

Feeling at Home and Finding a Home for Syrian Refugees

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Abstract

While housing has been recognized as an essential component of refugee resettlement, access to housing is difficult for refugees. This thesis examines the approach to essential services like housing services provided by faith-based organizations (FBOs). In studying how FBOs conceptualize the home and convey their approach to housing for refugees, I aim to put emphasis on the concept of home. Using Foucauldian discourse analysis to examine the narrative FBOs have created of home for refugees I will argue that FBOs conceptualize home as immaterial, meaning that it is an 'affective construct' or an emotional feeling rather than a material reality. The research revealed that while FBOs work in the community is undeniable the focus on creating the emotions associated with the home, the limited attention to a physical place refugees can call home reveals the lack of attention granted to FBO's websites in their approach to housing for refugees. Therefore, the physical concept of the home needs to receive more attention from FBOs.

Keywords: faith-based organizations (FBOs), home, housing, Syrian refugees, immaterial, material, feeling and community.

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Chapter 1: Introduction

In November 2015 in response to the Syrian refugee crisis Canada began *Operation Syrian Refugee*. The operation was committed to settling 25,000 Syrian refugees by the end of February 2016 (Immigration Refugees and Citizenship Canada 2015). Unfortunately, the tight four-month timeline created challenges in settlement services like housing (Rose 2019). One of the most significant challenges in settling Syrian refugees in Canada was finding suitable and affordable housing (Senate of Canada 2016). The challenge in securing housing for Syrian refugees is not new, and past research has found many newcomers are poorly housed in the early years of post-migration (Dean 2016).

This thesis examines the knowledge presented on FBOs websites of the role FBOs have in housing for newcomers. I aim to put emphasis on the concept of home. I will use Foucault's discourse analysis to examine the narrative FBOs have created of a home for refugees and I will argue that FBOs conceptualize home as immaterial, meaning that it is an 'affective construct' or an emotional feeling rather than a material reality. First, FBOs see the home in relation to the feeling of security where one feels empowered enough to satisfy their basic needs (Levin 2015). In addition, FBOs see the home as the feeling of community, when one recognizes others as one's own and feels the same kind of recognition from others (Levin 2015). Finally, FBOs see the home as connectedness, meaning that a home is when one shifts from experiencing a connection to a community to their identity connected to cities, institutions and the nation.

Thomas Shapiro in *Toxic Inequality: How America's Wealth Gap Destroys Mobility, Deepens the Racial Divide and Threatens our Future* showed the importance of housing-related advantages and challenges with race and economic standings for families trying to move up

economic classes in America (Shapiro 2017). Shapiro argued that “we must understand economic and racial inequalities in tandem, how vast wealth disparities and racial injustice do real harm to individual families, and how powerful institutional forces, rather than individual choices, distinguish those families who get ahead from those stuck in place or falling behind” (2017, 3). While the social and economic context in the United States is different from Canada the book had a profound impact on me because I resonated with the impact home and housing can have on the social and economic position of racialized people.

Shapiro’s work made me reflect on my family's opportunities and whether a sense of home had existed for us. As a second-generation immigrant, I was always a step behind. Living in a small city I felt that I lacked opportunities in employment, networking and language proficiency compared to a city that spoke both national languages and was at a fundamental disadvantage. It is this lack of skills and opportunities that resonated with me as Shapiro highlights in *Toxic Inequality*. I observed my peers who had Canadian-born parents have access to more resources and intergenerational connections to community members that were not available to me as someone with immigrant parents. This lack of community and connectedness diminished any sense of home I had. Questioning my own disconnection from the community I was born in I wondered how refugees could experience a sense of home. This thesis has turned into a passion project of what it means to be at home and looking to rectify gaps in understanding the significance of a home. Ultimately, this work is important because it explores how service providers like FBOs recognize this sense of home and begs the question, “if refugees do not have a sense of home or a permanent home, do they feel like they are part of society?”

Historical Overview

Canada's long history of refugee resettlement began in 1770 with the resettlement of the Quakers from the American revolution (Immigration Refugees and Citizenship Canada 2020). Jewish refugees facing religious persecution escaped to Canada in 1870, and Ukrainian refugees arrived in Canada fleeing Austro-Hungarian rule (2020). In 1956 Arab Palestinian refugees fled the Israeli-Arab war; in 1979 the Vietnamese 'Boat People', Indochinese refugees, fled after the fall of Saigon (Carriere 2016). While the examples brought forward do not cite a complete timeline of Canada's history in refugee resettlement, it illustrates the nation's historical commitment to doing so. In the last decade, the Syrian Civil War forced over 4 million Syrians to seek refuge in other countries (Immigration Refugees and Citizenship Canada 2020). Though the Syrian refugee crisis began in 2011, Canada's effort to resettle refugees only began to take shape in 2015 (Carriere 2016).

Refugees in Ottawa

While the longstanding history of Canada's commitment to providing international support demonstrates the nation's consistent efforts of refugee reception, this research shifts from a general overview of refugee resettlement to a directed lens focused on the city of Ottawa's capability to resettle refugees using a place-based approach. Duncan MacLellan defines a place-based approach as "the process by which people living in or having a connection to an area try to find common ground for what the area means to them...by seeking to realize their mutual understanding a collaborative and consensual approach to building community and neighbourhood renewal" (2008, 1). This approach is commonly used in refugee resettlement studies because it considers a city's specific characteristics like its history of immigration, geographical location, community size, and local settlement sector, all of which influence

refugee resettlement. These characteristics have been shown to contribute to the successful reception of Syrian refugees in Ottawa (Veronis 2019).

A place-based characteristic that has influenced the reception of refugees in Ottawa is the city's distinguished history in supporting them, as exhibited in 1979 by the arrival of Indochinese 'Boat People' (Rose 2019). While Canada had already resettled 4,000 refugees, Mayor Marion Dewar felt that Ottawa could do more. Approximately 2,500 community members attended a meeting run by Dewar to learn what they could do to help resettle refugees (Carriere 2016). As a result of Ottawa's eagerness to support refugees, the City of Ottawa contributed \$25,000 to launch *Project 4000*, designed to encourage and support residents who wanted to take part in assisting refugees (2016). By the time Project 4000 came to an end, the total number of refugees resettled in Ottawa was 3,600 (2016). Ottawa's efforts to support refugees 'became an example for the nation' (2016, 17).

Another significant place-based characteristic is Ottawa's settlement sector. After Project 4000, Ottawa strengthened the city's capacity to resettle refugees by building a network between settlement, local health, social and community services that support diverse populations (2016). In addition, the Ottawa Local Immigration Partnership (OLIP) has been working with other community partners since 2009 to build on settlement and integration capacity in Ottawa (2016). As a result of OLIP creating connections between the settlement, health, education and economic development sectors, the workers that came in to support Syrian refugees already had pre-existing relationships and a sense of trust amongst each other (2016). Building on the lessons learned from Project 4000, Ottawa implemented changes to create the *Refugee 613* initiative, leveraging the pre-existing structures and relationships created by OLIP to bring together all the workers necessary to support Syrian refugees successfully (2016). The creation of community-

based organizations designed to support refugees, like Project 4000 and Refugee 613, demonstrates the close relationship between the eagerness of Ottawa's local resettlement sector to support refugees and the development of the city's capacity to resettle refugees. Ottawa's long history of refugee resettlement illustrates the longstanding desire to come together to support refugees and the city's strong community connections.

FBOs in Canada

Similar to Canada's long track record of refugee resettlement, FBOs also have a long history of taking on social services responsibilities in Canada. John Hiemstra (2002) notes that provincial governments across Canada have urged churches and religious non-profit organizations to shoulder more responsibility for social and other services. FBOs have become essential components in community development and social welfare within their active communities. Bob McKeon states that "community organizations in what is now called the social economy have been an important part of Canadian economic and community development for generations" (2009, 3). As a result, FBOs are entangled in community development like social services, refugee resettlement, fundraising initiatives, and the establishment of institutions. FBOs' impact in supporting community development and providing social services is undeniable.

Limitations in the availability of literature and research on the history of FBOs in Ottawa prevent significant analysis in this section. In Chapter 4 I will examine the history and relationships within the community of five FBOs as a compact explanation of the history of FBOs in Ottawa.

Thesis Structure: Research Questions and Hypothesis

While past research has shown the history of how FBOs have provided social services, the work examining FBOs from a Canadian context is limited. Additionally, the academic examination of the resettlement of Syrian refugees has overlooked the contributions of FBOs. This thesis hopes to contribute to resolving this gap.

My research is guided by the question “How do FBOs conceptualize the notion of home”? Further, “How well do the websites of FBOs allow us to discern their approach to housing for refugees”? To answer these questions I broke down the concept of home into three parts. *Individual*, *Community* and *Nation* concepts, as they relate to home, are used to frame the approach that each FBO has used. I argue that these FBOs in Ottawa conceptualize home by focusing on the immaterial feelings associated with home such as safety, community and connectedness and are less focused on the material concept of permanent housing.

My discourse analysis looks at how five Ottawa-based FBOs conceptualize the three parts of the home and how each part of the home is illustrated among their websites. The significance placed on each part of the home demonstrates the needs and emotions valued by FBOs.

Outline of Chapters

Chapter 2, the literature review, is an overview of scholarship relevant to my research. The themes reviewed relate to FBOs, the concept of home, Syrian refugees in Canada and housing as a source of inclusion for newcomers. Literature on FBOs is used to define what FBOs are. The literature review also explores scholarship on the home and examines the difference between defining a house and a home, the emotions linked to the home and the home-building

process. The third section provides an overview of Syrian refugees in Canada, bringing forward previous scholarship that studies the resettlement of Syrian refugees and the demographics of Syrian refugees such as median age, education level, language proficiency and family size. The next section links housing as a primary source of social inclusion for refugees. The chapter concludes with a discussion of key findings in the literature and the primary considerations from the literature review.

The literature review will discuss three primary observations. First, there is a gap in research on FBOs in Canada and for that reason, a broad definition of FBOs is the best perspective to use when researching FBOs. Second, the discourse surrounding the home is primarily conceptualized as an ‘affective construct’ related to immaterial feelings (Ratnam 2018) as opposed to a physical structure. Third, while housing is recognized as an essential component of integration, data showed that Syrian refugees experienced difficulties in finding housing (Rose 2019).

In chapter 3 I will present the methods and methodologies used, I employ Foucault’s discourse analysis to study FBOs in Ottawa, and explain the concept of discourse and subjectivity. Foucault’s discourse analysis is employed as a text-based analysis of FBO websites and Katherine Bischooping’s and Amber Gazso’s understanding of discourse analysis is used to connect subjectivity and knowledge. Chapter 4 provides a detailed overview of the five FBOs studied in this thesis. Each FBO identifies as a different sub-category in non-governmental organizations (NGOs) such as charities, non-profits, or non-sectarian agencies. I discuss how each FBO chooses to self-identify and provide analysis of their mission, vision, principles, programming, and annual reports to provide additional context. The programming analysis revealed that FBOs emphasize the temporality of the housing programs. Employment programs

were divided into two streams of orientation information and concentrated employment pathways. In addition, all the FBOs displayed a conscious effort to emphasize settlement programming. The chapter aims to provide context for each FBO including their history, community impact, and programming.

Chapter 5 presents the findings of my analysis and dives into the connection between an FBOs understanding of home and the discourse on home. I show an FBO conceptualization of the home as an affective construct created by emotional building blocks and analyze FBO's understanding of the home, divided into three parts: the individual, community, and nation.

The final chapter is a discussion of the main findings of the previous chapter by connecting the background information of FBOs provided in Chapter 4 to the findings in Chapter 5. The concept of the home is illustrated as a culmination of immaterial feelings that treats programming and objectives for Syrian refugees as an end-state or final goal. Using FBO's knowledge of the home as displayed in the mission, vision, value, annual reports, and programming creates a specific illustration of the home. Due to the first-hand support FBOs provide for refugees, more attention must be given to physical housing. The chapter concludes with an explanation of gaps in my research and findings.

Chapter Two: Literature Review

This chapter presents an overview of the literature on four topics: faith-based organizations (FBOs), the home, Syrian refugees in Canada, and housing as a source of inclusion for newcomers. Section 2.1 discusses common themes in the scholarship on FBOs, including definitions and typologies of FBOs, the prominence of Christian FBOs, the importance of religion in social services, and the limitations of the literature. Section 2.2 reviews scholarship on the home, specifically, the differences between a house and a home, the home-building process, and feelings associated with a home. Section 2.3 examines the literature on Syrian refugees in Canada, including demographics on the Syrian refugee populations that arrived in Canada in 2015, and the housing experiences of refugees. Finally, section 2.4 discusses scholarship on the inclusion of newcomers and the feelings associated with inclusion.

Faith-Based Organizations (FBOs)

While comprehensive literature on FBOs and their services exist internationally, there is limited literature specific to Canadian FBOs. Despite FBO's substantial involvement in providing social services, literature on their methods and the impact of faith-based social services is not substantial. In order to provide a more robust framework for my research I have drawn from both Canadian and international literature.

Defining Faith-Based Organizations

There is no universal definition for faith-based organizations. Consequently, the lack of a standard definition of FBOs means that different organizations, such as non-profit organizations, religious organizations, community organizations and non-government organizations (NGOs) could be generally categorized as an FBO. A significant trend in the literature on FBOs is

scholars using a broad definition of FBOs or a typology framework. This section outlines the central issue in defining FBOs and how scholars have approached conceptualizing FBOs.

As a result of the lack of clarity between FBOs and other organizations, John Hiemstra outlines clear categories in the non-profit sector, usually being referred to as the third or voluntary sector (2002). Hiemstra claims that FBOs are a subcategory of the non-profit sector; committed to social services and are created from religious or church communities (2002). Similarly, John Michael Davis defines FBOs as "any organization that derives inspiration from and guidance for its activities from the teachings and principles of faith or a particular interpretation or school of thought within a faith" (2019, 1381). For my research I have chosen to align my definition of an FBO with Davis because of his more inclusive perspective of FBOs. Davis' definition allows for a variety of organizations to identify as an FBO which is helpful as it can be used as an umbrella term to cover a wide range of organizations. Davis and Hiemstra are the only scholars in the literature review that explicitly define FBOs.

One of the dilemmas in defining FBOs is establishing the difference between FBOs and non-profit organizations (NGOs). *The Social Work Dictionary* defines non-profits as organizations "that are established to fulfill some social purpose other than the monetary reward to financial backers" (Hiemstra 2002, 21). A consequence of the broad understanding of FBOs is that their social purpose is functionally similar to NGOs. Clarke and Anne-Ware's (2015) typology clarifies the confusion between NGOs and FBOs to address this gap. They understand FBOs as constitutive to NGOs, which means that FBOs can claim heritage and relation to NGOs, religious organizations, civil society organizations and communities. In this understanding, FBOs are distinct from NGOs but contain NGOs in them (2015). Therefore, Clarke's and Anne-Ware's

typology of FBOs as constitutive creates a precise picture to comprehend the different types of organizations considered FBO.

Underdeveloped Research on Faith-based Organizations

There is consensus among scholars that research on FBOs in Canada is limited and has led to a significant gap in the available literature. Bob McKeon points out that a lot of literature on FBOs has arisen from an American context (McKeon 2009, 7). McKeon acknowledges that although FBOs in Quebec have been thoroughly researched, little has been conducted in an English-speaking context, specifically in Western Canada (2009). Thus, the lack of research leads to a gap in the literature. Similarly, Davis points out that previous research on FBOs has been studied with qualitative research methods, which look at a small number of FBOs and NGOs in one location to analyze the similarities and differences (Davis 2019, 1381). The research gap lies in the lack of research material available and the variety of research methods used. While the nuanced case-by-case approach has helped bring forward initial theories of the influence of religion in social services and development, there is still a need for quantitative data that studies large samples of FBOs (2019).

Prominence of Christianity

The research showed that an overwhelmingly high number of FBOs identify as Christian in Canada. In Davis' 2019 study of 371 FBOs he found that 339 identified as Christian, 14 identified as religious but did not specify which religion, and 11 identified as Islamic NGOs (Davis 2019, 1385). Ray Vander Zaag offers evidence supporting Davis' claim, using data from the Canadian International Development Agency (CIDA) and found that almost all faith-based NGOs that received CIDA funding are Christian (2013, 327). Vander Zaag's research showed

that in the CIDA Historical Project Data Set for 2005 to 2011 that 72 out of 77 faith-based NGOs identified as Christian (Vander Zaag 2013, 327). The data showed that faith-based NGOs are an essential component of Canada's development NGO community since faith-based NGOs make up about one quarter of all Canadian NGOs (2013). Vander Zaag (2013) suggests that the dominance of Christian FBOs reflects the historical and continuing position of Christianity as the dominant religious faith in Canada. Reinforcing the theme of Christian prevalence among Canadian FBOs.

