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**ACCRONYMS**

|  |  |
| --- | --- |
| CIC  | Citizenship and Immigration Canada  |
| CLWR  | Canadian Lutheran World Relief |
| D.O.O.R.S  | Diocesan Office Of Refugees Service |
| GARs  | Government Assisted Refugee |
| ICRC  | International Committee of the Red Cross |
| LCRs | Landed-in-Canada Refugees |
| NGOs  | Non-Governmental Organizations |
| PSRs  | Private Sponsored Refugees |
| SAHs  | Sponsorship Agreement Holders  |
| UN  | Unites Nations |
| UNHCR  | United Nations High Commission for Refugees |

***ABSTRACT***

*There is a long history in Canada of how Christian-based organizations/individuals have sponsored and resettle refugees and their families. This is seen as they offer hospitality, moral support and practical insights for contemporary responses to the needs of refugees. These organizations/individuals respond to the needs of refugees in times of difficulties, provide for their necessities and help them to integrate faster and better into their community. I will like to research on how Christian-based organizations/individuals have effectively handled refugee resettlement issues under the PRS program since its inception in 1978.*

*Key words:*

*Refugees; Sponsorship; Christianity; Canada.*

**INTRODUCTION**

**Setting the Scene**

The Tradeau government decided in 1973 that Canada’s immigration policies were outdated and needed to be revised. Canada’s response to refugee situations like the Czechs in 1968, the Asian Ugandans in 1972 and the Chileans in 1973 was a clear indication that immigration policies in Canada needed to be reread and new regulations had to be created (Cameron 2013). Dialogues on immigration were held which led to the passage of the Immigration Act in 1976 which was implemented in 1978. The most important principles that were introduced were that of admission of refugees into Canada on Humanitarian grounds and also the provision for private sponsorship of refugees (ibid). Under this Act, the Private Sponsorship of Refugees Program was introduced in 1978.

Canada annually offers resettlement places for refugees from all over the world. The resettlement target for each year is established by the Minister for Citizenship and Immigration after consulting with stakeholders. In 2014, admission range was between 11,800 and 14,200. The range of Government Assisted Refugees was amid 6,900 to 7,200 and in the medium of 400 to 500 were Blended Visa office-Referred Refugees with the range for private sponsors was 4,500 to 6,500 refugees in the same year (Canada Resettlement Handbook)[[1]](#footnote-1).

Canada has mainly three resettlement streams. These streams are namely;

1. *Government Assisted Refugees (GARs) which are typically UNHCR-referred refugees that receive income support for their first year in Canada.*
2. *Privately Sponsored Refugees (PSRs) are refugees and persons in refugee-like situations identified and supported in Canada for up to a year by organizations and private individuals.*
3. *Blended Visa Office-Referred Refugees (BVORs) are UNHCR-referred refugees that are matched with a private sponsor organization. Income comes partially from the Government, partially from the private sponsor.* (Canada Resettlement Handbook).

According to the Canada Resettlement Handbook, refugees are accepted for resettlement in Canada if they are UNHCR referred, Another (designated) ‘’Referral Organization’’ or Private sponsored. No matter the type of resettlement program used; be it GARs, PSRs or BVORs, refugees must meet the criteria of the 1951 UN Convention definition of a refugee or that of Human-protected Persons Abroad class in order to be accepted for resettlement under the private sponsorship program. These refugees must as well show the potentials that they will become successfully established within a time frame of 3 to 5 years.

In this light, I will like to present my problem formulation:

**Why did the Canadian Government introduce Private Refugee Sponsorship Program?**

**How have Christian-based organizations functioned as Private Sponsor of Refugees?**

**Canada and Refugee Resettlement.**

Talking of durable solutions to refugee situations, there are three types of strategies that have been generally implemented. These strategies are:

1. Resettlement in host country

2. Third Country Resettlement, or

3. Repatriation to country of origin (Malkki, 1995: 505)

In the situations where refugees cannot return to their country due to fear of persecution, and cannot settle in the host country, resettlement in a third country may be the last and better alternative than the camps. The UNHCR's mandate is to provide protection and humanitarian assistance to refugees and also to assist returnees or resettlement of refugees.

As mentioned earlier, the UNHCR’s ideal of a ‘’durable solution’’ to the refugee problem comprises repatriation, settlement in host country or resettlement in a third country (Malki 1995:505). In order for this task to be accomplished, the UNHCR recommends that governments and other humanitarian organizations should work hand in gloves for them.

*“….in order to accomplish the task of receiving and settling refugees … the United Nation’s High*

*Commissioner for Refugees must work together with governments, a wide range of humanitarian organizations, the private sector and even the military”* (UNHCR: “Protecting Refugees,” 2001). PSRs program in Canada can be classified to fall under the private sector.

The humanitarian needs of refugees have been to a larger extend taken care of by a range of organizations and international refugee agencies have also come in to play a major role in the resettlement and integration process (Malki 1995:505, CIC 1999). The work done by these organizations are very important for the resettlement of refugees.

Christian based organizations in Canada have played a major role when it comes to resettlement of Convention Refugees. My thesis will reflect on the Canadian system of Private Sponsorship for resettlement of Refugees. This field caught my interest when a friend of mine said she was looking for a sponsor in order to get resettled in Canada. Thinking through it, I got to find out that there is some sought of burden sharing in Canada when it comes to refugee resettlement. As earlier said, refugees resettled in Canada can either be Government- Assisted Refugees (GAR), Blended Visa Office-Referred Refugees or Private Sponsored Refugees (PSR). Private sponsored refugees can further be either; Community Sponsors (CSs), Groups of Five (G5s), Constituent Groups (CGs) and Sponsorship Agreement Holders (SAHs). Christian based organizations, which is my point of interest fall under SAHs. These sponsors have the legal right to sponsor 1951 Convention refugees and resettle them without any help (financial or otherwise) from the Government or NGOs. (Private Sponsorship of Refugee Program)[[2]](#footnote-2)

Refugee intake in Canada formally existed only in 1976 with the signing of the Immigrations Act. Prior to then, Canada’s involvement in refugee matters required special action from the Federal government and the cabinet. (Lanphier M: 1981:113). At several instances in Canada’s history, the government and PSR’s targets on refugee resettlements were very large. An example is how the government and PSRs worked hand in hand to resettle new arrivals from South Asians who were fleeing from the Vietnam War between 1979 and 1981 ‘’boat people’’ (Beiser and Hyman: 2003).

The Government of Canada encourages the Canadian public to get involved in the resettlement of Convention Refugees through the PSRs program.

**Private Sponsorship of Refugees Program (PSRs)**

For more than three decades, the PSRs program has been part of Canada’s humanitarian commitment (McKinlay 2008). Since the inception of this program in 1978, more than 195,000 refugees and persons in refugee-like situations have come to Canada thanks to the philanthropy of Canadians (ibid). Under the PSRs program, groups of individuals who work through organizations or informal groups come together and agree to sponsor refugees via charitable commitments of Canadian citizens. Canadians provide financial and emotional support to refugees and individuals who have fled their countries due to fear of persecution to find new lives and hope in Canada (ibid).

According to Citizenship and Immigration Canada (CIC), the PSRs program is stringently for the sponsoring non- UNHCR allocated refugees. (Canada Resettlement Handbook 2011:6). By non-UNHCR allocated refugees, I mean refugees that are not resettled by the UNHCR. There are classes of persons who can qualify as refugees for Canada’s refugee and humanitarian resettlement program. They are either Convention refugees; who are refugees who by well-founded reasons of persecution because they are members of a race, religion, nationality, or have membership to a particular social or particular group cannot return to their country of origin. Convention Refugees abroad is a class of refugees under Convention Refugees. These are refugees who live outside of Canada, do not have any other prospect of a durable solution which can either be the inability to integrate in the country of refugee or first asylum and do not have any other offer for resettlement in another country than Canada.

The second class of refugees accepted for private sponsorship is Country of Asylum Refugees. This is a person who is outside of his country and continues to be outside because he is seriously affected by war and his human rights have been greatly abused. Examples of Country Refugees are refugees from Syria. In all the classes, refugees must have sponsors or proof that they can conveniently take care of themselves financially when they arrive in Canada. (Citizenship and Immigration Canada: Private Sponsorship of Refugees Program 2014)

The greater numbers of private sponsors in Canada are Christian based organizations and individual. Most sponsors have biblical motivations as a reason why they accept to sponsor refugees.

