout the process (Gibbs, 2018). That said, interview themes and codes largely followed the interview schedule, separated into the broadest categories of socioeconomic wellbeing, structural inclusion, and social inclusion. Within each broad theme were smaller sub-categories of barriers and facilitators of integration, in which various smaller codes were collected.

Transcript files were reviewed within NVivo, with relevant excerpts assigned codes and organized in node hierarchies. Many smaller codes were adjusted, added, or removed throughout the analysis process. It also became clear that it was necessary to distinguish between perceived facilitators/barriers and examples of them. Articulating the perception of discrimination as being a barrier, for example, is different from recalling experiences of discrimination but not perceiving them as a barrier to the experience of integration. Otherwise, the overarching themes remained largely unchanged.

Narratives were extracted from the qualitative data, as discussed in Chapter 6 to help contextualize quantitative data, but new questions emerged in qualitative findings that led revisiting the quantitative data. While it was not possible to collect more

quantitative data, renewed queries and quantitative analyses did play a role in the synthesis of the two strands.

Chapter 4: Quantitative Findings and Analysis

This chapter presents the findings from the survey phase of the research. It begins with a demographic overview of survey participants. More detailed tables and graphical representations of survey participants are presented in Appendix F. Further discussion of the data and its implications are offered in Chapter 7, after a review of qualitative data in Chapter 6.

The remainder of the chapter is organized according to Kuhlman's (1991) comprehensive model of integration. Sections follow the general realms of integration: socioeconomic wellbeing, social inclusion, and structural inclusion. In addition to discussing the overview of immigrant integration in respect to each realm, significant disparities between groups are also highlighted. While these comparisons are largely guided by Kuhlman's categories of influential variables—such as admission class, language proficiency, and length of residence—other interesting comparisons that emerged during the data analysis process are also highlighted.

4.1 Participant Demographics

Of the 57 surveyed individuals, 23 identified as male, and 34 identified as female. The average age of participants was about 32, with a range of 19 to 50.[1] All participants arrived in Canada during the years 2013-2018. The largest proportion of participants arrived during 2018. Not all participants arrived directly in Lethbridge, and this is

[1] It is important to note that the question of age was added belatedly, and only 37 valid responses to this question were received.

reflected in the difference in numbers in the initial Date of Arrival in Canada and Date of Arrival in Lethbridge.

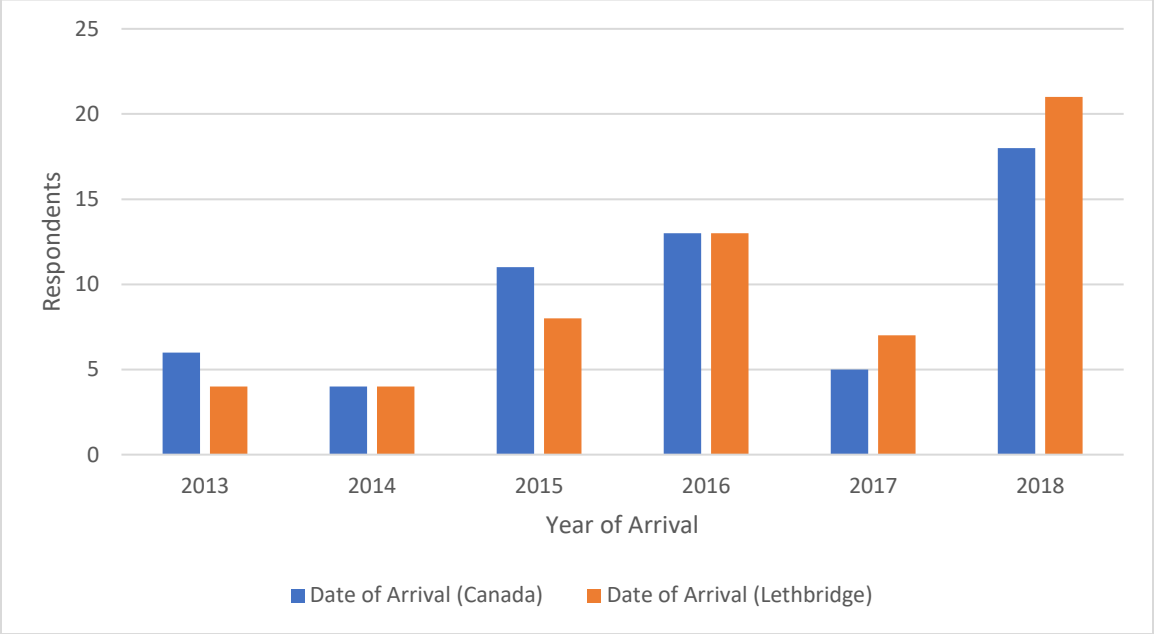

Figure 4.1: Year of Arrival in A) Canada, and B) Lethbridge

Respondents were asked three identifying questions: their country of origin (e.g. Syria), ethnic identification (e.g. Kurdish), and native language (e.g. Arabic). The country of origin question was open-ended, allowing participants to choose how they identified and presented themselves. Altogether, 19 different countries of origin were represented, though it should be noted that almost half of the valid[2] respondents to this question came from Nepal and Syria. This finding was not entirely unexpected, given the recent influx of Syrian refugees and Lethbridge's designation as one of Canada's largest Nepali-Bhutanese communities. In order to facilitate data analysis, I grouped the countries of origin into six regions of origin. The African countries of origin were particularly

[2] Valid refers to all applicable data available minus missing values, which result when a respondent leaves blank the answer to a relevant question.

disparate, but in aggregate comprised roughly a quarter of respondents. The breakdown of regional categories as well as other details on participant demographics can be viewed in Appendix F. Additionally, 20 different ethnicities (e.g. ethnic origin is Kurdish but national origin is Syrian) and 20 mother-tongues were indicated, none of which were English.

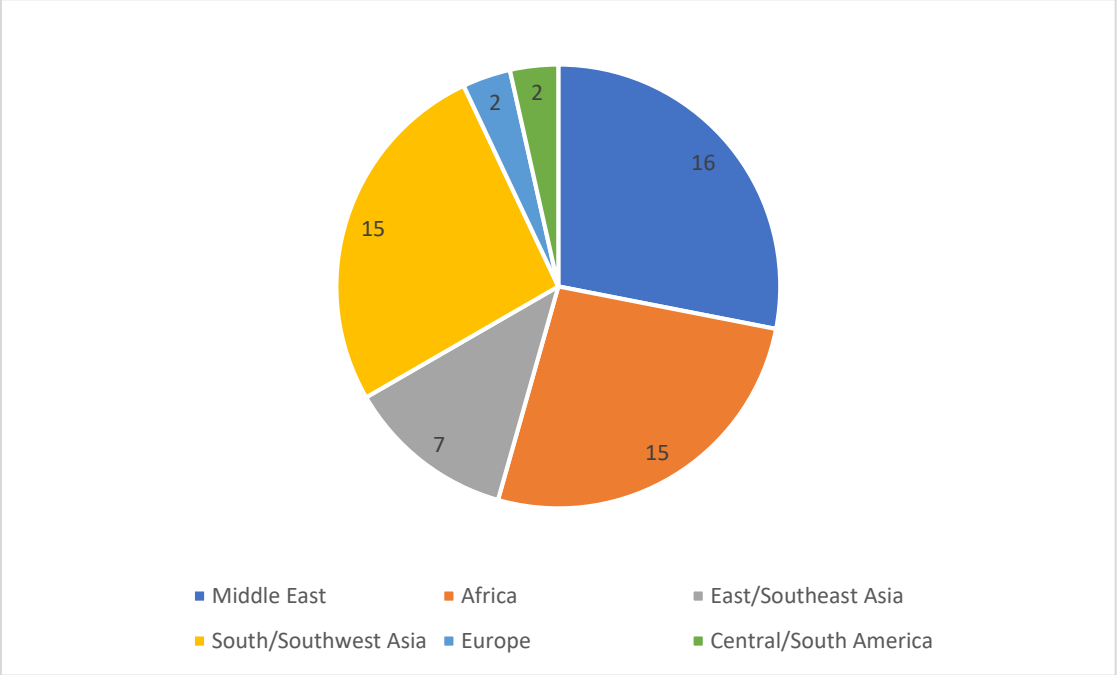

Figure 4.2: Respondents by Region of Origin

In terms of religion, most respondents identify as either Muslim or Christian, although Buddhist, Hindu, Nonreligious, and Catholic identifications were also indicated. Most respondents reported an educational attainment of high school or less, although many were also highly educated. It is important to recognize that there are notable intersections between some of these identifications. All Middle Easterners, for example, were Syrians and Muslim—this means that almost a quarter of participants were specifically Syrian Muslims. Not all Syrians identified as refugees, but most did. It is

important to keep these overlaps in mind when examining the data. Cross tabs and frequencies, including the table detailing the intersections between region of origin and religious affiliation, can be viewed in Appendix F.

Table 4.1

Respondents by Admission Class, Region of Origin, and Religion

	ECONOMIC CLASS						**FAMILY CLASS**					
	Middle East	*Africa*	*East/ Southeast Asia*	*South/ Southwest Asia*	*Europe*	*Central/ South America*	*Middle East*	*Africa*	*East/ Southeast Asia*	*South/ Southwest Asia*	*Europe*	*Central/ South America*
Muslim				2			2					
Christian		2		3	2			1	2	1		
Buddhist												
Hindu				3						1		
No Affiliation						1			1			
Catholic			2						2			1
	HUMANITARIAN CLASS						**UNKNOWN ADMISSION CLASS**					
	Middle East	*Africa*	*East/ Southeast Asia*	*South/ Southwest Asia*	*Europe*	*Central/ South America*	*Middle East*	*Africa*	*East/ Southeast Asia*	*South/ Southwest Asia*	*Europe*	*Central/ South America*
Muslim	10	4					4	2				
Christian		5		1				1		2		
Buddhist				1								
Hindu										1		
No Affiliation												
Catholic												

4.2 Socioeconomic Wellbeing

Matters of finance and the economy tend often to be a significant challenge for most new immigrants attempting to integrate. The prevalence of low-income households among recent immigrants is a longstanding issue in Canada (Picot et al. 2007). Despite more than half of questionnaire respondents believing that they made enough money to live comfortably, their actual circumstances were much less than the average Canadian. For those surveyed, over 60% of valid responses indicated a household income of $25,000 or less. Whereas 11% of Canada's general population fell below the Low-Income Cutoff (LICO) threshold in 2016, approximately 56% of questionnaire respondents were determined by the researcher to fall below the 2018 threshold, relative to their indicated household size—a proportion much higher than in the general population.

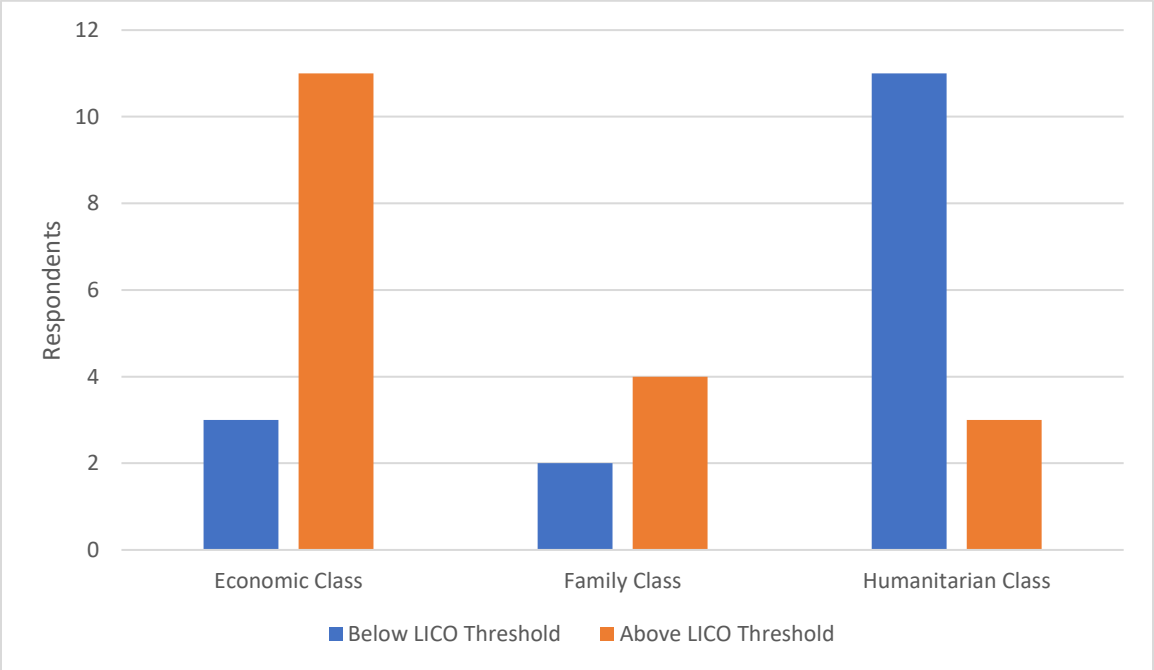

Figure 4.3: Number of Respondents Below/Above LICO Threshold, by Admission Class

Humanitarian Class migrants, those with lower educational attainment, those with lower English-language proficiency, Muslims, and newer migrants were particularly more susceptible than others to fall below this threshold. Some potential intersections between these variables are worth noting. Lethbridge, for example, has experienced an influx of Syrian refugees who are Muslim within the past few years.

Employment, another indicator of socioeconomic wellbeing, also proved an area of difficulty for many individuals, as shown in Figure 4.4, below. Finding and securing a job appears to be particularly problematic. It is important to highlight that satisfaction with one's job situation held significant correlations with many aspects of socioeconomic wellbeing in this study and in previous ones (Ager and Strang, 2008; Hum and Simpson, 2004, Xue, 2010). While virtually a universal concern, older migrants, Africans, those with lower English-language proficiency, and newer migrants expressed especial difficulty in the labor market. Although to a lesser degree, housing access and affordability were also raised as concerns—notably more by those who lacked existing networks in Lethbridge prior to their migration.

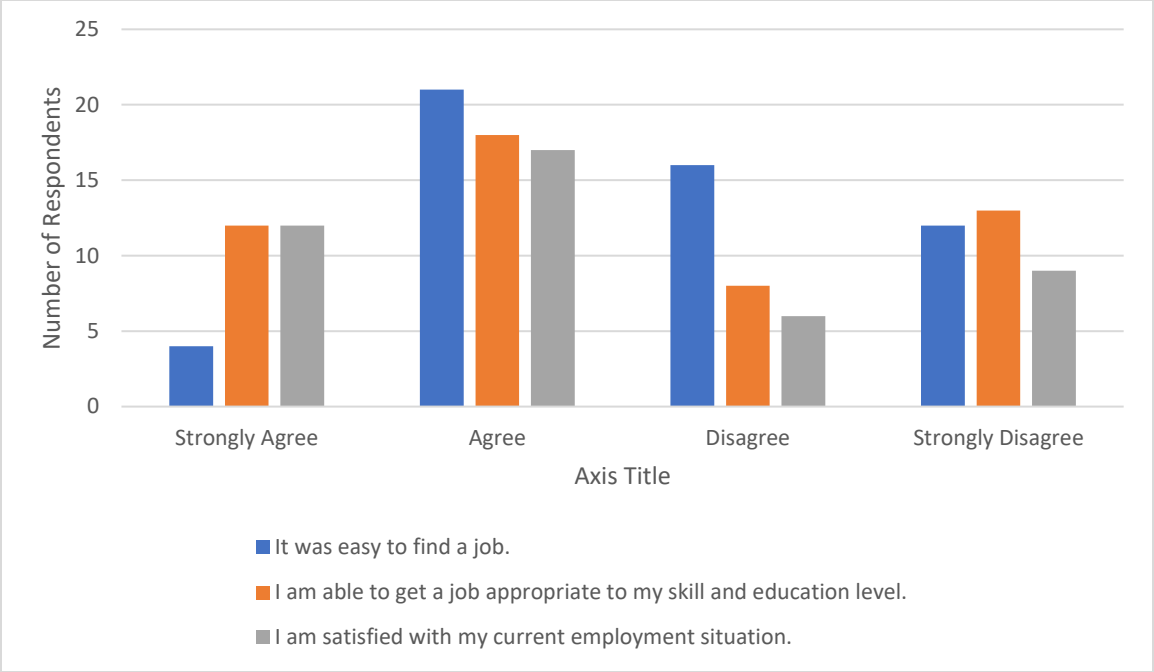

Figure 4.4: Employment Issues

Compared to newcomers from other regions, newcomers from Africa were significantly more likely to express difficulty in finding employment, and more likely to disagree with the statement that housing was affordable or that they had enough money to live comfortably.

Table 4.2
Ease of Finding Employment in Lethbridge

	It is easy to find employment in Lethbridge.				
	Strongly Agree	**Agree**	**Disagree**	**Strongly Disagree**	*TOTAL*
Africans	0	4	3	7	*14*
All Others	4	17	13	5	*39*
TOTAL	*4*	*21*	*16*	*12*	*53*

While previous studies have highlighted both Asian and African immigrants as having particular difficulty in the labor market (Piche et al. 2002; Galarneau and Morissette,

2008), this proved not the case for East Asian immigrants in the data. This result may be due, however, to the low number of respondents from East Asia. Moreover, the category of West Asia is comprised mostly of Nepali immigrants—one of the largest immigrant communities in Lethbridge. A large and established ethnic community—like that of the Nepalis in Lethbridge—is argued to be a settlement facilitator (Boyd, 1989; Weerasingh, 2017).

Most participants appraised positively both their health and satisfaction with their current lifestyle, although there were important differences between groups. Highly educated immigrants had particularly poorer subjective outcomes. Despite strong positive correlations with increased income, educated individuals did not report better perceptions of employment accessibility. They also reported less-positive perceptions of the healthcare system and social services available to them, and were less satisfied with their current lifestyles and housing situations. The only subjective area in which the better educated reported better outcomes was health, although the correlation was relatively weak. These findings echo those of Frank and Hou (2017), Houle and Schellenberg (2010), and Somerville and Walsworth (2010).

Unsurprisingly, English-language fluency correlates positively with a number of socioeconomic variables. In addition to being linked to the ease of finding a commensurate job, higher English-language fluency was also associated with more positive subjective assessments of wellbeing, including job satisfaction, financial satisfaction, and self-reported health. These findings concurred with previous research connecting labor market outcomes to language skills (Xue, 2010) and ability to participate in Canadian socioeconomic activities (Schwartz, 2010), underscoring the

importance of accessible English-language training for newcomers arriving with limited proficiency. It is encouraging, then, to note that many who were not confident in their English-language skills were recent immigrants who reported receiving some for of assistance with language training either from a government- or free NGO-service.

Many studies agree that time allows a migrant to adjust to a new system, and IRCC estimates indicate that on average, newcomers secure their first jobs six months after arrival (Xue, 2010). The questionnaire data was consistent with this observation. The English-language skills of newcomers appeared to increase over time. Years of residence, in fact, correlated positively with many aspects of socioeconomic wellbeing. Patterns between variables—like assessments of the labor market—and the length of residence are generally consistent, regardless of whether the years spent in Canada differed from the years spent in Lethbridge. Less recent arrivals had more positive outlooks on issues of employment and housing and had higher income.