The prevalence of Christian FBOs in Canada can be linked to Christianity's historical development in Canada. Kelly Schwartz (2008) discusses the historical development of FBOs in Canada when studying the similarities and differences between religion in Canada and the United States. Schwartz (2008) notes that the Social Gospel movement influenced the shift from private charity and volunteer organizations to public welfare programs in Canada. Schwartz also notes the historical significance of partnerships between universities, governments and churches that shaped the context of social work in Canada (2008) during the early-to-mid twentieth century. A clear demonstration of the connection between churches, universities, and government can be seen with the founding of universities, such as the Roman Catholic clerics founding the University of Montreal and influencing Carleton University's School of Social Work (2008). The literature showed that the historical connection between Christianity and social services demonstrated the prevalence of Christian FBOs in Canada.

Importance of Religion in the Provision of Social Services

Building on the historical prevalence of Christian FBOs providing social services in Canada is the importance and role of religion in providing those services. Grace Davie and

Anders Backstrom (2016) demonstrate this in examining how churches' social teachings impact the development of welfare regimes when studying religion and welfare in Europe in the first decade of the 21st century (Backstrom and Davie 2016, 3). European churches have elevated roles as welfare providers in the voluntary sector (2016). An example of demographics that rely on support from churches are the homeless and asylum-seeking populations who depend on the social services they provide (2016, 190). Davie and Backstrom (2016) relay the increasing importance of religion in social services in Europe and the increasing reliance on religion to provide welfare services for the people when the state cannot adequately do so.

Canada has followed a similar trend to Europe in relying on religious organizations for social welfare and social services. Schwartz's (2008) argument supports the reliance on religious organizations, mentioning the nature of the Canadian government's relationship with religion and pointing out that the government has taken a step back from addressing social problems. The government's decreased action on social problems leads to increased responsibility for voluntary organizations to address social welfare in Canada (2008, 137). Evidence showed that religious organizations made up about 20-40% of charitable organizations that provide social services (2008, 137). The history of religious organizations providing social services in Canada combined with the high number of religious organizations and the state pivoting responsibilities onto voluntary organizations illustrates a dependence on religious organizations to provide social services.

Limitations

The primary limitation to my research is the lack of scholarship on FBOs in a Canadian context. As previously mentioned, the nuanced case-by-case approach of studying a small

number of FBOs in one region has made it difficult to generalize any findings. This is mirrored in work on FBOs as studies have focused on the historical development of FBOs, the intersection of policy implications and service delivery of FBOs in British Columbia, Alberta, and Ontario. In addition, the literature shows that the research is too scattered between locations, time, and topics to show any similarities or disagreements. As a result of the underdeveloped research on FBOs in Canada, it is challenging to effectively study the differences in the literature.

Defining the Home

Scholarship on the concept and meaning of home is plentiful and includes cultural geographical, sociological, psychological and housing research. This section explains the division between a house and home and is focused on the emotional concept of the home and the feelings associated with it.

Division Between a House and a Home

The literature shows a general agreement for the differences between a house and a home. Although a house and a home invoke similar imagery, they have significantly different meanings. For example, Charishma Ratnam understands the home as an “affective construct” where homely feelings can encompass a combination of security, familiarity, comfort and belonging (2018, 1). Similarly, Iris Levin defines the home “as an affective edifice constructed out of affective building blocks (blocks of homely feelings)” (2015, 26). These scholars define the home as connected to a set of feelings showing the significance placed on immaterial aspects of home.

Unlike the home, which is explained in detail in the literature, the concept of a house is not given the same amount of attention. Instead, the concept of a house is described in its

differentiation from a home. Each scholar approaches the division between a house and a home similarly. Alison Blunt and Robyn Dowling state that a home is more than a house, although a house is a component of a home (2005, 3). While a house is a part of a home, this does not necessarily mean that it automatically becomes a home (2005). Houses do not contain complex socio-spatial relations and emotions that define a home (2005). A home is more than a physical structure; it is the experience of meaning associated with a physical structure (2005). Fowler's differentiation between the house and home has to do with cognitive concepts and relationships with the physical structures (2005). For Iris Levin, the house is a physical structure, and the home is a metaphysical or emotional idea (2015, 28). All the scholars conceptualize a house and a home using a Cartesian dichotomy of 'mind' and 'body.' The home represents the cognitive, emotional and social relations, and the house signifies a physical dwelling (Easthope 2004, 136).

Feelings Associated with Home

Previous scholarship has emphasized the home as an affective construct conceptualized as immaterial. As a result, the feelings associated with the home require much attention. Authors have connected emotional pillars that make up the feeling of being at home. While there are some variations between scholars, consistencies can be found among the feelings associated with the home. Fowler points to three essential properties of the home as a state of mind: order, identity and connectedness (Fowler and Lipscomb 2010, 102). Home as a state of mind is experienced by the individual who lives there; it is an ordered environment where the individual is placed in a particular identity infused with different relationships with place, time, and other people (2010). Home signifies connectedness to other people when relationships are involved; home is not connected to a particular location but rather to people (2010). Ratnam (2018) associates being at home with constructing a livable structure of security, familiarity, and

community. The feeling of security involves creating rules in the home and fulfilling basic needs (2018). Familiarity is creating a space the person knows and community is met by creating relationships with those in the home, neighbourhood, and broader community (2018).

In his book, *Migration, Settlement, and the Concepts of House and Home* Levin mentions Hage's four emotional pillars that the home is built on: security, familiarity, community and sense of possibility (2015, 26). Security is where one feels empowered enough to satisfy their needs (2015, 26). Familiarity is where one holds practical knowledge of their surroundings (2015, 26). The feeling of community is when one recognizes others as one's own and feels the same kind of recognition from others (2015, 26). Finally, a sense of possibility means that a home is a space open for opportunities (2015, 26). The literature on the home follows similar themes of security, familiarity, community, and connectedness.

Syrian Refugees in Canada

In March 2011 the Syrian uprising started with citizens taking to the streets against dictatorship and demanding reform in the government (Sen 2016, 19). The protest began as nonviolent acts to protest the regime of President Bashar Al-Assad. However, when Assad's regime responded to the conflict with violence it turned into a massive civil conflict in Syria (2016). Despite the displacement of Syrian refugees beginning in 2011 at the start of the conflict, Canada did not respond to the Syrian refugee crisis until 2015.

In 2015 the photo of 3-year-old Alan Kurid's body, washed up on a beach in Turkey, began circulating in the media (Molnar 2017). Alan, his five-year-old brother Ghalib and their mother Rehan, along with other families, were trying to reach Europe by a 40-minute boat ride to the Greek island of Kos, however the overcrowded boat capsized (Molnar 2017). As a result the

photo of Alan's body on the Turkish beach inspired a public outcry in Canada and demanded that the Canadian government respond to the Syrian conflict (2017). Canada's response to the Syrian refugee crisis became a constant election issue during Canada's 2015 federal election (Kenny and Mamuji 2010). As a result, Justin Trudeau's Liberals has resettled more than 25,000 Syrian refugees between November 4, 2015 and February 29, 2016 (Immigration Refugees and Citizenship Canada 2015). As a result of Prime Minister Justin Trudeau's new strategy to show Canada's commitment to resettling Syrian refugees Canada has welcomed 44,620 Syrian refugees (Global Affairs Canada 2017).

The Syrian refugee crisis is a relatively new event, so the depth and quantity of the research conducted on Syrian refugees in Canada has been limited. Even though research on Syrian refugees is only in its early stages, the immigration and integration of refugees to Canada is not a new occurrence, as demonstrated in the Vietnamese Boat People crisis (Dam and Wayland 2019, 364). Canada's history has generated a vast library of literature on refugee resettlement more broadly which helps to provide context to refugee integration and Syrian resettlement in Canada. The literature focuses on studying belonging and the challenges associated with finding housing. While research on the integration of different refugee ethnic groups does not fully encapsulate the experiences of Syrian refugees, the research highlights similar themes in refugee resettlement. Although research on Syrian refugees in Canada needs time to develop, researchers from Canadian universities, local organizations, and government sites continue to contribute to the study of Syrian refugees in Canada.

Setting the Context of Syrian Refugees in Canada

Demographic studies attempt to paint a picture of the group by collecting information on median age, family size, educational attainment, and language proficiency. Data collected by Statistics Canada shows that Syrian refugees are a young population, with families often having multiple children (2018). In 2016, 44% of the Syrian refugee population was under the age of 15, and the median age of Syrian refugees was 18 years old (2018). For Syrian refugees aged 20 to 60, around 55% did not know English or French (2018). Around half of the Syrian refugees did not have a certificate, diploma, or degree (2018).

Syrian refugees arrived through three streams. The first stream is Government-Assisted Refugees (GARs), in which the government took financial responsibility for 12 months after they arrived in Canada through the Resettlement Assistance Program (Rose 2019). The second route is through Privately Sponsored Refugees (PSR), where they are selected for resettlement by sponsor groups like non-profits, faith-based and community organizations (2019). Sponsors take on the financial responsibility of the refugees for 12 months after arrival (2019). The third route is through Blended Visa Office-Referred Refugees (BVOR). BVOR are private sponsors supporting a refugee referred by an overseas office (2019). The 12 months of financial support for BVOR refugees is shared between the sponsor group and the federal government (2019). Many of the refugees who arrived in Canada were government-assisted refugees (GARs). Studies have indicated that government-assisted refugees are a vulnerable population that share common characteristics that impact their entry into the labour market, namely limited language skills and lower levels of education (Government of Canada 2018).

Outside of demographic studies, research on Syrian refugees has followed a similar approach. Research on Syrian refugees in Canada was conducted in concentrated areas following their arrival in 2015. Blair Cullen and Margaret Walton-Roberts mention that Canada's immigrant settlement model is place-dependent, meaning that aspects of immigrant settlement research are confined to certain places (2019, 375). Their study followed a pattern in the literature of observing Syrian refugees using a place-dependent approach in smaller cities (2019). Cullen and Walton-Roberts (2019) studied refugee resettlement in Waterloo, Ontario and the relationship between the Waterloo Region and Local Immigration Partnerships. Ultimately the study found that the progress toward integration varies between large metropolitan cities and smaller cities. The Waterloo Region's Local Immigration Partnership research findings demonstrate the value of a locally based and driven approach to refugee settlement (Cullen and Walton-Roberts 2019, 385).

Similarly, Luisa Veronis takes a place-based approach to studying Syrian refugees' integration in Ottawa, Ontario. She finds that place-based characteristics, like a cities' history of immigration, geographical location, community size, and local settlement sector contributed to the successful reception of Syrian refugees in Ottawa (2019, 402). The scholars in this literature review focused on Syrian refugees' resettlement took a place-dependent approach that focused on the relationship between a city's characteristics and the ability to support Syrian refugees.

Housing Experiences of Syrian Refugees in Canada

The difficulty in securing housing for Syrian refugees is not a new challenge. Past research shows that many newcomers are in poor living situations in the early years after their move (Dean 2016, 56). When Syrian refugees arrived in 2015, settlement agencies experienced

difficulty procuring housing for Syrian refugee families because service providers were unprepared for the large number of families arriving. As a result, Citizenship and Immigration Canada paused the arrival of Syrian refugees in Halifax, Ottawa, Toronto, and Vancouver at the request of settlement agencies dealing with a housing backlog (2016). Government-assisted refugees who arrived between November 4, 2015, and February 29, 2016, lived in hotels longer than anticipated because they had trouble finding housing (Haugen 2019, 61).

There are two primary challenges to finding housing for Syrian refugees, the first is the lack of affordable housing in Canada. When Syrian refugees began to arrive in 2015, they arrived at a time when cities across Canada were already struggling with severe shortages of affordable rental housing for low or modest-income earning families (Rose 2019, 3). The lack of housing was due to almost a decade of extreme rental market inflation caused by Canadian cities' economic and demographic growth (Rose 2019, 3). As a result, larger cities rarely saw new private rental construction for the lower end of the market, which, coupled with the limited social housing, led to a high rent-to-income ratio (2019). In addition to the tough housing market, the monthly allowance government-assisted refugees (GARs) were provided was too low to cover rent for adequate housing (2019). The weak rental housing market and insufficient funds for refugees to support the high cost of rent in cities created an environment where it was difficult to source affordable housing for refugees.

The second challenge was the lack of housing for large refugee families. The data showed that around 40% of Syrian refugees that arrived between November 2015 to July 2016 had six or more family members, and more than 10% of the families had eight or more members (2019). Many service providers were underprepared for families of this size (2019). Abe Oudshoorn et al. studied the housing experiences of 17 Syrian refugee families in a mid-sized city in Canada,

showing the housing concerns for Syrian refugees (2019, 14). After 16 months of living in Canada, the study showed that all 17 families experienced housing instability (Oudshoorn, Benbow, and Meyer 2019, 903). Oudshoorn's study contributes to the literature on the housing challenges by showing that housing instability experienced by Syrian refugee families was due to a lack of adequately safe, sufficient and affordable housing (2019). Ultimately, these themes of unaffordable and inadequate housing are common for Syrian refugees.

Housing as a Source of Inclusion

While there are several approaches to inclusion strategies of Syrian refugees, such as building social capital, language learning or employment opportunities, I focus on finding a home as the primary inclusion strategy. A study conducted by Joshua Bates, Sarah Doyle and Aisha Bukhari found that the challenge of immigrant inclusion can be divided into three factors: economic, political and social (2016, 5). While all three factors are important, my focus is on the social inclusion of Syrian refugees. Under Bate's (2016) understanding, social inclusion includes having relationships within the community and feeling a sense of belonging. Therefore I have focused on the literature that studies the connection between social inclusion and housing.

Research has shown that housing is a critical component of integration for newcomers. For example, the Longitudinal Study of Immigrants to Canada (LSIC) considers housing one of the core indicators of settlement success (Wayland 2010, 17). Claire Reid takes a similar stance on the significance of housing as she states that:

The importance of refugee claimants in finding safe and quality housing cannot be overestimated. Without shelter, they will be unable to heal and process their ordeal. They will be unable to seek employment, continue in education, learn English and French, make

friends and so forth. Without housing, refugees' integration process will be nipped in the bud (Reid 2009, 101).

Finding quality, affordable, appropriately-sized housing for one's family is essential for immigrants to feel included and feel at home in Canada (2009). As Reid suggested, having a house and making it a home is about being part of something and feeling welcomed (2009). The realization that refugees need a home and not merely accommodation should inform a settlement provider's approach to housing services (2009).

Like Reid, Jenifer Dean (2016) argues that housing is fundamental to integration. In their work Dean analyzes housing using Abraham Maslow's Hierarchy of Human Needs as a value system (2016, 57). Past research has placed housing at the lowest levels of Maslow's Hierarchy of Needs under the physiological need for shelter and protection (2016). However, Dean suggests housing is connected to every level in Maslow's Hierarchy of Needs. Maslow's Hierarchy starts at self-actualization, esteem, love and belonging, and safety and security from top to bottom. The highest level of self-actualization includes feelings of morality, creativity, and purpose (2016). The second level, esteem, involves achievement, sense of place and connection with other cultures. The third level of love and belonging involves friendship, family and a sense of connection. The bottom level of safety and security involves employment, financial and social security (2016). Finally, physiological needs include food, water and shelter (2016).

Conclusions

The literature review covers the following four topics: FBOs, the home, Syrian refugees in Canada and housing as a source of inclusion. This literature has provided me with a fuller understanding of the multi-layered requirements it has taken to settle Syrian refugees.

The main takeaway from the study of FBOs is the historical role that religious organizations have had on the social welfare of Canadian society and the prevalence of Christian religious organizations in Canada. The literature on FBOs has shown that religious organizations have a history of offering social services in Canada. The influence religious organizations have had in Canada has been and remains strong. Second, I employ a broader understanding of “FBO” to include a wider range of organizations. Finally, the home is primarily conceptualized as immaterial and is associated with feelings of familiarity, security, community and connectedness. Research revealed the importance of housing as a source of inclusion. However, Syrian refugees face severe challenges in finding housing.

Chapter 3: Methodologies and Method

Methodologies

In the last chapter, I showed that research on FBOs has consistently studied FBOs in a concentrated location. I have chosen to continue with the same approach. This chapter explains the methodologies used to study FBOs' conceptualization of a home in my research, Foucauldian discourse analysis and a place-based approach. According to Reid (2009), finding safe and quality housing is essential for refugees. Without housing, refugees cannot find employment, continue their education, learn English or French, and make friends (2009, 101). Reid's claim emphasizes the necessity of housing services. Furthermore, a home does more than provide shelter due to the complex socio-spatial relations and emotions attached to a home. My research question asks how do FBOs conceptualize the home further how well does an FBO's website allow us to discern their approach to housing for refugees? I use a place-based approach to study FBOs and Maslow's Hierarchy of Needs as a framework to analyze the concept of home.