**Private Sponsorship and Public Policies**

Close to two-thirds of privately sponsored refugees today are through the 85 SAHs in Canada. SAHs are incorporated organizations that have signed an agreement with Citizen Immigration Canada (CIC) to turn in sponsorship applications for their organization as well as for groups sponsoring under them. SAHs can legalize or give permission to another group to sponsor under it. Private sponsorship comes with the commitment and responsibility of financially and emotionally supporting a refugee or a refugee family for their first year in Canada. This is a huge task that raises funds close to $30,000 depending on the size of the family that needs to be resettled. This goes in to help get accommodation, furniture, groceries and other pressing needs of the refugees or the refugee family. Majority of SAHs are churches and Church connected organizations. (Chapman 2014)[[3]](#footnote-3)

In 2013 the CIC reported 6,623 privately sponsored refugees were resettled with circa two-thirds being sponsored by churches CIC. The Canadian government sets target numbers yearly for the PSRs program, and it is the responsibility of the SAHs to make certain these targets are met. The CIC in 2007 released a statement which it called “Summative Evaluation of the Private Sponsorship of Refugees Program”. In this statement the GARs program was compared with the PSRs program. Both programs were in the same way effective at ensuring refugees’ instant needs were met, but private sponsored refugees had higher employment income and they became independent faster than GARs. (ibid)

Recent changes in policy, priorities and processes at the CIC have had very significant implications on privately sponsored refugees and on the church communities that help to sponsor them. Church connected SAHs have concerns in relation to the government policies and practices that influence their refugee resettlement work.

Most if not all SAHs have expressed concerns about waiting periods and long processing time that is required after applications have been submitted. The reason for the concern might be that the refugees need to get to safety as fast of possible. Another vital reason is the fact that, SAHs have to get the sponsoring groups engaged. And when the waiting time takes too long these groups loss their momentum.

 For example, an SAH representative presented a situation where a sponsoring group submitted an application to sponsor in 2011 and the family was interviewed in 2012. Between these waiting periods there are no updates and uncertainties step in. Also, all amounts raised by the sponsoring groups are frozen in an account. In situations like this, the sponsoring groups get disappointed and will no longer be motivated to step in to assist.

Another pressing issue of concern is the application process itself. An SAH representative was interviewed in 2014 and he said the government has changed the main application form ‘’three times in the past three years’’. The computer dependent system that has been implemented now is not evident for many refugees, especially those that find themselves in difficult situations. Imagine a refugee in the in Somalia who needs a computer and internet to apply for sponsorship

Finally, as concerns waiting times, the SAHs expressed their frustration over the functioning of the 2012 created Centralized Processing Office in Winnipeg which has rather deteriorated than improve the efficiency of local CIC offices thereby leading to longer waiting periods.

Prior to June 30, 2012, refugees received temporary health benefits under the Interim Federal Health Program. This program was meant to provide health coverage for refugees and asylum seekers until they were eligible for provincial coverage. There were cuts in this health program and as a consequence, refugee claimants are without health coverage and can get health coverage only when their health condition poses a threat to public health. Privately sponsored refugees lost coverage under vision care, emergency dental work, mobility devices and medication. These cuts were publicly condemned and several Canadians decided to step in with coverage under humanitarian grounds. The province of Ontario for example reinstated its coverage on January 1 2014 and as a result sponsoring groups covered the medical expenses. But is not the case across the country.

There are other issues of concern for SAHs such as the Government’s lack of consultation with the SAHs. The government wants the SAHs to participate more in refugee resettlement but they are not consulted when major decisions are taken. An example is the changing of the age of a dependent child from 21 years to 18 years. These are policies that the government needed to consult SAHs before implementing. Another issue concern is that of Allocation Visa Post Caps and sub-caps- Private sponsors are disgruntled with the fact that the government keeps reducing the number of refugees that can be privately sponsored yearly. And also limiting the regions where the refugees emanate from. These public polies and more that are not stated here are of much concern to SAH.

Another damaging policy that was passed recently was the Bill C-31. This law makes discrepancies between groups of refugees and can call into question whether someone is a refugee or not before they are even given a chance to fair hearing. (VanderBerg 2013). Refugees who arrive Canada through certain means of transport or from some particular countries may be put into detention and ‘’fast tracked’’ into hearing before they have the time to gather paperwork needed. This creates a lot of chaos in the processing system and some refugee families are denied entry and sent back to face the danger they are escaping. (ibid)

The policy issues and political trends that are of great concern to Christian Based SAHs are plotted on the pie charts:

 Very Concerned

 Concerned

 Not Concerned

 Not Applicable

[[4]](#footnote-4)

According to the pie chart, 87% of sponsors find it of great concern that there are delays in processing and waiting times while 13% are just concerned. The cuts made on the Interim Health Program have greatly affected the PSRs. Up to 80% of sponsors are very concerned and 20% of sponsors are just concern and don’t find it alarming. 68% of sponsors are very concerned with the fact there is lack of consultation from the government. Decisions taken by the government concerning the program lack the consultation of the sponsors, 24% of sponsors are concerned, 4% are not concerned and another 4% of sponsors don’t find it applicable at all. 60% of sponsors are very concerned with the changing of the age of the dependent child. 24 % are concerned and another 12% are not concerned with the changing of the age of the dependent child. 60% of sponsors are very concerned about the limited allocations that are given to the sponsors. 28% are concerned, 8% are not concerned and this is not applicable to 4% of sponsors. In the case of visa post caps and sub-caps, 58% of sponsors are very concerned, 26% are concerned and 16% of sponsors do not find it as a concerned.

As the saying goes, ‘’*majority wins the vote’’*, the fact that a greater percentage of sponsors are very concerned with government policies can be explained that the policies are of great concern to SAHs.

**Religion and Refugees**

Since the initiation of the Private Sponsorship program in 1978, the Canadian Church; which falls under SAHs has, been very instrumental in making the program a success. Scholars of International Migration and Religious studies have argued that religion has two main functions for the refugees/migrants as well as for the receiving or host society (Chen 2008). Religion has over the years functioned as a medium through which socio-cultural integration takes place and also provides a platform where people can gather and offer emotional and material support to those in need. Some religious communities go as far as acting as extended families to the refugees that they resettle. (Levitt 2007).

A religious society can go as far as to help provide space for the minority religions to celebrate the cultures and traditions of their homeland. Refugees have over the years used religion to pass their language, tradition as well as values onto their next generations. (Chen 2008).

In Canada, the freedom and autonomy of the religious associations are protected and the government also provides multicultural policies. In a large multicultural society as Canada, religion is a way through which migrants can negotiate their cultural differences as well as assert their identity and build community solidarity. (Castle & Miller 2009).

Christian based organizations in Canada play a central and important role in facilitating refugee resettlement. Churches in Canada have a history of providing sanctuary to undocumented refugees who are under treat of deportation. Recently, a Cameroonian family, the Cham family, which was faced with deportation sought refuge under the Catholic Church which had been of immerse help to them during their stay in Canada ‘’…... *about 50 members of the family’s church community in LaSalle came to court to offer their support’’ (*[*http://montrealgazette.com/news/local-news/cameroon-family-makes-final-plea-to-avoid-deportation*](http://montrealgazette.com/news/local-news/cameroon-family-makes-final-plea-to-avoid-deportation) *)[[5]](#footnote-5)*Generally speaking, Christian organizations, even in camps, provide for the basic needs of refugees.

Majority of refugees resettled in Canada have a non-Christian background, yet the most of them are resettled by Christian based organizations (McKinlay 2008:4).The sponsoring organizations do not demand the sponsor should be a Christian, they have no limit too their humanitarian actions. This leads one to asking questions such as, why individual Canadians are interested to sponsor refugees. Why is it that the majority of SAHs are Christians? In the course of the research, I will attempt to answer these questions and many others.

Like said before, the Canadian church has been a backbone to the PRS program since its inception and the Canadian churches have played a major role in the integration process of sponsored refugees. This shows how the church has shifted its role from being just a faith based organization to becoming a humanitarian organization.

**METHODOLOGY**

For the purpose of clarifying the research strategy, this chapter will outline the methodological approach used as well as justify the choices made. It will first of all justify the choices made for data collection, describe the process through which the data was collected and finally put forth arguments regarding the choice of theories.

**Choice of Data**

 This research is a case study of how Christian based organizations in Canada are involved in the resettlement of refugees through the PRS program. Bryman argues that, case studies are main scales through which data can be collected for it provides precise data. He goes ahead to say that, it is possible to have a mixture of qualitative and quantitative research.