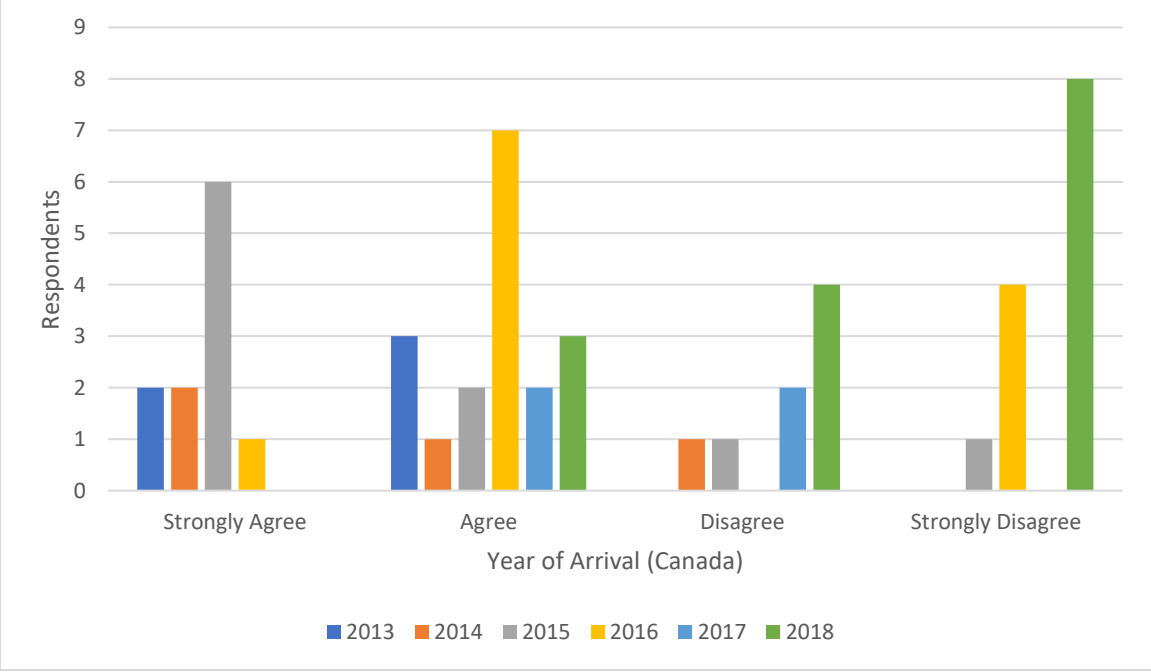

Figure 4.5: I am able to get a job appropriate to my education and skill.

While previous research indicates that self-reported health among migrants—with the exception of refugees—tends to deteriorate over time (Omariba et al. 2014; DesMueles et al. 2005), this did not emerge in the data. This result may reflect, however, the fact that sample participants had only resided in Canada for 1-6 years at the time of the questionnaire, perhaps too short a period of time.

4.3 Social Inclusion

For the most part, new immigrants expressed wanting to spend time with people both of their own and other backgrounds, even if they did not be currently do so. Respondents who had existing networks in Lethbridge prior to moving were slightly less inclined to say they spent time with other groups. While there is somewhat of a disparity between the two charts, the openness may be encouraging to groups hoping to promote integration rather than separation.

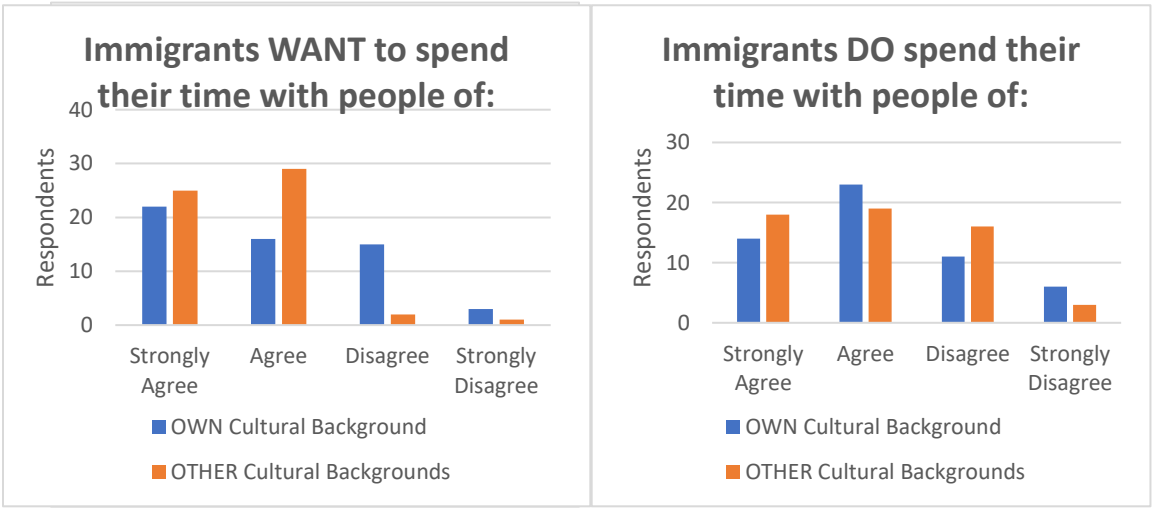

Figure 4.6: Inter- and Intra-Group Dispositions and Interactions

Literature on immigrant settlement and integration (Drolet, 2017; Ward, 2013) increasingly references the importance of immigrant perceptions of feeling welcomed.

Drolet (2017), for example, emphasizes welcoming community being ones where newcomers feel valued and their needs fulfilled, and where the community actively promotes accessibility and fosters meaningful connections. An analysis of the questionnaire data similarly links perceptions of welcoming to satisfaction with public services—that is, healthcare, social services, and education—as well as the ability to find housing and transportation.

Perceptions of being welcomed and of being valued were generally positive. Interestingly, however, many respondents also reported feeling pressure to assimilate and of being treated differently because of their background. This wrinkle warranted further exploration in interviews.

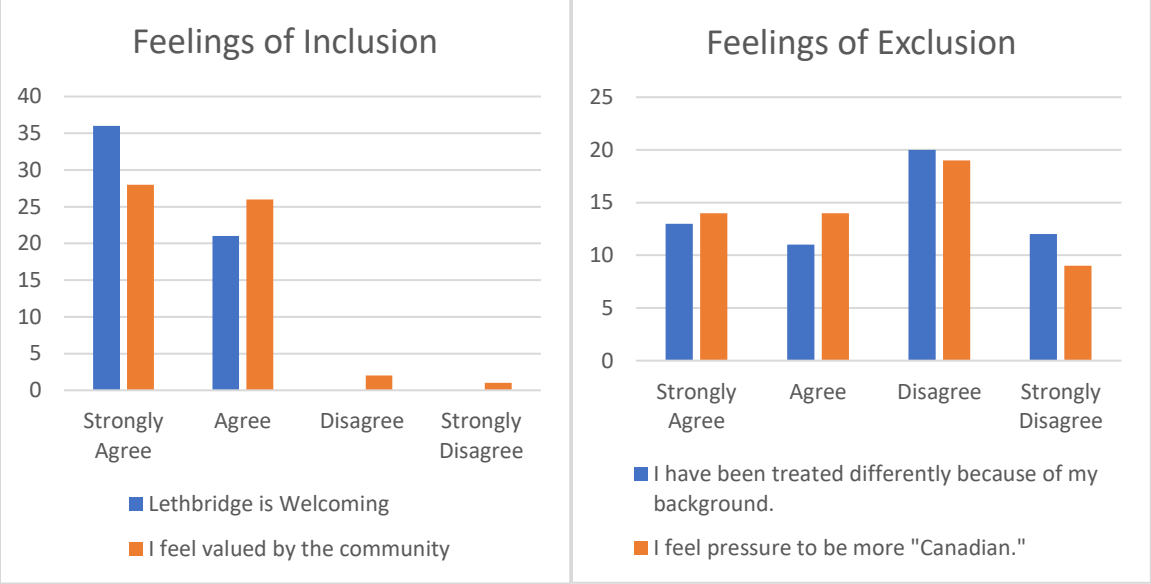

Figure 4.7: Feelings of Inclusion and Exclusion

Just as highly educated migrants reported poorer subjective assessments in terms of socioeconomic wellbeing, they also maintained less-positive perceptions of feeling welcomed and of being valued by the community. This echoes previous studies highlighting the difficulties of social integration faced by Economic Class migrants

relative to other groups (*Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences, 2005;* Somerville & Walsworth, 2010).

Table 4.3
Feelings of being valued by the community

	I feel valued by the community.				
	Strongly Agree	**Agree**	**Disagree**	**Strongly Disagree**	*TOTAL*
Economic Class	2	11	2		*15*
All Others	23	15		*1*	*35*
TOTAL	*25*	*22*	*2*	*1*	*50*

Despite poorer outcomes in terms of income and health, Middle Easterners and Muslims reported feeling the most valued by the Lethbridge community. In combination with higher subjective assessments of socioeconomic well-being, these reported feelings are an unexpected result, as previous studies have noted increased challenges for both Middle Easterners (Xue, 2010) and Muslims (Nangia, 2013) in terms of experiences of discrimination, satisfaction and subjective well-being (Rousseau, 2011; Kazemipur, 2014), and social integration. It is suggested that the context of the influx of Syrian refugees—who are both Middle Eastern and Muslim, comprising the entirety and majority of each group, respectively—influences this outcome. As a high-profile refugee group fleeing a warzone, it's suggested that the relative wealth of resources and community support encourage these more-positive assessments. This speculation would be supported by a recent study on the settlement experiences of Syrian refugees in Alberta. In 2017, Sandeep and Zeitouny interviewed Syrian refugees throughout Alberta, 17 of whom were in Lethbridge. Lethbridge interviewees were described as deeply

grateful and "overwhelmed by Canadians' generosity" (p. 21). This certainly speaks to the importance of context in settlement studies.

In Kuhlman's (1991) model, feelings of being respected are categorized as an aspect of structural inclusion. But it is also worth discussing here as such feelings arguably coincide with perceptions of social inclusion/exclusion. Compared to all others, Muslims were again significantly more likely to express positively that their opinions were respected. While interesting, this finding is not fully understood, although this is again likely connected to the overlap in Muslims and Middle Easterners in this particular sample.

It is also possible that the increasing Syrian presence is moving towards building a community—or auspice, as Kuhlman (1991) puts it—given that Middle Easterners were more likely to say that they spend a lot of time with people of their own cultural background. The effects of such communities can be helpful in the settlement process (Weerasingh et al. 2017), especially when broader community support is also involved. It is worth noting that Middle Easterners did not express aversion to spending time with other cultural backgrounds, and that the time they did spend with people of different cultural backgrounds was not significantly different from that spent by other groups.

Table 4.4
Opinions Respected

	My opinions are respected as much as Canada-born citizens.			
	Strongly Agree	**Agree**	**Disagree**	*TOTAL*
Muslims	16	6	1	*23*
All Others	7	15	11	*33*
TOTAL	*23*	*21*	*12*	*56*

Interestingly, and contrary to expectations (see Hou, 2016; Vezina and Houle, 2017; Houle et al. 2017), English-language fluency was not linked to such measures of social inclusion as time spent with individuals or other cultural backgrounds. While time in Canada was also expected to impact various aspects of social inclusion (Picot et al. 2007), this also did not materialize in this study. It may be that, as previously mentioned, none of the questionnaire respondents had resided in Canada long enough for time to be significant. Finally, and also contrary to expectations, time was not linked to most measures of structural inclusions like respondents' understanding of rights and responsibilities (Hou et al. 2016; Schwartz, 2010).

4.4 Structural Inclusion

Most respondents were confident they understood their rights and responsibilities, and that those rights were respected. Respondents' stance on whether their opinions were respected were slightly more divided, but still generally positive.

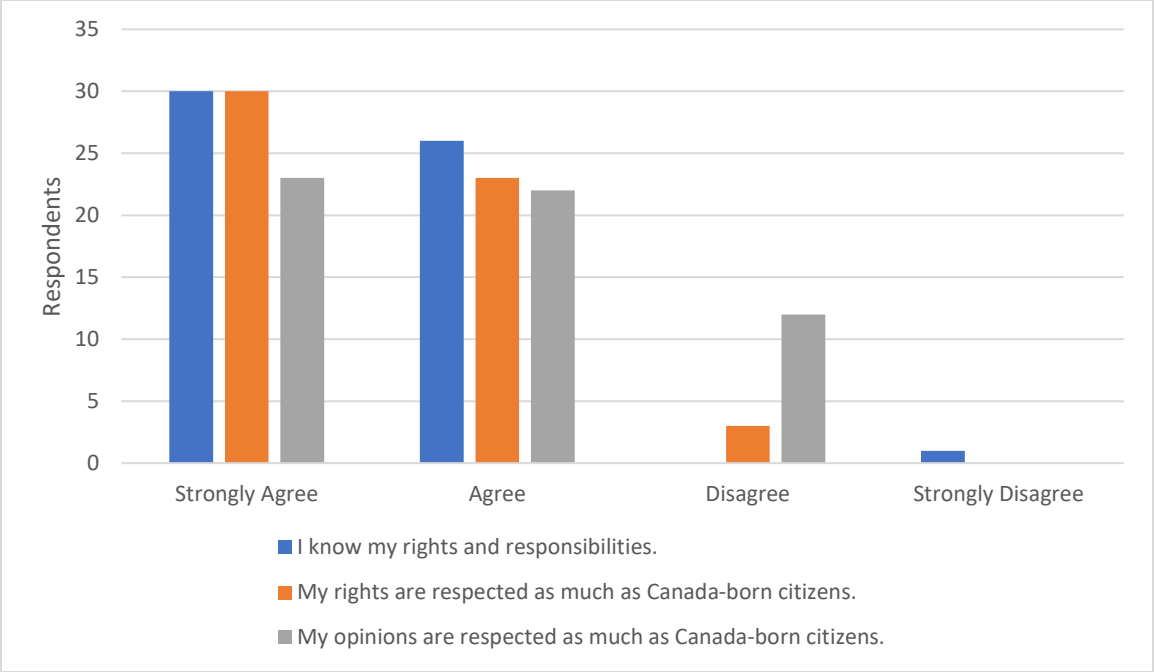

Figure 4.8: Perceptions of Rights and Legitimacy

Roughly half of respondents reported being members of some sort of community or group.[3] Cultural and community organizations were almost exclusively the only types of memberships indicated; only one individual expressed membership in a decision-making body, and none reported being part of a political group. While it was expected that certain groups—including those men who had been in Lethbridge longer—would demonstrate more involvement (Chareka, 2017; Turcotte, 2015), this did not appear to be the case. The findings did concur with the existing literature, however, that dominant language proficiency correlated with involvement in groups.

Most immigrants surveyed were very satisfied with their access to public services, including healthcare, social services, and education. Most also reported being able to find

[3] The researcher notes, however, that this rather high proportion may possibly be the result of those more active in the community being more accessible for research purposes, compared to more reclusive individuals.

transportation to get to wherever they needed to go. Because it is such a critical concept, it is worth reiterating that satisfaction with these services correlated significantly with perceptions of welcoming—a finding that replicates existing conceptualizations (Drolet, 2017). As previously mentioned, labor and housing markets were perceived to be less accessible, although it is worth reiterating here because it also highlights challenges in accessing certain aspects of Canadian structures and systems.

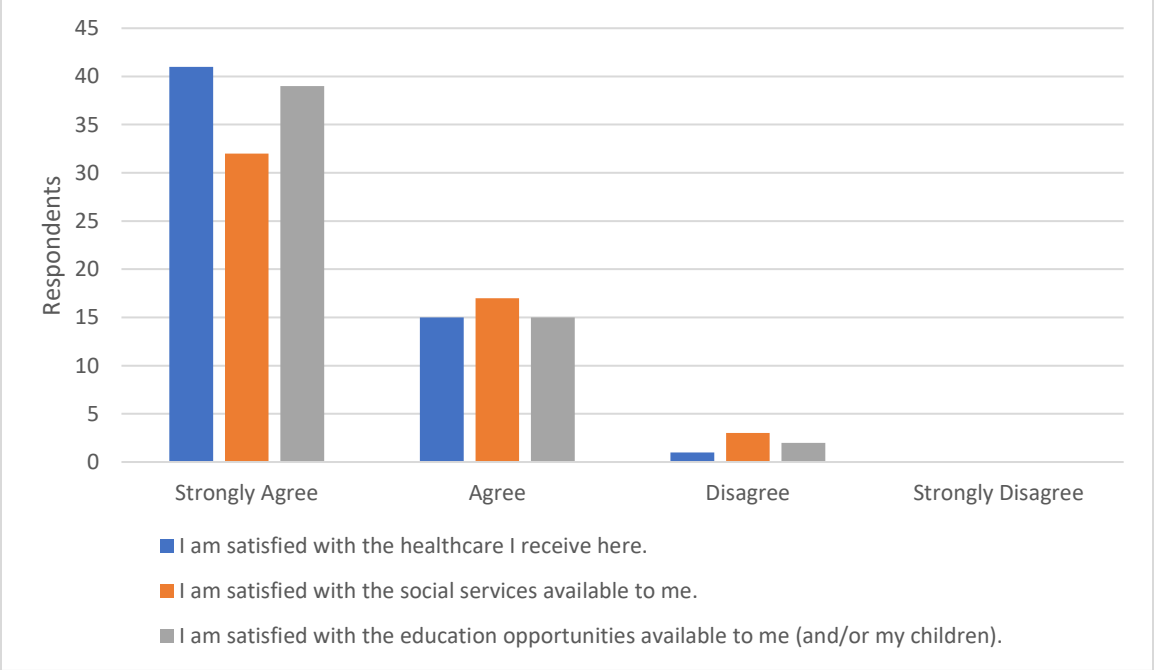

Figure 4.9: Satisfaction with Public Services

For respondents, the local implementation of policies was gauged by the assistance received from local agencies and the ability to gather information on living in Lethbridge. It should be noted, however, that potential confusion appears to exist among immigrants as to governmental and non-governmental but government-funded agencies. This confusion is understandable, given the many overlaps between the two. In Lethbridge, for example, Lethbridge Family Services is a prominent immigrant-serving

organization. While they are funded by government resources and adhere to the associated conditions, they are a non-governmental organization (NGO). This was addressed by listing examples of governmental and NGOs at the beginning of the relevant questionnaire section. Nonetheless, individuals may have perceived these NGOs as being parts of the Canadian government.

That said, it may be more accurate to reconceptualize these as public sources/channels—not to be confused with public services, which are healthcare, education, and social services—or community supports; they are not personal networks or paid services.

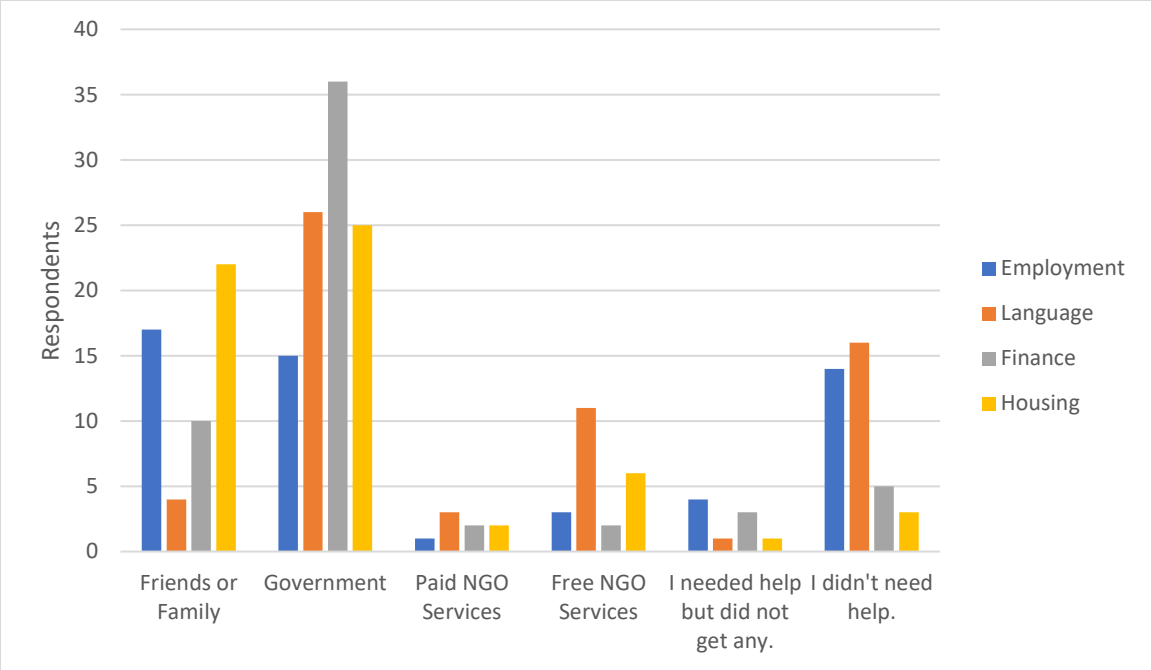

Figure 4.10: I received help with ____ from:

While most respondents agreed that finding information about living Lethbridge was easy, those who rated it more positively were also more likely to report feeling welcomed and to feel less assimilative pressure. Despite this, disparities appeared

between groups in terms of settlement assistance accessed/received. In line with previous studies (Houle and Schellenberg, 2017; Robert and Gilkinson 2012), Humanitarian Class migrants reported receiving the most aid, especially from government sources. Economic Class migrants, by contrast, reported receiving the least amount of assistance. Based on these findings, it is difficult to overstate the value of settlement services. Receiving such support was associated with better settlement outcomes, especially in terms of subjective assessments. To further argue this point, I discuss here the case of Housing Assistance. Please consult pg. 153 in Appendix F for cross-tabs tables.