My research on FBOs follows a similar method explored in the literature review by taking a specific, case-by-case approach. Under Davis' understanding of this approach, FBOs are studied using qualitative research methods. This is done through studying a small handful of faith-based and secular non-government organizations in one region that focuses on one faith tradition or a section of developmental activities to identify commonalities and differences (Davis 2019, 1381). In contrast, I did not take a comparative analysis between FBOs and secular NGOs and did not design the research around one religion. My research loosely followed this framework as the FBOs studied are in one region, and most of the chosen FBOs identified with Christianity. This approach presents valuable insights into the unique characteristics of FBOs

and their respective contribution to the development sector (Davis 2019, 1381). In addition, I use Veronis' place-based approach, which considers the local characteristics, geographical context and pre-existing structures to assess the potential impacts of FBOs (2019, 399). Veronis argues that "place-based approaches that are attentive to local context and institutional dynamics can provide more nuanced theorizations of Canada's settlement sector" (2019, 391). Like Cullen and Walter-Roberts, the use of a place-based approach considers the local characteristics of the Ottawa community. Cullen and Walter-Roberts explain the significance of taking a place-based approach,

Yet, as much research as there is demonstrating the importance of immigrant settlement, the research remains confined to looking at elements of immigrant settlement within certain places. Rarely is immigrant settlement examined through an explicit place-based lens, particularly in terms of how the character of individual places informs processes and practices of immigrant settlement. As Canada's immigrant settlement model is place-dependent this is important (2019, 375).

Therefore, using an approach that includes the place-based characteristics that shaped the Ottawa community's response to the Syrian refugee crisis provides insight into the context of FBOs in the Ottawa community.

I conceptualize home in three parts: the individual (i.e., providing shelter), the community (i.e., providing relationships), and the nation (i.e., esteem and self-actualization). My conceptualization of home follows Dean and Lui Wei's use of Maslow's Hierarchy of Needs as a framework to understand housing needs. Using Dean's and Wei's framework, the home is connected to every level in Maslow's Hierarchy of Needs.

I relate Maslow's Hierarchy of Needs to the three parts of a home. The individual part of the home connects to the need for individuals to have safety and security, which involves meeting an individual's basic needs of food, water and shelter (Dean 2016, 57). Therefore, the conceptualization of the individual part of the home is analyzed based on an FBO's housing services. Housing services are assessed through multiple considerations such as the use of the term, house or shelter, services provided, length of residency and the emotions associated with the programs. The community part is connected to the levels of love, and belonging which involves friendship, family, and a sense of connection (2016, 57). The feeling of being part of a community is defined by Levin (2015) as when one recognizes others as one's own and feels the same kind of recognition from others. Community is met by creating relationships with those in the home, neighbourhood and broader community (Ratnam 2018, 4). The community is analyzed based on different sections from an FBO's website. Unlike the individual part of the home, which can only be constructed through housing services, the community is highlighted in almost every aspect of FBOs' websites. As a result, the community part of the home is analyzed in the FBO's values, annual report, programming, mission and history. Finally, the nation part is analyzed based on the top two levels of Maslow's Hierarchy of Needs: esteem and self-actualization. The feeling of connectedness develops from a micro-level, starting at relationships in the community, to the macro-level of connectedness to cities, institutions and nations (Ratnam 2018, 3). The purpose of breaking down the concept of home into three parts is to analyze the feelings attached to different aspects of the home.

Discourse Analysis as Method

Since my data is textual, I have used discourse analysis as my primary research method. In doing so I have been able to view FBOs' conceptualization of the home as an individual, community and nation by analyzing the texts produced by the respective FBOs.

Discourse analysis is a qualitative and interpretative method of analyzing text which focuses on the social dimensions of texts and speech (Fernández and Cachán-Cruz 2013, 9). I reference Katherine Bischooping and Amber Gazzo, who introduce a strategy for doing Foucauldian discourse analysis to assess "how discourse constrains or enables some talk and not others" (2016, 139). Willig and Rogers approach Foucault's understanding of discourse as:

Systems of knowledge are governed by rules that determine the limits of thought and language within a given historical period. When referring to 'discourse' Foucault does not mean a particular instance of language use- a piece of text, an utterance or linguistic performance- but rules, divisions, systems of a particular body of knowledge...it also refers to techniques and practices (Willig and Stainton Rogers 2017, 114).

Discourse defines and produces the object of our knowledge (Wetherell et al. 2001, 72). It is the production of knowledge through language and practice (2001, 72) Discourse is "a group of statements which provides a language for talking about- a way of representing the knowledge about- a particular topic at a particular historical moment" (Wetherell et al. 2001, 72).

Foucauldian discourse analysis is used to examine the narrative of home FBOs have created.

In my research, I have chosen five FBOs based in Ottawa, Ontario: YMCA-YWCA of the National Capital Region (YMCA), Jewish Family Services (JFS), Matthew House Ottawa, United for Refugees, and the Catholic Centre for Immigrants (CCI). These FBOs were chosen

based on location, services provided, their history of supporting Syrian refugees between 2015-2017, and their relationship to religion. To be considered for my study all the FBOs had to provide services in Ottawa, Ontario. The FBOs also had to provide settlement services, that could range from housing, mental health counselling, employment programs, or funding initiatives. Third, all the FBOs showed that they support Syrian refugees on their websites. Further, FBOs that received official recognition from the City of Ottawa by being named on their newcomer's *Welcome Page* were chosen for this research, this included CCI, JFS, and YMCA (City of Ottawa 2019). United for Refugees and Matthew House Ottawa are not mentioned on the city's *Welcome Page* however the City of Ottawa recognizes United for Refugees because they were established through a joint effort with the city and other community organizations. Additionally, the FBOs required a connection to religion to be selected. This relationship to religion could be implicitly or explicitly stated on their websites. FBOs were selected based on Davis' definition of FBOs as "any organization that derives inspiration from and guidance for its activities from the teachings and principles of faith or a particular interpretation or school of thought within a faith." (2019, 1381). Direct relationships to religion are exemplified by the organization directly relating their mission or value statements to a Bible verse or using the name of a religious denomination in the FBO's name. In contrast, implicit ties to religion included a suggested connection to religion that often involved a historical tie. An FBO was founded out of religious organizations but did not define a continued religious connection.

Like other qualitative studies of FBOs, websites are used as the primary data set. The research data included web pages of the history, mission, vision, values, programming and annual reports from 2015 to 2017. I conducted a discourse analysis on the following sources of data:

- YMCA: YMCA-YWCA organization website (www.ymca-ywca.ca), YMCA organization website (www.ymca.ca), and the *YMCA-YWCA of the National Capital Region 2016 Community Impact Report* from 2016 and 2017.
- CCI: the CCI's website (<http://cciottawa.ca>) and *Catholic Centre for Immigrants 2015/2016 Expanded Annual Report*,
- United for Refugees: United Way Ontario's website (www.unitedwayeo.ca/united-for-refugees), the United Way *About Us* webpage (www.unitedwayeo.ca/about-us) and *United for Refugees 2019 Final Report*.

United for Refugees did not provide an annual report for the 2016 or 2017 year, but they did provide a final report used as a substitute which was used for analysis. The only FBOs that did not provide an annual report or have a usable substitute were JFS and Matthew House Ottawa. I analyzed the annual reports between 2015 and 2017 regarding how many Syrian refugees arrived in Canada.

The annual reports, a component of the analysis sourced from the FBOs' websites, are used to communicate the organization's mission, annual goals, the achievement of the goals, impact on the community and the success or challenges of their programming. The amount of information available varied amongst the FBOs; As an example, the YMCA of the National Capital Region and CCI supplied thorough information on their websites while other organizations such as Matthew House Ottawa, United for Refugees, and JFS had limited information on their sites, including an absence of annual reports. The analysis also focused on the settlement services provided by FBOs, specifically housing programs. To understand how FBOs conceptualized the notion of home, I looked at the services provided, programming goals, curriculum, and program summaries.

Discussion of Methods

Website analysis has limitations including a lack of information. The lack of updated information among certain FBOs means that some annual reports, new programming or community initiatives were not included in the discourse analysis. The limited information could be traced to a series of potential factors, such as a lack of resources. Another factor to consider is the recent surge in social media platforms. A recent article, *More Nonprofits Use Facebook than a Website: Global NGO Report (2019)*, showed that nine in ten nonprofits worldwide regularly use social media to engage their supporters or donors. Facebook is recognized as the preferred channel network worldwide, with 94% of respondents agreeing that social media is an effective tool for awareness (2019). As a result of social media's growing popularity for sharing information the amount of time dedicated to updating websites may be declining.

I recognize that interviews could have played an integral role in addressing my research. First, interviews would have addressed interviewees' opinions, feelings, emotions and experiences and provided an in-depth analysis of the intricacies of the conceptualization of home. The discourse analysis of the FBO's websites revealed that FBO's conceptualize the home as an affective construct through the immaterial. In contrast, interview questions could have questioned whether employees of an FBO understand the home as constructed through the content on their websites. Second, interviews would have provided 'privileged information.' Having contact with key players in the field can provide critical insights and information that would not be accessible online (2007). Therefore, a research approach that incorporated interviews would have given me a fuller grasp of FBO's conceptualization of home and a more thorough discourse analysis.

Despite the limitations of website analysis and the benefits of interviews, I maintain that a website analysis is the best option for my research topic. Websites are one reflection of how FBOs consciously present themselves. While the discourse analysis revealed that FBOs convey the home as immaterial it may be the case that housing services and programming by FBOs focus on the material aspect of housing. I have chosen to look at the websites as a window into understanding how FBOs present an understanding of the home.

Chapter Four: Faith-Based Organizations (FBOs) in Ottawa

As mentioned in Chapter 3, my conceptualization of FBOs follows the definitions and understandings demonstrated by Davis, Clarke and Anne-Ware in their respective works. I understand FBOs as any non-governmental organization (NGO), religious organization, civil society organization or community organization that has a religious affiliation or derives “inspiration from and guidance for its activities from the teachings and principles of faith” (Davis 2019, 1381). The five FBOs analyzed are Matthew House Ottawa, Catholic Centre for Immigrants (CCI), YMCA-YWCA of the National Capital Region (YMCA), Jewish Family Services and United for Refugees. Each FBO has exhibited either an implicit or explicit tie to religion and has shown on their websites that they have supported Syrian refugees in the Ottawa community.

This chapter provides an overview of the five FBOs examined in this study. The study of the FBOs allows for a consideration of the place-based characteristics that can affect refugee resettlement in Ottawa including an FBO’s establishment, history working in the Ottawa community, history of refugee resettlement, and ties to the community (Veronis 2019, 395). Each section pulls information from the FBO’s website and outlines the type of organization the FBO identifies as, mission, vision, principles, history, programming, and community impact. This thesis takes a place-based approach and for this reason, the history of an FBO’s establishment, history in Ottawa, community development and relationship to the community are considered. In addition, the purpose of this chapter is to provide an overview of an FBO’s programming for newcomers, its religious ties, and the significance of the FBO’s work in the Ottawa community. Finally, a summary of the FBOs provides evidence of the importance of FBOs as a resource for social services and the responsibilities FBOs take on to support refugees.

Matthew House Ottawa

"Matthew House Ottawa is a faith-based, volunteer-driven charitable organization" modeled after Matthew House Toronto (Matthew House Ottawa 2020a). Matthew House derives its origin from the biblical passage Matthew 25:35, "I was a stranger, and you invited me in" (Matthew 25:35). The conscious effort to display their religious associations reflects Matthew House Ottawa's strong connection to religion. In addition, Matthew House Ottawa's mission is achieved by helping Ottawa's marginalized population establish connected, safe, healthy, and dignified homes within the community (Matthew House Ottawa 2020). Their vision states that "Matthew House Ottawa is a faith-based, transformative model of excellence caring for Ottawa's marginalized population" (2020). The eight core values of Matthew House Ottawa include faith-based, loving service, compassion, respect, engaging the community, building the community, accountability and environmental consciousness (2020). Matthew House Ottawa exhibits an explicit connection to religion through their Christian roots, mission, vision, and biblical reference. The other FBOs in the study have not used the term "faith-based" or referenced religion heavily on their websites.

Matthew House Ottawa runs two programs: the Furniture Bank program and Refugee Services. Matthew House Ottawa opened in 2010, and their short existence is reflected through fewer programs, limited community connections and less funding. The Furniture Bank supplies those in need with furniture including beds, freshly cleaned bedding, dressers, mirrors, kitchen and dining room tables, chairs, serving carts, small appliances, couches, and sofas (2021). Furniture is made for every section of a home, for the bedroom, bathroom, kitchen and dining room, and living room. Through the discourse created by Matthew House Ottawa furniture symbolizes a crucial step in the home-building process. A house becomes a home by filling an

empty house with material objects for everyone. Material goods like furniture are expensive and require financial resources newcomers may not have access to. This program is unique because it is the only program in this study that offers material goods that help create a sense of home. Matthew House Ottawa's Furniture Bank program mitigates gaps in programming available to Ottawa's newcomers and provides resources that other FBOs do not.

The Refugees Services program provides a bed, food and essential settlement support in a family-style atmosphere (Matthew House Ottawa 2018). Matthew House Ottawa believes that no one should face resettlement alone and that for the refugees they serve, Matthew House Ottawa is more than just a place to live, it is the promise of a new beginning (2020). The program can house up to twenty-three people and support refugees until they secure employment and a place to live (2020). The program description states that starting over is never easy, and with hundreds of refugees arriving in Ottawa every year, starting over can feel impossible. Refugees can find themselves living on the streets or in crowded shelters, wondering how they will find a job or a safe place to live in a city full of strangers (2020). By focusing their remaining resources on temporary accommodations for newcomers they are signifying a high housing need for refugees in the Ottawa area.

Similar to other FBOs in this thesis, no annual report is provided by Matthew House Ottawa. Instead, the *Community Impact* web page describes Matthew House Ottawa's work in the community for the last eleven years. Through their programming Matthew House Ottawa has welcomed over 270 refugees in the community and served over 16,000 people since its opening in 2010 (Matthew House Ottawa 2020). Even though Matthew House Ottawa is a more recently established organization, their history, programs, and community impact demonstrate the essential settlement support that has been provided since their establishment in the Ottawa

community. Interestingly, the opening of Matthew House Ottawa in 2010 points to specific place-based characteristics for the structure of their programs. The programs created seem to be based on the existing settlement structure in Ottawa, exemplified by the Furniture Bank program addressing and mitigating the gap in available programming for newcomers. The Refugee Services program follows other organizations' recognition of a need for temporary housing for refugees.

Catholic Centre for Immigrants (CCI)

The Catholic Centre for Immigrants (CCI) is identified as a non-profit organization. Three points guide CCI's mission: to promote and facilitate newcomers' reception to Canada, educate the community to address newcomer's needs, and invite the community to respond and assist newcomers in realizing their full potential in Canadian society (2020). The following five principles guide them: commitment to social justice, support newcomers regardless of their race, religion or gender, use approaches that empower clients, provide services in both official languages, and work with related agencies, community organizations and various faith groups, especially the parishes in the area (2020). CCI's principles are centered on the quality and care provided to immigrants. All five principles highlight CCI's perspectives on an inclusive approach to settlement services.

CCI's history is unique in this study because they are the only FBO created from a church. Their history states that, in 1976, as the demands for settlement services increased, the Catholic Immigration Services (CIS) was established (CCI Ottawa 2021). In 1984, the Archdiocese of Ottawa and CIS agreed that the agency should integrate as one organization. In 1985, The Catholic Immigration Centre (CIC) became a community-based non-profit organization (CCI

Ottawa 2021). As a result of the amalgamation between the Archdiocese of Ottawa and CIS, CCI was created in 1954 and has been welcoming newcomers to Ottawa since (2021). As revealed through their history, CCI's connection to religion remains consistent and they do not state any removal of church or religion from their organization.

While CCI's history is tied to other religious organizations, the service provision remains focused on supporting newcomers. CCI's services range from settlement services, housing programs and employment services. Settlement services fall into two streams: orientation information and community connections. Orientation information provides newcomers with the necessary information to live in the community. The programs that fall under orientation information are the Settlement Services Program and Client Support Services. The second stream, community connections, involves providing newcomers with opportunities to create social connections with other members of the Ottawa community, including the Community Connections Program, Youth Program, Matching Program, and Pastoral Program.

The programs that provide an overview of orientation information equip newcomers with the knowledge needed to find employment, a place to live and social services. The Settlement Services program supports recent newcomers who need assistance with finding employment, health care, finding a place to live, and obtaining Canadian documents (CCI Ottawa 2021). The settlement services program approaches the support of newcomers based on a multi-layered scale of assistance they may need after living in Canada for a couple of months. The Client Support Services program is designed for government-assisted refugees (GARs) and provides information on where to live, learn a new language, and access social services. This program is intended to provide firsthand support to refugees. Both programs provide newcomers with general, informational resources that help meet newcomers' basic needs.