*‘’ …case studies provide one of the chief arenas in which quantitative and qualitative research can be combined. Most case studies research involves more than one method of data collection, but this derives from the tendency for qualitative research, which typically employs two or more sources data, to be intensively used. The combination of quantitative and qualitative research offers further possibilities. One of the most obvious advantages of deploying the two in tandem is to check the validity of findings using very different approaches to data collection*”. (Bryman 1998:p.146)

Before proceeding, I will like to define qualitative and quantitative research methods. Qualitative research is a type of scientific research based on the observation of participants, structured and unstructured interviews and examination of documents to give a strong sense of context. It seeks to answer questions, uses procedures to answer the questions, collects evidence, and produces results that are not determined in advance. (Bryman 1998:p.12)

Quantitative research on the other hand depends on surveys and experiments as their principal source of data collection. (ibid:12)The strength of qualitative methods is that it has the ability to provide the researcher with complex textual descriptions of how a particular group of people appreciate a given issue. It provides information about the “human” side of an issue

(Brikci 2007). Qualitative research is effective in obtaining culturally specific information about values, behaviours and social contexts of a particular people or populations. (ibid)

There will be a mix of qualitative and quantitative research methods in my work. As both methods ‘’allow access to different levels of reality’’ and also because these methods have their strengths as well as weaknesses’ (Bryman 1989:147)

Thus for my thesis I will use the quantitative data which is based on statistics available to the public through internet and qualitative methods based on books, articles and videos online. While I will not collect data from the field (ethnography), I will use ‘’netnography’’ or better still I will do ethnography on the internet.

Kozinets 2002 defines netnography as an adaption of ethnography research technics to study cultures and communities through the computer-mediated technologies. The advantages presented by this type of research are that it is less time consuming and less expensive. And the disadvantage is that it is limited only to online communities.

**Choice of Theories and concepts**

The theoretical framework for this thesis is various concepts and theories. Concepts used are the concept of Integration. And theories used are that of Humanitarianism and Foucault’s theory of governmentality to help understand the problem field. Governmentality is a good theory for this thesis in that it describes the use of power as a technique which brings individuals to construct their behavior in a manner that is acceptable to the community in particular and the state as a whole (Lippert 1999). In the same light, private sponsors use power as a technique on refugee.

Another theory that has been chosen is the concept of Humanitarianism. History has shown that most humanitarian actions are based on political reasons. (Loescher and Monahan 1989). But the purpose of using the theory of humanitarianism in my research is not to go into history, but to elucidate that humanitarian actions are not only based on political reasons. Humanitarianism uses sentiments, care and anxiety as objects of governance. (Ticktin & Feldman 2012). This comes to a reality as private individuals and organizations with neither political reasons nor back ground who step out to sponsor refugees for pure humanitarian reasons. These sponsors through the anxiety to support refugees replace politics by moralism. (ibid)

The theory of integration is chosen for the purpose of this writing. Integration has become a key policy objective to the resettlement of refugees and other migrants. (Ager and Strang 2008:p.166). Integration remains significant when it comes to working with refugees, because where integration fails, resettlement is no effective. This research work seeks to understand how Private Sponsors in Canada through the use of PRS program use government policies like language, employment, housing etc., to successfully resettle UNHCR refugees.

**Reliability and Validity**

Data collected for this research is considered valid. This is because it was collected from books which provide information on Private Sponsor as well as resettled refugees. And these books are available to the public. Data was also collected from the Canadian resettlement Handbook which gave specifics of refugees resettled in 2014. Also quantitative data was collected from Citizens for Public Justice (CPJ) which is an organization in Canada that advocates for the rights of immigrants and refugees. Articles written by expertise in the field of resettlement which were available on the internet were also used for data collection. The theories and concepts used aid the understanding of resettlement by Private sponsors.

**Delimitation**

Considering the choices of theories and empirical evidence in y thesis, my research is limited in certain areas. The research on Private Refugees Sponsors is quite vast. Refugees are sponsored by many organizations and individual, the fact that I chose to research on Christian based sponsors delimits the research. Also the PSRs program is legalized in all the province of Canada, deciding to research PSRs in particular locations in Canada is another great limitation. Time limit is an enormous limitation for research. There was not enough time to research deeply into private sponsorship. Another great limitation is not being able to go into the field. Doing a field study would have broadened my scope and given me more ideas. Due to all these limitations, I have decided to write on a particular type of private sponsor to provide trustworthiness to my work.

**Literature Review**

There have been very few academic research projects on PSR program so far. In the late 1970s and 80s the program received public attention because of the ‘’boat people’’ as images of starving people were flaunted on the media and provoked the Canadians into action. (McKinlay 2008:10)

Once the PSR program was established by the Canadian government, academicians thereafter worked on the resettlement of Indochinese refugees. Since then, little academic research has been done which directly concerns the PSR program until in 2003 when the Journal of International Migration and Integration devoted an edition to the PSRs program. *(ibid)*

At that juncture, Treviranus and Casasola stated in their published article, “Canada’s Private

Sponsorship of Refugees Program: A Practitioner’s Perspective of Its Past and Future”, that a more scrupulous analysis of the PSR program is needed and that academic research should be carried out to address all that concerns the sponsorship program; from applications to processing times to motivation of sponsors and all that concerns the PSR program.(Treviranus and Casasola 2003:177-202).

Nevertheless, there are currently little or no statistics on rates of refugees sponsored by Christian organizations and more research would have identified and provided the sponsors with more information as regarding the needs of the PSR program and eventually render the program more effective (McKinlay 2008).

The CIC in 2007 published a sporadic report on the PSR program as a section in their report. The objective of the CIC was to evaluate the program and determine the relevance of its continuity, its success in achieving its goals and also its cost-effectiveness. Evaluating the findings, it was revealed that there was inadequate monitoring, data maintained by CIC was inconsistent, and high visa refusal rates have contributed to delays in processing times. This study by the CIC also compared the settlement of refugees through GARs program and PSRs program.

They determined that there are no remarkable differences in success between both when it comes to meeting immediate needs but landmark differences in employment income and employment earnings. This study proofed that PSRs becoming economically viable far more quickly than GARs and also that the PSRs program is much more cost effective as it requires a much smaller budget to operate. As the government provides only administrative costs and private sponsors have to assume all other costs that are required to settle a refugee.

The Canadian Center for Refugees (CCR)[[6]](#footnote-6); criticized the CIC’s report claiming it is consisted of factual errors and the absence of adequate information on the government’s data analysis. The CCR detailed its report and stated the impending implications for the inadequacies of the CIC evaluations.

The CCR further stated that, the PSRs has been seldom researched or evaluated so it is clear that more research needs to be done on the program. The CCR responded that the CICs report fails to state the motivation of the sponsors which is very pertinent considering that he program is based on volunteering and sponsors make enormous financial and moral contributions. The CCR signposted that more evaluation be done be conducted to determine why some sponsoring groups sponsor many times over and others express feelings of frustration with the program.

Supplementary reports from the CCR praise the PSR program as a valuable asset in Canada’s humanitarian efforts but on the other hand criticize the delays in processing times, backlog in applications, the low numbers of refugees accepted through the program and the failure to acknowledge those who make enormous contributions to the protection and welcoming of refugees.

Treviranus and Casasola (2003) requested for more research to be made on the PSR program so it can continue to provide refugees with a durable solution and a new home in Canada. Although the PSRs program is a federal government program, it has a solid religious facet because a vast majority of sponsors have a religious affiliation and the Canadian state upholds to separate religion and the state. Furthermore, spiritual needs of refugees are not a priority to resettlement policies of most countries, only their material needs are mostly marked. The majority of information provided on the internet about refugees and Christian sponsors relates most often than not to the spiritual needs of the refugees. For example, the website of The Roman Catholic Bishop of Thunder Bay addresses refugee issues and post refugee pictures of successfully settled refugees. World Renew, formally known as Christian Reformed World Relief Committee, has posted videos on the internet showing families that have been successfully resettled by sponsoring groups.

Research on articles on Christian-based sponsorship revealed a huge number of churches providing sanctuary for refugees. Sison stated that in 2004 the CIC asked churches to restraint the tradition of offering refuge to refugee claimants (Sison 2004). Church leaders held a joint press conference when in March 2004, the Police of Quebec entered a Church belonging to the United Church of Canada and arrested an Algerian refugee (Sinclair 2004). This meeting between Church leaders and the Minister of Immigration was to point out that the problem was not the recourse of the sanctuary, rather about the inconsistent Canadian refugee determination system that leaves refugees unprotected (Amdur 2008).