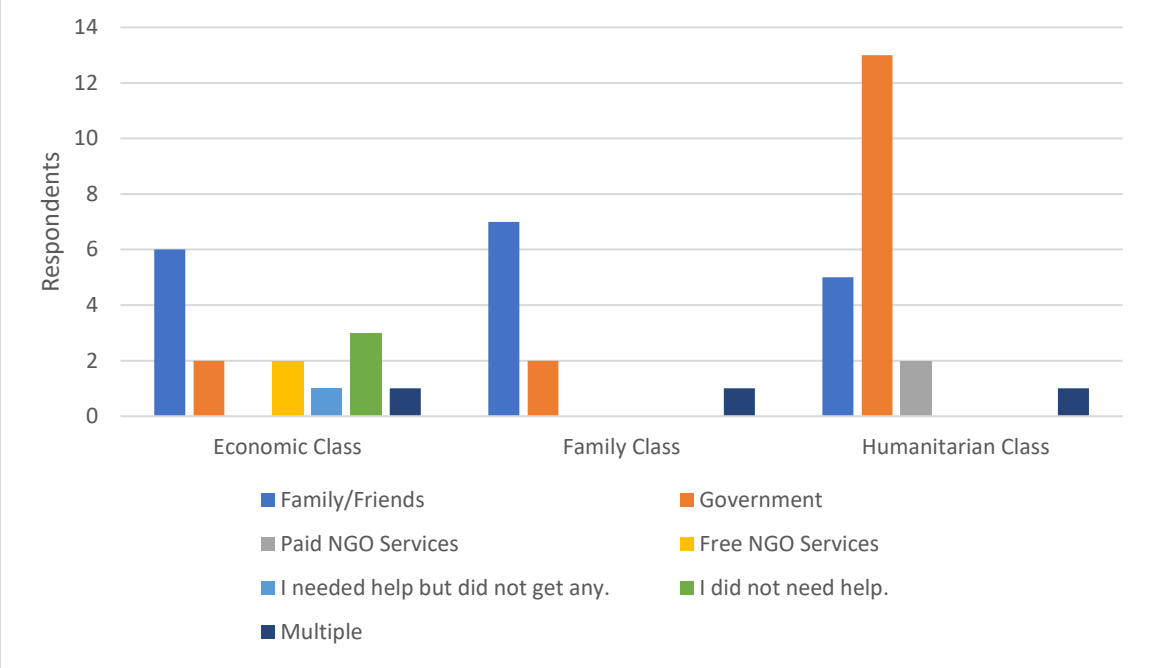

Figure 4.11: I found Housing with help from:

A large number of those individuals receiving assistance from public sources were Humanitarian class migrants—it was therefore prudent to ensure that the associated trends did not mirror one another. Assistance from friends/family was also analyzed, to ensure that it was assistance from public sources specifically—not assistance in

general—that produced these trends. This comparison was in fact, surprising, as it produced almost a reverse of the trends found among those who receive public assistance. This highlights that 1) the source from which assistance is received matters, 2) public assistance is again highlighted as crucial to facilitating other aspects of integration, and 3) it encourages the question of where different immigrants are receiving their information from and how this potentially impacts their experiences.

Similar to similar immigrants across Canada (*Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences, 2005*), Family and Economic class migrants in Lethbridge were more likely to report having friends and family established in the city prior to their own migration, and also somewhat more likely to seek support from these personal networks than from the community beyond.

4.5 Summary and Discussion

This chapter examined statistically the integration experience of recent immigrants in Lethbridge according to Kuhlman's (1991) comprehensive model of integration that emphasizes socioeconomic wellbeing, social inclusion, and structural inclusion. A few key findings can be highlighted.

As expected, most newcomers were found to struggle with employment and finances, though some more than others. While generally positive, immigrants' subjective assessments of wellbeing also varied between groups. The variables of migrant characteristics, migration factors—admission class, specifically—and years of residence were highlighted as particularly significant. In respect to migrant characteristics, region of origin, age, language skills, education level, and religion were all deemed significant.

In the category of migration factors, however, admission class was highlighted as the primary axis of difference. This finding relates potentially to the area of policies and how different resources appear to be accessed by the various admission classes.

Results in the realm of social inclusion were generally promising; most respondents found Lethbridge to be a welcoming and inclusive community, despite mixed feelings towards experiences/perceptions of exclusion. Additionally, attitudes towards remaining separate were limited, with most immigrants open to spending time with people from other cultural backgrounds. The perception of feeling welcomed—a critical aspect of both social integration and integration in general—was linked largely to the accessibility of services, or as Drolet (2017) puts it, the ability to have needs fulfilled. This may help to partially explain the more positive assessments unexpectedly put forth by Muslims and Middle Easterners—the latter largely comprised of Syrian refugees, in contrast to the less positive assessments of economic and educated migrants.

Analyses in the area of structural inclusion emphasize the role of assistance from public sources in the integration process. Migrants who accessed these government-associated and government-funded sources of assistance were more satisfied with the public services available to them and provided more positive subjective assessments of both their lives and the Lethbridge community. This suggests that settlement services that introduce Canadian systems may potentially be the means to accessing the broader public services that mark integration. Returning to Kuhlman's (1991) Comprehensive Model of Integration, it is clear that policies shaping what public resources are available to assist newcomers—who may not have equal access—are related to both how they access systemic structures and aspects of social inclusion. Additionally, while the political

participation of the questionnaire group is virtually nonexistent, roughly half participated in some type of cultural or community organization.

Some influential variables identified in Kuhlman's (1991) model did not, however, produce significant correlations in this phase of the study, in contrast to connections drawn in more recent studies. In the category of Migration Factors, for example, relationships beyond admission class were negligible. Premeditation and the voluntary nature of migration, for instance, did not appear to be significantly correlated with most variables. Contrary to existing literature (Wilkinson and Garcea, 2017), weak correlations did occur between a lack of premeditated migration and feeling valued by the community, although this was arguably tied to immigration class—specifically, Humanitarian class migrants who were unable to plan for their migration, yet feel welcomed to Lethbridge.

Curiously, gender did not produce any significant correlations in this study, despite the wealth of existing literature establishing relationships between gender and numerous aspects of integration (e.g. Chareka, 2017; Wiliams et al. 2015). The lack of a correlation in this regard may be the result of Lethbridge's context differing from other research sites, or—far more likely—the limited sample size which inhibited the emergence of some patterns.

Nonetheless, the correlations that appeared are generally supported by existing literature, thus helping to establish the direction of said relationships. A subsequent series of interviews with some of the respondents helped further to deepen the understandings of these trends in the context of Lethbridge, Alberta.

Chapter 5: Qualitative Findings and Analysis

5.1 Overview and Participant Demographics

This chapter presents the findings from the interview phase of the research. More details on interview methodology are covered in Chapter 4. While questionnaire data helps to establish a rough picture of the experiences of recent immigrants in Lethbridge, it arguably lacks depth and personal texture. As well, the correlations do not allow for an interpretation of cause and effect. Interviews allow individuals to draw on their own experiences and potentially shed some light on these questions. Additionally, interviews provide the opportunity to explore the questions of past and future plans in terms of area of residence, particularly in respect to Lethbridge. Lastly, it is worth noting that, while interviews were informed by quantitative data, new themes in the questionnaire phase encouraged a revisiting of the quantitative data, which is explored in Section 5.3.

Seven interviews were conducted, and each respondent is identified by a unique letter from A-G (e.g. Respondent C). Four respondents identified as male, and three identified as female. Countries represented included Armenia, Bangladesh, Japan, Nepal, Nigeria, and South Sudan. Admission categories included Economic *n*=4, Family *n=2*, and Humanitarian *n=1*. Date of arrival in Canada ranged from late 2013 to mid-2015. The range of date of arrival in Lethbridge was the same, although two of the seven participants initially landed in a Canadian community other than Lethbridge. All interviewees were relatively young, ranging from mid/late-twenties to early forties. More details on individual respondents can be viewed in Appendix H.

The following sections are organized by the categories of indicators of integration, based on my adaptation of Kuhlman's (1991) model: socioeconomic

wellbeing, social inclusion, and structural inclusion. As mentioned in Chapter 4's discussion of methodology and theme selection, during the initial review of qualitative data it became clear that within each broader category it was also helpful to allow for the subsections of a) positive experiences and facilitators, and b) negative experiences and barriers. This coding process was facilitated by NVivo.

5.2 Socioeconomic Wellbeing

Interviews not only lend deeper insights into the impact of employment troubles but also underscore employment as a significant key to improving many other aspects of integration. As such, it is a topic of discussion that interviewees appeal to in each category of integration. It is worth clarifying that in this section, it is mostly framed as an indicator of integration that is influenced by other variables, except when it is identified as affecting other areas of socioeconomic wellbeing. In subsequent sections, it will be examined exclusively as an influential variable impacting other indicators.

5.2.1 Positive Experiences and Integration Facilitators

Unlike the majority of questionnaire respondents, most interviewees exceed the LICO threshold and are university-educated, as they were the participants most interested in being interviewed. Still, this does not mean that they consider themselves to be socioeconomically integrated, which is not particularly surprising. Both questionnaire data and previous studies (e.g. Raza et al. 2013; Frank and Hou, 2017) point to educated immigrants' dissatisfaction with their economic situations, especially in their earlier years of settlement. Interviewee concerns in this realm range from employment and money to subjective wellbeing. Nonetheless, there are many experiences that they appealed to, some of which they believed impacted their socioeconomic wellbeing in positive ways.

Of the seven interviewees, six were employed at the time of the interview, four of whom were generally satisfied with their employment situation. Of the remaining two, one qualified their employment status as they were primarily a student and one was underemployed. Employment is cited many times as something of a key to unlocking the path towards other aspects of integration—including other aspects of socioeconomic integration—therefore confirming the speculations of the directions of correlations found in quantitative data. For example, Respondent A—a male South Asian migrant admitted to Canada under the Federal Skilled Worker (FSW) program but currently studying to bolster his credentials—places it as the minimum requirement for "survival" in Canada.

> *You know, the only thing you have to think of first—if you don't have a job, you cannot survive in Canada. So, you have to consider, you have to negotiate for everything. Social, health, weather, whatever. We have to consider the job. You can do anything better only when you survive. So, the case of survival is very important. You can negotiate for all the rest.*

Other narratives echo this sentiment, recalling how experiences of employment or unemployment impacted their wellbeing. For instance, Respondent B—a female East Asian migrant who married a Canadian man and moved to Lethbridge to be with him—references her improved health and subjective wellbeing as she compared her life prior to her employment:

> *I think I became mentally healthy since I got a job. I'm really happy with the situation right now. Having no income was really hard for the first one year… The job helped me* ***a lot.***[4]

Just as many interviewees connect commensurate employment to more positive appraisals of other socioeconomic indicators in the quantitative component, many consider it to be of paramount importance to their settlement—especially their subjective

[4] Bolding in all quoted speech indicates emphasis.

wellbeing. While this is not particularly surprising given the demographics of interviewees, it is also supported by questionnaire data that captures a broader sample and existing literature (Ager and Strang, 2008; Piche et al, 2002). For example, one respondent in the European Council on Refugees and Exiles' (ECRE, 1999) study, said, "To me integration is work, if we work we are integrated." The theme emerged repeatedly in both discussions of socioeconomic wellbeing and social inclusion with questionnaire respondents.

For many, financial concerns are inextricably tied to employment. According to many interviewees, finances and employment—particularly satisfactory employment—was linked to the concept of "security." It was this feeling that summarized the impact of employment on both other indicators of integration and socioeconomic aspects. Several respondents advanced the connection and iterated the impact it had on their lives. Respondent C—a female South Asian migrant who moved to Canada after her husband found a job in Lethbridge—summarizes it quite succinctly:

> *Like, even if I never get any job, I know that* [my husband] *can maintain the living cost of our life. So, yeah. I feel secured, in one word, if I say. I feel secure. That makes me healthy. That makes me happy.*

Despite her situation of being underemployed, her husband is employed in a commensurate job, which she credits for their security. A highly educated woman from Bangladesh, Respondent C was working at the time in the fast-food industry. While her narrative is threaded with feelings of frustration towards her own situation, she lists the things that she is "most grateful" for, that have helped her to maintain a more positive outlook on her life. One of these things is security, another is the friendliness of people in the community, discussed in Section 5.3.1.

The benefits of "security"—notably connected to commensurate employment and income—on subjective indicators including self-reported health, life satisfaction, and happiness are strongly supported in interviews. This may seem commonsensical as most under- or unemployed individuals arguably face heightened stress and poorer wellbeing. But new immigrants face additional layers of challenges—both in factors related to the labor market, like language, and those related to acculturation, such as living in a country structured differently than that to which they are accustomed, and in terms of stability (Hum and Simpson, 2004), as discussed in following sections.

Service accessibility, Section 5.2.3's area of interest, is also referenced as having a role in improving socioeconomic wellbeing, when services were used. Only Respondent D—a male African migrant admitted to Canada as a sponsored refugee—reported receiving comprehensive settlement assistance. He was deeply grateful and consistently referenced how the assistance helped him to feel positively about not only his subjective wellbeing but also his sense of community. Describing his gratefulness to be in Canada, he says:

> *It's like something that takes me out from being a refugee. Life as a refugee is not good. So, something else that takes me out from a refugee camp of course. There's no future in a refugee camp.*

He continued, elaborating on the support he received from the Canadian government, local churches, local settlement organizations, and individual members of the Lethbridge community, even citing instances of coordination between the various entities. In conclusion, he says, "it's like *community*," and credited the "community" with his wellbeing.

Like many other Humanitarian Class migrants, Respondent D references numerous health issues but is largely satisfied with the healthcare system. The reason being that arriving in Canada meant that he was able to have numerous chronic ailments addressed. Much of this reflects the health vulnerability of refugees previously reported in the literature (DesMueles et al. 2005; Omariba et al. 2014) as well as the assertions of positive subjective assessments by those escaping unfavorable circumstances and community support (Houle and Schellenberg, 2012; Robert and Gilkinson, 2012). His narrative emphasizes the intersections between the different realms of integration, most often exemplary of positive outcomes.

Respondent B, a Family class migrant married to a locally-born Canadian, was the only interviewee besides Respondent D to report receiving what she considered to be noteworthy support from community organizations, although to a far lesser degree. One area in which she received limited assistance was in the job-search process, which she described as arduous. While satisfied with her current job, she reflected on the challenges she faced when she first arrived.

> *It was a really long, process, actually. Because, you know, we don't have references. I don't know anything—I didn't know anything in Canada, so I didn't have any connections, networks, yeah…*

She lamented the lack of job opportunities for immigrants in Lethbridge—making a special note of the challenges faced by newcomers who lacked what was deemed to be satisfactory English-language skills, as she did when she first arrived—a challenge well-documented in existing literature (Xue, 2010; Schwartz, 2010; Polanco, 2016)—and the difficulties of building connections in a small city. She then moved on to the assistance she received from a local settlement service:

> *They invite speakers from many organizations in Lethbridge, and they give us a speech. We had someone from Service Canada talk about their Service Canada website system, and some others are the organizations to help you with employment. We had a session to show how to go through job interviews, things like that.*
>
> *They also have set opportunities to get connections with local people. For example, at the time, I was looking for a job in the school field. So, I requested a principal from an elementary school. They set up an opportunity to sit together and talk about jobs.*

She described the service as "very useful," despite many of the challenges she faced in her lack of networks and recognition of credentials and experience. It was ultimately cited as a useful learning experience that helped to equip her to secure her current job, which she described as very satisfying. In other words, the assistance was perceived to improve her access to the labor market and thus a commensurate job. Arguably, this is a critical anecdote, given the aforementioned role of a commensurate job as being key to so many other facets of integration (Hum and Simpson, 2004; Ager and Strang, 2008; Xue, 2010).

5.2.2 Negative Experiences and Barriers

Just as there were many positive experiences, most of which were believed to facilitate interviewees' socioeconomic wellbeing, there were also negative experiences and perceived barriers; many mirror the experiences discussed in Section 5.2.1.

The former contexts of GARs were discussed in Section 5.2.1 as a predictor of more positive subjective outcomes in the community or country of settlement. Likewise, the previous contexts of other migrants also play a role, since they too, do not form subjective assessments in an experiential vacuum. In constructing their responses to questions of a subjective nature, many respondents drew upon comparisons between past

and current contexts; in contrast to the GAR's account, other narratives pointed to a lack of perceived independence and security they felt at their arrival.

> *But compared to things I could do in Japan, the fact that I have to rely on someone makes me very dependent.*
>
> *Maybe it is the same to other immigrants, but we are more likely to find what we cannot do rather than the things we can. They* [other immigrants] *tend to notice negative things because they already have something to compare with at home, in the past. It is uncomfortable.*

Despite Respondent B's arrival as a Family Class migrant, her experience was similar to Economic class migrants in that she did not have any existing networks in Canada. Moreover, she was employed commensurately in her home country before facing unemployment during her first year in Canada. Individuals who perceived these economic aspects of their life in Canada to be inferior to their life in their country of origin felt less secure and were less likely to consider themselves independent, which also impacted their subjective wellbeing.

Previous studies have highlighted how disparities in perceived quality of life between pre- and post- migration experiences impact life satisfaction. In the case where there is a perceived drop, whether it is in terms of relatively poorer labor market outcomes or unmet expectations, satisfaction decreases (Amit and Riss, 2014; Froschauer, 2001). In line with the quantitative findings, this view was expressed by individuals who relied on their personal networks for assistance, rather than support from community organizations. It was a rather stark contrast to the individual who had received settlement assistance from external community channels.

Somerville and Walsworth (2010) highlight also part of this in respect to Economic immigrants, pointing to discrepancies between immigration points systems and

the value of foreign experience and education in the Canadian labor market. The frustration and conversion of hopes to a "sense of betrayal" was noted to impact not only aspects of social inclusion but also many aspects of subjective wellbeing. Respondent C, a doctor-by-trade currently working in a fast-food restaurant, particularly exemplified such feelings.

While she was admitted to Canada as a dependent following her husband's migration, there were still strong feelings of disconnect between the reality of Canadian labor markets and Canadian government's policies and rhetoric. She felt secure because her husband was employed in a well-paying job but was more bitter about her personal employment situation.

> *They need doctors. They are bringing doctors as PR in the new express system. And after they come here, they're like, "Okay. Where's the job?" If you're a doctor—many of my friends are doctors—I'm telling them, "Don't come here. Because over here, you will be recognized as if you have a bachelor's degree. That's it. A single bachelor's degree. You have that degree. That's it."*
>
> *…[O]ver here, when they come in, the Medical says, "No, you can't get a job here." What do they become? They become cashiers. Or they do a diploma. They do smaller jobs because they can't do good stuff.*

Employment-related stress was a constant throughout Respondent C's narrative, although her appraisals of other aspects of her life were more positive. It is also worth noting that she did not receive any community support beyond her own ethnic group. In her interview, she suggested employment-support programs and degree-translation/recognition services to support newcomers, unaware of the existing programs. That said, this also highlighted a lack of information, a key theme in Section 5.4.2, where barriers to structural inclusion are discussed.

Respondent C may have also faced additional challenges, given that she is what is described in literature as a tied immigrant, having left Bangladesh to join her husband who had found employment in Canada. Because tied immigrants lack the same motivations as the primary migrants and as well as the resources available to refugees, they are reported to generally experience difficulty in accessing services (Higginbottom et al. 2016) and experience poorer labor market outcomes (Banjaree and Phan, 2015; Hou et al. 2016). Still, her frustrations regarding the unanticipated difficulty of entering the labor market were echoed in other interviews as well as questionnaire data.

For some, particularly those who did not arrive as landed immigrants, the concept of security had both financial and temporal dimensions that impacted their wellbeing. Respondent G, for example, arrived as an international student and discussed the period during which she was on a temporary work permit.