The second stream of community connections focuses on creating opportunities for social connections for newcomers. The Community Connections program connects immigrants and refugees to other community members. The program encourages social, cultural and professional interactions between newcomers and the established community (CCI Ottawa 2021). The program's focus on providing refugees a safe, structured space to facilitate connection with other community members shows the importance of social relationships. Additionally, the Youth Program is designed for newcomers to promote positive engagement and smooth community integration (CCI Ottawa, 2021). The program creates an environment dedicated to allowing young newcomers to build connections and feel connected to the community. The Matching Program provides one-on-one support to help newcomers adjust and integrate into life in Canada by introducing recent immigrants and refugees to established Ottawa community members (CCI Ottawa 2021). The program follows a similar tone as the Community Connections by focusing on creating social relationships, however the Matching Program goes one step further by incorporating one-on-one connection with a designated member in the community. The Pastoral Program links newcomers with their faith communities. The program was created based on the recognition that newcomers often require the kind of support that a connection with a faith community can provide (CCI Ottawa 2021). Finally, CCI works to create opportunities for relationships in multiple settings. The overarching goal of these settlement services is to create an environment for newcomers to build relationships with other community members, help youth feel included in the community, and create connections with faith communities.

Housing support at CCI is under two programs, Maison Reception House and Welcome House. Maison Reception House is a temporary residential facility for GARs and refugee claimants (CCI Ottawa 2021). The program addresses refugees' access to 'basic needs,' which

includes temporary housing accommodation for three to four weeks, food services, housing search support, referrals to government services and community organizations and workshops on life in Canada. The second housing program is their Welcome House program, a transitional home for refugees who require a temporary and welcoming home (CCI Ottawa 2021). The housing services focus on supporting refugees in need in the Ottawa area. Both programs provide orientation information and physical shelter for refugees.

Finally, CCI offers four employment programs for newcomers. The employment programs fall into two streams of orientation information and concentrated employment pathways. The programs that fall under orientation information are the CCI Employment Team, and the Settlement Online Pre-Arrival Program. Programs under concentrated employment pathways are Career Transitions for Health Professionals, and the Community Integration Network. The first program under the stream of orientation information is the CCI Employment Team, a general overview that addresses newcomers' needs. The employment team's services include resume building, interview preparation, understanding workplace culture, and advice on job searches. In addition, the Settlement Online Pre-Arrival Program (SOPA) provides online courses to new immigrants who intend to come to Canada. The courses are designed to help new immigrants develop job searching skills, improve Canadian workplace communication skills, and connect with local resources.

The second stream of concentrated employment pathways includes the Career Transitions for Health Professionals. It is an employment preparation program for internationally trained health professionals that connects them to employers and community partners. The program is dedicated to newcomers who have been trained in healthcare and need support in navigating a career in healthcare in Canada. In addition, the Community Integration Network (CIN)

collaborates with Immigration, Refugees and Citizenship Canada (IRCC), and community partners to develop resources and tools to support the effective delivery of settlement services by organizations such as CCI (CCI Ottawa 2021). CCI's annual reports highlight their impact on the Ottawa community stating that "for the next three months, we, as the agency designated to receive all the Syrian government-assisted refugees in Ottawa" (CCI 2016, 4). The *2015/2016 Expanded Annual Report* states that they have embraced the challenge of welcoming, acclimating, and settling 1,200 Syrian refugees in three months (CCI Ottawa 2016). In the 2015 and 2016 years, CCI received all GARs in Ottawa and received 1,106 Syrian refugees who were accommodated in Maison Reception House and three local hotels (2016). The housing program supported 516 individuals and found housing for 1,487 clients. Of those clients 1,156 were Syrian refugees (2016). CCI's annual report ties together the programming goals and realizes CCI's impact on Syrian refugees in Ottawa in 2015 and 2016.

CCI has developed into one of Ottawa's largest settlement agencies (Veronis 2019, 395). An examination of CCI reveals that the organization has been working in the Ottawa community since 1976 and was created out of the city's need for FBOs to take on more responsibility in supporting immigrants in Ottawa. The establishment of CCI and its programming reflects their understanding of services required to support newcomers in the Ottawa community. Over the past decade, Ottawa has received around 500 GARs annually, with the Resettlement Assistance Program (RAP) providing services through CCI (CCI 2016). This history of refugee support and pre-existing relationships in the community contribute to CCI's significant responsibilities in support of Syrian refugees. The FBO's long-standing history of supporting newcomers demonstrates their work in community development and the relationships they have built with other organizations and communities.

YMCA-YWCA of the National Capital Region (YMCA)

The YMCA-YWCA Young Men's Christian Association- Young Women's Christian Association of the National Capital Region identifies as a charity and has five locations across Ottawa and multiple locations across Canada (YMCA Canada 2021). As a result, my analysis considers all five YMCAs in Ottawa. For this thesis, I refer to the YMCA-YWCA of the National Capital Region as the YMCA. The Y.M.C.A. is an acronym for *Young Men's Christian Association* to enrich the community and individuals (2021). The YMCA touts a vision to "partner in creating a vibrant and healthy community where everyone belongs and can reach their full potential" and are guided by five core values: caring, honesty, respect, responsibility, and inclusiveness (YMCA-YWCA of the National Capital 2021).

The main website for the YMCA/YWCA of the National Capital Region did not have a history section; therefore, the main website *YMCA Canada* was used for analysis. The first YMCA was founded in London, England, by George Williams in 1844 in response to the Industrial Revolution's unhealthy social conditions (YMCA Canada 2021). While the site mentions the YMCA's international development as an FBO, I focused on their development in a Canadian context, such as the opening of the first Canadian YMCA facility in Montreal in 1851 (2021). At first the YMCA had strong links to Protestant churches but later changed to welcome all religions (2021). Along with a history of providing social services to the community, the YMCA has a history of helping establish educational institutions. From 1926 to 1959, the YMCA played a role in the founding of Carleton University, Concordia University, and York University (2021). Notably, in 1938 the Ottawa YMCA recognized a need for higher education and by 1942 helped open Carleton College, now named Carleton University (2021). Their history reflects the YMCA's long-standing contributions in community development

specifically, highlighting a long history of working in the Ottawa community. The YMCA's social services available for clients vary from employment, language, housing, health, and childcare. Due to the depth of the services offered by the YMCA I focus on three services: settlement, housing, and employment.

First, there are four settlement programs available for newcomers, the Newcomer Information Centre, the Newcomer Youth Leadership Development, the Language Assessment and Referral Centre, and the New Beginnings Program. The Newcomer Information Centre (NIC) is a general resource for newcomers providing clients with "everything you need to settle and thrive in your new life in Ottawa" (YMCA-YWCA of the National Capital 2021). The services provided by the NIC include immigration and citizenship information, information and referrals to resources/services and access to settlement workers. A program designed specifically for youth, The Newcomer Youth Leadership Development (NYLD) program is designed to help newcomer youth engage in 'their' community and build leadership and life skills (2021). The Language Assessment and Referral Centre is a designated language program, which provides immigrants with English or French language assessments for government-funded programs. The referral system includes English/French as a second language, language instruction for newcomers to Canada, enhanced and occupation-specific language training (YMCA-YWCA of the National Capital 2021). The New Beginnings program offers virtual information sessions to help newcomers settle into their new life in Ottawa. Webinars include how-to guides on employment, housing, parenting and community awareness. The diversity of settlement needs is shown in the multiple programs, demonstrating YMCA's commitment to providing support for newcomers.

The YMCA's housing services are open to a broader demographic than settlement services. There are three housing programs available at the YMCA, with each housing program addressing a different set of clients. The Monthly Supportive Housing Program focuses on single adults and offers accommodation for single men and women who need affordable accommodation. The Second Stage Housing Program for Youth supports youth in transition by offering housing for youth who can no longer live at home. Dedicated to supporting women, the TRY Supportive Housing Program for Women provides low-cost housing for single women who are homeless or at risk of being homeless. The YMCA's variety of housing programs shows the importance of providing physical shelter to diverse clients with different needs.

Like settlement and housing services, the YMCA also prioritizes employment services. Their employment services can be divided into two streams: orientation information and concentrated employment pathways. The first stream, orientation information, provides newcomers with general information and support for finding employment. The programs under orientation information include Employment Access Center, Your Job Story-Youth Employment Program, and Build-ON Pre-Arrival Services. The second stream, concentrated employment pathways, includes the Destination Employment Training Program, Power of Trades Program, Pre-Apprenticeship Home Renovation Training and Pre-Apprenticeship Horticulture Program. The programming associated with concentrated employment pathways involves a detailed exploration into entering specific career paths.

The role of the Employment Access Center is to support clients in their job search. The program's services include personalized employment consultations to help identify clients' goals, connecting them to local employers in their field, explaining Canadian workplace culture, and assisting in job interview preparation (YMCA-YWCA of the National Capital 2021). Second,

Your Job Story-Youth Employment Program is a 10-week program that supports and guides marginalized youth to overcome employment barriers and pursue their life goals while development life and leaderships skills. The program includes four weeks of in-class training with modules on life skills, employment readiness, overcoming barriers to employment, and career exploration as well as six weeks of paid work placement training (YMCA-YWCA of the National Capital 2021). Third, Build ON Pre-Arrival Services is an online pre-arrival service that helps participants prepare to work in Ontario's skilled trades, engineering, and construction sectors before they arrive. This program is open to new immigrants and non-immigrants and includes programming designed for new immigrants who have been approved to immigrate to Ontario, Canada.

The concentrated employment pathways stream moves beyond general information and focuses on dedicating programs to specific fields of employment. As an example, one program that focuses on finding employment in the hospitality sector is the Destination Employment Training Program which gives newcomers the support, services, and hospitality skills and training needed to find employment in Canada's hospitality sector (2021). A concentrated program for trades is the Power of Trades program which offers pre-employment training and support for immigrants interested in working in the trades. Pre-Apprenticeship Home Renovation Training Program participants are given hands-on skills to find employment in the residential renovation trades such as carpentry, drywall finishing, tile setting and plastering (YMCA-YWCA of the National Capital 2021). Finally, the Pre-Apprenticeship Horticulture Program offers hands-on technical and pre-employment training for individuals interested in working in the horticulture trade. Through their employment services, clients have a number of employment options.

As a result of their extensive programming and the multiple locations across Ottawa, the YMCA has provided an abundance of support for Ottawa's communities. In their *Community Impact Report 2016* the YMCA states their role in the community is essential as they have been a community partner in the National Capital Region for 150 years (YMCA-YWCA 2016, 3). The successes of the 2016 year include 11,028 immigrants receiving newcomer services to become thriving community members, 18,923 people receiving employment services to gain access to training or employment, and 973 people receiving emergency shelter and supportive services housing (2016, 4). The YMCA's *Community Impact Report 2017* claims that 776 people who needed a home received emergency shelter and supportive housing across the Ottawa locations, 10,840 people were given access to resources they needed, and 12,106 people were provided with employment support (YMCA-YWCA 2017, 4). The YMCA continues to be an essential partner in Ottawa's community development. The YMCA's long history of working in the community, through the establishment of Carleton University or their continued provision of employment, housing, and settlement services supports the YMCA's claim that their impact on the community is 'undeniable' (2016, 4).

Jewish Family Services (JFS)

Jewish Family Services (JFS) identifies as a non-sectarian agency (Jewish Family Services Ottawa 2021). Their mission is aligned with "the spirit of Tikkun Olam ", to strengthen the Jewish individual, family and communal life in the greater Ottawa community (Jewish Family Services Ottawa 2021). JFS's vision is to build a community where people can learn to care for themselves and others with dignity, respect, and compassion (Jewish Family Services Ottawa 2021). JFS is the only FBO in the study that does not explain its establishment and historical development. As a result of the lack of information provided, it is unclear how long JFS has

worked in the community, what relationships they have built with other community organizations, as well as their history working with refugees.

While JFS provides multiple services, their Settlement and Counselling programs are the only settlement programs. The *Settlement Support* page provides users with little explanation, making the available services for newcomers unclear. The page states that services are provided in multiple languages such as Hebrew, Russian, Arabic, French, Somali, and Chinese. Incorporating multiple languages shows that JFS has considered the language barriers that newcomers face when accessing services. However, the program website does not provide details on the types of services available or how clients can access these services. The lack of information makes it unclear how JFS supports newcomers.

Listed under *Counselling Programs*, the Counselling Group is a program that offers emotional wellness and social support for local Syrian refugee families. The services are meant to be culturally and linguistically sensitive, offered in Arabic and meant to support Syrian families during their transition to Canada. The staff includes a collection of diverse roles such as social workers, counsellors, mental health workers, play therapists, and teachers who work to support children, youth, families, and adults in their wellness as they adapt to Canada (2021). The services vary from discussion groups, parenting workshops, community-based family support, counselling, and community presentations (2021). The diverse staff from different fields and a range of settlement services represents JFS's contribution to supporting the emotional wellness of Syrian refugees. Although the program supports Syrian refugees and offers settlement support, information about the program was not listed under *Settlement Support*, but rather it was hidden among the *News* section. In addition, the difficulty in finding refugee support and vague descriptions of the services imply a lack of focus on Syrian refugees. Other

FBOs in this study have dedicated services and goals directed towards refugee resettlement, which is not the case for JFS.

Finally, JFS did not provide an annual report for 2015, 2016 or 2017. The short program summaries, difficulty navigating available resources, and missing annual reports contributed to difficulty assessing JFS's work in supporting Syrian refugees. Consequently, the settlement support, programming resources, and work JFS brings to the Ottawa community for refugee settlement is veiled behind the lacking clarity of their website.

United for Refugees

United for Refugees was created to respond to the influx of Syrian refugees in 2015 (United Way Centraide Ottawa 2019). As a subset of United Way East Ontario, United for Refugees shares United Way Ottawa's mission to bring people and resources together to build strong, healthy, safe communities for all (United Way East Ontario 2019). Unlike the other FBOs in the study, they do not have their own website; instead, United for Refugees has a web page under United Way East Ontario's domain. Due to their limited online presence, United for Refugees does not have a mission statement or values, as other organizations do. Instead I utilize United Way East Ontario's website for this information, in addition to the *United for Refugees 2019 Final Report*.

United for Refugees' history differs from other FBOs in the study due to the short time since their establishment (2019). The FBO was founded when "generous donors, community leaders, non-profits, businesses, faith groups, community agencies, universities and governments pulled together" (United Way Centraide 2019, 3). On October 15, 2015, United for Refugees was launched as a city-wide effort by Ottawa's mayor, non-profit organizations, businesses,

community organizations, and faith groups (2019). The existence of United for Refugees demonstrates Ottawa's eagerness to welcome and support Syrian refugees. In addition, the establishment of United for Refugees points to specific place-based characteristics in Ottawa and emphasizes the community's history for refugee reception. Due to United for Refugees' short existence, they took a different approach from other FBOs assessed in this study to support Syrian refugees. Instead of running programming for refugees, United for Refugees invested in local organizations that supported Syrian refugees by dividing its funds among two kinds of services for refugees. First, funds were granted to organizations that ran programming designed to provide settlement services to Syrian refugees. United for Refugees invested in 10 local projects to help Ottawa's newest residents achieve healthy, supportive, and successful settlement (2019). The ten organizations United for Refugees invested in include: Eastern Ottawa Resource Center, Ottawa's Anglican Diocese, Helping with Furniture, Jewish Family Services, The Ottawa Community Immigrant Services Organization, Refugee 613, The Ottawa Food Bank, Rideau-Rockcliffe, Community Resource Center, Somali Centre for Family Services, the University of Ottawa, and The World Employment Centre (2019).

The second investment made by United for Refugees was in 'complementing' private sponsorship groups (2019). They invested \$175,959 in sponsorships, providing funding for 14 local organizations. For this reason, and in collaboration with local organizations, 51 Syrian refugees have been able to receive private sponsorships (2019). With multiple avenues for support, United for Refugees demonstrates both their willingness to support, and the level of responsibility that they take on, in settling Syrian refugees. The connection to other organizations points to place-based characteristics of the institutional make-up of the settlement sector (Veronis 2019, 399). One of Veronis' (2019) critical findings is the impact of Ottawa's close-

knit settlement sector as a place-based characteristic. The strong relationships among other community organizations are evident in United for Refugees' creation and the diverse community programs they chose to fund. The connection between United for Refugees and JFS reflects the community's partnerships. In the *United for Refugees 2019 Final Report*, United for Refugees presents the long-lasting impacts of their programming such as the 142 Syrian refugees who received mental health support over two years (United Way Centraide Ottawa 2019). Another program offered support, a safe gathering space, and clothing to 800 refugees with additional food support over two years (2019). United for Refugees reported that 100% of refugees served developed a sense of communal belonging (2019). The report highlights the founding of United for Refugees as a symbol of the Ottawa community's ability to come together and build a resource dedicated to supporting the needs of Syrian refugees. Undoubtedly, United for Refugees' success is actualized in their capability to fund a series of diverse programs across Ottawa.