**THEORIES**

**Governmentality Theory**

National Policies have most often than not adopted state-centered approaches. An alternative to these approaches is inspired by Foucault’s concept of ‘’governmentality’’. This concept describes how institutions, procedures, analyses and reflections allow the exercise of the intricacy of power. It is a requisite to understand the context of power. (Lippert 1999). Foucault in his writing is not interested in the general theory of the state; he is rather interested on the functionality of power. According to Foucault, power is the capacity to govern people by introducing policies and norms, which make an individual control himself and behave in a manner that is acceptable and deemed important in society.(ibid) However, this cannot be localized but it is practiced in all forms of micro-relations (Villadsen 2013: 341).Since the modern form of exercising power doesn’t mean oppression, it also demands that free individuals behave in conformity to policies and norms (Ibid: 342).

Gupta and Ferguson argue that in contemporary times, there has been the emergence of forms of ‘’ transnational governmentality’’. By this form of governmentality, NGOs, corporations and other international actors are crucial to the local government as well as the state (Gupta and Ferguson 2002).

In Foucault’s governmentality approaches, the state is a less actor and governing in reality is not state-centered (Lippert 1999: 295). Governing is efficient when there is decentralization of power. The fact that the Canadian government accepts that refugee resettlement can also be done by private individuals confirms that the state delegates power to non-state institutions. Power needs to be decentralized for appropriate governing. Foucault did not advocate that sovereignty disappeared with the birth of liberal governing, rather the state in its sovereignty has an eye on how governing is done when power is decentralized so it is in conformity with the law (Foucault 1979b:18). Furthermore he states that rationalities is a key concept in governmentality. Rationality as liberalism is not a mere theory but is also part of discourses. *"Rationality" refers in the first instance to the disposition of speaking and acting subjects to acquire and use fallible knowledge’’*.[[7]](#footnote-7) (Wrobel 1999) In other words, applying acquired knowledge.

Mark Graham argues that emotions have always been an issue in bureaucracies; especially in welfare states, where civil servants have to battle with their sentiments and the law. Rationality stresses that liberal governing should be void of emotions and personal feelings and follow the law.

Accordingly, Foucault described how rationalities have developed during the seventeenth century. First of all as the art of self-government connected with morality and secondly as the art of properly governing a family which belongs to an economy and also the science of ruling the state (Foucault 1979b:9). Foucault’s description of rationalities fits with what Private sponsorship tries to do; govern self, family and the state. Refugees are brought into the Canadian state for resettlement, they are thought by their sponsors how they can manage themselves. After that they get families and are expected to properly run their families which are known to belong to an economy.

 In the late nineteenth century, efforts made by the state and private philanthropic authorities to discipline individuals were incited by new articulations of liberty, freedom as well as social stability which emanated from new bodies of experts. They blamed the problematic population on liberal governing and *laissez-faire* economic policies and thus they convinced liberal thinkers as well as philanthropist to apply more rational in their governing (Nadesan 2008:25)

Lippert argues that, rationality is more precisely a system or way of thinking about the government which possess questions such as; who can govern, what is governing and what or who can be governed. Rationality, though necessary, is not a sufficient condition for governmental practices (Lippert 1999: 296). This simply means that rationality is an important but not a sufficient condition to govern as there are other important conditions such as knowledge and technologies for particular governmental domains to emerge and function. (ibid). Governmentality studies also focus on technologies or instruments and mechanisms that make possible different forms of rule. Examples of such techniques are techniques of notations and procedures of examination and assessments. (ibid). Techniques are required for there to be efficiency in governing as they are used to follow up the decentralized authorities.

Nadesan argues that:

 *“Global liberal government is substantially comprised of techniques that examine the detailed properties and dynamics of populations so that they can be better managed with respect to their many needs and life chances”* (p. 41). (Dillon and Reid quoted by Nadesan 2008: 37)

By this it is emphasized that techniques are actually necessary for governing. Private sponsors have to implore techniques to help the refugees they resettle to make better choices for their needs and life chances

Advance liberal governmentalities suggest that there is a difference between classical liberal mentalities and technologies of rule and those who seek to govern in the name of the social. It depends upon expertise and connects them to technologies of rule differently. Advanced Liberal governing strives to de-governmentalize and de-statize government practices in order to detach authority from political rule. (Miller and Rose 2008:p.24). Liberal governing works towards governing through regulated choices of individuals with aspirations towards self- actualization and self-fulfillment. Individuals are to be freely governed, not in isolation of classical political economy or citizens of the society but as members of heterogeneous communities. This catalyzes administration of moral relations amongst persons (ibid: p.25) And when administration is facilitated and integration achieved speedily.

Liberal governing is up against the civil society subjects, who presuppose they possess rights that are not to be violated by political authorities. These excesses are nevertheless shaped and policed by non-political authorities. (Lippert 1999: 297). Non-political authorities however, make the subjects of the civil society to understand that liberal governing is another efficient form of governing.

 Miller and Rose have argued that:

*‘’….the notion of the government draws attention to the diversity of forces and groups that have in heterogeneous ways, sought to regulate the lives of individuals………’’.* (Miller and Rose: 2008).

The population therefore is the key point in governmentality in the sense that the government makes use the population which are its members as well as its resources. (Dean 1999:20). Dean further argues that the government of conduct also involves the government of acts and things, processes and conditions and of existing forms of government and also self-government. (Dean 2010:251). Individuals are not just asked to govern their conducts, it is demanded that they also govern things. One can say belonging to certain groups reprimands individuals from certain things and aspects that are not with accordance to the norms of that group. For example no Christian male is permitted to sit with hat or cap in church. He is expected to take it off in respect of Jesus who is considered the head of the church.

For the purpose of my research, governmentality is relevant to apply in the analysis in order to discuss why the Canadian state leaves certain tasks to private sponsors. Private sponsors since they attempt to rationally shape the conducts of the refugees they resettle for proper integration into the Canadian society. This can be understood from the stands that ‘rational’ are the norms which nurture the quality of a society. My argument for using Foucault’s concept of governmentality is to show that Private Sponsors have as intention to foster the rationality of integration as a norm which gives no room for refugees to deviate their behaviour order than that recommended and suitable for the community they find themselves. The exercise of governing is that of using techniques, strategies and programs to implement rationality and self-governing is a strategy which subjects the refugee to meet the goal of integration.

**Humanitarianism Theory**

The humanitarian regime is one that remains heavily influenced by the Red Cross movement, the Western International Non-Governmental Organizations (NGOs) and the United Nations system (Davey 2012a:2). The International Red Cross Committee’s definition of humanitarianism is considered of definitive standard by many. (Barnette and Weiss 2011:9). Barnette and Weiss go ahead to argue that the strict dichotomy between morality and politics is postulated by the International Committee of the Red Cross (ICRC) and other Western International Organizations. The ICRC is therefore considered to be the central to the credibility of International Organizations. (Barnette and Weiss 2008:4).

Ferris argues that there seven principles established by the Red Cross/Red Crescent Movement. (Ferris 2011:11). These principles are fundamental to humanitarian movements. Ferris further outlines humanity, neutrality, impartiality and independence as the four main principles in humanitarian movements. (ibid).