> *When you don't know if you're going to have to leave the country or not, the whole idea is pretty stressful. You cannot plan for long. You don't know what's going to happen. You don't know if they're going to reject you or what. That was… that was tiring.*

She emphasized that her experience was not unique.

> *I have another friend who lived here for 10 years and she couldn't apply for PR. So, she was always on a study permit, work permit—you know, kind of that type of situation.*

Precarity is shared by many non-permanent residents (NPRs) and often impacts subjective wellbeing (Polanco, 2016). For Respondent G, who became a permanent resident, this period—characterized by a lack of support and security—shaped her experience and her lasting perspective on settlement. She had, for example, less positive

perceptions of the Lethbridge community, and would not have stayed if she had not secured satisfactory employment immediately following her graduation.

Even when respondents were established in more secure situations, however, they often found themselves in the position of settling others. Respondent F, for example, was not particularly enthusiastic about the situation that he felt he was placed in because of this. After recalling the help received from co-ethnics—in lieu of access to formal settlement services—with transportation, housing, finances, and information when he first arrived, he discussed how he continues the tradition:

> *That's why I've always done that now. Like, I've had to—I'm not exaggerating—I've had 10 or 12 people that have to stay with me when they first got here, because I just feel* ***obligated****, right? Because someone helped me when I first got here.*
>
> *I've had, I'd say about 12 people stay with me like that. One week. One month. Longer. Depending. Just to settle them, too.*

In addition to expressing a lack of willingness to participate in the broader community, when asked about life satisfaction, Respondent F replied:

> *I usually say this—very jokingly—that I hate when people call me and they say that they need help or that they need money and I'm telling them, "sorry."*
>
> *So, that day in which twenty people call me and I can afford to help them out—financially, maybe when I get to that point, then I will be satisfied.*

Though healthy and satisfactorily employed, Respondent F was less inclined to say that she was satisfied in life and was also less positive about the broader community.

Arguably, such responses intersect with structural inclusion—the availability and accessibility of institutions and services, and the invisible social service work that may occur in the lack thereof. While Respondent F became a Permanent Resident under an economic stream, he first arrived as a temporary resident and emphasized that because of

this, he was unable to access settlement services—like Respondent G. These perspectives potentially provide interesting insights to the disparities between those who receive help from external organizations versus personal networks. In general, Respondents F and G provide perspectives that are especially interesting foils to Respondent D, a GAR who received high amounts of community support. This is further discussed in section 5.2.3: Structural Inclusion.

5.3 Social Inclusion

5.3.1 Positive Experiences and Integration Facilitators

As previously mentioned, employment—particularly commensurate employment—opens other integration opportunities. Respondent B, for example, recalled how finding a job improved her mental health and willingness to explore other aspects of the community. When asked about things that helped her to feel more like part of the Lethbridge community, she replied:

> *When I first came to Canada, I couldn't afford to join any fun activities, learn new things and socialize with people. All I had been thinking about was how to save money at the time. Now, I feel more open-minded and willing to try new things since I found a job. I am enjoying going to the gym and participating in the events at the library and volunteering.*

These activities, facilitated by the security of a job, helped Respondent B to feel more connected to the Lethbridge community and meet more people—essentially, it opened the path to social integration. Much of this echoes Respondent A's theme of prioritizing "survival" before attending to any other facets of life. Others, like Respondents C, E, and G, noted how their job led them to mingle with and eventually befriend diverse people that they otherwise may not have met. Such relationships were often formed in environments including schools, workplaces, and community organizations like churches. They generally spoke highly positively of such experiences and drew upon these examples to support their more positive references to the "friendliness" and "welcoming" of the Lethbridge community.

"Welcoming" is an interesting term often at the heart of many recent integration studies (Bonifacio and Drolet eds., 2017; Houle and Schellenberg, 2012; Ager and Strang, 2008). Drolet (2017) defined a "welcoming community" as one in which

immigrants feel valued, where the host community actively facilitates immigrant settlement, encourages cultural sensitivity, fosters active and meaningful connections, and promotes accessibility. In quantitative findings, "welcoming" was often associated with accessibility and feeling valued by the community. Interviews underscored the importance of accessibility and highlighted meaningful connections, as mentioned in the preceding paragraph. Respondent C, for example, spoke warmly of the friendliness she had personally experienced, and how that made it easier for her to acclimatize, despite her severe underemployment:

> *But, in Arby's,*[5] *I got so many friendly coworkers. I got a chance to go to a party over at our boss's place—the manager's place. We went there, had some conversations. Like, we don't eat the meat there, but for me—and I have another colleague there who's Muslim—for us they got vegetable items, like vegetable pizza. And they're always like, "Oh, that's not halal, be careful with taking that." So, it's like, "Okay, if I worked there for a long time, maybe the closeness will be greater."*
>
> *But we are always welcomed. They were all so very, very friendly, so I never faced as much culture-shock. So, it was a bit smoother.*

Respondent C did not consider herself to be involved in the broader community or to have significant relationships outside her ethnic group but had formed a more positive image of Lethbridge's social inclusivity based on the cultural sensitivity and friendliness of her coworkers. While she was frustrated about being a doctor working in the fast food industry, she believed the feeling of being welcomed helped to lessen the hardship.

The fact that many participants, like Respondent C, drew directly upon personal interactions and experiences—rather than events like Heritage Day or other events hosted by organizations—to support more positive assessments of Lethbridge's welcoming

[5] Arby's is a fast food restaurant and Respondent C's place of employment.

speaks to Kazemipur's (2014) emphasis on unstructured social interactions, such as the ongoing contact that occurs organically among neighbors, colleagues, or classmates, as a primary means to facilitate social inclusion and dispel misunderstandings.

Still, the value of community support in facilitating social inclusion is undeniable. Respondent B, for example, was impressed by local college students' initiative in starting cultural get-togethers at the college and cited it as a good way to foster mutual understanding. As a GAR, Respondent D also benefited from structured events and support from community organizations. Clearly touched, he said:

> *Yeah, what I like mostly, Lethbridge is, like I said before, cooperation. It's a family center. It's a small city with good people. So, once you came in, there's good care. They offer you good care, whether you are under the family services. The integration is okay. And the community, you are taken in to stay at… So, this is final house for me; this is* ***finally home****.*

Respondent D, of course, was deeply grateful for the care he received from various settlement services and for the "welcome" he had been shown. It is also worth repeating that this is what led the interviewee to describe Lethbridge as a "community," as discussed in Section 5.2.1. Far from being taken for granted, they tried to give back in the ways that they could, through volunteering and community participation. In their words, both they and the community worked to "build trust" in one another.

While experience with community support also encompasses many more personal interactions, the narratives of others who did not receive such assistance also suggest that the other side of this intersection between structural and social inclusion also holds true; individuals who perceive themselves to be excluded from the structural support systems are also less likely to feel as if they are part of the community.

5.3.2 Negative Experiences and Integration Barriers

Interviews helped to shed some light on one particularly puzzling finding in the quantitative component: the overall perception of exclusion despite varied perceptions of exclusion. At first, this seemed contradictory. Interviews, however, revealed that discriminative experiences were simply—and seemingly readily—accepted as a fact of life. As one interviewee said, "that's just how it is."

Of the seven interviewees, four reported perceptions of being treated differently based on an aspect of their background. These experiences included more explicit forms, such as derogatory name-calling, as well as more subtle ones, such as not being invited to social circles. However, even then, only one respondent expressed overtly negative views on Lethbridge's overall inclusivity and welcoming. The other three generally dismissed their experiences as exceptions rather than a rule, as well as a simple fact of life not specific to Lethbridge. For example, when asked about whether he considered Lethbridge to be an inclusive and welcoming place, Respondent F answered that he had experienced racism but still felt it to be a "good place." When asked to elaborate on such experiences, he said:

> *If you experience positive relationships, like 20 of them, and you don't go out to share them, but when one person does something negative to you and you share it, then it's an insult and you're being unfair to all those good ones. So, that's why I don't pay attention to all those negativities.*

Despite experiencing racism or discrimination, respondents A and D also felt Lethbridge to be an inclusive and welcoming community and did not allow a minority of negative experiences to affect their general perception of the community. Interestingly, experiences of discrimination revolved around different aspects of identity. Both African respondents cited experiences revolving around being "black," although both respondents

dismissed the significance of such events. The European attributed her experiences to being a first generation immigrant, and one Bangladeshi, while not citing experiences of her own, was worried that her young daughter would be seen as an immigrant—even if she is a locally-born Canadian—and would be bullied for it. The Nepali mentioned being a person of color from a "third-world country." The last two respondents had little to say on the matter.

Respondent G, however, expressed a persistent feeling of exclusion. While she specifically highlighted the locally-born Lethbridge community, she also alluded to a feeling of exclusion from other cultural groups, of which she did not consider herself to be a part.

> *They're not inclusive, in a way. They'll be nice to you, but they don't want more friends.*
>
> *...If you don't belong to any of the communities you are like, it's really hard to make friends here. If you don't go to church with them, or if you are not from their culture. I mean generally, people—especially the ones from Lethbridge—they always keep a big distance from you. They're nice but, you know, polite, as I said. They won't be rude, but at the same time they won't initiate any contact or anything.*

This theme speaks to the presence of auspices, as Kuhlman and others mention. The existence of established migrant communities—which Respondent G did not benefit from—have been argued to mitigate feelings of exclusion (Schellenberg, 2004; Hou et al. 2016). Still, one potential drawback of established communities, as the above participant noted, is a trending towards isolation.

Of the five interviewees who identified membership with their local ethnic community (A, C, D, E, F), three expressed somewhat isolationist views. Respondent F explicitly stated that he did not wish to engage with the broader community because he

was already fatigued by the burdens and responsibilities attached to existing social relationships. The other two, Respondents C and E, were open to engagements with individuals outside their own ethnic group but never felt that they needed to, due to the robustness of their own ethnic community. Of the two who did not express such views, one was the GAR (Respondent D) who felt deeply grateful and tied to the broader community, and the other was Respondent A, who said that their research as a student required them to integrate themselves into various communities.

It is here that the theme of community support emerges yet again. As previously discussed, Respondent D's various community supports were largely credited with fostering a sense of belonging, community, and value. According to community engagements listed by each interviewee, Respondent D were also one of the most active in the broader community. Conversely, migrants who received little or no community support—while they did believe that the people of Lethbridge were generally friendly—had negative qualifiers to their assessments. Respondent F, however, had not received significant support outside their own networks, and when speaking of their perceptions of Lethbridge, said:

> *I don't expect too much from anybody. I don't put my trust in people, so to speak. I try to control things that I know are within my reach to be controlled and try to make up for the things I can't control. That's how I live my life. My trust is not in the community. My trust is only in God.*

This differs greatly from Respondent D—also identifying as strongly spiritual—who expresses a high degree of trust they have in the community and vice versa. While Respondent F did not directly connect the two trains of thought, it is worth mentioning that he did reach out to community services for assistance but was turned away due to his

status as a temporary resident. This is further discussed in Section 5.4.2 but is worth mentioning here. Those in comparable situations issued similar qualifying statements.

A theme not afforded attention in the quantitative component but emergent in five of the seven interviews was the view that non-immigrants do not fully understand the struggles entailed by immigrants. When asked what they wished the community could do to better welcome newcomers, the most common request was to learn more about other cultures.

They expressed that through personal experiences, they often learned that the locally born community was not aware of the financial and personal strains that immigrating entailed. From the long and difficult process of reuniting with family, to the lengthy and expensive paperwork processes, to the important skills and perspectives foreign-born residents bring. Respondent G, for example, contrasted this with the image that "immigrants just come and take up all the good jobs and everything." When probed as to why she believed people thought that way, she attributed it to a "lack of knowledge," that non-immigrants simply never felt the need to learn about such things because it was not a priority.

Similarly, while Respondent E was eager to highlight that "[locally born] Canadians are awesome people," he agreed that many were not aware of the struggles some migrants face. He did not believe this impacted him directly and said that his personal interactions with locally born Canadians were almost entirely positive. He was instead concerned about how the lack of awareness might influence policies that do shape his life. Specifically, he discussed the four consecutive times his wife's visitor's visa was

denied, which spanned both his time as a student and after he had graduated and entered the workforce.

> *I sat in my apartment alone and cried at night. I did that for 18 months. It was horrible…*
>
> *Everybody over here, when I talk to the local people here, they don't understand the concept. They're like, "Oh, your wife is going to come here and visit? Why does she need a visa?"*
>
> *So, they're going to vote, right? And they don't understand this concept. Then, I tell them, and like, they are shocked.*

Respondent E's general narrative was threaded with sentiments of how he felt the impact of overarching policies in his life, and his understanding of how the broader population ultimately shaped them. His anecdote was framed both as an example of the lack of awareness surrounding the immigrant experience as well as how he was worried that it might translate into a government that was less sympathetic to immigrants—a government whose policies and composition he would have little say in—a notable perceived intersection between structural and social inclusion.

While interviewees all recognized that they themselves had to work to adapt to the community, they also hoped that the broader community might "also make efforts to try to accept other languages and cultures at the same time." Still, it is important not to dismiss the fact that several recognize that members of the broader Lethbridge community do indeed reach out—like Respondent B, who was impressed with the college students, or Respondent D, who described Lethbridge as a "multicultural" place where many people were free to display their cultures in public events. Interviewees expressed both interest and hopes that more of these would be coordinated and attended.

5.4 Structural Inclusion

5.4.1 Positive Experiences and Integration Facilitators

On one hand, similar to quantitative findings, interviewees were virtually universally satisfied with the healthcare and education services available in Lethbridge. In a few instances, these systems were credited with improving the interviewee's quality of life. Also parallel to quantitative findings, however, was a lack of access to employment and settlement services, which are the topic of discussion in Section 5.4.2.

Demonstrated repeatedly throughout this project is the invaluable role of settlement services in improving integrative outcomes, and structural access is no exception. Much of this may have to do with learning the Canadian system. Respondent D, for example, received both training and help with Canadian systems as a GAR, including banking, rights and responsibilities, laws, healthcare, travelling, navigating employment/education systems, etc. As he put it, they helped people to "learn to be independent." Independence here, was associated with being able to successfully navigate Canadian societal structures on one's own. When asked about any aspect of settlement and orientation systems that could be further developed at either a national or local level, he only responded with further praise:

> *They are doing amazing work, helping refugees who are **hopeless** and coming from the countries across the world, and they train them for challenges and resilience. They train you to forget what happened in that country and how to start your life right here. So, they are doing something good and it is mine to encourage, to let them continue what they are doing. It is very important. So, that is what I can say for what I can tell them.*

Others found that this understanding of Canadian structures was also a turning point in facilitating their ability to integrate or "survive," although without training, it was a significantly longer process.

While the GAR described structured lessons over the period of one year—often with glowing praise—others spoke of a more difficult introduction. This however, is discussed in Section 5.4.2. Respondent B attended classes at the local college available to LINC (Language Instruction for Newcomers to Canada) students—exclusively for Permanent Residents—that was "very helpful" for her understanding of the workings of Canadian society. When asked to elaborate, she continued:

> *History, politics, and then like, some things about medical, like practicing conversations with doctors, how to report emergencies. Like 911, how to communicate with dispatchers, things like that. They covered Canadian holidays, employment, and community- and law-related issues, too. I am sad that they don't provide the settlement success class anymore.*

It was something they found valuable in learning to navigate the Canadian system and understand their position in it. These perspectives contrast with those discussed in 5.4.2.

Interviewees also looked to personal networks for assistance in learning how to navigate Canadian systems—a trend more often observed in Economic and Family class migrants, and is supported by questionnaire data and previous research (*Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences*, 2005*;* Weerasinghe et al. 2017). Respondents B and G, for example, have partners who were previously established in Canada and relied on their knowledge of the system. Respondent G, who did not benefit from settlement services like Respondent B and relied solely on her partner and said, "I was lucky at the time I had him. He helped me. He was already here, and he knew the system." Even if he was located in another province,

Respondent G relied on her partner for help with documents, finding housing, and learning Canadian systems and structures. She credited him with making more sense out of a new and deeply frustrating system.

Respondent E, however, provides an interesting perspective on what it was like to be on the other side of that coin. In a manner that is parallel to Respondent F's earlier description of informal settlement, Respondent E compares the disparities in his early settlement experience and that of his wife, who arrived years after him:

> *If you talk to* [my wife]*, it'll sound like everything is magical. She got here, everything was set up. She just got in and started. But* ***I*** *did the struggle. Things were really bad.*

He was surrounded by an ethnic community, but still found learning the system difficult and felt lonely in the absence of his family. He did not speak of the experience particularly negatively, but he does emphasize the difficulty of learning new systems without guidance which, as noted by Respondents B and D, can be provided through settlement programs.

5.4.2 Negative Experiences and Integration Barriers

For many respondents who had less positive experiences with Canadian structures and institutions, there was a significant connection to barriers that prevented access to settlement services that may have otherwise eased their situation. These barriers came in three forms: arrival as a non-permanent resident, lack of information, and other forms of perceived inaccessibility.

A significant dimension that emerged in the interviews, but not in the questionnaires, was in the form of differences between the experiences of those who arrived in Canada first as temporary residents, but transitioned to permanent residency, compared with those who arrived in Canada as landed immigrants. Respondent F described these different experiences most clearly:

> *You have to know, there's a difference between those who immigrated as permanent residents and those who came as international students or temporary residents. Because temporary residents, they really don't get those kinds of help because they're not on the government's bill, so to speak.*

Temporary status was cited as a significant barrier to accessing various services and those who arrived at first as temporary resident prior to securing their PR status cited services that they could not access or challenges that arose specifically due to their less-secure status.

Of the interviewees, four individuals arrived first as temporary residents. These individuals identified gaps in services available to assist in settlement that the others did not. This is unsurprising, given that many government services meant to facilitate settlement are often tailored towards Permanent Residents and Citizens. Respondent F discussed the inaccessibility of basic settlement services—such as employment services or language training—as well as more specialized programs like courses that could be taken to prepare for industry-specific certifications and exams.

> *She said, "Are you a permanent resident?" I said, "No." Then she said, "I'm sorry. You can't benefit from this." So, most of these programs, if you're not a permanent resident—we're permanent residents now, but then we weren't—but there was that need of access. But* ***they're*** *only going to benefit from Permanent Residents, because of the government's watch.*

As a result of being denied services available to landed immigrants, some processes were made longer or more difficult than they might otherwise have been. As well, some interviewees reported feeling increased stress, a sense of insecurity, and depression due to the lack of available assistance. While this perspective was not specifically sought or expected, it is supported by the positive correlations between assistance from external organizations and many indicators of integration.

This is certainly a gap that requires attention, due to the fact that a significant number of non-permanent residents (NPR) transition to permanency. Furthermore, Statistics Canada reports that Alberta is one of the four provinces that receives the most NPRs, and that Alberta's share of the inflow doubled between 1995 and 2015 (Bohnert, 2015). The case of Brandon, Manitoba, often hailed as an exemplary model of integration for small Canadian cities (Gibson et al. 2017), speaks to the recognition of the importance of coordination between organizations to provide settlement services to both permanent and non-permanent residents to increase retention rates.

While it is arguable that those who enter Canada initially as students may rely on university support systems—as did one interviewee—such institutions may not be able to provide more specified services, such specialized settlement programs or employment assistance services. Additionally, these systems' support structures may not be accessible after graduation. In cases where services are inaccessible, they may either be entirely unavailable, or individuals may need to seek paid—and often expensive—alternatives.

While landed immigrants arriving in Canada theoretically have access to services unavailable to non-permanent residents, they may not make use of them. Many interviewees said they were unaware that such organizations existed until years after their

initial arrival. Indeed, with the exception of Respondent D, who arrived as a GAR, interviewees relied primarily on personal networks for information and support. This finding highlights the importance of disseminating information to cultural and ethnic communities. Respondent A, who was unaware of such services for two years put it this way:

> *Newcomers, when they first arrive in Canada, they might be deprived of having services from social organizations because of lack of access to having the information. There are so many agencies and organizations; the system of Canada is totally different than the South Asian countries in terms of exploring the situations. What also matters is the land here in the winter season is really tough for them to try to even go.*

It is also important to highlight the second sentence. Every interviewee made note of the significant differences between the Canadian system and their country of origin, regardless of how difficult they found it to navigate. Of course, as previously discussed, those who had access to settlement services were able to successfully navigate it earlier and with more ease.