Conclusion

Explaining an FBO's mission, vision, values, history, and programming provide critical insights into understanding the key responsibilities FBOs undertake in settlement services in Ottawa. By taking a place-based approach, explaining the history, and work in the community, the city of Ottawa demonstrates its characteristics in refugee settlement. The explanation broke down Ottawa's history of supporting refugees through an analysis of FBOs in Ottawa and explaining the context FBOs were established in as well as their connection to the Ottawa community. The data connects to Veronis' claim that a place-based characteristic is an essential factor that shaped Ottawa's response to the Syrian refugee crisis, "is its history with community mobilization for refugee reception, especially the experience with Project 4000 in the 1970s"

(398). Exemplified by United for Refugees founding in 2015 out of the Ottawa community's recognition of a need to support Syrian refugees (United Way Centraide 2019) or CCI's creation in 1976 as the demand for refugee services increased (CCI Ottawa 2021). The history of FBOs demonstrates their creation out of a need for more settlement support in Ottawa. Therefore, Ottawa's experience in refugee settlement and community mobilization is significant in setting Ottawa apart from other community efforts to assist refugees (Veronis 2019).

In addition, the findings showed a connection to Schwartz's and McKeon's position of the prevalence of Christian FBOs and the history of Christianity impacting social services in Canada. The history of the five FBOs studied supports this point as four out of the five FBOs are linked to Christianity and have a long history of working in the Ottawa community, as seen in the establishment of FBOs like CCI, Matthew House Ottawa and YMCA. Demonstrated in CCI's founding out of the Archdiocese of Ottawa or Matthew House Ottawa's foundational reference to the Bible passage Matthew 25:35. Similarly, the first YMCA in Canada was established with solid links to protestant churches. The prevalence of Christian FBOs in this study supports themes in the scholarship of FBOs in Canada. The data also showed the long-standing history FBOs have in providing social services to refugees in the Ottawa community.

While the history of the FBOs studied conveys the emergence of predominantly Christian FBOs out of a need to support refugees, the programming revealed an FBO's understanding of the Ottawa community's needs. In addition, the availability of settlement support demonstrates FBOs' awareness of Ottawa's history and legacy of refugee resettlement. Therefore, FBOs have curated their programs to address refugees' needs. For example, CCI offers two housing programs, Matthew House Ottawa runs one housing program with multiple locations across Ottawa, and the YMCA offers four housing programs. The abundance of housing programs

shows a high need for housing accommodations. In addition, the FBOs made a conscious effort to run programming structured around creating connections in the community. This type of programming signified the desire of Ottawa's communities to cultivate relationships with refugees as well as the ability of FBOs to produce these connections.

As a result of exploring the background information on FBOs, the research revealed the impact the support of FBOs has on Syrian refugees, and the responsibilities FBOs undertake in settlement support. In addition, the use of a place-based approach revealed that the history, mission, vision, principles, and programming of the FBOs showed a necessity for social services in the Ottawa community and signified FBOs' understanding of those needs.

Chapter Five: The Construction of the Home

The last chapter shows that FBOs are deeply engaged in immigrant and refugee resettlement, providing a range of services from employment, housing, and settlement support, and also highlights the place-based characteristics that impact FBOs in Ottawa. As most of the FBOs were designed to support refugees and immigrants their websites express a history of FBOs supporting refugees and contributing to community development. Yet how do FBOs imagine home? How well do the websites of FBOs allow us to discern their approach to housing for refugees?

This chapter examines FBO's conceptualization of the home and explores how well FBOs' websites convey their approach to housing. Section 5.1 discusses the individual part of the home, conceptualized as the material and is illustrated through an FBO's housing services. Section 5.2 analyzes the community part of the home, which is understood as the immaterial feeling of community and the needs of love and belonging. Section 5.3 studies the nation part of the home, conceptualized as the immaterial feeling of connectedness and needs of self-actualization and esteem. Finally, section 5.4 discusses an FBO's relationship to religion and a connection to the community part of the home. The analysis demonstrates that the individual part of the home is the only part that is understood through the materiality of housing services, and the community and nation part of the home is connected to immaterial feelings. As a result, the emphasis on the immaterial feelings associated with the home outweighs services that address finding a permanent home.

Three Parts of the Home

I conceptualize home by following themes in the literature review and divide my conceptualization of a home into three parts: the individual at the basic material level that meets the individual needs (i.e. providing shelter), the community in which home is a relational process that produces a feeling of community (i.e. providing relationships), and the nation which involves feeling a sense of belonging to Canada (i.e. belonging and inclusion). I use these three concepts as a framework for understanding how FBO's imagine home, and as a tool for discerning an FBO's approach to housing for refugees.

Providing Shelter: The Individual

Maslow's Hierarchy of Needs helps to conceptualize the individual understanding of the home, explicitly drawing attention to physiological needs including food, water and shelter, which FBOs illustrate as 'basic needs' (Wei, Ye, and Feng 2015, 1085). Other basic needs also include a feeling of security, which a person experiences when their basic needs are met (Levin 2015, 26). I analyze how FBOs conceptualize an individual understanding of home through their housing programs.

FBOs that run housing services include Matthew House Ottawa, YMCA and CCI. JFS and United for Refugees do not provide shelter since they do not run housing services, however both FBOs still conceptualize an individual understanding of the home. The following section goes into a detailed analysis of each FBO's conceptualization of the individual part of the home.

Matthew House Ottawa

“For the refugees we serve, Matthew House Ottawa is more than a place to live; it is the promise of a new beginning. When they leave after a few months with us, they leave with the skills, resources, support and confidence necessary to live independently in their new home in Canada” (Matthew House Ottawa 2020). The quote illustrates Matthew House Ottawa’s perception of refugees’ individual needs. Their housing program, Refugee Services, provide a bed, food, and essential support in a family-style atmosphere (Matthew House Ottawa 2018). Matthew House Ottawa's Refugee Services program conceptualizes the home among the individual part of Maslow’s Hierarchy of Needs, providing support that addresses physiological and safety needs by offering food, water, physical shelter, personal safety, and freedom from suffering (Wei, Ye, and Feng 2015, 1085). While the program description for Refugee Services is short, failing to detail the program's structure and delivery the naming of the program implies it is meant to support refugees. The website does not explicitly state how long clients can stay in their housing programs and there is no mention of the housing location, although this is likely for security and privacy reasons. Further, there is no explicit description of the eligibility criteria for clients to access the services, or what sorts of family configurations can be accommodated. The lack of explanation could be linked to the intake process, as clients receive referrals from other community organizations (Matthew House Ottawa 2018). The referral process reflects the working relationships between Matthew House Ottawa and other community organizations showing the organizational dynamics between FBOs and other organizations in Ottawa.

Matthew House Ottawa prioritizes the importance of physical shelter for refugees and the impact of having one’s physiological needs met. Matthew House Ottawa states in their *Our Story* section that:

For the hundreds of refugees who arrive in Ottawa each year, starting over can feel impossible. Many find themselves sleeping on the streets or in crowded shelters, wondering how they will ever find a job or a safe place to live in a city full of strangers. After fleeing persecution, they now find themselves navigating a whole new set of obstacles (Matthew House Ottawa 2020).

The quote sets the tone by underscoring the importance of shelter to refugees and demonstrates an appreciation for the dire consequences for those whose individual needs are not met. Without meeting the individual needs of the home refugees will lack a sense of security. Matthew House Ottawa illustrates that refugees may face homelessness, unemployment, and poor social relations when their individual basic needs (such as housing) are not met (2020).

To illustrate the importance of the individual part of the home Matthew House Ottawa shared Louis' experience, a past client that used the Refugee Services program. Louis was originally from Rwanda and came to Canada in 2019. They stayed with a friend at a shelter and then stayed in Matthew House Nepean for six months, later moving to Matthew House in South Keys for three months (2021). Louis' story shows Matthew House Ottawa's primary approach to refugee resettlement. Since Louis' story conveys a constituent need to access housing programs that meet his basic needs and a flexible timeline to access housing services. The individual part of the home is a critical component of refugees' experiences. The necessity and timeframe needed for shelter are subjective to the individual. While the information on how to access services is vague, Matthew House Ottawa conveyed the importance placed on individual needs. Matthew House Ottawa understands the home as temporary accommodations that are a critical component necessary for refugees to feel safe.

Catholic Centre for Immigrants (CCI)

“A transitional home for homeless immigrants who need a temporary and welcoming home” (CCI Ottawa 2021). The individual part of the home is illustrated in CCI’s Welcome House housing program. This quote shows that CCI views their housing programs as a short-term solution and a temporary resource. The individual part of the home is illustrated by providing housing for newcomers ‘in need’ (CCI Ottawa 2021). CCI’s services are designed to teach long-lasting skills in addition to providing temporary accommodations.

CCI conceptualizes the individual part of the home as meeting the ‘basic needs of food, shelter and water, which is provided through the Welcome House program (Dean 2016, 56). Furthermore, the feeling of security is illustrated as satisfying basic needs of living in Ottawa, including housing accommodations and support in accessing community resources, to feel safe and secure. The description suggests that the services are meant to act as a transitional shelter to provide a physical dwelling that is a safe place for newcomers (2021). CCI clarifies that Welcome House is a temporary place to live and is not meant for clients to stay for an extended period. Home, conceptualized at the individual level, shows a connection between housing as a basic need and the reduced time newcomers need to become ‘settled and self-sufficient’ in housing and have their feelings of security met (2020). The emphasis on the individual and the emotional need for security is understood as feeling empowered enough to satisfy one’s own basic needs is reflected in the Welcome House program since newcomers have their basic needs met and are given the resources to continue to fulfill these needs independently (Levin 2015, 26).

Unfortunately, CCI’s website visitors would not find detailed information about the Welcome House program. The program description is vague and does not include information on

the duration of stay, type of boarding available, or eligibility criteria to access housing services. In addition, the program's description does not provide any pictures of the housing, past clients or employees. The only picture to be seen is in the program description's header, of a document simply reading, "THE PORTUGUESE HOUSE" (2021). Consequently, it seems that CCI prioritizes making visitors aware that the Ottawa Portuguese Community donated to the Welcome House program. The overemphasis on the Ottawa Portuguese Community's support shows CCI's priorities to recognize donor relations instead of the program. As a result, the program structure is unclear and the specific services available to clients are lost. Despite the limited context, CCI's understanding of the individual incorporates meeting newcomers' basic needs through housing and cultivating a feeling of security for newcomers to feel empowered to meet their own basic needs (Levin 2015, 26).

YMCA-YWCA of the National Capital Region (YMCA)

YMCA's Monthly Supportive Housing program is introduced as "a place to call home" (YMCA-YWCA of the National Capital 2021). The YMCA creates discourse on housing as a safe space intended to feel like a home. The intended clients for the program include newcomers and individuals in transition that are fleeing unsafe housing or coping with mental health (2021). The program facilities are described as:

Styled like a university residence with individual rooms, rooms are rented monthly and come equipped with a bar-size refrigerator and access to a shared kitchen. Newcomers often use monthly housing to Canada, individuals in transition, those fleeing unsafe or unstable housing, and individuals coping with issues related to physical/mental health or substance abuse (YMCA-YWCA of the National Capital 2021).

The program description states that the housing accommodations are gender-specific, with multiple floors designed for single men or women over 18 years of age who need affordable accommodation (2021). Clients must fill out an application form that asks for a source of income, monthly income, rental history, and references (2021), and there is an expectation that tenants be signed on and pay for a minimum of two months. Rooms are priced at a single room for \$610.07 a month or a single room with a private bath for \$713.52 (2021). Therefore, the Monthly Housing Support program is designed for a specific clientele, a single adult with income looking for affordable housing.

While the program gives a detailed picture of potential clients, the clients intended for the program may not match the general demographic of Syrian refugees. Data collected by Statistics Canada shows that Syrian refugees arrived in large families with two or more children (Houle 2018). In 2016, 44% of the Syrian refugee population was under 15 (Houle 2018). Therefore, while single Syrian refugees over 18 are eligible to access the program, Syrian families are not. Unlike other housing programs that provide a short description of their eligibility requirements, the YMCA provides a list of criteria for potential clients. Following the eligibility outlined, the program is designed for a specific category of clients that may disqualify Syrian refugees.

The YMCA, similar to Matthew House Ottawa and CCI, view their housing programs as transitional accommodations. The YMCA uses the term "unsafe housing" to indicate that their programs can provide a safe space for clients and that a "house" sometimes cannot provide the emotional pillars of comfort and belonging that a "home" provides (YMCA-YWCA of the National Capital 2021). Housing is understood as the provision of basic needs and the feeling of security. The YMCA responds to clients who are unable to meet their individual physiological needs due to unsafe living situations by providing food, shelter, water, and freedom from

suffering (Wei, Ye, and Feng 2015). As a response, the program is meant to support clients in need of housing by providing these individuals with safe housing that meets their emotional needs of safety and security. The Monthly Supportive Housing program illustrates the individual part of the home through housing, meeting the psychological needs of food, water, shelter, and the feeling of safety provided through affordable housing.

Jewish Family Services (JFS) and United for Refugees

Jewish Family Services (JFS) and United for Refugees are the two FBOs that do not have housing programs. As a result, neither FBO conveys the individual part of the home on their website. 'Basic needs' includes food, water and shelter. Instead of providing shelter through housing programs, JFS and United for Refugees direct their resources towards other basic needs, such as food and water. In addition, JFS and United for Refugees concentrate their resources on building the community aspects of the home. Since the Ottawa community has an established history of refugee settlement and has come together to support Syrian refugees it is possible that JFS and United for Refugees recognized that other organizations focused on their housing programs, and instead decided to focus their resources on complementary programs.

The fact that JFS and United for Refugees do not offer housing services shows differentiating priorities from the other examined organizations. For JFS, their focus is on the Jewish community. JFS's mission is aligned with "the spirit of Tikkun Olam", which is to strengthen the Jewish individual, family and communal life in the greater Ottawa community (Jewish Family Services Ottawa 2021). JFS conceptualizes home through individual needs, but not by providing shelter. For example, the Tikvah program "supports Ottawa Jewish community residents who are vulnerable and low income" (Jewish Family Services Ottawa 2021). The

program's services include counselling, operating Ottawa's kosher food bank, and offering food security programs and referrals (2021). Although the Tikvah program addresses physiological needs of food and water, it does not provide shelter. Since their priority is to serve the Jewish community, it is arguable that the needs of the Jewish community may differ from that of the Syrian refugee communities. Ultimately, there is a gap in the research due to the lack of information on JFS's website. The discourse analysis shows JFS conveys the individual needs of food and water which may provide feelings of safety. As seen in JFS's mission statement, emphasis is on a specific client; for this reason, the programs for senior support, Jewish support and counselling support are in higher demand for JFS's clients. With this in mind, Syrian refugee resettlement is not JFS's focus and it may be the case that the Jewish community does not require as much housing support.

United for Refugees formed in October 2015 and the organization had existed for less than a month before Syrian refugees arrived in Ottawa in November 2015. United for Refugees likely would not have had enough time or resources to assemble housing services. In addition, United for Refugees is mostly designed to fund programs rather than execute these programs in the community. The choice to not have housing services seems to be intentional given that United Way East Ontario provides temporary accommodations and United for Refugees is a subset of United Way East Ontario. It may not have been perceived as necessary to provide more housing services because of services offered by United Way East Ontario. Similar to JFS, United for Refugees highlights the individual part of the home through the provision of food and water.

The choice to not include housing services in JFS's and United for Refugee's programming shows that the individual part of the home for refugees is a material aspect that other community organizations fully address. JFS and United for Refugees recognize that other

organizations in the community provide shelter for refugees, as exemplified United Way East Ontario, the parent organization, running housing programs and JFS's Streetsmarts Outreach Program offering referrals to housing. Therefore, both FBOs convey discourse around the necessity of having a place for shelter even though they do not run programming that provides shelter.

Similarities and Differences

While the three FBOs that ran housing services followed a similar structure, there are some differences in their illustration of the individual part of the home. First, CCI and YMCA intentionally classify housing programs under Housing Services, including the term 'house' in the program's titles. Categorizing the programs under housing services reflects the multiple housing programs available. As shown in Chapter 4, both CCI and YMCA make a significant effort to provide housing services. CCI offers two temporary housing services, while the YMCA offers four housing programs. The dedication to designating an entire section to housing reflects CCI's and the YMCA's concentration on the individual part of the home. CCI and the YMCA, provide multiple housing programs open to a larger demographic. In summary, the consistency between the YMCA and CCI choosing to name a section housing services reflects the multiple programs that they provide offering physical shelter and reinforces the importance of meeting refugees' basic needs.