 Ticktin and Feldman argue that humanitarianism is a form of governance which produces order, prosperity and security. (Ticktin and Feldman 2012:p.5). They argue that humanitarianism springs from the notion of humanity. The notion of Humanity consist the concepts of humanitarianism, human rights and technology. Humanitarian perspectives are focused on how human lives should be protected. Humanity is related to diverse sentimentalities such as sympathy, compassion, fear and insecurity. (Ticktin and Feldman 2012). Laquer sees humanity in four points of view namely; human- which actually refers to the human being, humane- denoting to tenderness and compassion, humanitarian- which is the act of being human. He also brings in inhumane which is the opposite of the others. (Laquer quoted by Ticktin and Feldman 2012:p.5)

In the international discourse, states’ ‘’responsibility to protect[[8]](#footnote-8)’’ addresses the controversy that surrounds humanitarian intervention. The phrase ‘’responsibility to protect’’ surfaced with the pursuit to resolve humanitarian intervention puzzle. (Badescu 2011). When states see it as a responsibility to protect one another, it makes it easy for them to intervene in times of crises on grounds of humanitarianism. This responsibility geared towards one another is what pushes private organizations and churches in Canada to want to resettle refugees. They feel the burden of responsibility to intervene on behalf of their government. Barnett states that international law and international relations claim that nations are bound by humanitarian obligations (*offices d’humanité*). These humanitarian obligations consist of the;

 ‘*’mutual assistance and duties which men owe one another as social beings who must help each other for their self-preservation and happiness in order to live according to their nature’’* (Barnett 2011:50)

Until recent times, the subject of humanitarian intervention has engaged the central stage of academic discussions. (Badescu 2011:2). Humanitarianism is described by Engeland as ‘’a universal imperative and shared intellectual system of principles’’ (Engeland 2011: xviii). These systems and principles are highly influenced by the North in terms of providing funds, administrative staff, building structure as well as the political outline. (ibid)

Bitter further argues that the Red Cross’ principle of ‘’universality’’ is often than not used as a veil by the global North for neo-colonial power and prolonged religious missionary activities. (Bitter 1994:100-1, quoted by Benthall and Bellion-Jourdan 2003: 58). And the fact that humanitarian actions are North –dominated depicts some manifestation of colonial imperatives. This is one of the main critiques of the International Humanitarian regime. (RCS working paper, series no. 93:6)[[9]](#footnote-9). Karl Max’s argument about equality can today be interpreted as humanitarianism. Post-colonial scholars and activist think the humanitarian regime is a failed project.

While my thesis is not to criticize International Humanitarian Regimes, it will be based on discussing humanitarian actions as one that has driven downwards from governments and NGOs to private individuals and communities.

There have been endless debates about the theory and practice of humanitarianism and humanitarian intervention. These debates sprang up after the UN had proven itself unable to react in an applicable manner to bring to cessation humanitarian calamities such as the genocide in Rwanda, Uganda, Bosnia and others. . (Badescu 2011:1).

Pattison argues forth two very important questions that should be answered when thinking of carrying out any act of humanitarianism or humanitarian intervention. These questions are;

1. Should an intervener have the support of its home population before undertaking humanitarian intervention?
2. Is it important that an intervener has a humanitarian motive and intention, and achieve a humanitarian outcome? (Pattison 2010).

 Canadian Christian based organizations that intervene in humanitarian issues have as intention and motive to reach out to those in need of protection and integration as demanded by the state. And often, as I will outline later in my analysis part, most, if not all of these organizations are successful in their intention and motives.

The main goal for humanitarian intervention is that the intervener should be effective in the motives and intensions. Barnett argues that *‘’…aid workers are not the self-sacrificing saints as they portray to their admirers; that aid agencies can be fixated on the market place; and that good intentions can lead to dreadful consequences’’* (Barnett 2011:6). When a humanitarian agency portrays itself as humanitarian and does not produce humanitarian result, one can say that it is not effective in its intentions. Pattison argues that there should effectiveness in carrying out humanitarian interventions. (Pattison 2010:74). There are three types of effectiveness according to him. The first type is ‘’local external effectiveness’’. According to him, this depends on whether an intervener promotes or harms the human rights of those living in the political community. The second type is ‘’global external effectiveness’’ which is determined on whether the intervener encourages or harms the human rights of the whole world. Finally he talks about ‘’internal effectiveness’’ which hangs on whether the intervener upholds or harms the enjoyment of its own citizens (ibid. 74-75).

In the case of private sponsors and the refugees resettlement, the third type of effectiveness; internal effectiveness, applies. Resettlement has to be done in a manner that will not harm the human rights of the Canadian citizens. And while doing so, refugees have to feel properly integrated as well.

Pattison goes further to argue that, there should be a differentiation between humanitarian intensions, motives and outcomes. (Pattison 2010:154). The intention of the intervener is to halt or stop humanitarian crisis in a community. At times, the motives behind most humanitarian acts are selfish. South Africa can for example intervene in a humanitarian crisis in Mozambique. But its real reason is to reduce the number of refugees entering its borders (*ibid*). In a nut shell, Patisson means that, humanitarian motives, reasons and intensions are not enough to connote an act as humanitarian. To him, it is the successful outcome of the act that qualifies it to be termed ‘’humanitarian’’. (Pattison 2010:153). Therefore, the reasons and motives behind refugee private sponsorship is not what make it a humanitarian act. It is the outcome of their actions that make its humanitarian. And the outcome that the Canadian government is looking at is that the refugees become independent as early as in one year after they have been resettled in Canada as stated in the Private sponsorship handbook.

**Integration Concept and Theory**

As said before, resettlement gives refugees a renewed hope and opportunity to rebuild their shattered and battered lives. For resettlement to be effective there needs to be integration and refugees are often selected in accordance to their potential to integrate in the country in which they have to be resettled. Integration is a concept that is use by many and understood differently by most. ‘’*….a chaotic concept’’* (Robinson 1998:118). Ager & Strang are empirical in their definition of integration and see it as a concept whereas Berry is more theoretical in his application of integration. Integration is the process through which migrants/refugees and their descendants become part of a receiving society or nation in which they find themselves. (Castle & Miller 2009:245). Why integration is considered a process? This entails the selection of refugees according to the criteria of the country they have chosen to resettle in. When refugees arrive their country of resettlement, they are expected to learn the norms and values of the receiving society in order to become ‘’full and equal citizens’’. (Ager & Strang 2008: 158). Refugees have as responsibility to integrate themselves. They have to show the interest of becoming part of the new community in which the find themselves.

The International Handbook to Guide Reception and integration defines integration as ‘’*…a mutual, dynamic, multifaceted and ongoing process’’* (2002:12). Here integration is still seen as a process, but which involves both the refugees and the receiving society. According to the handbook, refugees should be prepared to adapt to the lifestyle of the host country and it as well requires the willingness of the host country and how responsive they are to accept the refugees (ibid). The role played by both the refugee and the receiving country in integration curbs situations of ‘’assimilation’’ and ‘’marginalization’’ (Berry 1997). Refugees adapt to the new society, learn the norms of the people and most often they keep their own norms and believes. The Canadian Church does not impose its religious believes on the refugees that it has resettled. Rather they are free to maintain their belief and can change if they want to. The desire of having the interest of conserving ones culture while interacting with daily with the receiving society is named by John Berry as ‘’adaptation and acculturation’’. Adapting to the new society and maintaining one’s culture while learning another. (Berry 1997).

Favell argues that integration’’*…… is a conception of a bounded national society that can be defined by its more or less inclusive rules of membership, but which also for functional reasons imposes social closure to non-members and demands a certain socialization….’’(*Favell 2013:p.3)

It is the responsibility of the public, private and community constituencies to work alongside the refugees as facilitators to create an environment for empowerment. Refugees need to be empowered in order to take care of themselves as well as their families O’Niell argues that, governments have to lead the way for integration. But successful integration depends on contribution from all sectors of the society, such as public bodies, religious communities, education systems, voluntary organizations, employers and also trade unions. (O’Niell 2001).

The UNHCR has the responsibility to assess if a state is ready and capable to resettle refugees and it also plays a major role in integration issues. The UNHCR calls upon states to put in place resettlement policies that run in a single file with integration policies, and agree for each state to approach resettlement in a manner that is appropriate to its context which ensures for the achievement of a durable solution. Integration of refugees goes beyond just providing their basic needs. Integration policies and programs have to be able to enable refugees and their families to enjoy equal rights and opportunities in social, economic and cultural life of the host country. (International Handbook to guide Reception and Integration 2002:8)[[10]](#footnote-10)

Castle and Miller state integration “differs in different relationships between the society and the nation and between civic belonging and national identity” (Castle & Miller 2009:246). By this statement Castle and Miller imply that, integration is a relation between refugees and the receiving state and the state like the refugees have obligations to fulfill for there to be proper and successful integration.

 Even though there is no global standard on resettlement and integration results, states have technologically advanced instruments to measure refugees’ economic and social outcome.

**Housing**

Accommodation has an overall physical and emotional effect on a refugee as it gives them the ability to ‘’feel at home´´. (Glover et al 2001 quoted by Ager and Strang 2008:171). In the situation of PSRs, the sponsors have the charge to provide housing for resettled refugee. Ager and Strang argue that housing has a social and economic impact. (Ager and Strang 2008:171). Also there are usually security issues arising in some environments (ibid). This is considered an issue as refugees cannot flee from danger and get into danger.