When asked about what would have made it easier for them specifically to access information, Respondent A continued:

> *Yeah, it was my mistake. I realized I didn't actually consult the information with the community organizations. Almost every country has their own social group or organization here in Canada. It's better for them to get engaged with them and ask them the questions. I don't think, honestly, everyone can see the information. But, they will get the information from any one of them. So, it's always better for newcomers to consult with the people of their own organizations. It is easier for them to communicate and get the information from their own communities.*

It was a common thread throughout several interviews. Specific communities were consulted for information simply because it was the only option considered or because of language barriers. While they found their situations frustrating, some, like the speaker

above, blamed themselves for "not looking hard enough." Some, however, feel that settlement organizations were not doing enough to be visible, suggesting that more international consultants or employees be hired to help bridge a gap in understandings of needs and access.

> *I know about* [specific organization] *through my own means. But, I'm not big on their services and how the whole thing is working. They do some events. You know, it's something but in my opinion, there can be so much more done. It's more like, "We have this funding; we're just going to spend." I've seen how people work in that office and… they have people that are slacking. If you don't do quality work, you don't know how to extend outreach to your audience. It's a waste of resources.*

The speaker[6] above did not receive notable assistance from any community supports. They relied on their personal networks to learn the systems of Canada, find employment, and build a wider social circle.

For many, this lack of information led to non-access of settlement services. As a consequence, many ended up learning to navigate various Canadian systems on their own. For many, like Respondents A, F, and G, it took years, and was often described as a frustrating process to learn without formal guidance. Four of six interviewees who learned about available settlement services—regardless of how long it took or whether it was utilized—received their information not through formal channels, but by hearsay.

One final barrier explicitly connected to accessing settlement services was the perception of unreliability. These were not shared as widely as the other two themes, but participants felt that the experiences were significant. One perceived issue was that they were unable to receive help in a timely manner. Some concerns were that assistance often

[6] The respondent did not wish to be connected with this quote. I have chosen to omit all identifying characteristics relevant to this passage.

took too long to receive, incorrect information was offered, and sometimes requests were ignored altogether. Even Respondent B—who had utilized some settlement services that she ultimately found very helpful—eventually gave up after receiving incorrect information and experiencing difficult communications.

> *I contacted them a couple times, like to ask further advice for job hunting, but I don't use them anymore since their response is too slow and they don't even reply sometimes.*

Within this group, there were also some perceptions of inaccessibility that altered their willingness to access such services. For example, Respondent G, who arrived first as a temporary resident and did not have any existing networks in Lethbridge—either personal or co-ethnic—felt that high-profile groups were prioritized over others.

> *Like, they don't really care about any other immigrants. They know that the government is watching the Syrians and the Nepalis who come here. But that's pretty much it. I don't think they really care about doing anything for any other immigrants. "We just have like these 2,000 Syrians, and we're going to do something for them, but we don't really care about anyone else in this community."*

The perception of not being "cared about" did occur in a few narratives—interestingly, mostly in the narratives of those who arrived first as non-permanent residents.

In a similar vein, although Respondent A arrived as a landed immigrant, he cited "systemic ignorance" or "systemic discrimination" as a barrier to their ability to benefit from structural services.

> *So, I had different experiences in terms of systemic discrimination kind of thing. They are silent; however, they are not transparent. They are silent, but there are issues and that kind of thing. We can help setting up ideas of how to promote our social lives—an inclusive life—by getting engaged, talking, organizing conferences. How can we make Canada better than this?*

An example that Respondent A refers to is one where he felt that he had not been treated as well as or trusted as much by a certain institution's authorities, because of his status as a visible-minority migrant for whom English was not believed to be a first language. It is an example of the distinction between overarching policies and actualization of services identified by Kuhlman (1991) and other studies (e.g. Platts-Fowler and Robinson, 2015). Moreover, this hints at the intersection between structural inclusion and feelings of social inclusion, as previously touched upon. While most believed the people of Lethbridge to be "friendly" and "welcoming" overall, those who were less satisfied with the services they were able to access were more likely to express slightly more jaded views on trust and sense of community.

These findings in gaps in accessibility, in combination with the findings that those who relied primarily on personal networks for assistance, are potentially troubling. In saying that they either lacked the information, access, or perceived lack of access, it would not suggest that they had relied on personal networks by choice. This would help to partially explain the poorer outcomes that those who relied on personal networks seemed to experience.

5.5 Lethbridge, AB: Should I Stay, or Should I Go

In addition to the discussion presented in the preceding sections, it is also worth discussing the forces that drew and kept interviewees in Lethbridge until now, and what will encourage them to stay or leave in the future. This may help to further contextualize the study in terms of the local area of Lethbridge. For many, it was opportunities—mostly educational—that brought them to Lethbridge. This is not surprising, given the demographics of the interviewees.

It is also understandable then, that for those who were attracted initially to the education and remained after, it was commensurate employment that kept them tethered. Respondent G, for example, was particularly clear about this:

> *I was like, "As soon as I graduate, I'll run. I'm going to leave Lethbridge and leave it all behind." But then, I got this job that I'm doing now.*
>
> *...I would say that's probably what kept me in Lethbridge. It's the job.*

The pattern is consistent with many interviewees' primary concerns of security and employment, regardless of whether they had a commensurate job or not. Respondent A, while still in the education system, also made comments on the matter of opportunities.

> *Lethbridge, it's a small city in the South. So, the bigger the cities, the bigger the chances—the higher the chances to get the job. Like Calgary. In comparison to Calgary,* [immigrants] *think of going in Calgary rather than Lethbridge.*

Still, based on findings, it may be argued that in Lethbridge, a small Canadian city, the issue is less about increasing the sheer number of opportunities and more about increasing access through community support and recognition.

Others based their decision on where to live on how it would affect their family—namely, their children. Their wishes aligned more with the importance of not only security, but how welcoming the environment would be to their children. They were less certain that they would remain in Lethbridge but were inclined to stay. All believed that Lethbridge was generally a safe place for their children to grow up, but expressed some concern over the diversity and challenges that children of color might face, which would be the one thing that would have compelled them to move to a larger city.

Respondent C, for example, pondered moving to Calgary for the sake of her daughter.

> *I'm quite happy with my surroundings, with my living standard. But sometimes, I feel like if I have a better place to bring up my daughter, that will be a little easier for me. Because nowadays, I feel like, "Oh, I need a better school for her. I need a—you know, bullying is common here. So, I feel like if my daughter—when she will go to school, yeah—will she face something? Nowadays, our concern is related to her.*

She believed that in Calgary, she might find a more "robust community" where her child may not face as many hardships and might have more opportunities to mingle both with individuals of other backgrounds and of similar ones. Notably, she was worried that her daughter would have difficulty "blending in" and would be seen as an immigrant and therefore potentially bullied by other children, despite the fact that "*we* [the parents] are Bangladeshi, and *she* [the daughter] is Canadian." While the above passage was linked to "skin color" rather than religion, Respondent C also did express some concerns regarding religious diversity in Lethbridge as opposed to Calgary.

> *We need a community which is culturally related to our culture. Like, we are Muslim, so, we need a community where she can understand Muslim culture, she can know what's our religious point of view. So, that's what we think nowadays. Lethbridge Muslim community has been a little bit increased. There is a mosque which opened last year. So, it's increasing, but we feel like we can give her a little bit bigger community than here. So, that's what we are planning.*

Despite Respondent C's fondness for her coworkers and positive personal experiences with Lethbridge's general population, she is worried that her daughter's experience might be more difficult in a small town that she feels is not diverse enough. Much of this passage echoes the vicious cycle described by Hyndman, Schuurman, and Fielder (2006), where migrants gravitate to larger cities due to the greater abundance of both resources and diverse communities.

On the other hand, the personal connections he made within the Lethbridge community may supersede such advantages offered by a larger city, according to Respondent D.

> *I'm still in my studies, but I'd still like to stay here and look for jobs. Stay in this place. Although I have some relatives living in Calgary—when I'm reviewing the life in Calgary and Lethbridge, I think Lethbridge is a good place because Lethbridge is a family center, rather than being in Calgary…Because* [my] *networks are here.*

The "networks" described included friends and the people Respondent D had met through church, community organizations—the people he "trusted" and with whom he built "community." Respondent D's attachment to Lethbridge holds strong parallels to findings that refugees tend to have strong connections to the receiving country (Bloemraad, 2006; Robert and Gilkinson, 2012), suggesting that this attachment may even be narrowed down to specific communities within the country.

Each of these narratives, in addition to the discussions of both quantitative and qualitative findings, have some connection to accessing resources, services, information and institutions in Lethbridge.

5.6 Summary

Interestingly, specific concepts emerge across interviews as linked to each specific aspect of integration. Socioeconomic integration was associated with being independent, satisfied, and secure—which, in aggregate, conform to Kuhlman's conceptualization. Commensurate employment, English-language skills, and external assistance were viewed to facilitate socioeconomic integration, while a lack of

recognition of foreign credentials in the job market, unemployment or under-employment, a perceived decrease in standards of living, and a lack of access to reliable settlement or employment services were viewed as barriers.

Also clearly paralleling to Kuhlman's conceptualization, interviewees often associated social integration with inclusion, feeling welcomed, trust, and involvement in the broader community. Those who spoke more positively about these fields cited employment and community support as primary facilitators. Discussions of barriers included perceptions of exclusion from institutional structures, a lack of interest in the broader community, and assimilationist pressures.

Lastly, structural integration was often associated with access and inclusion, as well as a good understanding of the system and therefore ability to navigate it. While interviewees placed a stronger emphasis on the ability to access public and settlement services in interviews, political power and rights and legitimacy—the other components of Kuhlman's conceptualization of structural integration—did emerge in a few narratives. Greater structural integration was linked to accessible information, coordination between organizations, legitimacy, and external assistance. Barriers discussed were status as non-permanent residents, perceived inaccessibility of services and/or institutions, and systemic discrimination.

Implications based on both qualitative and quantitative findings may be useful for all levels of stakeholders in the Lethbridge community: institutions/systems, service-providers, longtime residents, ethnic/cultural organizations, and newcomers. These are discussed in Chapter 6.

Chapter 6: Synthesis, Discussion, and Conclusions

This study has addressed several questions: Is integration, as defined within this project, occurring among recent immigrant in the Lethbridge community? If so, are there disparities between groups? And, in the same vein, what factors appear to inhibit or facilitate the integration process? Lastly, it is important to return to the fact that this research is occurring in a specific small Canadian city, Lethbridge, Alberta. What do the findings mean in this context? What implications do they have for both local stakeholders and broader questions of integration in small Canadian cities?

This chapter is separated into three sections. First, there is a synthesized overview of findings and the settlement experiences of recent immigrants in Lethbridge addressing the three initial questions which, like Chapters 4 and 5, is organized according to the dimensions of integration indicated in the adaptation of Kuhlman's (1991) model. This is followed by recommendations for the various stakeholders in the Lethbridge community based on implications, as well as recommendations for future research. The last section is comprised of reflections and closing statements offered in conclusion.

6.1 Synthesis and Summary of Results

Summarizing the trends found in the data contribute to the understanding of the settlement process here in Lethbridge, Alberta. Overviews of the data generally support the assertion that integration is promoted in Lethbridge, although disparities do exist between different groups, often based on the variables Kuhlman (1991) identifies as significantly influential. Some of these variables are facilitators, while others are barriers to the integration process.

In terms of socio-economic wellbeing, my findings both mirror and contrast some existing studies. Objectively speaking, immigrants do not fare as well as the general population, although this is an unfortunate reality for most immigrants throughout Canada (Picot et al. 2007). Alongside newest arrivals, Muslims and refugees—many of whom are both, due to the recent influx of Syrian refugees—are more susceptible to poorer outcomes, while highly educated immigrants tend to perform relatively well in objective terms. In contrast, subjective measures of socioeconomic wellbeing are essentially reversed—a trend also previously found in many other studies (Raza et al. 2013; Frank and Hou, 2017). While the observations regarding the subjective wellbeing of Middle Easterners and Muslims were contrary to expectations (Kazemipur, 2014; Piche et al. 2002; Galarneau and Morissette, 2008), the fact that all Middle Easterners and most Muslims surveyed were Syrians—most of whom are refugees—qualifies the challenge these results would pose to existing literature. What this does emphasize, however, is the importance of local contexts.

Across both phases of the study, employment is highlighted as a "minimum for survival" and the key to security and independence. Once achieved, newcomers could begin improving other aspects of integration—an assertion strongly supported by literature (e.g. Amit and Riss, 2014; ECRE 1991; Ager and Strang 2008). Employment, especially commensurate and satisfying employment, is associated with both improved subjective and objective wellbeing, although it remains more accessible to some groups—like established immigrants or those fluent in English—than others.

Effects of employment were especially pronounced for the educated, and while programs exist specifically to assist educated migrants, they were not often accessed due

to either lack of information or negative perceptions that these services were inaccessible. While it is the focus of section 5.1.3, it is worth noting here that educated immigrants potentially face more challenges in accessing settlement services, as they do not receive the support or guidance that other groups receive. This is especially true for any immigrants who arrive as NPRs, who are largely former international students, temporary foreign workers (TFW) (e.g. Polanco, 2016), or dependents of one of the two.

Findings in the realm of social inclusion were intriguing. While the majority of newcomers were open to spending time with people of other cultural backgrounds, significantly less reported doing so. Middle Easterners were more likely to report that they spent more time with people of their own backgrounds. This might be partially explained by many Syrians' arrival without English-language skills, which Sandeep and Zeitouny (2017) note as a barrier for Syrian refugees seeking to establish and maintain relationships outside their own cultural or ethnic group. Other reasons given by interviewees for the disparity was that there wasn't much incentive to seek activities beyond one's cultural community because they already felt fulfilled, they had economic worries that were prioritized over social ones, or they felt they had a hard time trying to mingle with others because they felt somewhat excluded.

Like subjective socioeconomic wellbeing, immigrants with higher educational attainments held less positive perceptions of social inclusion based on feelings of being unvalued or "betrayed" (see also Sommerville and Walsworth, 2010) by a society that did not recognize them as skilled. This was also linked to the lack of community supports experienced by many of these migrants, who at times felt "uncared for" by the broader community. They also cited experiences of systemic discrimination and personal

experiences and, while they said the latter were exceptional instances rather than a rule, their views were slightly more jaded. By contrast, humanitarian immigrants were deeply grateful for the community support they receive, and more inclined to "give back" and "build trust" where they can, echoing previous studies (Houle and Schellenberg, 2010; *Longitudinal Survey of Immigrants to Canada: A Portrait of Early Settlement Experiences,* 2005).

Still, even less-positive individuals maintained that Lethbridge was generally a welcoming city. They drew upon personal relationships and specific experiences in support of their assessment. Employment often served as the launchpad used by many non-humanitarian migrants to engage with the broader community, whether it was through establishing friendships at work or receiving an income that helped them to feel stable enough to participate in other community activities. They also used these connections to educate non-immigrants on the immigration experience—something that many felt was lacking in the Lethbridge community. Drolet (2017) posits that a primary component of a welcoming community is that it meets the needs of newcomers, and data in this study supports that. Respondents were largely satisfied with public services in Lethbridge, and those who were more satisfied were more likely to positively say they felt welcomed. Gaps in accessibility do remain, however, particularly in housing and labor markets.

Some form of settlement service was generally accessed, although humanitarian class refugees were significantly more likely to make use of such programs. Others often relied on personal networks, which was associated with less positive outcomes. Many did not fail to access such services out of choice, but rather because of a lack of information

or actual/perceived inaccessibility. Few received information on settlement programs from formal channels, instead relying on personal networks and hearsay. This often resulted in a significant passage of time between arrival and learning of settlement services, a period marked by frustration and difficulties for many. Additionally, some groups were unable to access services, such as non-permanent residents, which prolonged processes or made them more difficult than they believed they might have otherwise been. It also led to less positive perceptions of the efficacy and role of settlement organizations.

Notably, respondents in this study appeared to highlight that the source of guidance is also important. While some studies describe the role of existing local networks or ethnic groups as disseminators of information (Weerasinghe et al. 2017; Ager and Strang, 2008), guidance and assistance from formal settlement services appeared to be significantly more effective in producing positive integration outcomes for respondents in this study. Still, many respondents relied largely on personal networks. The overwhelming prominence of this trend among interviewees even encouraged a return to the questionnaire data, specifically to examine whether there was a correlation between existing networks and the ease of finding information for family and economic class immigrants. Unfortunately, the sample size is insufficient, although it offers a promising start. The analysis of the relationship between these two variables in respect Economic Class immigrants in particular, suggests a trend may emerge in larger sample sizes (see Appendix G).

6.2 Recommendations for stakeholders based on findings

The findings and implications of this project may prove useful to some local stakeholders. In terms of changes that might be recommended to improve integration in Lethbridge, there are several levels at which improvements may occur: Institutional, service-providers, community, cultural/ethnic organizations, and newcomers.

6.2.1 Institutional

While the ability to influence overarching institutional systems is limited, there are changes that may assist newcomers in the settlement process. Findings in both quantitative and qualitative responses suggest that discriminative barriers—manifesting as experiences of racism, perceived discrimination based on status as a migrant, and difficulties of African groups in finding housing or employment—may exist within social service systems and inhibit accessibility. Suggested actions included hiring more immigrants to increase awareness or understanding of immigrant perspectives and training or educational programs for employees to achieve similar results. As noted by Respondent C, simple but sensitive gestures do not go unnoticed, but are appreciated. While the perspectives of local business owners, landowners, and government agents were not the focus of this project, they would likely be invaluable to understanding policies and programs already in place—such as tolerance or sensitivity training—and attitudes towards them.

6.2.2 Lethbridge Service-Providers

It is difficult to overstate the role of settlement-services in facilitating socioeconomic wellbeing and social inclusion, enough so that it is repeated several times throughout this project and supported by both quantitative and qualitative findings. Quantitative findings show strong positive correlations between the receipt of settlement

services and improved integration. Conversely, those who relied primarily on personal networks showed negative correlations. Interviews shed some light on this and revealed that many did not access such services due to a lack of information or lack of access. Essentially, it was not a choice and they would either have liked help or like to receive help. Interviewee's narratives on how the lack/provision of help impacted their lives followed the quantitative correlations. Access and availability of information are the primary concerns that service-providers might address.

Because of their direct and crucial role in the settlement process, most of this study's recommendations are directed towards service providers. The first recommendation is that, to assist in disseminating information, it would be beneficial to foster strong connections with ethnic and cultural groups, potentially through key informants or liaisons. Connections maintained between service-providers, where possible, are likewise facilitators of coordination and dissemination of information. This may assist in improving access to settlement services—which in itself boasts numerous positive benefits—and a sense of community.

Underscoring this was the fact that interviewees requested that certain programs be implemented—including mental health services specializing in cultural adjustment or employment services tailored to economic immigrants—despite their existing availability. Quantitative findings also support the assertion of gaps in these areas. This speaks to the need to make available services more accessible, if possible, through increased visibility and/or capacity.

Related to this, the need for service-providers to hire practitioners or consultants who are immigrants themselves was expressed, as some felt it would increase both

accessibility of services and the understanding of newcomer needs. Furthermore, liaisons with high access to specific communities would likely be significant assets to encouraging social interactions within structured environments (e.g. information sessions, cultural festivals). Meaningful personal connections—supported by interviewees drawing on personal interactions and experiences—is emphasized as a primary means to creating a welcoming community (Drolet, 2017), dispelling myths/misunderstandings, and forging bonds throughout the community (Kazemipur, 2014). Additionally, strong relationships between service-providers, other service-providers, and cultural communities may help to improve efficiency by sharing or delegating tasks between one another.

A second recommendation, and also an issue of accessibility, is to improve service access for non-permanent residents, especially given the fact that many NPRs go on to live in Canada as Permanent Residents. Perceived structural exclusion appears to have an impact on subjective wellbeing and a general perception of the community.

The last recommendation pertains to the value of English-language training, orientations to basic Canadian systems and institutions, as well as introductions to cultural norms. These were repeatedly highlighted as instrumental to many aspects of settlement. While they do not necessarily increase the number of opportunities—educational, job, or social—available within Lethbridge, they are crucial to increasing the level of access to such opportunities that both improve wellbeing and create connections to the Lethbridge community.