Second, Matthew House Ottawa and CCI do not provide a definite timeline for clients staying in their housing programs. Matthew House Ottawa states that they support refugees until they find employment and a place to live. The indication that refugees can stay in housing accommodations until they satisfy these basic needs reveals that Matthew House Ottawa does

not enforce a strict timeline for refugees to access housing. Instead, a refugees' stay depends on their employment and living situation. It seems that clients may use Matthew House Ottawa's housing services until they are 'independent,' which Matthew House Ottawa defines based on one having employment or a place to live. Similarly, CCI does not mention a minimum or maximum amount of time clients can stay at their Welcome House program. CCI's program statement states that by providing an educational and supportive environment, they dramatically reduce the time needed by newcomers to become settled and self-sufficient in their new community (2021). Matthew House Ottawa and CCI's decision not to outline an exact duration for clients to access housing services reveals their perception of the individual part of the home. This means that the refugee's physiological needs of food, shelter, and security are subjective to the individual and cannot follow a definite timeline. A common theme between CCI and Matthew House is replacing a definite duration of stay for their housing services with a subjective timeline of becoming independent.

The YMCA requires clients to stay and pay for a minimum of two months. These details suggest that YMCA assumes that their clients are independent enough to have the financial means to cover the cost of their stay. Unlike CCI and Matthew House Ottawa, the YMCA assumes that their clients independently need affordable shelter as a transitional place to live. The similarities and differences between the CCI, Matthew House Ottawa and YMCA highlight the different contexts in which an individual may require access to housing services. As revealed in the analysis, FBOs conceptualized the individual part of the home as the provision of the material. The physiological needs of food, shelter, and water are illustrated through an FBO's housing services, thus the individual feeling of security is met by fulfilling these basic needs

(Ratnam 2018, 4). The materiality of housing is an essential component in newcomers' feeling at home. Housing services represent a safe space for newcomers to transition into new homes.

Home as a Feeling of Community

The communal understanding of home goes beyond the individual. It extends into the community through immaterial feelings. Community is conceptualized by the FBOs as the feelings created by building relationships among community members through programming with organizations, neighbours, churches and schools. Having a sense of community is actualized when one recognizes others as their own and feels the same kind of recognition from others (Levin 2015, 26). Having community relates to Maslow's Hierarchy of Needs by fulfilling needs of love and belonging. These needs are built around friendship, love and affiliation, and a sense of connection (Wei, Ye, and Feng 2015, 1086). Understanding home through communities shifts the perspective of the home: "thinking of housing as a physical dwelling that meets our basic needs of shelter and security shifts to a more meaningful concept of home" (Dean 2016, 56). Unlike material dimensions of shelter, the community aspects of the home focus on the immaterial feelings of belonging in the community, manifested by the social relationships between newcomers and others. The shift from the material to the immaterial transitions an individual's basic needs to a profound sense of place created through connection (Fowler and Lipscomb 2010).

By studying community aspects of the home through the FBOs, it is arguable that FBOs play an integral role in fostering relationships between the refugee community and the wider community-at-large through public outreach and education s.

While individual housing needs are illustrated clearly through housing programming (i.e., shelter, food and water), discourse on the community can be found throughout every aspect of an FBO's website; through mission statements, values, programming and annual reports. I explore this in an analysis of various FBO's representation of the community part of the home in their websites.

Matthew House Ottawa

“This is perhaps the most important outcome of our work: that the people we are themselves answering a call to serve others, to help those in need, to build community, to offer hope- a virtuous cycle that will continue to transform our community and country for the better” (Matthew House Ottawa 2020). Matthew House Ottawa conceptualizes community as a continuous cycle of supporting other community members and is demonstrated in their values. Two of their core values, community engagement and community building, highlight the importance of creating community. Matthew House Ottawa demonstrates their role as a facilitator of community building through public outreach, education and fostering relationships between the refugee community and the broader Ottawa community.

One of Matthew House Ottawa's values is to engage the community. They state: “we believe in building relationships with individuals, groups and other organizations to create fellowship and mutual support to help those in need” (Matthew House Ottawa 2020). The quote constructs discourse on the community around a mutually recognized relationship. Matthew House Ottawa creates community connections with other organizations to build relationships and share resources to create connections among community members as a key facilitator through public outreach. Their work in public outreach highlights the importance of building

relationships on all levels, with individuals, groups, and other organizations by incorporating a city-wide collaboration to create connections for newcomers in Ottawa. The value in engaging with a community connects to the needs of love and belonging through the values of love, friendship, and belonging in the community (Wei, Ye, and Feng 2015). Matthew House Ottawa understands the community aspect of the home as a process where they work to create an environment that cultivates a feeling of belonging.

Matthew House Ottawa demonstrates the benefits of community connection and community building, stating “we believe in helping our clients to integrate into their community to build a happy, healthy home, live-in personal safety and achieve their potential within society” (Matthew House Ottawa 2020). The community is understood as a relational process that creates a sense of community. The value illustrates that Matthew House Ottawa uses the role of the facilitator to create connections for refugees by intentionally including a value that organizes and promotes social relationships in the community. The value of community building illustrates the feeling of community by promoting social relationships and the positive effects that mutual recognition among community members provides (Levin 2015). Integrating into the community by building community connections can lead to increased personal safety and potential within society (Dean 2016). Creating a home through community is constructed through these two values. Matthew House Ottawa understands that building social relationships is a joint effort between community members and refugees and highlights the need for city-wide community connections. *Catholic Centre for Immigrants (CCI)*

“Our big goal, to help newcomers become ACTIVE, PRODUCTIVE AND CONNECTED in Canada, seems to be shared by the community at large and our numerous clients” (CCI Ottawa 2016, 16). Community is heavily emphasized in the *CCI Ottawa 2016-17*

Annual Report. As outlined in the report, they demonstrate a conscious effort to support newcomers' needs by providing community connections. The report underscores CCI's approach to constructing a discourse on the community. The terms "ACTIVE, PRODUCTIVE AND CONNECTED" outline the necessary work for community members and newcomers. By being active in the community and productive in seeking relationships, one feels a sense of connection. Through the shared effort among community members and newcomers, the need of love and belonging can be achieved. The *CCI Ottawa 2016-17 Annual Report* features the success of CCI's programming and their work in supporting Syrian refugees.

The annual report highlights CCI's efforts in facilitating community connections through public outreach, education and programming. CCI coordinates training programs and public outreach work in the Ottawa community by educating and engaging community members so that the community is equipped to welcome newcomers (2016). By coordinating community engagement and facilitating social connections, CCI helps foster feelings of community through their programming. CCI staff and volunteers work to help "every newcomer thrive in our community," with responsibilities that include creating a 'welcoming environment and helping newcomers connect with the community (CCI 2016, 3). CCI's Executive Director Carl Nicholson illustrates the responsibilities to create a harmonious community, stating:

We also stand by the principle that an informed community is a welcoming community. Our efforts are centred on integrating newcomers into the community and ensuring the community recognizes newcomers' benefits. This helps create a harmonious community for all (CCI 2016, 4).

The message emphasizes the importance CCI places on community relationships and states that it is essential for newcomers to feel a connection within the community and that it is the

responsibility of community members to welcome newcomers. The process of building relationships starts with education. CCI builds community by emphasizing the benefit that newcomers can bring. Therefore, CCI has placed itself as a critical facilitator in bridging connections between the community and refugees and cultivates an environment for newcomers to feel welcomed. By working to educate and engage the community on the importance of social connections, CCI addresses the needs of love and belonging.

CCI also facilitates social connections among Syrian refugees and community members. The *Making Connections* section in their annual report illustrates CCI's role as facilitators by creating opportunities for newcomers to build social connections. CCI facilitates social relationships by pairing newcomers with Canadians to practice their language skills and learn about the community's culture (CCI 2016, 5). The discourse on the community is transparent in the *Making Connections* section. This section vocalizes CCI's efforts to create 'ACTIVE, PRODUCTIVE AND CONNECTED' community members by partnering newcomers with Canadians to create a beneficial relationship. The annual report shows that CCI facilitates programs that foster feelings of community. For this reason, the feeling of community is illustrated through the *Making Connections* section as it demonstrates the feelings when refugees recognize others as their own and feel mutual recognition from other community members (Levin 2015, 26). Making connections is an opportunity to thrive and offers a sense of belonging. CCI deems social relationships essential for refugees from the annual report and has designed programming and goals to create thriving community connections.

YMCA-YWCA of the National Capital Region (YMCA)

The YMCA's New Youth Leadership Development (NYLD) program conveys that the program is designed to "helping newcomer youth engage in their community" (YMCA-YWCA of the National Capital 2021). The YMCA's New Youth Leadership Development (NYLD) program is used as a guide to analyze the YMCA's conceptualization of the community part of the home. The quote from the NYLD program summarizes the goal of the program, which is to help newcomer youth engage in 'their community' and build life skills by providing them with multiple opportunities to learn leadership skills, life skills, resume building, and providing volunteer opportunities (2021). The YMCA's understanding of the community associates the community with the needs of love and belonging in Maslow's Hierarchy of Needs and builds the feeling of community through program activities. Participants must be 13 to 25 years old and must be a permanent resident, convention refugee, or protected person (2021). The YMCA centers community discourse around the idea of engagement, which suggests that there is a responsibility of newcomers to become active members of the community to build relationships by utilizing the shared spaces for newcomers and community members created through their programming.

As previously mentioned, community-building programming goes beyond the feeling of safety addressed in housing services. The brief NYLD program description highlights crucial revelations about the YMCA's understanding of the community part of the home. The variety of programs available demonstrates an understanding that a need for love and belonging through friendship, love and affiliation can be created in multiple contexts (Wei, Ye, and Feng 2015, 1086). The YMCA offers youth opportunities to create social relationships through health and fitness activities, volunteer and employment opportunities, skill-building, and access to

community events (2021). The events represent the YMCA's different pathways to creating social relationships for youth. The range of activities available in different areas of youth's social life reflects how the YMCA is committed to building their social relationships. The program presents itself as a valuable resource to integrate youth into the community by building social networks and gaining confidence and employment skills.

The YMCA places importance on accessible activities for all newcomers, as demonstrated by the targeted programming of the NYLD program creating social relationships and building the feeling of community for newcomer youth. While Statistics Canada categorizes youth between 15 to 24 years old, the YMCA defines youth as 13 to 25 years old, emphasizing younger participation (Statistics Canada 2017). This effort to make programming more accessible to a larger age group, including ages considered to be children or adults by the government of Canada, signifies the emphasis the YMCA places on the community part of the home. The NYLD program demonstrates the YMCA's conceptualization of the community part of the home as a crucial component in newcomers' journey to feel at home.

The YMCA works to create social connections and a sense of community among their clients. The community is conceptualized with the needs of love and belonging in Maslow's Hierarchy of Needs. These are associated with the need for friendship, love, and affiliation, which are provided through social relationships created by the NYLD's programming activities. The discourse on community encourages newcomers to build love and friendship through active participation in the community. The NYLD program shows the YMCA's conceptualization of the community part of the home as the feelings attached to social relationships as integral to newcomers.

Jewish Family Services (JFS)

The importance of community is evident in Jewish Family Services (JFS) mission statement. JFS's mission is aligned with "the spirit of Tikkun Olam our goal is to strengthen Jewish individual, family and communal life in the greater Ottawa community" (Jewish Family Services Ottawa 2021). While the mission explicitly states JFS's dedication to working in the community, it is essential to explain the meaning of the spirit of Tikkun Olam to comprehend JFS's mission. Maria Diemling explains the concept, which means mending and repairing the world (2015, 179). In contemporary society, the use of Tikkun Olam refers to the betterment of the world, including the relief of human suffering, the achievement of peace, and mutual respect among people (2015). The link between Tikkun Olam and the community is self-evident, the inclination to work towards mutual respect mirrors the feeling of community when one recognizes others as one's own and feels the same recognition (Levin 2015, 26). The themes of mutual recognition through social relationships and the feeling of community are apparent in JFS's mission statement. Community is associated with the Jewish community supporting and connecting with other people. Even though JFS centers on supporting the Jewish individual, the concept of Tikkun Olam works to bring mutual respect and connections to the Ottawa community. JFS is the only FBO with an explicit religious concept considered when analyzing the community part of the home. Understanding the mission statement could only be achieved by understanding the connection between JFS's illustration of the community and their references to religion.

JFS clarifies in its mission that its primary focus is to better the Jewish individual's life in the Ottawa community. The community part of the home is conceptualized as working within the Jewish community and as social relationships that are meant to better the Jewish individual.

Although the mission emphasizes the primary focus of Jewish clients, JFS makes a point to mention the community.

United for Refugees

“When you support United Way Ottawa, you provide pre-employment and employment training, mental health counselling, school readiness for children and more vital services that help newcomers transition to their new city, and flourish in the community” (United Way Centraide Ottawa 2019, 3). United for Refugees’ history and establishment are connected to Ottawa’s history of refugee reception and the settlement sector as United for Refugees was founded as a community partnership designed to support Syrian refugees. Similar to the establishment of Project 4000, United for Refugees was dependent on Ottawa’s local settlement sector coming together and rooted in the community’s legacy of refugee reception. Therefore, Ottawa’s place-based characteristics reflect United for Refugees’ approach to the community and the home. In addition, the data showed United for Refugees follows a similar framework of understanding community connections through the role of a facilitator of programming for public outreach, education, and community development.

While there is no *History* section on the main webpage, the *United for Refugees 2019 Final Report* explains United for Refugees’ origins. The United Way Ottawa’s website states that they have a history of supporting newcomers and felt that they needed to sponsor and support refugees from the Syrian refugee crisis. Thus, United for Refugees was born out of United Way East Ontario. (United Way Centraide Ottawa 2019, 3). On October 15th, 2015, United for Refugees was launched with support from other organizations like the Community Foundation of Ottawa, the City of Ottawa, and Refugee 613. The *Message from the CEO* shows the aspirations

behind United for Refugees' founding, mentioning "generous donors, community leaders, non-profits, businesses, faith groups, community agencies, universities and governments pulled together" (United Way Centraide 2019, 3). Ultimately the quote emphasizes the community connections between the city of Ottawa's local settlement sector. The creation of United for Refugees is a culmination of a city-wide joint effort among the mayor of Ottawa, non-profits, businesses, community organizations and faith groups. These joint efforts directly relay Veronis' placed-based approach which considers the particular geographical location and characteristics of the FBO to support Syrian refugees (Veronis 2019, 397). The founding of United for Refugees continues the history of community mobilization and refugee reception (2019). The establishment of United for Refugees connects to the needs of love and belonging and it shows the Ottawa community's desire to build friendship, love, and affiliation through relationships with Syrian refugees. United for Refugees' history illustrates the importance of community and the ability to capitalize on Ottawa's pre-existing community relationships to create a welcoming space for Syrian refugees.

United for Refugees takes on the role of facilitator by uniting the Ottawa community to support Syrian refugees. In contrast to other FBOs, United for Refugees does not directly offer programming but allocates funding to other organizations that provide services for Syrian refugees. To summarize, the establishment of United for Refugees mirrors their conceptualization of the community part of the home since the community created the FBO to support Syrian refugees' integration into the community.

Similarities and Differences

This section outlines the similarities and differences among the FBOs studied in their conceptualization of the community part of the home. There are more similarities than differences in this case, reflecting a universal understanding of the importance of newcomers' social relationships.

All the FBOs shared a commitment to facilitating and supporting relationships between newcomers, community members and other community organizations to provide a basic support network to refugees. FBO's coordinate between these key stakeholders to create a welcoming environment for newcomers to live in. As facilitators, they work to satisfy the needs of love and belonging and to prepare communities to be receptive and inclusive of newcomers (Dean 2016). They also work with refugees to help facilitate social connections in their community through their programming. By providing the tools and resources for refugees to thrive in the community FBOs have taken on the role of the facilitator of these social relationships. Their responsibility is to navigate the feeling of community so that refugees can create social relationships and feel a sense of mutual recognition (Levin 2015, 26).

United for Refugees, unlike the other FBOs, creates feelings of community by uniting citizens, organizations and newcomers and preparing the community to build relationships with, and support, Syrian refugees. United for Refugees does not do this by facilitating programming but by funding other organizations. Public outreach and education is also part of the YMCA's approach to the community. It is possible that public outreach to create a network of community connections is not necessary for the YMCA since they have been working in the Ottawa community for 150 years and have an established presence and network.

Another similarity among the FBOs studied is the frequent use of specific phrases. A few key phrases, reinforcing a theme of community in the discourse, are popular among their websites. CCI, Matthew House Ottawa and United for Refugees frequently use the phrase ‘our community’ constructing the notion that the community is a place where everyone belongs (the word “our,” denoting the other and including yourself). The community becomes shared through feelings of comfort, esteem, a sense of purpose, familiarity, and belonging. The widespread use of this phrase illustrates the importance of mutual recognition between community members and Syrian refugees.

There are other phrasing choices that also change the discourse of the community in their organization. For example, the YMCA often uses “their” instead of “our” when referring to participants of the NYLD program. YMCA constructs the community differently by focusing on the experiences of building relationships with other community members instead of the mutual recognition between the existing community members and refugees. YMCA builds on the feeling of community to incorporate the feeling of familiarity, where one has practical knowledge of their surroundings (Levin 2015, 26). The YMCA supports Syrian refugees familiarizing themselves with ‘their’ community through volunteer opportunities, community events, and skill-building. In doing so they switch the focus from a shared experience to a personalized path to success.