**Education**

Ager and Strang also argue that education is an important factor when it comes to the resettlement of refugees *‘’…..education clearly provides skills and competence in support of subsequent employment enabling people to become more constructive and active members of society”.* *. (Ager & Strang 2008: 172).* In this light it can be said that integration is easily achieved when refugees are educated.Refugees, when educated can learn the culture of the host community with ease. One can also argue that it is only the educated that can learn the culture of the other and still retain theirs. This is known as Acculturation. (Berry 1997). Education also expedites the acquisition of skills.

**Network (Family or Sponsor)**

Network plays a great role to expedite integration. Most refugees always want to be resettled where they have a network, which can either be family or a sponsor as in the PSRs case in Canada. When there is a network it is believed that the family pattern of the refugees is maintained and it accelerates their integration. (Ager and Strang 2008:p.178) The empathy of relationships with ethnic groups or family has a lot of benefits for the refugee. An example of such benefits is health (ibid). Beiser argues that it has been proven that refugees who do not feel the belonging in a new community have always faced a high risk of getting depressed contrary to refugees who have the resource of family or ethnicity. (Beiser 2003:p.221).

**Language**

To better integrate in a community, it is vital to understand the language that is spoken by its inhabitants. Knowing the language of the host community eases refugees to carry out their day to day in the community and the contrary is a great barrier. Refugee children are expected to study the language at the schools they attend. Language difficulties make it impossible to communicate with care providers and other services providers. (Ager and Strang 2008:p.173).

**Work Experience and Qualification**

Castle *et al* argue that work experience/employment comprises the most researched area of integration (Castle *et al*. 2001). With work experience, it is easier for refugees to get employment in the host country. Employment is identified as influencing many other relevant issues in relation to integration. It promotes economic independence, helps the refugees to plan for the future and it also provides opportunity for the refugees to develop their language skill, self-esteem and self-reliance (Tomlinson and Egan 2002). A major barrier to these factors is the non-recognition of the qualifications and work experiences of the refugees. It is always difficult for refugees to provide qualifications and even if they are provided, these qualifications are not recognized by employers of the host countries (ECRE 1999b).

**Objective of Integration**

While the factors mentioned above are mere facilitators to integration, full citizenship and equal rights is the main objective for integration. Citizenship and privileges create a lot of confusion and disagreement as this is a theme that has widely different understandings. (Ager and Strang 2008:p.173). Different countries appreciate citizenship in dissimilar ways. For example, in Germany citizenship depends on blood ties (*ius sanguinis*) than on birth in the country (*ius soli)*. Children born of immigrant parents in Germany are not automatically naturalized (Duke et al. 1999). While in The United states of America, citizenship is not necessarily by blood ties. Children born to immigrant parents (legal or illegal) are automatically citizens. However I will not be diving into how or how not citizenship can be attained. My aim is to research how proper integration leads to the acquisition of equal rights and citizenship.

Enunciating refugee rights delineates the foundation of integration (ibid). Citizenship, family reunification and equality in legislation are secondary rights that have resulted from primary rights. (O’Niell 2001) The rights of refugees that are considered primary include human dignity, equality, and freedom of cultural choices, justice, independence and security (Baneke 1999). And many scholars have written on how the governments protect these rights. Private Sponsor with the aid of the Government has as responsibility to help refugees resettle successfully that will make them better integrate into the nation they find themselves in.

One can say therefore that, if ‘’resettlement is protection plus’’ as prescribed by the UNHCR (UNHCR 2009), then integration should be ‘’settlement plus’’ (Hyndman 2011). Refugees resettled in third countries like Canada are supposed to be provided with a durable solution for their needs as well as legal status in the host country. They have to feel at home in their countries of settlement by becoming full-fledged participants in economic, social, and political activities (ibid). And when these involvements in political, social, and economic occur, such connectivity points to the path of full citizenship, which is the main objective of resettlement (Ager and Strang 2008).

**INTRODUCTION OF CHRISTIAN BASED ORGANISATIONS**

As earlier said, there exist a lot of Christian based organizations that are SAHs in Canada. But for the purpose of my thesis, I am going to choose a few of them that are found in the Province of Ontario. They are; The Canadian Lutheran World Relief and the Roman Catholic Bishop of Thunder Bay. The reason I decided to research on these two is because they are diverse in their Christian doctrine and tradition. Although they have the same motives and reasons to act as private sponsors, but they have different approaches to what they do and at the end still have the outcome of successfully settling and integrating refugees.

**The Canadian Lutheran World Relief**

‘*’…inspired by God's love for humanity, Canadian Lutheran World Relief challenges the causes and responds to the consequences of human suffering and poverty’’*.

Canadian Lutheran World Relief (CLWR) is a registered charity organization that was formed in 1946 in response to humanitarian crises in the post war era in Europe. On March 1946, representative from Lutheran churches in North America came together to discuss and to support fellow Lutherans around the world who faced challenges due to the Second World War. The result of this gathering led to the birth of the Canadian Lutheran World Relief. (CLWR). Their aim was to extend a hand of welcome to loved ones across the ocean. Once created, it partnered with Catholic, Mennonite and also Baptist church agencies to dorm the Canadian Christian Council for the Resettlement of Refugees (CCCRR). The CCCRR assisted the resettlement of refugees from Germany and Austria who came to Canada. (Canadian Lutheran World Relief)[[11]](#footnote-11)

CLWR is one of Canada’s, utmost experienced agencies that deals with development programs. CLWR has matured to serve the world through community development, refugee resettlement, emergency relief and humanitarian aid shipment through their We Care program.

My point of interest is their involvement in refugee resettlement in Canada. After the Canadian Immigration Act of 1976 which introduced Private Sponsorship Program, the CLWR signed an agreement in 1979 with the Federal Government and became a SAH. The legalization enabled the CLWR to partner with other congregations to support refugees and their families during their first year in Canada. The CLWR since its formation has responded to many demands of sponsorship from across the globe. This organization has till date continued with its tradition of *‘’Welcoming the Stranger’’* by caring for the displaced through the private sponsorship program. CLWR has an appointed Board of Directors to run the refugee program and it gets financial support from congregations they partner with; Evangelical Lutheran Church in Canada, Lutheran Church-Canada etc., and also amid active involvement with organizations such as the Canadian Council for refugees and a newly formed association of SAHs. CLWR is also a member of organizations as; Canadian Council for Christian Charities, Lutheran Foundation Canada and the Canadian Council for international Co-operation.

Below is a data of how the CLWR has been involved with refugee resettlement since its creation:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1946-1949 | 1948-1956 | 1970-present | 1976 | Present |
| 30,000 refugees from Germany | 20,000 refugees from Poland, Romania, Hungary and the Czech Republic | Refugees from Africa | Refugees from Vietnam and Cambodia (boat people) | Refugees from Eritrea, Congo, Afghanistan, Ethiopia, Iraq, Rwanda, Somalia and Sudan |

*‘’As Christians we act in love and compassion, reflecting God’s love for us. God’s word directs us in ways of hospitality and shows us the source of strength and wisdom for every service we do in God’s name.’’(*<http://www.clwr.org/About-CLWR/>*).*

The mission of the CLWR to resettle refugees is to reflect God’s love and compassion by reaching out to those in need and to have responsibility over one another:

*“Share with God's people who are in need. Practice hospitality.”*

CLWR provides service to sponsored refugees as:

* Food
* Clothing
* Housing
* Transportation
* Health care
* Education for children
* Job and language training
* Employment.

These services facilitate the integration process of refugees.

**Roman Catholic Bishop Of Thunder Bay**

The Roman Catholic Bishop of Thunder Bay known in Latin as *Dioecesis Sinus Tonitrali*s was officially erected on 29 April 1952 in Ontario in Canada under the name of Diocese of Forte William. And on 26 February 1970 the name change to Diocese of Thunder Bay.[[12]](#footnote-12)

The Diocese of Thunder Bay is dedicated to supporting protection and integration of refugees under a service it has named Diocesan Office Of Refugees Services (D.O.O.R.S To New Life Inc.)[[13]](#footnote-13) This office is founded organization where the Thunder Bay congregation believes that the worth of all humans must be respected regardless of their ‘’…*religion, race, culture, language, beliefs, class and/or status’’.*

The Roman Catholic Mission of Thunder Bay has welcomed and supported refugees from all over the world for more than 25 years through sponsorship and D.O.O.R.S To New Life program. D.O.O.R.S through its interactions and networking with local, national and international organizations assists and endows those who have lived a refugee life or experience by providing and assisting them with material, spiritual and emotional need to adapt to a new culture while not abandoning their own. This is termed by Berry as ‘’Acculturation’’. (Berry 2007).