Unfortunately, many studies underscore that the capacity of settlement services is limited, which in turn impacts their reach and efficacy (e.g. Platts-Fowler and Robinson, 2013; Sandeep and Zeitouny, 2017). While information-sharing and coordination to

reduce the redundancy of services may improve both capacity and outreach, it's understood that funding remains a common problem for many social service organizations.

6.2.3 General Community/Longtime Residents

Most of what is described in this section speaks to the variable of sociopolitical orientation and welcoming in the social realm. It is perhaps important to highlight that many newcomers understand the role and efforts they must make to ingratiate themselves and incorporate into the broader community—they do not expect the community to accommodate them entirely. Most also appreciate the friendliness of the Lethbridge community. Among many, however, there is hope that—keeping with the spirit of integration rather than assimilation—the community might also make an effort to be understand some challenges that newcomers face, as well as a little more about different cultures.

First and foremost, when asked about what would constitute a more welcoming community, some interviewees requested that non-immigrant members of the community refrain from assuming that immigrants and refugees are freely government-funded or giving in to other common misconceptions. Both literature (e.g. Kazemipur, 2014) and interviewees suggest that aside from encouraging co-mingling outside of structured environments, engaging events on the subjects of culture or immigration be coordinated or attended. While this is a responsibility that may fall primarily to service-providers or cultural/ethnic organizations, non-immigrant community members might keep an open mind about attending such gatherings and learning more about the diverse people that call Lethbridge home.

Second, interviewees also asked that non-immigrant members of the community be open and patient with newcomers, understanding that it takes time to learn the system and that for some it may also take time to learn English. Similar to the first recommendation, it was suggested that this information could be passed to longtime residents through either structured events or through personal relationships.

6.2.4 Cultural/Ethnic Organizations

Clearly, cultural and ethnic organization play a significant role in a newcomer's settlement experience, often acting as an initial point of contact for newcomers as well as a source of information and assistance. While it is difficult to provide suggestions to such entities due to their varied and sometimes unstructured nature, there are some actions that may possibly help new members.

It may be beneficial to be connected to settlement providers, to both better inform the providers and act as a mouthpiece that channels information to new members of the community. Connecting with other cultural groups also helps to foster understanding and forge relationships that may act as starting points for dialogue. Beyond structured culture events, it may also help to be encouraging to members to network outside of the group; in a small city like Lethbridge, personal intergroup connections not only dispel misunderstandings but also may open access to various opportunities and resources. This may help to foster more inclusive attitudes among landlords, business owners, disparate cultural/ethnic groups, and individuals alike.

6.2.5 Newcomers

Because integration is often described as a two-way street, there are also suggestions interviewees directed towards other newcomers that they believed would assist in the integration process. Data-based findings also support many of these suggestions. Beyond the recommendations of traditional—and often assimilative—literature, there are a few suggestions that interviewees believed would have helped them.

First, they recommended that newcomers be more open to other backgrounds and to "put [oneself] out there," as it may open the path to various opportunities and resources. Personal relationships were described both as sources of support and opportunities to educate one another. Second, and most vital, was to actively seek information on settlement. As one interviewee put it, there are services available to help, if one knows where to look. While the process may appear daunting and time-consuming at first, it was well worth the time saved in learning to navigate Canadian systems, building networks, and accessing valuable resources.

Moreover, information should be sought from organized support services, rather than personal networks. It's important to note, for example, that immigration regulations are both intricate and constantly shifting. What may have been applicable to someone trying to bring over their spouse seven years ago may not be applicable now. The landscape of support services is also constantly evolving, and organizations dedicated to settlement are likely the most updated, comprehensive sources of support and information available.

6.3 Reflection, limitations, and recommendations for future research

While many newcomers highlighted the need to connect directly with their communities to disseminate information, this also holds true for researchers looking to work with these groups. The assistance of service-providers was instrumental to recruitment in this project, but there are many individuals who do not access such services. That said, this project proved an invaluable lesson in social capital. Besides speaking to key individuals that would lead me to other participants, it became clear that participants were more likely to lend their time if one had demonstrated an existing connection to their community, for example, by "dropping names." As one interviewee put it, they may not have considered doing an interview if I had not mentioned knowing their friend.

While time-consuming, it would be hard to overstate the crucial role of networking when working with immigrant groups, especially if one is not local or familiar with the community—as was my case. It's also important to stress the importance of physical presence as a component of networking. While questionnaire data collection officially began at the end of July 2018, no questionnaires were actually received until September 2018. Questionnaires and drop-boxes had been left with practitioners at designated sites, per the discussion in Chapter 3. I was not present in Canada, however, until the end of August 2018. Upon my return, it was clear that a more aggressive recruitment approach was necessary. In addition to meetings with practitioners and personally soliciting questionnaires at these locations, I also attended various churches and events, and reached out to better-connected individuals to recruit questionnaire respondents. Mostly, these were people who were born in Lethbridge or have lived here for decades. Unfortunately, the negative impacts on my sample group are

twofold: first, the sample size is relatively small—although it is difficult to estimate its proportion relative to the relevant population—and second, likely does not represent more reclusive immigrants.

In the same vein, language restrictions inhibited accessibility. Potential questionnaire respondents unable to read English or Arabic were either ineligible to participate or required the assistance of a translator. While this was a necessary decision made in consultation with service-providers, community members, and researchers, it was not ideal and potentially omitted critical data.

The interviews were even further limited, as they were conducted solely in English. Because all questionnaire respondents had only recently arrived in Canada, most who fit interview criteria were already proficient in English when they arrived—likely part of the reason that only one refugee was able to be interviewed. Moreover, only one participant—a Family class migrant—arrived with limited English-language proficiency and was able to reflect on how their developing language skills impacted their settlement process. This is viewed as a significant drawback, given the importance of dominant-language proficiency in the settlement process. It is also arguable that the individuals who fit these criteria and are willing to participate, are more likely to be educated migrants. This is clearly reflected in the interviewees' narratives, as most are university-educated and four are Economic class migrants.

Similarly, while Syrian refugees comprised about a quarter of questionnaire responses, none agree to an interview. Two Syrian questionnaire respondents indicated that they were both proficient in English and would be willing to participate in an interview. Neither, however, responded to follow-up interview invitations. While the

experience of the Syrian population is relatively well-documented, even in the specific context of Alberta (e.g. Sandeep and Zeitouny, 2017), it would have been ideal if interviewee demographics matched questionnaire respondent demographics more closely.

Further skewing the results of this work is the fact that the study including only individuals currently residing in Lethbridge. It did not include individuals who did live here but left, for whatever reason. This may have encouraged data to take a more positive lean. It is highly possible that some PRs may move around within Canada during the first few years after arrival, as did one interviewee. It would have been enlightening to capture the perspectives of those who chose to leave Lethbridge, as it is possible that they face barriers to integration that were not overcome, compelling them to move.

Future researchers may want to address the numerous gaps and limitations presented in this work, as discussed. In summary, it would be helpful to increase accessibility based on language and literacy levels. Regarding the latter, many immigrants may not be comfortable with written documents, even in their native language. Translators and multilingual practitioners would be an invaluable asset to gathering more varied perspectives, especially from those who may be further marginalized due to these circumstances.

Additionally, this research examined the experiences of PRs. Clearly, status as an NPR affects one's ability to integrate, and even this may vary between different NPRs, such as international students and temporary foreign workers. Because the immigration landscape is so vast and varied, this may be a difficult task, but would likely provide many insights. The qualitative approach felt much more detailed and improved understanding, although the quantitative component provided significant empirical

evidence that may be useful in attempting to gauge or quantify trends within a community. That said, an exploratory sequential design—an initial, qualitative exploratory phase that informs a subsequent quantitative phase—may be useful to first determine the cause-effect relationship of programs or variables and use quantitative data to support it.

While not particularly exhaustive, this research contributes to the relatively understudied experience of integration in smaller Canadian cities. While there are many findings that echo previous studies—often speaking to overarching Canadian structures and culture—some findings do challenge expectations and highlight the importance of local contexts in small Canadian cities. And, based on these findings, this study offered some suggestions to different stakeholders in the community that may assist in working towards a more inclusive and welcoming environment that integrates newcomers which arguably, benefits both newcomers and longtime residents.

APPENDIX A: References

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APPENDIX B: Agreements and Consent Forms

Practitioner Confidentiality Form

Practitioner Information and Confidentiality Agreement

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

(Print Name Below)

I, _____, hereby assert that I will be assisting Sydney Cabanas, a graduate student at the University of Lethbridge, collect data as part of their MA Thesis Project, titled: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB.

I will be assisting willing and voluntary participants with filling out the questionnaire component of the project. I will not discuss or share these responses with any outside party. I acknowledge that any information regarding these responses will be kept between myself, the primary researcher (Sydney Cabanas) and the primary researcher's Supervisory Committee.

I am aware that participation in this project is not mandatory and will ensure that all potential participants are also aware that their participation in this project is entirely voluntary. I will not seek to exert undue pressure on potential participants to take part in this study or influence participant responses.

If I receive any copies of sensitive materials associated with this research that are to be submitted, they will be immediately placed into sealed envelopes and submitted to the appropriate drop box within one week. If I retain copies of any sensitive materials associate with this research that are not to be submitted—such as questionnaires of individuals who withdrew from the study before submission, additional copies of submitted questionnaires, or contact information gathered for the purposes of this project—I will destroy them within one week of receiving them. Electronic materials and records will be deleted, and hard copies will be shredded.

I understand that if I have any questions or concerns, I may contact the researcher (Sydney Cabanas) or her supervisor. I also acknowledge that the researcher may contact me if they have any relevant questions or concerns.

I acknowledge that I have received a copy of this agreement, and that the researcher will also keep a copy for record.

_____ _____

Signature Date (MM/DD/YY)

Important Contact Information:

Primary Researcher	**Supervisor**
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552
Questions regarding ethics regulations may be addressed to the **Office of Research Ethics, University of Lethbridge** Email: research.services@uleth.ca Phone: (403) 329-2747	

Translator Confidentiality Form

Translator Confidentiality Agreement

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

(Print Name Below)

I, _____, hereby assert that I am proficient in both the Arabic and English languages. I have agreed to help Sydney Cabanas, a graduate student at the University of Lethbridge, translate questionnaire materials and responses as part of their MA Thesis Project, titled: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB.

I will translate these materials and responses to the best of my ability and understand that these responses are confidential. I will not discuss or share these responses with any outside party. I acknowledge that any information regarding these responses will be kept between myself, the primary researcher (Sydney Cabanas), and the primary researcher's Supervisory Committee.

If I have any copies of sensitive materials associated with this research, such as completed questionnaires or participant contact information, I will destroy them no later than 1 week after the completion of the research project. Electronic materials and records will be deleted, and hard copies will be shredded.

I understand that if I have any questions or concerns, I may contact the researcher (Sydney Cabanas) or her supervisor. I also acknowledge that the researcher may contact me if they have any relevant questions or concerns.

I acknowledge that I have received a copy of this agreement, and that the researcher will also keep a copy for record.

_____ _____

Signature Date

Important Contact Information:

Primary Researcher	**Supervisor**
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552

Questions regarding ethics regulations may be addressed to the **Office of Research Ethics, University of Lethbridge**

Email: research.services@uleth.ca

Phone: (403) 329-2747

Questionnaire Consent Form (English)

University of Lethbridge
Faculty of Arts & Science

Information Letter/Consent Form

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

You are being invited to participate in a study called **A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB**, that is being conducted by Sydney Cabanas. Sydney Cabanas is a Graduate Student in the Faculty of Arts and Sciences at the University of Lethbridge and you can contact her if you have further questions.
As a graduate student, I am required to conduct research as part of the requirements for a degree in Master of Arts. It is being conducted under the supervision of Dr. Trevor Harrison.

Who is conducting the study?

Student Researcher	Supervisor
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552

What is this study and why are we doing it?
We want to look at how well recent immigrants (people who have moved to Canada after January 1, 2013) are settling in Lethbridge. Specifically, we are looking at integration. Integration means that newcomers adapt to the community AND the community works to meet the needs of newcomers. We hope that the results of this study can help Lethbridge and other small Canadian cities understand and help newcomers.

Why are you being asked to take part in this study? Do you need to participate?
As a recent immigrant to Lethbridge, we are asking you to share your personal experience on living here. You are in the best position to tell about what it's like to settle in Lethbridge.

Your participation is entirely voluntary. You do not need to participate if you don't want to. You can also change your mind at any time, for any reason. If you finish a questionnaire but don't want to submit it, you can keep it or throw it away. However, you won't be able to take your questionnaire back after you submit it without your name, since we won't know which one is yours. If you wrote your name on your questionnaire and want it taken out, we can find it and shred it. If you want your questionnaire removed, please contact the student researcher listed above.

What are we asking you to do?
If you decide to participate in this study, we ask that you complete the following questionnaire to the best of your ability. The questionnaire is 3 pages long. Some questions will be about you, like where you are from. Others will be about your settlement experience in Lethbridge, like how welcoming you think Lethbridge is. The questionnaire should take about 10-15 minutes to complete.

Are there any potential risks? Are there any benefits? Will this affect any benefits or immigration status?
This questionnaire will ask you questions regarding your settlement experience here in Lethbridge. Some questions may make you uncomfortable. You can skip any questions if you wish. If you continue to feel uncomfortable, please see the counselling information at the end of this form for someone you can talk to. You will not benefit directly from this research, although we hope that the information from this study can be used to improve the services made available to immigrants and create a better understanding of the needs of the immigrant communities in Lethbridge, AB.

Taking part in this study will NOT affect any benefits you receive or your immigration status.

Is your privacy protected?
Yes, your information will only be used for this research project. You are not required to list any identifying information or contact information. Your responses will remain anonymous.

Please leave your responses in the designated drop-box. You may put your responses in sealed envelopes, if you want. Only the researcher and her supervisor, Dr. Trevor Harrison, will access these boxes and collect responses. Completed questionnaires will be retrieved at least once a month, if not more often. If you have written responses in Part II in a language other than English, a translator from outside the Lethbridge community may view your responses. The translator will sign an agreement that requires him to keep your responses confidential.

Can you view the results of the study? How will the data be used?
If you would like to view the report at the end of the study, please contact the researcher or consider leaving your own contact information at the end of the questionnaire (see page 5).
You will not be able to view any individual questionnaire, including your own (after it is submitted).

The final report will be shared with relevant local organizations, such as Lethbridge Family Services. No identifying information will be shared. The final report *may* also be used in academic conferences or journals. There are currently no plans to publish it in public media (e.g. books or newspapers). You may contact the researcher for further updates or for more information.

Questions regarding your rights as a participant in this research may be addressed to the **Office of Research Ethics, University of Lethbridge**

Email: research.services@uleth.ca

Phone: (403) 329-2747

Consent and Study Conditions

By completing your questionnaire, you agree that:

- You are a recent immigrant (you have received Permanent Resident or Citizenship status on January 1, 2013 or later) aged 18 or older

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

By submitting your questionnaire, you acknowledge that you have read and understood this information, and agree to participate in this study

PLEASE KEEP THIS CONSENT FORM FOR YOUR OWN RECORD

Lethbridge Family Services: Counseling Services
Intake Coordinator: (403) 327-5724
1098 3 Ave. North
Lethbridge, AB T1H 0H7

If you need it, LFS Counseling Services offers services that include: individual, couples, and family counselling, group counselling, educational presentations, training/workshops, personal growth groups and outreach.

Questionnaire Consent Form (Arabic)

University of Lethbridge
Faculty of Arts & Science

المعلومات الوثيقة/ نموذج الموافقة

عنوان المشروع: مكان يطلق علية الوطن؟ تجارب دمج المهاجرين الحديثة في ليثبريدج، البرتا.

أنتم مدعون للمشاركة في دراسة تسمى، **مكان يطلق علية الوطن؟** تجارب دمج المهاجرين الحديثة في ليثبريدج، البرتا. التي تجريها سيدني كاباناس. سيدني كاباناس هي طالبة دراسات عليا في كلية الآداب والعلوم في جامعة ليثبريدج ويمكنك الاتصال بها إذا كان لديك المزيد من الأسئلة.

كطالبة دراسات عليا، يُطلب مني إجراء بحث كجزء من متطلبات الحصول على درجة الماجستير في الآداب. يتم إجراؤه تحت إشراف

الدكتور تريفور هاريسون.

من الذي يجري الدراسة؟

المشرف

الدكتور تريفور هاريسون
دكتور جامعي
قسم الفنون والعلوم
جامعة ليثبريدج
Lethbridge, AB T1K 3M4
Email: trevor.harrison@uleth.ca
Phone: (403) 329-2552

طالبة البحث

سيدني كاباناس
ماجستير علوم الاجتماع
قسم الفنون والعلوم
جامعة ليثبريدج
Lethbridge, AB T1K 3M4
Email: sydney.cabanas@uleth.ca
Phone: (403) 849-1083

ما هذه الدراسة ولماذا نفعلها؟

نريد أن ننظر إلى كيفية استقرار المهاجرين الجدد (الأشخاص الذين انتقلوا إلى كندا بعد 1 يناير 2013) في ليثبريدج. على وجه التحديد، نحن نبحث في الدمج. الدمج يعني أن القادمين الجدد يتأقلمون مع المجتمع والمجتمع يعمل على تلبية احتياجات القادمين الجدد. نأمل أن تساعد نتائج هذه الدراسة ليثبريدج والمدن الكندية الصغيرة الأخرى على فهم ومساعدة القادمين الجدد.

لماذا يطلب منك المشاركة في هذه الدراسة؟ وهل أنت بحاجة للمشاركة؟

بصفتك مهاجرًا حديثًا إلى ليثبريدج، نطلب منكم مشاركة خبرتكم الشخصية في العيش هنا. أنتم في أفضل وضع لتخبرونا عن سبب الاستقرار في ليثبريدج.

مشاركتكم اختيارية تماماً. لست بحاجة إلى المشاركة إذا كنتم لا تريدون ذلك. يمكنكم أيضًا تغير رأيكم في أي وقت ولأي سبب. إذا انتهيتم من استبيان ولكنكم لا تريد إرساله، فيمكنكم الاحتفاظ به أو التخلص منه. ومع ذلك، لن تتمكن من إعادة الاستبيان مرة أخرى بعد إرساله بدون اسماكم، نظرًا لأننا لن نعرف أي واحد لك. إذا قمتم بكتابة اسماكم على الاستبيان الخاص بكم وتريد إخراجه، فيمكننا العثور عليه وإزالته. إذا كنتم تريدون إزالة الاستبيان الخاص بكم، يرجى الاتصال للطالبة البحث المذكور أعلاه.

ماذا نطلب منك أن تفعل؟

إذا قررتم المشاركة في هذه الدراسة، فنحن نطلب منكم إكمال الاستبيان التالي بأفضل ما لديكم. الاستبيان عبارة عن ٣ صفحات. بعض الأسئلة ستكون عنكم، مثل من أين أنتم. الأسئلة الأخرى ستكون حول تجربتكم للاستقرار في ليثبريدج، مثل كيف كان ترحيب ليثبريدج بكم. سيستغرق الاستبيان حوالي 10-15 دقيقة حتى يكتمل.

هل هناك أي مخاطر محتملة؟ هل هناك أي فوائد؟ هل سيؤثر هذا على أي فوائد أو وضع الهجرة؟

سيطرح عليكم في هذا الاستبيان أسئلة تتعلق بتجربة الاستقرار هنا في ليثبريدج. بعض الأسئلة قد تجعلكم غير مرتاحون. يمكنكم تخطي أي أسئلة إذا كنتم ترغبون في ذلك. إذا كنت لتزاولأ م بعدم الارتياح، على الاطلاع في نهاية هذا النموذج لشخص ما يمكنكم التحدث إليه.

لن تستفيد مباشرةً من هذا البحث، على الرغم من أننا نأمل أن يتم استخدام المعلومات من هذه الدراسة لتحسين الخدمات المتاحة للمهاجرين وإنتاج فهم أفضل لإحتياجات مجتمعات المهاجرين في ليثبريدج، البرتا.