Lastly, all the FBOs studied share a mutual understanding that social connections can and are created in multiple contexts. They all stated that relationships are built in multiple stages and settings in one’s life. For example, the YMCA’s NYLD program incorporates programming for youth in multiple social contexts. United for Refugees also supports programs for relationship building in different social contexts, albeit by providing funding to existing programs. As a result

the different types of programming available for newcomers reflect an understanding among FBOs that social relationships require various contexts. The community and feelings associated with the community could be found in almost every section of the FBOs' websites, demonstrating the importance FBOs place on the community and their roles as essential providers of a sense of community and creating social connections.

Feeling at Home in Canada

The YMCA and United for Refugees are the only FBOs that address the nation part of the home on their websites. Unlike the individual part of the home, which was associated with the feeling of security attached to the materiality of physical shelter, and the community part, which emphasized the immaterial aspects of emotions associated with social relationships, I understand the nation part to incorporate both the material and immaterial aspects of the home. Understood as a feeling of home within Canada, the home combines the material of having a place to call home and the immaterial feeling of being at home.

Dean states in *Room for All: Simple Ways that Accessible, Adequate Housing Builds the Best Communities* that when we consider home at its highest level, it becomes a structure that supports occupants with a strong sense of place and confidence to engage in the community (2016, 56). Additionally, understanding home within one's nation incorporates the needs of esteem and self-actualization under Maslow's Hierarchy of Needs. First, the need for esteem involves feelings of achievement, a sense of place and respect for others' cultures (Dean 2016, 56). Second, self-actualization involves feelings of purpose, inner potential and problem solving (2016, 56). The nation part of the home is associated with a feeling of connectedness when the home is understood as connected to people and not a specific location (Fowler and Lipscomb

2010). The feeling of connectedness develops from a micro-level of relationships in the community to the macro-level of connectedness to cities, institutions and nations (Ratnam 2018, 3).

FBOs understand that the nation part of the home involves both the material and immaterial, while their programming only involves the immaterial construct of the home. Therefore, the ‘nation’ part of the home exists when the individual (material) and the community (immaterial) are combined. This section shows how the YMCA and United for Refugees construct the nation part of the home on their websites. The data showed that the YMCA and United for Refugees’ conceptualization of the nation only include the immaterial of connectedness and self-actualization and esteem needs. The section also addresses why the other FBOs in the study did not conceptualize home through the nation.

YMCA-YWCA of the National Capital Region (YMCA)

Through my analysis of the YMCA’s *2017 Community Impact Report*, I can see that they prioritize the nation part of the home. The YMCA’s conceptualization of the nation connects to the needs of esteem and self-actualization from Maslow’s Hierarchy of Needs and incorporates a feeling of connectedness. The feeling of connectedness is conveyed in their header, *The Power of Belonging*, outlining the report’s theme. Belonging is defined as the experience of personal involvement in an environment to feel like an integral part of that environment (Salami et al. 2019, 29). The feeling of belonging relates to connectedness as both emphasize a connection between the community and the need for self-actualization. The notion that refugees need to feel like an essential part of the community combined with the feeling of connectedness results in an emphasis on the immaterial aspect of the home on the YMCA’s websites and reports.

Furthermore, the YMCA's *2017 Community Impact Report* is transparent in its efforts to demonstrate the importance of the nation part of the home. For example, the YMCA claims that "a strong sense of belonging can inspire and transform lives in incredible ways" (YMCA-YWCA 2017, 2). This reveals that they view the process of building a sense of belonging and increasing one's connectedness to the nation as a transformative experience. The need for esteem and self-actualization is illustrated through storytelling in the YMCA's *2017 Community Impact Report*. A previous client of the YMCA recounts that "when we walked through the doors of the Y, it felt like a community, a place where it didn't matter who you were, you belonged" (2017, 7). The statement expresses their need for self-actualization since they communicate feelings of purpose and inner potential (Dean 2016, 56). The client mentions that it did not matter who they were, meaning they experienced a sense of connection to the community and broader nation. The expression points to the positive impact of fulfilling their love and belonging needs as the client illustrates a sense of empowerment in themselves and connection. The annual report reflects themes of achievement, a sense of place, and a connection with other cultures (Dean 2016). The YMCA develops the nation part of the home as having a sense of place and a deeper connection to others beyond the feelings of community connections to the sense of achievement and esteem experienced from those connections. The testimony is connected to institutions, Ottawa, and Canada.

United for Refugees

With the phrase "finding meaningful work together" United for Refugees emphasizes employment as a pathway to self-actualization, esteem and connectedness (United Way Centraide Ottawa 2019, 7). They present the pursuit of a career as a transformative experience that brings newcomers a sense of self-actualization. Working is constructed as a passion, it is

presented as one of the fundamental steps to creating a home in Canada. United for Refugees' conceptualization of the nation part of the home is reflected through the programs they fund. United for Refugees provides funding to ten local programs that focus on a variety of settlement aspects and allocates its funds to support the community and nation part of the home. The highest levels of Maslow's Hierarchy of Needs are addressed through United for Refugee's approach to funding allocation. While United for Refugees funded ten local settlement projects, the *United for Refugees 2019 Final Report* only provides a detailed explanation for the World Skills Roadmap to Employment (RTE) program. The need for self-actualization is seen in the World Skills Roadmap to Employment (RTE) program aimed to integrate Syrian refugees into the Ottawa labour market (United Way Centraide Ottawa 2019). The program connects to the needs of self-actualization through its' efforts to construct employment as a pathway to feeling a sense of connectedness. United for Refugees states that finding a job is more than finding means to make money, it is about finding a sense of purpose, a renewal of confidence, and a place to belong (2019). The RTE program provides Syrian refugees with a sense of self-actualization, including feelings of purpose and inner potential. "Job support is helping refugees feel more at home in Ottawa" (United Way Centraide 2019, 12). The quote illustrates the pathways to connectedness United for Refugees imagines employment provides. They show that employment contributes to the bigger picture of the home. Employment impacts refugees' sense of belonging through achievement and provides a sense of place connected to the nation part of the home. This approach understands employment as an avenue connecting newcomers' passions and skills to a meaningful career and fulfilling the needs of self-actualization and esteem. Although their *2019 Final Report* names the ten settlement programs United for Refugees funded, the RTE program is the only program granted attention in the final report. The emphasis of the RTE

program conveys employment pathways as the primary approach to their conceptualization of the nation part of the home.

Comparisons and Differences

The YMCA and United for Refugees' annual reports revealed similarities between their conceptualization of the nation part of the home. This section outlines the similarities between how the YMCA and United for Refugees conceptualize the home. The main similarity is the use of storytelling to create discourse on the nation and illustrate the feeling of connectedness, and the needs of esteem and self-actualization.

Both FBOs described the success of their services and an understanding of the nation through storytelling by using success stories that other newcomers can aspire to. Storytelling constructs knowledge of the home for other newcomers to connect with on a more intimate level. The intentional connection with the audience conveys the intent for other newcomers to experience feelings of connectedness. YMCA and United for Refugees use experiences and quotes from past clients to illustrate the program's success and the client's understanding of home. This is exemplified in one story shared by the YMCA:

Samira and her two children arrived at the Y's Emergency Family Shelter...Samira's children thrived while living at the Y. They took part in the After School Care Program and received homework help when needed. They made many new friends at the Y and participated in programs like swim lessons, summer camp and basketball (YMCA-YWCA 2017, 8).

Samira's story presents a behind-the-scenes look into the experiences of a refugee family, and ultimately, the family's success from using the YMCA's services. After living at the YMCA for

a year, the story concludes with Samira having completed her education, and her family having found a place to call home (2017). The YMCA ties the successes of Samira and her family to the housing, educational and recreational programming they offer. Her story highlights the multiple resources necessary for her family to experience the nation part of the home. Her story emphasizes the YMCA's understanding of the nation as immaterial and material. Choosing the phrase 'a place to call home' shows the YMCA's conceptualization of the nation part of the home to include permanent housing. Samira's success story is explained in detail, along with the specific services and benefits of the programming. Notably however, there is no mention of which services Samira's family used to find a home. Therefore, the YMCA's conceptualization of the nation includes the materiality of permanent housing but lacks an explanation of the services available to find a permanent home. Showing Samira's family feeling at home in Canada reinforces the YMCA's interpretation of the nation part of the home. The needs of self-actualization and esteem are addressed in Samira's story. Through completing her education, and her family finding a sense of place by attending programming that included community engagement for her children we see her needs of esteem met through feelings of achievement. The story also incorporates the need for self-actualization, with Samira having experienced feelings of inner purpose and potential since completing her education and finding a permanent home. Samira has the tools to find employment, and her family has the potential to build relationships in their new neighbourhood.

Similarly, United for Refugees recounts the story of Alaa, a Syrian refugee who was anxious about finding new friends, a home and a job (United Way Centraide Ottawa 2019, 12). In their *2019 Final Report* United for Refugees tells us:

Not only was Alaa able to learn English in just six months, thanks to *United for Refugees* donors, he has a job. He has also turned a hobby into a business- gathering a group of new-found friends and forming a cultural dance group to bring the beauty of Syria into his new home (12).

Alaa's story reflects the multiple pathways necessary for consideration for the nation part of the home, ranging from language skills, employment, and a sense of purpose. By creating his own employment opportunities Alaa's feelings of purpose show his needs of self-actualization are being met. Likewise, Alaa's need for esteem is met because of the sense of place in Canada he experiences and his connections to others (Dean 2016). The quote conveys the nation part of the home as an end-state or goal for newcomers. Alaa's journey begins in uncertainty; not knowing if his needs for safety, love, belonging, esteem and self-actualization will be met. Through United for Refugees Alaa's journey shows all needs addressed, and enables him to connect his passion for dance to employment signifying a feeling of connectedness to his 'new home' (United Way Centraide Ottawa 2019, 12).

The stories illustrated by the YMCA and United for Refugees recognize the immaterial feeling of a sense of home while mentioning the material reality of having a home. While both the YMCA and United for Refugees illustrate an understanding of the nation part of the home as both the immaterial and material, it is concerning that both FBOs provide programming that only addresses the immaterial feeling of connectedness and the needs of self-actualization and esteem but do not provide programming that focuses on finding permanent housing.

FBOs that did not Construct the Nation Part of the Home

Beyond United for Refugees and the YMCA, the other FBOs studied did not address the nation part of the home. Instead they concentrated their efforts on the community part of the home. The lack of emphasis on the nation may be due to limitations in the FBO's resources. JFS, CCI and Matthew House Ottawa, all of whom are FBOs that are based in the Ottawa community lack focus attributed to the nation part of the home. It may be the case that these smaller, location-focused FBOs are limited to a community perspective of home.

In comparison to community-based FBOs, the YMCA has a well-established international history. Founded in 1844 in London, England, Canada's first YMCA opened in 1851 in Montreal (YMCA Canada 2021). While the opening date for Ottawa's first YMCA is not mentioned on any of their websites, as one of Canada's longest-standing and largest charities, it has strong historical ties within the community (YMCA Canada 2021). The longstanding history and global locations boast the YMCA's significant resources. Having an established presence working in Canada, the YMCA has been able to refine and cultivate their programming by building community relationships with other organizations, creating generational social relationships with some of their clients, and becoming a pillar in many communities.

The lack of discourse on the home and the nation may be tied to the available resources of certain FBOs. While FBOs with international lineage do address the nation part of the home, this is likely tied to certain programming their larger resource pool can afford them. In conclusion, the FBOs that did conceptualize the nation part of the home only focused on the community of the feelings associated with being at home and as a result revealed a significant gap between the FBOs that constructed discourse on the nation part of the home and those that did not.

Religion and the Community

While all the FBOs demonstrated religious ties, the analysis showed that an FBO's connection to religion differed between FBOs based in the community and FBOs with national or international locations. Specifically, community-based FBOs demonstrated a connection between religion and the community part of the home. As a result of those explicit connections, an FBO's knowledge of the community is also tied to religion. These FBOs are CCI, Matthew House Ottawa, JFS and United for Refugees. The analysis revealed that FBOs who had national locations were shown to maintain a philosophical distance from religion; therefore the conceptualization of the community part of the home could be achieved without direct ties to religion. The only FBO with multiple locations across Canada is the YMCA, and they did not exhibit religious ties in their discourse on the community. This section studies the extent to which an FBO relates to religion, and the relationship between religion and the community part of the home. The analysis reveals that community-based FBOs conceptualize religion as an essential component in creating community connections.

First, CCI has an explicit connection to religion which is established in their name as the Catholic Centre for Immigrants (CCI). This direct connection to religion can be traced back to its origins. In their website's *History* section CCI states it was created from religious organizations, with collaboration between the Archdiocese of Ottawa and Catholic Immigration Services (CCI Ottawa 2021). In 1953, the Archdiocese of Ottawa offered essential support to immigrants and refugees and as the demand for support increased it prompted the creation of Catholic Immigration Services (CIS) in 1976 (2021). The Archdiocese and CIS worked together until 1984, when both parties agreed that CIS should work as an 'autonomous organization' (2021). As a result of the split from the Archdiocese, Catholic Immigration Services (CIS) was reformed

as a non-profit organization in 1985 and renamed the Catholic Center for Immigrants (CCI) in 2011 (2021). CCI's history demonstrates an explicit tie to religion since CCI was founded by and has a continued connection to a Catholic institution. Although the website states that CCI parted from the Archdiocese to work as an autonomous organization, the organization continued to connect to religion as CCI opened Maison Reception House with the help of Les Filles de la Sagesse, a Catholic organization (2021). Reinforcing this connection, the Catholic organization Les Soeurs de la charité d'Ottawa paid off all CCI's existing mortgages and debts (2021). These details explicitly show CCI's connection to the Catholic community.

The ties to religion continue into CCI's programming, such as their Pastoral Program demonstrating CCI's continued connection to Christianity. "The Pastoral Program helps to link newcomers with their faith communities. This activity is based on the recognition that to succeed in their new environment, newcomers often need the kind of support that a connection with a faith community can provide" (CCI Ottawa 2021). The program facilitates a link between newcomers with their faith communities and creates social connections to cultivate a sense of belonging in their faith group. Since the program is designed to support newcomers integrating with faith communities, CCI shows explicit ties to their Catholic roots. Titling their program the 'Pastoral Program' reflects the involvement of the Catholic faith because a pastoral theology includes compassionate hospitality and the networking dynamics of human relationships regardless of class, race or gender (Louw 2016, 1). Thus, the Pastoral Program alludes to the community part of the home by creating opportunities for social connections and feeling a sense of belonging to a religious community.

CCI is the only FBO in the study to recognize faith as a 'networking dynamic', creating opportunities for social connections and running programming that directly establishes a

connection to religion (2016). In addition, CCI claims that refugees need connections to a faith community in order for newcomers to succeed (CCI 2021). This recognition reflects CCI's conceptualization of the community and demonstrates CCI's understanding of religion as an essential component in creating community connections.

With every section on their website relating to religion, Matthew House Ottawa demonstrates a different relationship to religion than the other FBOs studied. Christian aspects in Matthew House Ottawa's history, values, and programming consequently impact the conceptualization of community. Their direct reference to Matthew 25:35 ("I was a stranger, and you invited me in") readily provides an example of their religious ties (Matthew House Ottawa 2020). Matthew House Ottawa states that they are driven by Jesus' call to feed, clothe, shelter, and serve "our global neighbours who arrive into our community" (Matthew House Ottawa 2020). In support of their mission statement, two of Matthew House Ottawa's values show a direct connection to religion. The first value is faith-based, which states that "we live by our Christian faith and care for the stranger in response to God's call (Matthew 25:35)" (Matthew House Ottawa 2020). The second value of loving service holds that "this ministry seeks to express loving service towards each person we serve, do justice, love mercy and walk humbly with God" (2020). Both values demonstrate Matthew House Ottawa's continued connection to Christianity and the entirety of Matthew House Ottawa's website highlights their connection to religion.

Matthew House Ottawa incorporates the same religious qualities used in the mission and values statements into their programming. Matthew House Ottawa's Refugee Services program provides an example for religious concepts used by connecting Christianity and the community part of the home. The program integrates the Bible passage Matthew 25:35, in their provision of

shelter for refugees, with faith-based and loving service values. In stating that they care for strangers in response to God's call reflected in their support of refugees in providing a bed, food, shelter, and essential support the program shows its incorporation of faith-based and loving service values. The value of loving service is also reflected in the program because they walk with residents every step of the way and support a welcoming family atmosphere. With their Refugee Services program designed to answer 'God's call,' discourse on the community part of the home shows its religious influences (2021). The entirety of the Refugee Services program is grounded in Christian notions and works to achieve Matthew House Ottawa's mission.