In the Diocese of Thunder Bay, there is another Program known as The Newcomer Settlement Program which aims at providing services to newcomers and refugees. Workers under this program provide newcomers and their families with basic orientation and information services. Other services provided include:

* *Initial Settlement: (housing, schools, orientation to Thunder Bay life)*
* *Immigration :(filling out applications for permanent residence, work permits, and citizenship)*
* *Health Issues: (referral to programs at Thunder Bay Health Unit, filling out OHIP applications)*
* *Housing Issues: (filling out applications for Thunder Bay District Housing, apartment search)*
* *Family Issues: (filling out applications for Pro-Kids, Child Tax benefits, referral to various agencies)*
* *Citizenship Application Support*
* *Employment Related Matters: (job search, resume writing, employee rights, application for Employment Insurance)*
* *Education Issues :(information and referral to ESI, LINC programs, tutors)*

 Social Service Issues

* *(assistance in applying for Ontario Works, assistance in dealing with agencies)*

*Sponsorship Related Issues: (assistance in filling out applications for sponsorship)[[14]](#footnote-14)*

The Roman Catholic Bishop of Thunder Bay which is a SAH has a Board of Directors and partners with other organizations which support them in various ways. The Thunder Bay Multicultural Association partners with D.O.O.R.S in administration matters of newcomers, Bishop’s Diocesan Ministry Campaign (‘*’Sharing the Challenges´´*) provides funding to D.O.O.R.S to assist refugees and needy immigrants in areas of clothing, housing and other government issues and Westford Foods and Thunder Bay Multicultural Association under a partnership with D.O.O.R.S distributes food hampers to refugee families in Thunder Bay three times a year.

The main source of funding of D.O.O.R.S is through the Bishop’s Diocesan Ministry Campaign *(‘’Sharing the Challenges´´)*, Thunder Bay Community Bingo, the Ministry of Citizenship and Immigration, Ministry of Northern Development and Mines and also from Individual Donations

*"Dear migrants and refugees! Never lose the hope that you too are facing a more secure future, that on your journey you will encounter an outstretched hand, and that you can experience fraternal solidarity and the warmth of friendship! To all of you and to those who have devoted their lives and their efforts to helping you…’’ (*Pope Francis 2014)[[15]](#footnote-15)

**ANALYSIS**

The analysis chapter of my thesis has been divided into three parts. I will be analyzing the theories chosen and the functions of Christian based organizations as PSRs. As seen earlier, the theories chosen are Governmentality, Humanitarianism and Integration (theory and concept). This part of my thesis will seek to answer the my research questions which are;

***Why did the Canadian Government introduce Private Refugee Sponsorship Program?***

***How have Christian-based organizations functioned as a Private Sponsor of Refugees****?*

Like said before, Christian based organizations have been at the forefront of the PSRs program since its inception in 1978 (McKinlay 2008). According to several reports and surveys carried out by the Canadian government so far, these organizations have been effective in what they do. That notwithstanding there are always two sides to a coin, thus they have their flaws.

In part one of my analyses, the theory of governmentality is tilted towards answering the first question which is why the Canadian government introduced the PSRs program and also touches a bit on the functioning of sponsors as PSRs. The second and third parts seek to answer the second research question. Stating how Christian-based organizations have functioned as PSRs.

**PART ONE**

Like I mentioned earlier, part one of my analysis tries to answer the question of why the PSRs program was introduced and also throws some light on how the program functions.

***Governmentality***

Private Sponsorship of Refugees program was introduced by the Canadian government to encourage organizations and individuals to support the government in rendering humanitarian aid to refugees. Even though these organizations and individuals have the legal right to resettle refugees, they function according to government policies and principles and are not without government follow up.

According to Foucault, power is the ability to govern people by introducing policies and norms, which make an individual control himself and behave in a manner that is acceptable and deemed important in society. This is what happens when organizations accept to sponsor refugees. The organizations make the refugees conduct themselves in a manner that is acceptable to the society through the laws that are implemented by the government.

As I mentioned before, power and government is not supposed to be a medium used to oppress people through the implementation of rules and regulations, rather as power is supposed to create relation between diverse institutions. Agencies and authorities should work hand in gloves in a complex manner and normalize practices. This is to say the Canadian government uses the PSRs program as a technique to achieve the goal of refugees’ resettlement. Seeing power as a strategic game (Villadsen 2013: 342) doesn’t mean that power is used against the other person’s (refugees) interest, rather it should be used for the interest on the other (refugee).

Western societies have gone through processes which have resulted in a society in which governmentality has replaced the pre-modern sovereignty concept of power (Rud 2007:183)

***Canadian Government and Sponsors as an Institution***

When it comes to institutions, Foucault did not just use the three common methods of explaining institutions which are:

i) Psychiatric institutions meant for the mentally ill

ii) The process of reproducing institutions rather than going behind it to see a extensive power relation and approach; and lastly

iii) Mentioning the purpose and aim of the institution instead of introducing it into an economy of power relations to unveil the broader strategy which supports its existence (Dean & Villadsen 2012: 16; Villadsen 2013: 349-350)

From the understanding in Foucault’s governmentality concept, one can say that there is power relationship between the Canadian government and the sponsors. The Canadian government realized the lack that existed in humanitarian intervention and thus implemented the law that created the PSRs program. The government sets sponsors as institutions and spells out norms and regulations that these sponsors need to follow. These norms are not as a form of oppression but to make the sponsors conduct themselves in conformity with accepted rules. An example of a very important regulation that is stated by the Canadian government is that every private sponsor must be an SAH or must sponsor under an SAH. This agreement makes it possible for the government to be able to identify organizations, groups and individuals that are involved in sponsoring refugees. The Roman Catholic Bishop of Thunder Bay and the CLWR are both Sponsorship Agreement Holders. This agreement makes them conduct according to the norms of the government knowing that the government has an eye on them.

The position of the sponsors portrays a multiplication of regimes since there is always a plurality of regimes (Dean 1999: 27). My argument to support the fact that there is a multiplicity of regimes is that, the position of sponsors is to exchange power relation between the Canadian government and refugees thereby creating multiple regimes. While the Canadian law focuses on making refugees complete Canadians, which can be termed ‘’assimilation’’ according to Berry’s definition, (Berry 1997), the sponsors have a different perception, wanting the refugees to adapt to their new society (Hyndman 2011:6) since they nevertheless work closer with the refugees than the government does and know how to interact with them. The Roman Catholic Bishop of Thunder Bay states that ‘’*… to adapt to a new culture while not abandoning their own’’* (<http://www.dotb.ca/index.php/services/refugee-office>). This statement is in line with Hyndman’s, agreeing that refugees should adapt and not assimilate. These refugees should keep cultures while adapting to their new community since the practicing of their culture gives them nostalgia reminding them of their roots and origins rather than completely giving them up and becoming another people. The CLWR also does not resettle refugees so they are completely assimilated into Canadians, it also states:

‘’ *Refugee sponsors act to “welcome the stranger.” In return, they have the privilege of developing new friendships and learning about a different way of life’’*. (<http://www.clwr.org/What-We-Do/refugee-resettlement.cfm> )

From this statement, one understands it to mean that there is an exchange of cultures and values. Sponsors who sacrifice to welcome refugees and refugees in turn become their friends and also teach them their norms and way of life. These refugees learn the culture of the Canadians so as to be integrated into the society while the sponsoring Canadians in return learn the culture of the refugees thus rendering Canada a multicultural society (McKinlay 2008).

These organizations constitute of internal bodies that are used to regulate its functioning. They are made up of board of directors who make sure that there is proper functioning in the respective domains, for example the board of directors of the CLWR is made of ; Officers, Members, Young Adult Members, Advisory Members and International Advisor . One can say that the role of the Treasurer who is an officer at CLWR is to make sure that finances are disbursed for the right reasons and makes sure that all funds that are raised are managed properly and there is accountability. The Roman Catholic Bishop of Thunder Bay also constitutes of a Board of directors who cordinate the proper functioning of the organization.