وإنتاج فهم أفضل لإحتياجات مجتمعات المهاجرين في ليثبريدج، البرتا.

المشاركة في هذه الدراسة لن تؤثر على أي فوائد تتلقاها أو على حالة هجرتك.

هل خصوصيتك محمية؟

نعم، سيتم استخدام المعلومات الخاصة بكم فقط لهذا المشروع العلمي. لست مطالبًا بإدراج أي معلومات محددة مثل الهوية أو معلومات الاتصال. إجاباتك سوف تظل مجهولة.

يرجى ترك ردودكم في الصندوق ويمكنكم وضع ردودكم في ظروف مغلقة إذا كنتم تريدون. فقط الباحثة ومشرفها، الدكتور تريفور هاريسون، سيصلان إلى هذه الصناديق.

سيتم استرجاع الاستبيانات المكتملة مرة واحدة في كل الشهر على الأقل. إذا كانت لديكم إجابات مكتوبة في الجزء الثاني بلغة غير الإنجليزية، فيمكن لمترجم من خارج مجتمع ليثبريدج مراجعة الردود. سيوقع المترجم اتفاقية تتطلب منه الحفاظ على سرية إجاباتك.

هل يمكنك مراجعة نتائج الدراسة؟

إذا كنتم ترغبون في مراجعة التقرير في نهاية الدراسة، يرجى الاتصال بالباحث أو ترك معلومات الاتصال الخاصة بك في نهاية الاستبيان (انظر الي صفحة ٥).

لن تتمكن من مراجعة أي استبيان فردي، بما في ذلك الاستبيان خاص بك (بعد تقديمه).

يمكن توجيه الأسئلة المتعلقة بحقوقك كمشارك في هذا البحث الى مكتب الأخلاقيات البحثية (**Office of Research Ethics**) جامعة ليثبريدج.

Email: research.services@uleth.ca

Phone: (403) 329-2747

الموافقة وشروط الدراسة.

من خلال الانتهاء من الاستبيان الخاص بكم، فإنكم توافق على ما يلي:

- أنتم مهاجرون حديثاً (كنتم قد حصلتم على وضع المقيم الدائم أو الجنسية خلال الخمس سنوات الماضية أو أقل) في سن 18 أو أكثر.

تمت مراجعة هذا الدراسة والموافقة عليها من قبل جامعة ليثبريدج لجنة البحوث البشرية.

من خلال إرسال الاستبيان، فإنكم تقر بأنكم قرأت وفهمت هذه المعلومات، ووافق على المشاركة في هذه الدراسة.

الرجاء الاحتفاظ بنموذج الموافقة على هذا السجل الخاص بكم

<u>ليثبريدج للخدمات الأسرية: خدمات استشارية</u>
المنسق :(403) 327-5724
1098 3 Ave. North
Lethbridge, AB T1H 0H7
إذا كنتم بحاجة الي المساعدة، ليثبريدج للخدمات الأسرية للاستشارة تقدم خدمات تشمل: الأفراد، والأزواج، واستشاره الاسرية، الإرشاد الجماعي، والتقديم التربوي، والتدريب/ ورش العمل.

Interview Invitation Form

University of Lethbridge
Faculty of Arts & Science

OPTIONAL: Invitation to Interview

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

After we have finished analyzing the questionnaires, we would like to invite 5-10 people for interviews. Interviews will be about moving to and living in Lethbridge. The interviews will be about 1-hour, and **interviewees will receive $20 cash** for participating. If you are interested, please read this message.

What are we asking you to do? What is this about? How long will it take?
If you decide to write your contact information on your questionnaire, we *may* contact you to schedule an interview. We may not contact everyone. Interview questions will be based on some of the questions you answered in the questionnaire. You may be asked for more details about settling in Lethbridge and about some of your answers to the questionnaire. The interview should take about 1-hour, although this may vary.

When will the interviews be? Where will we do the interviews?
Interviews will likely be held between October 2018 and January 2019. You may choose to be interviewed in your home, at the University of Lethbridge, or at the Multicultural Centre. If you are interested, write your contact information and we will contact you before then to schedule a meeting and discuss your preferences.

Are there any potential risks? Are there any benefits? Will this affect any benefits or immigration status?
The researcher will ask you questions regarding your settlement experience here in Lethbridge. Some questions may be uncomfortable. You may skip any questions that you are uncomfortable answering.
Interviewees will receive $20 cash for participating. You can change your mind about participating before, during, or after the interview; there will be no consequences.

Taking part in this study will NOT affect any benefits you receive or your immigration status.

Why are you being asked to take part in this study? Do you need to participate?
Because you are new to Lethbridge, we are asking you to share your personal experience on living here. You are the best person to tell us how you have adapted to the community, and how the community has adapted to meet your own needs.

Your participation is entirely voluntary. You do not need to participate if you don't want to. If you change your mind later and do not want to participate, let the researcher know. You can do this anytime before, during, or after the interview. If you have finished an interview, you can let us know if you want your information to be destroyed or if we can keep it.

Is your privacy protected?
Yes, your information will only be used for this research project. We will not share your name, contact information, or anything else that can identify you. Your name will not be used in research reports.
We will record the audio (sound) in the interviews, but no video will be recorded. Recorded interviews and transcriptions will be kept safe on a password-protected computer.

If you write your contact information but are not invited to an interview or change your mind, we will destroy your contact information and will not contact you anymore.
After we finish the research project, we will ask you what you would like to do with your interview recording. You can have it saved or destroyed. If you want to save it, you can save a copy and/or let the researcher save a copy. If you let the researcher keep a copy, they will save it on a password-protected hard drive indefinitely. If you want it destroyed, it will be deleted.

Can you view the results of the study? How will the data be used?
If you choose to leave your contact information, you will automatically receive a copy of the study's results. Otherwise, please contact the researcher to receive a copy of the study's results.

The final report will be shared with relevant local organizations, such as Lethbridge Family Services. No identifying information will be shared. The final report *may* also be used in academic conferences or journals. There are currently no plans to publish it in public media (e.g. books or newspapers). You may contact the researcher for further updates or more information.

Important Contact Information:

Student Researcher	Supervisor
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552

Questions regarding your rights as a participant in this research may be addressed to the **Office of Research Ethics, University of Lethbridge**

Email: research.services@uleth.ca

Phone: (403) 329-2747

Consent and Study Conditions

By writing your contact information, you are agreeing that:

You may be contacted in the future and invited to an interview, which you may accept or decline
You are a recent immigrant (you have received Permanent Resident or Citizenship status on January 1, 2013 or later)
You are 18 years old or older
You have read the study information

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

By submitting your contact information, you are agreeing that you have read this information and give us permission to contact you in the future.

PLEASE KEEP THIS INVITATION FORM FOR YOUR OWN RECORD

Interview Consent Form

University of Lethbridge
Faculty of Arts & Science

Interview Consent Form

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

You are being invited to participate in a study called **A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB**, that is being conducted by Sydney Cabanas. Sydney Cabanas is a Graduate Student in the Faculty of Arts and Sciences at the University of Lethbridge and you can contact her if you have further questions.
As a graduate student, I am required to conduct research as part of the requirements for a degree in Master of Arts. It is being conducted under the supervision of Dr. Trevor Harrison.

Who is conducting the study?

Student Researcher	Supervisor
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552

What is this study and why are we doing it?
We want to look at how well recent immigrants (people who have moved to Canada after January 1, 2013) are settling in Lethbridge. Specifically, we are looking at integration. Integration means that newcomers adapt to the community AND the community works to meet the needs of newcomers. We hope that the results of this study can help Lethbridge and other small Canadian cities understand and help newcomers.

What are we asking you to do?
You filled out a survey for this project, and said you would be willing to also do an interview. Thank you so much for being willing to help. If you are still interested, we hope you have time to do a 1-hour interview. You will be asked about moving to and living in Lethbridge. It will be more detailed than the survey, but will mostly cover the same topics. It may be shorter or longer than 1 hour, depending on how much you would like to share.

Why are you being asked to take part in this study? Do you need to participate?
As a recent immigrant to Lethbridge, we are asking you to share your personal experience on living here. You are in the best position to tell about what it's like to settle in Lethbridge.

Your participation is entirely voluntary. You do not need to participate if you don't want to. You can also change your mind at any time, for any reason. You can ask to stop at *any* time before, during, or after the interview. If you want to withdraw after the interview, please contact the student researcher listed above.

Are there any potential risks? Are there any benefits? Will this affect any benefits or immigration status?
This interview will ask you questions regarding your settlement experience here in Lethbridge. Some questions may make you uncomfortable. You can skip any questions if you wish. You can ask to stop the interview at any time, or turn off the audio recorder.
If you continue to feel uncomfortable, please see the counselling information at the end of this form for someone you can talk to. You will not benefit directly from this research, although we hope that the information from this study can be used to improve the services made available to immigrants and create a better understanding of the needs of the immigrant communities in Lethbridge, AB.

Taking part in this study will NOT affect any benefits you receive or your immigration status. You will, however, receive $20.00 in cash for your participation.

Is your privacy protected?
Yes, your information will only be used for this research project. Information that can identify you (like your name or contact information) will not be released to anyone. In the transcription, thesis, and reports, you will be given a pseudonym—a different name. Anyone you mention in your interview will also be given a pseudonym, so that it is harder to identify you.

Audio from interviews will be recorded and transcribed—written down. Only the researcher will have access to the recording and will do the transcribing. No video will be taken. Recorded interviews and transcriptions will be stored on a personal password-protected laptop, that only the researcher can access. You can receive digital or paper versions of your transcript. It will be sent to you 1 week after your interview. After this, you have 3 weeks (21 days) to request or make changes to your interview. Exact dates and deadlines will be included with your transcript. After the 3-week deadline, changes will not be made, but you can still withdraw your participation. If you withdraw, you can tell us if you want us to destroy the data, give it to you, or keep and use it.

Data from the interview will be used in a project ending by August 31, 2019. After the research is completed, we will contact you to decide whether you would like your interview recording destroyed or preserved. If you would like it preserved, you may request a copy for you own personal record and/or allow the researcher to keep a copy on a personal password-protected hard-drive indefinitely, to potentially be used in future research projects.

How will the data be used? Can you view the results of the study?
Collected research data will be used to create a graduate thesis as well as a shorter summary report that will be shared with local organizations, such as Lethbridge Family Services. No identifying information will be shared in these reports. The final report *may* also be used in academic conferences or journals. There are currently no plans to publish it in public media (e.g. books or newspapers). You may contact the researcher for further updates or for more information.
As a participant, you will receive the summary of the final report by August 31, 2019. We will contact you if you would like to receive it digitally via email or physically via postal service. Please let contact the researcher if you would also like the full report, although this will be available publicly in the University of Lethbridge Repository.

Questions regarding your rights as a participant in this research may be addressed to the **Office of Research Ethics, University of Lethbridge**

Email: research.services@uleth.ca

Phone: (403) 329-2747

Compensation Receipt Forms

Consent and Study Conditions

By signing this document, you agree that:

- You have read this document and understand the goals and terms
- You voluntarily agree to participate in this study
- The research has been reviewed for ethical acceptability and approved by the University of Lethbridge Human Subject Research Committee
- You will receive a signed copy of this agreement for your own record

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

_____ _____

Participant's SIGNATURE Date

_____ _____

Participant's PRINTED NAME Researcher Signature

PLEASE KEEP THIS CONSENT FORM FOR YOUR OWN RECORD

Lethbridge Family Services: Counseling Services
Intake Coordinator: (403) 327-5724
1098 3 Ave. North
Lethbridge, AB T1H 0H7

If you need it, LFS Counseling Services offers services that include: individual, couples, and family counselling, group counselling, educational presentations, training/workshops, personal growth groups and outreach.

Compensation Receipt Form

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

By signing this document, you agree that:

- You agreed to take part in the interview phase of this study and you have either:
  - Completed the interview, or
  - Withdrawn participation
- You have received $20.00 cash compensation from the researcher
- You understand that only the participant (continuing or withdrawn) may accept the honorarium

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

_____ _____

Participant's SIGNATURE Date

_____ _____

Participant's PRINTED NAME Researcher Signature

KEEP THIS FORM FOR YOUR OWN RECORD

Consent and Study Conditions

By signing this document, you agree that:

- You have read this document and understand the goals and terms
- You voluntarily agree to participate in this study
- The research has been reviewed for ethical acceptability and approved by the University of Lethbridge Human Subject Research Committee
- You will receive a signed copy of this agreement for your own record

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

_____ _____

Participant's SIGNATURE Date

_____ _____

Participant's PRINTED NAME Researcher Signature

RESEARCHER COPY

Compensation Receipt Form

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

By signing this document, you agree that:

- You agreed to take part in the interview phase of this study and you have either:
  - Completed the interview, or
  - Withdrawn participation
- You have received $20.00 cash compensation from the researcher
- You understand that only the participant (continuing or withdrawn) may accept the honorarium

This study has been reviewed and approved by the University of Lethbridge Human Subject Research Committee.

_____ _____

Participant's SIGNATURE Date

_____ _____

Participant's PRINTED NAME Researcher Signature

RESEARCHER COPY

APPENDIX C: Questionnaire

English Version

Thank you for your decision to participate. It is greatly appreciated! This questionnaire is separated into 4 parts and will ask you about: your move to Lethbridge, what you think about the community, living here, and about you.

1) *I would like to begin by asking a bit about your move to Canada and Lethbridge*.

When did you arrive in Canada (Month/Year)? _____	What was your admission class when you were admitted to Canada? [ ] Economic Class [ ] Family Class [ ] Humanitarian/Refugee Class [ ] Don't Know [ ] Other, please specify: _____
When did you arrive in Lethbridge (Month/Year)? _____	

To what extent do you AGREE or DISAGREE with the following statements?	Strongly Agree	Agree	Disagree	Strongly Disagree
My move to Canada was voluntary.	1	2	3	4
I planned and prepared for my move to Canada.	1	2	3	4
I knew a lot of people in Lethbridge before I moved to the city.	1	2	3	4

2) Next, I am interested in what you think about Lethbridge.

To what extent do you AGREE or DISAGREE with the following statements?	Strongly Agree	Agree	Disagree	Strongly Disagree
It is easy for me to find information about living in Lethbridge (information on transportation, healthcare, cultural adjustment, etc.)	1	2	3	4
Lethbridge has been welcoming to me.	1	2	3	4
I am able to find transportation to get to where I need to go.	1	2	3	4
I am satisfied with the healthcare I receive here.	1	2	3	4
I am satisfied with the social services available to me.	1	2	3	4
I am satisfied with the opportunities for education available to me (and/or my children).	1	2	3	4
It was easy to find housing.	1	2	3	4
Housing in Lethbridge is affordable.	1	2	3	4
It is easy to find employment in Lethbridge.	1	2	3	4

1) Next, I am interested in your experience living in Lethbridge and personal interests.

Please mark ALL statements that are true for you:

Examples of **Government** Organizations/Programs: Resettlement Assistance Program (RAP), Alberta Government, IRCC/CIC

Examples of **Non-Government** services: Lethbridge Family Services (LFS), Flexibility Learning Systems, Lethbridge Housing Authority, Southern Alberta Ethnic Association, Colleges and Universities,

I found **Housing** with help from:	I received **Financial** help from:	I found **Employment** with the help of:
[ ] Family and/or friends	[ ] Family and/or friends	[ ] Family and/or friends
[ ] Government Organization(s)	[ ] Government Organization(s)	[ ] Government Organization(s)
[ ] Non-Government service(s) that I paid for	[ ] Non-Government service(s) that I paid for	[ ] Non-Government service(s) that I paid for
[ ] Non-Government service(s) that were free	[ ] Non-Government service(s) that were free	[ ] Non-Government service(s) that were free
[ ] I needed help, but did not get any	[ ] I needed help, but did not get any	[ ] I needed help, but did not get any
[ ] I did not need any help	[ ] I did not need any help	[ ] I did not need any help
I received some **Language training** from:	I received help with **Transportation** from:	I am a member of:
[ ] Family and/or friends	[ ] Family and/or friends	[ ] A cultural organization
[ ] Government Organization(s)	[ ] Government Organization(s)	[ ] A community organization (members are of diverse backgrounds)
[ ] Non-Government service(s) that I paid for	[ ] Non-Government service(s) that I paid for	[ ] A decision-making organization (this includes being a board member, leader, or organization that governs or makes decisions for a certain community)
[ ] Non-Government service(s) that were free	[ ] Non-Government service(s) that were free	[ ] A political group
[ ] I needed help, but did not get any	[ ] I needed help, but did not get any	
[ ] I did not need any help	[ ] I did not need any help	

To what extent do you AGREE or DISAGREE with the following statements?	Strongly Agree	Agree	Disagree	Strongly Disagree
I *want to* spend time with people of *my own* cultural background.	1	2	3	4
I *spend* a lot of time with people of *my own* cultural background.	1	2	3	4
I *want to* spend time with people from *other* cultural backgrounds.	1	2	3	4
I *spend* a lot of time with people from *other* cultural backgrounds.	1	2	3	4
I am satisfied with my current lifestyle.	1	2	3	4
I am healthy.	1	2	3	4
I am satisfied with my current housing situation.	1	2	3	4
I am able to get a job appropriate to my skill and education level.	1	2	3	4
I am satisfied with my current employment situation.	1	2	3	4
I am paid fairly. (if you are employed)	1	2	3	4
My family has enough money to live comfortably.	1	2	3	4

1) Lastly, please tell me a bit about yourself.

To what extent do you AGREE or DISAGREE with the following statements?	Strongly Agree	Agree	Disagree	Strongly Disagree
I am fluent in English.	1	2	3	4
I am fluent in French.	1	2	3	4

What is your country of origin?

_____

What is your ethnicity?

_____

What is your native language?

_____

What is your religion?

_____

You identify as:
[ ] Male [ ] Female [ ] Other/No answer

How many people live in your household?

_____

What year were you born?

_____

What is the highest level of education you have completed?

[ ] Less than High School
[ ] High School
[ ] Some Post-Secondary (College level)
[ ] 4-year Bachelor's Degree
[ ] Post-Graduate Degree

What is your ***household income*** (the TOTAL income of everyone in your household, before taxes)?
A guess is fine.

[ ] Up to $25,000
[ ] $25,001 to $45,000
[ ] $45,001 to $65,000
[ ] $65,001 to $85,000
[ ] $85,001 to $105,000
[ ] More than $105,000

Thank you very much for your time and thoughtful responses. Please place your completed questionnaire in the designated drop-box.

OPTIONAL: Contact Information

YOU DO NOT NEED TO COMPLETE THIS SECTION. You may write your contact information if you are interested in participating in a 1-hour interview, where you will be asked about your responses to this questionnaire. Interviewees will receive $20 cash in appreciation of their time. Please see the INTERVIEW INVITATION on the next page for more details.

Name: _____

Phone number: _____

Email: _____

Arabic Version

شكراً لقراركم في المشاركة. وهو موضع تقدير وشكر! يتم تقسيم هذا الاستبيان إلى 4 أجزاء وسوف يسألكم عن: الانتقال إلى مدينة ليثبريدج، ما رأيكم في المجتمع، السكن هنا، وماذا عنك.