JFS demonstrates a relationship to religion similar to United for Refugees. JFS' mission states that "in the spirit of Tikkun Olam, our mission is to strengthen the Jewish individual, family and communal life, and strengthen individual, family, and communal life in the greater Ottawa community", providing a strong, obvious connection to their religious influences (Jewish Family Services Ottawa 2021). Although JFS' mission statement has previously been discussed in the *Home as a Feeling of Community* section, it is essential to reexamine it to understand the connection between their religion and the home. This Jewish concept of Tikkun Olam refers to the betterment of the world, including the relief of human suffering and the achievement of peace and mutual respect among peoples (Diemling 2015). Historically it has a variety of meanings, some of those meanings include what God does in ridding the world of idolatry, or what individual Jews do in fulfilling all the commandments to repair the world's brokenness (Dorff 2013, 100). JFS focuses on bettering the community, "the mission is accomplished through direct social service, partnership and advocacy" (Jewish Family Services Ottawa 2021). JFS addresses Tikkun Olam through social action since social action plays an integral role in traditional Jewish communities (Dorff 2013, 100). Therefore, JFS has connected their work in the community to

this religious concept. Their programming, which emphasizes building community connections, can be sourced back to Tikkun Olam. This concept reflects JFS' ties to Judaism and the link between religion and the community part of the home.

United for Refugees' structure is different from the other FBOs in the study because they were created to support Syrian refugees, and in contrast to the other FBOs, did not have a pre-existing history of supporting newcomers in the Ottawa community. United for Refugees is a subset of United Way East Ontario and was created by religious organizations, community organizations, and the City of Ottawa (United Way Centraide 2019). Although they are considered a subset of United Way East Ontario, with multiple locations across Ontario, United for Refugees has one location in Ottawa. Thus, United for Refugees can be considered community-based.

Although United for Refugees does not explicitly state any connection to religion in their *2019 Final Report*, they emphasize a connection to religion in the programs they fund. "United for Refugees invested in local organizations who took up the charge to bring refugees of the Syrian crisis to Ottawa and help them build a better life. United for Refugees funds were invested by a committee of community experts who directed investments to where they would have the greatest impact: sponsorship and settlement needs" (United Way Centraide Ottawa 2019, 4). The quote illustrates the importance United for Refugee allocates to sponsorship groups in the Ottawa community. The responsibilities of private sponsorship groups surround settlement support which involves helping refugees to find housing that meets their needs, find English or French training, find a job, make friends, learn about Canadian culture, and learn about services available in Canada (Government of Canada 2021). In addition to the settlement duties, private sponsorship groups must provide financial support for Syrian refugees for one year after the

refugees arrive in Canada or until the refugees are self-supporting (Government of Canada 2021). Of the 14 sponsorship groups United for Refugees invested in, four were religious organizations. The four sponsorship groups included Bromley Road Baptist Church, Greenbelt Church, Knox Presbyterian Church and Ottawa Muslim Association (United Way Centraide 2019). United for Refugees utilized key religious organizations to provide settlement support in the community and this could be linked to religious organizations being part of the establishment of United for Refugees or the historical precedent of religious organizations taking on responsibility in social services in Canada. The allocation of resources to religious organizations demonstrates the responsibilities taken on by religious organizations to contribute to the community part of the home. With sponsorship groups additionally responsible for refugees' emotional, social, and financial well-being, the dependence on religious organizations to provide settlement support and create community connections demonstrates the significance United for Refugees places on religious organizations in their conceptualization of the home.

The YMCA is the only FBO that did not include religion in its conceptualization of the community part of the home. Unlike the other FBOs in this study, the YMCA's connection to religion was implicit. Their religious affiliation can only be found in their name (Young Men's Christian Association) and history. While having historical links to Protestant churches the YMCA quickly changed, "as people from all churches were welcome" (2021). The YMCA demonstrated no direct ties to religion in their mission statement, values, or programming, therefore distancing themselves from any explicit ties to religion. As a result of their closed-off approach to religion, the YMCA's understanding of the home does not involve religious ties.

The FBOs that incorporated religion into their understanding of the community part of the home all demonstrated a readily apparent relationship to religion. The data supported

Schwartz's argument because most of the FBOs in this study identified with Christianity. The dominance of FBOs that identified as Christian agrees with past research of the historical development of Christian FBOs in Canada. This perception of FBOs follows a common narrative of FBOs as “grassroots-based and not clergy-led, address issues broadly and harrowingly, seek the welfare of all people and not just their own group” (Schwartz, Warkentin, and Wilkinson 2008, 128). That is to say, the establishment of CCI supports Schwartz’s argument that Canadian churches were partnering and advocating for government responsibility of social welfare (Schwartz, Warkentin, and Wilkinson 2008, 132). As a result of numerous FBOs identifying as Christian, the historical development of FBOs shows a connection between Christianity and social services. There is a historical dominance of Christian religious organizations providing social services in Canada. Schwartz notes the nature of the Canadian government’s relationship with religion, pointing out that the government has taken a step back from addressing social problems (2008). This decrease in government focus led to an increase in voluntary organizations addressing social problems in Canada (2008). As a result, voluntary organizations have taken up the responsibility of meeting the needs of Canadians with religious organizations make up 20-40% of charitable organizations that keep social services (2008). In this study, the dominance of Christian FBOs in combination with the high volume of social services FBOs reflects the extent to which FBOs contribute to the Ottawa community's social welfare. The connection between religion and social services relays two significant points. First, this study confirms Schwartz’s argument that Christian organizations’ history has continued. Second, for community-based FBOs, religion impacts their understanding and their conceptualization of the community part of the home. Stronger connections between religion and community are seen when an FBO more heavily relies on religious theology.

Chapter 6: Discussion and Conclusion

It is the purpose of this thesis to analyze how FBOs conceptualize the notion of home and how well their websites convey their approaches to housing programs for refugees. Through my research I found that FBOs conceptualize the home as something that is immaterial supported by emotional pillars of security, community and connectedness related to Maslow's Hierarchy of Needs. Home is expressed as an affective construct that serves as an end-state or goal throughout various FBO's messaging and programming narratives. As stated in Chapter 5, all FBOs conveyed a shared narrative of the home as a state of mind on their websites. The FBOs followed a similar framework to scholars, who conceptualized house and home following a Cartesian dichotomy of 'mind' and 'body,' with the home representing the cognitive, emotional and social relations and the house signifying the physical dwelling (Easthope 2004, 136). This thesis also contributes to research on FBOs in a Canadian context as well as research on a place-based approach for refugee settlement. It provides an analysis of FBO's programming and their conceptualization of a home in Ottawa.

The findings show multiple FBOs' conceptualization of the individual, community and nation part of the home are illustrated through the immaterial feelings. First, the individual part of the home revealed a conscious effort to divide the concept of a house versus a home, with the concept of a house addressed through an FBO's housing services. The house is commonly presented as both different and less than a home (Blunt 2005). A house is not automatically a home, and a house does not contain complex socio-spatial relations and emotions which define a home (2005). FBOs describe the housing programs using a common format, separating the house and the home to convey that housing programs available to refugees do not inherently satisfy the needs for a home.

The community part of the home is also conveyed as immaterial; it is connected to the needs of love and belonging, manifesting into feelings of community. Discourse on this part of the home revolves around the mutual desire to cultivate social relationships between Syrian refugees and the Ottawa community. FBOs emphasize the relationship between the home and community in every aspect of their websites. Further, FBOs who had a religious foundation put emphasis on building community through their religious affiliations. All of the FBOs in this study prioritize the community part of the home. The attention to the community could be related to the opportunities FBOs have to create social relationships for newcomers. In my research, all FBOs emphasized the relationship between home and community by building partnerships and fostering strong relationships with others in the community.

Through their websites FBOs place very little emphasis on the relationship between the nation and the home. The needs of self-actualization and esteem are realized through feelings of connectedness to the nation through the home. Of the FBOs studied, only the YMCA and United for Refugees spoke to the correlation between the nation and the home. Similarly, the YMCA and United for Refugees are the largest FBOs included in this study. It is probable that smaller FBOs choose to dedicate their resources specifically to building a sense of home from an individual and community perspective.

The analysis displayed FBOs understand the individual, community and nation part of the home but largely focus on the emotional components of what makes a home. The discourse analysis shows a gap in how FBO's conceptualize the home on their websites. As a result of the FBOs emphasizing the home as immaterial, the material aspects of the home were granted less attention. This focus on the home as immaterial is reflected in FBO housing programs that satisfy the needs for physical housing through temporary accommodations. This refocuses FBO's

emphasis on the feelings and needs related to the immaterial home. Even though Chapter 4 and Chapter 5 discussed the support available through housing services to help find a permanent home, the websites did not place equal emphasis on their role in finding physical housing. As a result of FBO's focus on the immaterial home, the home conveyed on their websites through programming and messaging promotes creating an environment where refugees *feel at home* but do not mention a physical home.

In this thesis, specific research methods and methodologies provided an insightful analysis of how FBOs regard refugees and the community. The use of a Foucauldian discourse analysis allowed for a detailed examination of discourse on the concept of home on FBOs websites. The benefits of which are that it challenges the seemingly ordinary concept of the home. In addition, a qualitative analysis of FBO's websites created a deeper understanding of the narratives of home that FBOs produce. Taking a place-based approach allowed a detailed examination of the particular narratives used by Ottawa FBOs as well as Ottawa's long history of supporting refugees and the community's efforts to create community organizations in response to the refugee crisis. This provided a deeper understanding of Ottawa's resources and programming.

Literature on FBOs in Canada has a history of being overlooked. While the study of FBOs has recently seen an increase, the long-term untended scholarship on FBOs presents a constant need for research. Davis observes that "after decades of systematic neglect in mainstream development studies and policy, the past two decades have seen a proliferation in the study of religious or faith-based development non-government organizations" (2019, 1380). The neglect FBOs have received in academia has resulted in a long-standing deficit in related scholarship. Scholars like McKeon have mentioned the limited scholarship available on FBOs in

western Canada. In its exploration of the connection between the home, FBOs and Syrian refugees, this thesis hopes to contribute to the limited scholarship available on Canadian FBOs.

Limitations

Despite this thesis's research contributions, it has come with limitations. First, I took a place-based approach which allowed for helpful consideration of the history of FBOs and refugee resettlement in a concentrated geographical location. Consequently, this approach could not rectify the same research gap that previous scholars have addressed on FBOs in large study groups and limit the generalizability of my findings (Davis 2019, 1381). Narratives of the home created by FBOs may be different in other geographical locations. If further research is conducted it should include an analysis of FBOs across different regions of Ontario and Canada.

As previously discussed I wish to recognize the limitations of a website analysis. Websites as a primary form of document for discourse analysis places a lot of responsibility on one source. A potential problem with the analysis is that discourse created on FBO websites may not be sufficiently updated, failing to represent current service availability or the FBOs' most current priorities. Consequently the website analysis left specific research areas unaddressed, where interviews could have contributed to a more in-depth understanding of FBO's services and would have provided more research for analysis. Some FBOs did not report how many Syrian refugees they supported via their websites, access to which could have provided a more statistical understanding of FBO's work in community development. In addition, this thesis lacks practical details on the process of settlement provided by FBOs. It is important to address any potential disparity between what is conveyed on a website and what refugees experience. Since I conducted a website analysis I do not have a practical understanding of how FBOs create a sense

of home or to find permanent housing. The best way to address this would be through interviews with service providers, and recipients.

Ideally, the website analysis would be complemented by interviews. Constrained by the COVID-19 pandemic, as well as the limitations of my academic program, presented challenges of practicality, resource availability, and ethics in conducting interviews. Due to the circumstances, a website analysis presented the best opportunities for this thesis.

While my work presented a detailed analysis of the conceptualization of the home, it did not fully address the role of Christianity. The deliberate shift in focus away from Christianity was to focus the analysis on FBO's understanding of the home, as opposed to Christian theology's role in structuring FBO programming. Despite this, the prevalence of Christian FBOs in Canada and this thesis warrants some discussion on Christianity's role. Past scholarship shows that an overwhelmingly high number of Canadian FBOs identify as Christian. As discussed in Chapter 4 four out of five FBOs in this study were connected to Christianity, supporting themes in the scholarship of the prevalence of Christian FBOs. I have made a conscious effort to recognize Christianity's influence on social services and FBOs in Canada and the connection of Christian FBOs in Ottawa, as discussed in Chapter 5 where I explore the connection between religion and the community part of the home. While academia has conducted a lot of research on Christianity's role in social services, future research can benefit from studying the relationship between the prevalence of Christian FBOs as service providers and the extent to which theology is presented in programming. Future research may also benefit from looking at the relationship between the services Christian FBOs provide and the groups they support.

There are two avenues for future research that can be built from this thesis. The first would be to look at the relationship of power, knowledge, and discourse to the narratives of the home created by FBOs. As Bischooping and Gazso state, "it's difficult to understand how subjective can be constituted in discourse without first understanding the relations between power, knowledge and discourse" (2016, 137). The historical prevalence of Christian FBOs taking on escalating responsibilities in social services is an area of future research. Since FBOs construct discourse on the home and create programming that directly influences knowledge and perception of the home, FBOs are in a complex position of power related to refugees. The existing literature on how Christianity has shaped social services is a foundation for understanding FBOs' history with Christianity. Research should look at the role of embedded Christian narratives and how they affect services and programs offered to non-Christian communities. It begs the following questions: should FBOs continue to have an opportunity for significant impact on refugees' integration into society? Should a refugee's knowledge be constructed by religious groups that may not represent them? It is essential to study the power dynamics of those who construct knowledge or run essential settlement programming, and those in need of those services.

The second recommended area for future research is to study FBOs using a website analysis and interviews. To establish a more robust understanding of FBO's perspective on the house and home I would interview the directors and program coordinators for housing services, as well as people who have previously accessed those services. I would approach the interview process with information and discourse from FBO websites and analyze whether an FBO's housing service follows a similar focus on the immaterial aspects of a home. In doing so I would

hope to present a more nuanced understanding of home and housing from the refugee's perspective.

This thesis began as a sentimental tribute to a missing sense of home and a lack of community and connectedness. This lack of community, love and belonging, connectedness, self-actualization and purpose had led me to feel like a house is not a home. My lived experiences as a second-generation immigrant highlight consistent access to permanent housing without feeling a sense of home. This stands in contrast to Syrian refugees who often experience a lack of permanent housing but for whom social services emphasize a sense of home. Through my research this thesis has become an introspective look into the sense of home created for refugees. By focusing on the emotions and needs connected to a home, this work has revealed the qualities that can make a place feel like home. I have shown that creating a home is not just about providing physical shelter, but also about creating a sense of home. I better understand the challenges FBOs face in balancing the material and immaterial components of the home.

The analysis demonstrated FBO's conceptualization of the home, the number of responsibilities FBOs take on, and the services FBOs have provided for Syrian refugees. Since Ottawa has been a "designated reception center for refugees" (Veronis 2019, 395). This thesis has provided a place-based review of Ottawa's capacity to support refugees (Veronis 2019, 395). The study of FBOs has incorporated "place-based characteristics like history with immigrant and refugee reception, geographical location and community size, composition and institutional culture of the settlement sector and individual leadership" (Veronis 2019, 403). From 2015 to 2016 Ottawa received 1,200 Syrian refugees (CCI Ottawa 2016). CCI was responsible for providing temporary housing for all 1,106 government-assisted (GAR) Syrian refugees who arrived in Ottawa. In addition, United for Refugees raised and donated \$950,000 to 10 local

settlement projects and 14 local sponsorship groups (United Way Centraide 2019, 3). While FBOs work in the community is undeniable the focus on creating the emotions associated with the home, the limited attention granted to a physical place refugees can call home on FBO's websites points to a more significant issue. Scholars like Reid and Dean have often mentioned the difficulty refugees have in finding housing. FBO's conceptualization of the home as an affective construct consequently implies an FBO's approach to housing for refugees focused on the immaterial. Therefore, physical housing needs more attention from FBOs on their websites.

If FBOs continue to take on more responsibilities as suggested by the place-based characteristics that contribute to Ottawa's success in resettling refugees, more studies need to take a critical lens of the programming available and the discourse created by FBOs on topics like the home. In addition, if Ottawa is going to continue a "history and legacy of refugee resettlement" as exemplified by Project 4000 and Project 613, then the general issue of a lack of housing for refugees and the lack of attention given to the material aspect of the home must be given serious attention (Carriere 2016, 4). There needs to be a clear and honest articulation of an FBO's concept of the home and their approach to housing.

In conclusion, with the amount of first-hand support FBOs provide to refugees, there is a clear need for greater emphasis among FBO websites on finding permanent housing. Finding affordable housing that is good quality and the right size for one's family is essential for newcomers to feel included and at home in Canada (Reid 2009). Therefore, FBOs' conceptualization of the home needs to embrace a complete understanding of a home as both an affective construct and a physical place. To fully address the housing challenges refugees face, FBOs need to embrace both the cognitive and the material aspects of the home in their programming and discourse.

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