أود أن أبدأ بالسؤال عن الانتقال إلى كندا وليثبريدج. *(1*

متى وصلت إلى كندا (شهر / سنة)؟ _____	ما هي فئة القبول الخاص بك عندما تم قبولك في كندا؟ [ ] الدرجة الاقتصادية [ ] الفئة العائلية [ ] الفئة الإنسانية/ اللاجئين [ ] لا اعلم [ ] آخرى(يرجى التحديد) _____
متى وصلت إلى مدينه ليثبريدج (شهر / سنة)؟ _____	

إلى أي مدى *توافق* أو *لا توافق* على العبارات التالية؟	موافق بشدة	موافق	اختلف	اختلف بشدة
كان انتقالي إلى كندا اختياري.	١	٢	٣	٤
كنت قادراً على التخطيط والاستعداد للانتقال إلى كندا.	١	٢	٣	٤
كنت أعرف الكثير من الناس في مدينة ليثبريدج قبل أن انتقل إلى المدينة.	١	٢	٣	٤

٢ *.التالي، أنا مهتم بما تفكر به في ليثبريدج.*

إلى أي مدى توافق أو لا توافق على العبارات التالية؟	موافق بشدة	موافق	اختلف	اختلف بشدة
من السهل بالنسبة لي العثور على معلومات حول المعيشة في ليثبريدج (معلومات حول النقل، الرعاية الصحية، التكيف الثقافي، إلخ).	١	٢	٣	٤
رحب بيليثبريدج كانت مُ	١	٢	٣	٤
كان ترحيب ليثبريدج كما كنت أتوقعه.	١	٢	٣	٤
أنا قادر على إيجاد وسائل النقل والذهاب بها.	١	٢	٣	٤
أنا راض عن نظام الرعاية الصحية التي حصلت عليها هنا.	١	٢	٣	٤
أنا راض عن الخدمات الاجتماعية المتاحة لي.	١	٢	٣	٤
أنا راض عن التعليم المتاح لي (مع/أو لأطفالي).	١	٢	٣	٤
كان من السهل العثور على مسكن.	١	٢	٣	٤
السكن في ليثبريدج بأسعار معقولة.	١	٢	٣	٤
من السهل العثور على وظيفة في ليثبريدج.	١	٢	٣	٤
أشعر بقيمة من قبل المجتمع في ليثبريدج.	١	٢	٣	٤

٣.التالي، أنا مهتم بتجربتك التي عشتها في ليثبريدج والمصالح الشخصية .

يرجى وضع علامة على ___ العبارات الصحيحة بالنسبة إليك:جميع

لقد وجدت **عملاً** بمساعده من:	تلقيت مساعدة **ماليه** من:	**وجدت مسكنًا بمساعدة من:**
[ ] العائلة و/أو الأصدقاء	[ ]العائلة و/أو الأصدقاء	**[ ]العائلة و/أو الأصدقاء**
[ ] الحكومة	[ ] الحكومة	**[ ] الحكومة**
[ ] الخدمات الغير حكومية التي ادفع لها	[ ] الخدمات الغير حكومية التي ادفع لها	**[ ] الخدمات الغير حكومية التي ادفع لها**
[ ] الخدمات الغير حكومية المجانية	[ ] الخدمات الغير حكومية المجانية	**[ ] الخدمات الغير حكومية المجانية**
[ ] كنت بحاجة الي المساعدة لكن، لم احصل على أي منها	[ ] كنت بحاجة الي المساعدة لكن، لم احصل على أي منها	**[ ] كنت بحاجة الي المساعدة لكن، لم احصل على أي منها**
[ ] لم اكن بحاجة الى أي مساعدة	[ ] لم اكن بحاجة الى أي مساعدة	**[ ] لم اكن بحاجة الى أي مساعدة**
أنا عضو **في**:	تلقيت مساعدة بشأن **النقل** من:	**تلقيت بعض التدريب اللغوي من:**
[ ] المنظمة الثقافية	[ ]العائلة و/أو الأصدقاء	**[ ]العائلة و/أو الأصدقاء**
[ ] منظمة المجتمعية(أعضاء من خلفيات متنوعه)	[ ] الحكومة	**[ ] الحكومة**
[ ] منظمة لاتخاذ القرار (بما في ذلك كونها عضوًا في مجلس الإدارة أو قائدًا أو منظمة تحكم أو تصدر قرارات لمجتمع معين)	[ ] الخدمات الغير حكومية التي ادفع لها	**[ ] الخدمات الغير حكومية التي ادفع لها**
[ ] مجموعات السياسية	[ ] الخدمات الغير حكومية المجانية	**[ ] الخدمات الغير حكومية المجانية**
	[ ] كنت بحاجة الي المساعدة لكن، لم احصل على أي منها	**[ ] كنت بحاجة الي المساعدة لكن، لم احصل على أي منها**
	[ ] لم اكن بحاجة الى أي مساعدة	**[ ] لم اكن بحاجة الى أي مساعدة**

٣ . *بعد ذلك، أهتم بمصالحكم الشخصية وخبرتك التي تعيش في ليثبريدج .*

مختلف بشدة	مختلف	موافق	موافق بشدة	إلى أي مدى توافق أو لا توافق على العبارات التالية؟
٣	٢	٢ ٤	١	أريد قضاء بعض الوقت مع أشخاص من نفس خلفيات الثقافية.
٣	٢	٢ ٤	١	أقضي الكثير من الوقت مع أشخاص من نفس خلفيات الثقافية.
٣	٢	٢ ٤	١	أريد قضاء بعض الوقت مع أشخاص من خلفيات ثقافية أخرى.
٣	٢	٢ ٤	١	أقضي الكثير من الوقت مع أشخاص من خلفيات ثقافية أخرى.
٣	٢	٢ ٤	١	أنا راضٍ عن أسلوب حياتي الحالي.
٣	٢	٢ ٤	١	أنا بصحة جيدة.
٣	٢	٢ ٤	١	أنا راض عن وضعي السكني الحالي.
٣	٢	٢ ٤	١	أنا قادر على الحصول على وظيفة مناسبة لمهاراتي ومستوى تعليمي.

إلى أي مدى توافق أو لا توافق على العبارات التالية؟	موافق بشدة	موافق	مختلف	مختلف بشدة
أنا أتحدث الإنجليزية بطلاقة.	١	٢	٣	٤
أنا أتحدث الفرنسية بطلاقة.	١	٢	٣	٤

ما هو أعلى مستوى تعليمي قمت بإكماله؟ [ ] أقل من المدرسة الثانوية [ ] المدرسة الثانوية [ ] بعض التعليم ما بعد الثانوي (مستوى الكليات) [ ] درجة البكالوريوس لمدة 4 سنوات [ ] الدراسات عليا.	ما هو بلدك الأصلي؟ ما هو الانتماء العرقي الخاص بك؟ _____ ما هي لغتك؟ _____ ما هي ديانتك؟ _____
ما هو دخل أسرتك (**الدخل الإجمالي** لكل فرد في منزلك قبل الضرائب)؟ .خمن على ما يرام. بالدولار الكندي . [ ] ما يصل إلى 25000 دولار [ ] دولار إلى 45000 دولار 25.001 [ ] إلى 65000 دولار 45.001 [ ] إلى 85000 دولار 65.001 [ ] إلى 105،000 دولار 85.001 [ ] أكثر من 105000 دولار	أنت تعرف على النحو التالي: ذكر [ ] أنثى [ ] غير ذلك / لا إجابة [ ] كم من الأشخاص الذين يسكنون منزلك؟ _____ في اي سنة ولدة؟ _____

شكراً جزيلا على وقتكم وردودك المدروسة. يرجى وضع الاستبيان الخاص بك في الصندوق المحدد.

APPENDIX D: HSRC Certificate

The approval for the initial application was received on June 4, 2018. This application was an overview of the project. Amendment I was intended to address an adjustment to the questionnaire, specifically the addition of one question asking the birth year of respondents. It was a question that was supposed to be included in the completed version of the questionnaire but was overlooked. Approval was received on October 15, 2018.

Amendment II was intended to address an expansion of questionnaire recruitment procedures. The initial application had requested approval for recruitment through the formal organizations of the Southern Alberta Ethnic Association and Lethbridge Family Services: Immigrant Services, and jurisdictional approvals from the relevant authorities were included in the application. Amendment II expanded recruitment through formal organizations to include Flexibility Learning Systems (FLS) and included the written support of the FLS director. Approval was received on October 22, 2018.

This project was separated into two phases: the quantitative, questionnaire-based phase, and the qualitative, interview-based phase. Amendment III was more involved than the previous two amendments, as it entailed greater details of the interview phase. Selection criteria and recruitment processes were further detailed. Approval was received on January 11, 2019.

University of Lethbridge

Office of Research Ethics
4401 University Drive
Lethbridge, Alberta, Canada
T1K 3M4
Phone: (403) 329-2747
Fax: (403) 382-7185
FWA 00018802 IORG 0006429

Monday, 04 June 2018

Student PI:	Sydney Cabanas, Graduate Student, Sociology Department
Faculty Supervisor:	Dr. Trevor Harrison, Sociology Department
Study Title:	A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB
Action:	Approved
HSRC Protocol Number:	2018-055
Approval Date:	June 4, 2018
Annual Renewal Report Due:	On or before June 3, 2019

Dear Sydney,

Thank you for revising your human research ethics application titled "A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB". It has been reviewed and approved on behalf of the University of Lethbridge Human Subject Research Committee (HSRC) for the approval period **June 4, 2018 to June 3, 2019**, and has been assigned Protocol #2018-055. The HSRC conducts its reviews in accord with University policy and the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (2014).

Please be advised that any changes to the protocol or the informed consent must be submitted for review and approval by the HSRC before they are implemented. An annual renewal report for continuing certification is also due to the Office of Research Ethics no later than **June 3, 2019**.

We wish you the best with your research.

Sincerely,

Susan Entz, M.Sc., Ethics Officer
Office of Research Ethics
University of Lethbridge
4401 University Drive
Lethbridge, Alberta, Canada
T1K 3M4

APPENDIX E: Recruitment Poster

University of Lethbridge
Faculty of Arts & Science

PARTICIPANTS NEEDED FOR RESEARCH IN: RECENT IMMIGRANT INTEGRATION IN LETHBRIDGE, AB

We are looking for volunteers to take part in a study of
Recent Immigrant Integration Experiences in Lethbridge, AB.

Are you a recent immigrant to Lethbridge?

Tell us about your experience!

We are conducting a study on:

1) **Recent immigrant integration in Lethbridge**, AB, as measured by how satisfied you are with life here, how easy it is for you to access services, and how welcoming the community is

We are looking for individuals who:

2) Are Permanent Residents or Citizens who have arrived in Canada after January 1 ,2013
3) Are 18 years of age or older
4) *Any* cultural, national, personal background

Participation is voluntary. All information will be kept confidential.

To participate, please fill out one of these **anonymous** questionnaires.

Please leave completed questionnaires in the designated secure drop-box. These questionnaires will ask you about your settlement experience here in Lethbridge.

The questionnaire should take about 10-15 minutes to complete.
Questionnaires are available in English and Arabic.

English version also available online at: https://uleth.qualtrics.com/jfe/form/SV_1Zc6Dy2EGGfOxXT (or scan the QR code below)

For more information about this study, please contact:
Sydney Cabanas
University of Lethbridge
Faculty of Arts and Science, Sociology Department
Phone: (403) 849-1083
Email: sydney.cabanas@uleth.ca

APPENDIX F: Quantitative Data Tables and Figures

Participant Demographics

Year of Arrival:	In Canada	In Lethbridge
2013	6	4
2014	4	4
2015	11	8
2016	13	13
2018	5	7
2018	18	21
TOTAL	**57**	**57**

Admission Class	
Economic Class	15
Family Class	11
Humanitarian Class	21
Don't Know	3
No Response	6
TOTAL	**57**

Region of Origin	Country of Origin	Respondents
Middle East (16)	Syria	16
Africa (15)	South Sudan	4
	Eritrea	4
	Ethiopia	1
	Tanzania	1
	Democratic Republic of the Congo	2
	Nigeria	2
	Kenya	1
South/Southwest Asia (15)	Nepal	11
	Bangladesh	3
	Bhutan	1
East/Southeast Asia (7)	China	1
	Japan	1
	Philippines	5
Europe (2)	Greece	1
	Armenia	1
Central/South America (2)	Brazil	1
	Colombia	1

		Religious Affiliation						
		Muslim	Christian	Catholic	Hindu	No Affiliation	Buddhist	Total
Region of Origin	Middle East/North Africa	16						16
	Africa (Exclude North)	6	9					15
	East/ Southeast Asia		2	4		1		7
	South /Southwest Asia	2	7		5		1	15
	Europe		2					2
	Central/ South America			1		1		2
	Total	23	20	5	5	2	1	56

		Admission Class				
		Economic Class	Family Class	Humanitarian Class	Unknown	Total
Highest Level of Education Completed	Less than High School		2	14	3	19
	High School	2		3		5
	Some Post-Secondary	2	3	2		7
	4-year Bachelor's Degree	3	3			6
	Graduate Degree	7	2	2		11
	Total	14	10	21	3	48

Correlations and Analyses

Sample of correlations between admission classes *significant at .05 level **significant at .01 level	It is easy to find information on living in Lethbridge.	Lethbridge has been welcoming to me.	I am satisfied with the social services available to me.	I feel valued by the Lethbridge community.	I am fluent in English.	Low-Income Household
Economic Class	-.133	-.207	-.309*	-.413**	.499**	-.483**
Family Class	-.125	-.124	-.127	-.165	.000	-.047
Humanitarian Class	.343**	.416**	.366*	.559**	-.262	.396*

Sample of correlations between indicators of integration and education level *significant at .05 level **significant at .01 level	Lethbridge has been welcoming to me.	I am satisfied with the social services available to me.	I feel valued by the Lethbridge community.	I am satisfied with my current housing situation.	I am satisfied with my current lifestyle.	Household Income
Educational Attainment (Higher positive values indicated that as attainment increases, individuals are more likely to ***DIS***agree with the relevant statement)	.421**	.426**	.568**	.353**	.517**	.473** Income increases significantly with education

Sample of correlations between feeling welcomed and other variables *significant at .05 level **significant at .01 level	It is easy to find information on living in Lethbridge.	It is easy for me to find transportation to get to where I need to go.	I am satisfied with the social services available to me.	I am satisfied with the educational opportunities available.	It is easy to find housing in Lethbridge.	Housing in Lethbridge is affordable.
Lethbridge has been welcoming to me. *(sources of assistance are valuable in perceptions of welcoming. Please see relevant tables below for details)*	.412**	.496**	.438**	.289**	.284*	.344*
	I feel valued by the community.	I have been treated differently because of…	I spend time with people of other cultural backgrounds.	I am satisfied with my current lifestyle.	I am satisfied with my current housing situation.	I know my rights and responsibilities in Canada.
	.497**	.151	.265*	.324*	.273*	.385*

Sample of correlations between indicators of integration and job satisfaction *significant at .05 level **significant at .01 level	I am able to secure a job commensurate with my skills and experience.	I am paid fairly.	I have enough money to live comfortably.	I am fluent in English.	Housing in Lethbridge is affordable.	It is easy to find employment in Lethbridge.
I am satisfied with my current employment situation.	.889**	.782**	.592**	.459**	.438**	.494**

Sample of correlations between indicators of integration and receipt of housing assistance *significant at .05 level **significant at .01 level	Lethbridge has been welcoming to me.	I am satisfied with the social services available to me.	It is easy to find housing in Lethbridge.	I feel valued by the Lethbridge community.	I am satisfied with my current lifestyle.	I am satisfied with my current housing situation.
Received Community Support	.342*	.406**	.357**	.450**	.419**	.287*
Received help from family/friends	-.275*	-.256	-.168	-.217	-.468**	-.332*
Humanitarian Class Status	.416**	.348*	.153	.559**	.281	.189

Sample of correlations between indicators of integration and receipt of employment assistance *significant at .05 level **significant at .01 level	Lethbridge has been welcoming to me.	Employment is easy to find.	I feel valued by the Lethbridge community.	I am satisfied with my employment situation.	I am satisfied with my current lifestyle.	I know my rights and responsibilities in Canada.
Received Community Support	.453**	.129	.399**	.202	.293*	.351*
Received help from family/friends	-.158	-.106	-.201	-.020	-.180	-.109
Humanitarian Class Status	.416**	-.125	.559**	-.098	.281	.290*

Sample of correlations between indicators of integration and receipt of financial assistance *significant at .05 level **significant at .01 level	Lethbridge has been welcoming to me.	I am satisfied with the social services available to me.	Housing in Lethbridge is affordable.	I feel valued by the Lethbridge community.	I am satisfied with my current lifestyle.	I am satisfied with my current employment situation.
Received Community Support	.269*	.331*	.169	.415**	.409**	-.215
Received help from family/friends	-.024	-.165	.087	-.367**	-.183	.247
I needed help but did not receive any	.184	-.184	-.275*	.094	-.411**	-.093
Humanitarian Class Status	.416**	.348*	.083	.559**	.281	-.098

APPENDIX G: Qualitative Data Tables and Figures

		Gender	Country of Origin	Admission Class	Date of Entry (Canada/Lethbridge)
Respondent	**A**	Male	Nepal	Economic	2013/2018*
	B	Female	Japan	Family	2017/2017
	C	Female	Bangladesh	Family	2016/2016
	D	Male	South Sudan	Refugee	2016/2016
	E	Male	Bangladesh	Economic	2013/2013
	F	Male	Nigeria	Economic (Former NPR)	2013/2013
	G	Female	Armenia	Economic (Former NPR)	2014/2014

- Had been to Lethbridge prior to 2018, but also has lived in Calgary, various cities in Ontario; attributed constant moving to available opportunities, current Lethbridge residence due to educational opportunities in the city

Correlation between existing networks and ease of finding information for Economic Immigrants.		**Ease of finding information**
Existing Networks	Pearson Correlation	.496
	Sig. (2-tailed)	.060
	N	15

University of Lethbridge
Faculty of Arts & Science

APPENDIX H: Interview Guide

Tentative Interview Guide

Project Title: A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB

You are being invited to participate in a study called **A Place to Call Home? Recent Immigrant Integration Experiences in Lethbridge, AB**, that is being conducted by Sydney Cabanas. Sydney Cabanas is a Graduate Student in the Faculty of Arts and Sciences at the University of Lethbridge and you can contact her if you have further questions.
As a graduate student, I am required to conduct research as part of the requirements for a degree in Master of Arts. It is being conducted under the supervision of Dr. Trevor Harrison.
This is a list of questions that we might talk about.

Who is conducting the study?

Student Researcher	Supervisor
Sydney Cabanas MA Sociology Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: sydney.cabanas@uleth.ca Phone: (403) 849-1083	Dr. Trevor Harrison Professor Faculty of Arts and Sciences University of Lethbridge Lethbridge, AB T1K 3M4 Email: trevor.harrison@uleth.ca Phone: (403) 329-2552

GENERAL TOPICS/TENTATIVE QUESTIONS LIST

INTRODUCTION/CONTEXT-SETTING

- To begin, do you want to tell me a little about yourself
- Could you tell me a bit about where you are from and why you moved to Canada?
    - What was the hardest part about moving?
    - Did you get help in coming/moving to Canada? Lethbridge (if initially moved to different city)?
        - If YES
            - What kinds of help?
            - From whom? What did they help with?
            - Was it hard to find help?
        - If NO
            - Why didn't you receive help?
            - Would you have liked help? Did you seek help?
            - What would you have most like help with?

- Why did you move to Lethbridge?
    - What was your plan when you came to Canada? Lethbridge?
    - Do you plan to stay in Lethbridge? Why or why not?
    - What is the most important thing in deciding where you *want* to live?

STRUCTURAL INCLUSION

- Did you get help settling in Canada? Lethbridge (if initially settled in different city)?
  - If YES
    - What kind of help?
    - From whom? What did they help with?
    - Was it hard to find help?
      - Is there anything that made it hard?
  - If NO
    - Why didn't you receive help?
    - Would you have liked help? Did you seek help?
    - What would you have most like help with?
- What would you say to the government? (Is there anything you wish groups like the government or community organizations would do differently to better help newcomers?)
- Tell me about living in Lethbridge.
  - What do you like about living here?
  - What is hard about living here?

SOCIAL INCLUSION

- Do you feel like you are part of the Lethbridge community?
  - If YES
    - In what ways?
  - If NO
    - What is getting in the way?
- Do you spend time with people from other backgrounds?
  - If YES:
    - In what setting?
    - Do you enjoy it?
  - If NO
    - Why not?
    - Would you like to?
- Is there anything you wish longtime residents would do differently to welcome newcomers?
- What would you say to newcomers? (Advice)

SOCIOECONOMIC WELLBEING

- Are you satisfied with your life right now?
    - What makes you satisfied? Happy?
- Are you satisfied with your employment situation right now? (Money, type of job)
    - Why or why not?
    - What would make things better?
- Are you satisfied with your living situation right now? (Housing quality and price, neighborhood, etc.)
    - Why or why not?
    - What would make things better?
- Are you healthy? Physically, emotionally, and mentally?
    - Why or why not?
    - What would make things better?
- Are you happy?
    - Why or why not?
    - What would make things better?
- Do you believe life will get better than it is now? (Expectations of future)
    - Is there anything you wish you could have help with?

FINAL THOUGHTS

- Lastly, is there anything else you feel is important or would like to talk about?