***Sponsors and Governing of Refugees***

The history of governing dates as far back as the 18th Century. This was meant to have the propensity of control based on the aspects of the life of the population which was called ‘’biopolitics’’.Foucault refers to the conception of ‘’ biopolitics’’ or ‘’biopower’’ to be understood as *‘’…anatomico-politics of the human body that remains closely connected to discipline’’* (Nilsson & Wallenstein 2013:11). This means that the human anatomy is programmed for self-discipline.

In addition, Foucault applies importance on the notion of pastoral power which indicates that the governed also has to talk about personal things (Villadsen 2013). As institutions upon which the Canadian government has delegated power, sponsors have the legal power to govern refugees who are resettled under their organizations. Like said before, the power bestowed upon them is not to be used for oppressing the refugees. Rather, it should be used to help the refugees to govern themselves for proper integration. The CLWR and the Roman Catholic Bishop of Thunder Bay for example are supposed to provide housing for the refugees. But it does not entail that they dictate what goes on in the refugees’ homes. The refugees are simply made to understand that there are certain aspects that are expected of a decent home in Canada and they have to comply with those norms if they have to become part of the Canadian society. And as pastoral power demands, the sponsors are supposed to listen to the refugees when they complain about their personal issues and give them advice on how to handle them in line with the law.

As I have attempted to analyze Christian-based organizations as institutions, the strategy of these organizations is the aim and goal to nationalize refugees by implementing programs of integration before the refugees arrive in Canada. By programs, I mean preparing beforehand for housing, for them to start language classes, for their children to go to school and other programs that are integration facilitators. Like every other modern government, the main aim of the Canadian government is to have the subjects (the population) govern themselves. Therefore the integration plan for every individual is to have them conduct themselves and become fully integrated as active members in the Canadian community.

As a conclusion for this part of my analysis, I will like to say that the Canadian government created the PSRs because it saw the need for the decentralization of power in the domain of resettling of refugees so that there can be proper and close governing and follow up. The Canadian government has given powers to these organizations to act on their behalf thereby making it possible for intensive governing. The fact that these organizations are accountable to the government certifies that the governing is proper.

**PART TWO**

This part analyses the function of Private Sponsors as humanitarian interveners and their motives as interveners.

***Humanitarianism***

Even though most Christian sponsoring groups recognize a special call to help in refugee matters based on Biblical narratives, their motivations are drawn from yet broader humanitarian principles. And from the understanding of humanitarianism, one can say that Christian sponsoring organizations in Canada resettle refugees on humanitarian bases. These organizations say they are motivated by their love for humanity to help refugees that are in need. They accept to sponsor, help the refugees out with all their material and emotional needs and follow them up until they are fit to stand on their own as required by the Canadian government policies.

It is important to note that, even though the responsibility to resettle under humanitarian grounds is given to Churches, the Canadian state remains the central in ordering principles. That is why, as I have written under the sub-chapter ‘’Private Sponsorship and Public policies’’ the Canadian government writes out policies that private sponsors need to respect; even though they have been criticized. In the mid-1970s there was a gap in humanitarian intervention from the Canadian government in relation to the settling of refugees and that is why the Canadian government introduced the program which has been spear-headed by Christian based organizations and individuals. These organizations first stepped in as humanitarian interveners during the period of the resettling of the ‘’boat people’’ which happened in the era of the Vietnam War from 1979 to 1981 (Beiser and Hyman: 2003). With Christian based organizations, their humanitarian motives as they say are based on their love for Christ. The CLWR which was created at the end of the Second World War in 1946 was created to address an immediate need to help Lutherans whose lives were torn apart as a result of the Second World War (<http://www.clwr.org/About-CLWR/> ). And this can be considered as an act of humanitarianism. The fore word on the CLWR website is;

*‘’…inspired by God's love for humanity, Canadian Lutheran World Relief challenges the causes and responds to the consequences of human suffering and poverty’’*. (ibid)

The CLWR say they are inspired by God’s love for humanity and motivated by their love for humanity to sponsor refugees. They sponsor refugees without any ulterior motives. This can be backed by the fact that they and their partners single handed raise funds which they use for the resettlement of refugees without any help from the Government or NGOs. They react based on sentiments and empathy. The CLWR brings these refugees to Canada, house them, clothe them, feed them and help them to integrate within a short period.

The Roman Catholic Mission of Thunder Bay as well resettles refugees under humanitarian motivations. On their web page is written:

*“…..Their presence among us is a source of mutual enrichment for humanity as well as an encouragement toward dialogue and unity’’*. (<http://www.dotb.ca/index.php/services/refugee-office>)

By this statement one can say that The Roman Catholic Mission of Thunder Bay has humanitarian motives when sponsoring refugees. The word *‘’humanity’’* quoted in the organization’s website is actually used by Ticktin & Feldman to argue humanitarianism. They have stated that humanitarianism springs from the word humanity (Ticktin & Feldman 2012). Humanity is all about sentiments. The humanitarian motive of The Roman Catholic Mission of Thunder Bay is that of sentiments. Sentiments they say root from their Christian faith and they think it is humane welcoming people who have been in a refugees situation for most of their lives by giving them a home in Canada.

Like said earlier, humanitarianism is a form of governance which produces order, prosperity and security. (Ticktin and Feldman 2012:p.5). These organizations through their humanitarian motives govern refugees. The fact that they have rules that govern their motives for humanitarian intervention makes it a form of governance. For example, before a refugee can be sponsored, they have to satisfy the conditions that have been laid down in the resettlement handbook; being a convention refugee. The organizations do not only sponsor out of sentiments and emotions as that will be chaotic and unruly. The CLWR and The Roman Catholic Bishop of Thunder Bay do have sentiments as their sponsoring motive, but that is done in line with certain rules and regulations so that it happens in order with state laws.

The CLWR and The Roman Catholic Bishop of Thunder Bay have sponsored under humanitarian motives which has been very effective. Earlier in the study, I mentioned there are three types of humanitarian effectiveness. (Pattison 2010:74). In the case of CLWR and The Roman Catholic Bishop of Thunder Bay and the refugees resettlement, the third type of effectiveness; internal effectiveness, is that which applies. They resettle refugees while respecting the human rights of the Canadian citizens. How do they respect the human rights of the Canadian citizens? This is by respecting the laws that are laid out by the government for the well-being of its citizens. By respecting these laws, the sponsors thereby respect the human rights of the Canadian citizens, and by so doing, refugees have the tendency to integrate properly.

It can be said that these organizations are effective in what they do; humanitarianism, because their results are positive. Even the CIC through its surveys has proven that Christian based organization have functioned effectively as PSRs since the inception of the program.

Humanitarianism has been the key motive to why many countries have stepped in to protect refugees. Nations feel the responsibility to protect one another as a sign of securitization, even though in the theory chapter I mentioned that some countries intervene on humanitarian grounds with ulterior motives. One can also say that, these organizations also feel the responsibility to protect refugees in need and we can realize that they have no ulterior motives as they are the ones that have to go an extra mile to provide for the refugees financially and otherwise. They don’t have any support from the government and most of those who make up their board of directors and those who even work on the field are volunteers. They work for no pay. The only reason they state as motivation for carrying out humanitarian intervention is that their motivation comes from the love they have for Christ who to them is the head of their faith and what they belief in.

**PART THREE**

Integration is the main objective of integration. In this part, I analyze the functions of Private sponsors as institutions that help to enhance integration.

 ***Integration***

Integration is the most important aspect of resettlement. Refugees have to become integrated in order to become ‘’full and equal citizens’’ of their host country. (Ager & Strang 2008: 158). The case is not different with Canada, when refugees are resettled in Canada; they are not dependent on the Canadian state or their sponsors for the rest of their lives. The Private sponsors are asked by the state to take care of the refugees until they can stand on their own. Policies that are put in place by the Canadian government for effective integration are; Language, Education, network, work experience and qualification amongst others. (UNHCR Canada Resettlement Handbook: 5).

The Canadian approach to integration is:

 *‘’… realize one that encourages a process of mutual accommodation and adjustment by both newcomers and the larger society. Newcomers' understanding of and respect for basic Canadian values, coupled with Canadians' understanding of and respect for the cultural diversity that newcomers bring to Canada, is fundamental to this approach. As well, the cooperation of governments, stakeholders and other players, such as employers and volunteers, in providing newcomers with the support they need for successful economic and social integration helps Canada the full benefits of immigration’’*. (CIC 2010c:29 quoted by Hyndman 2011:6).

 The Canadian state takes certain factors into consideration before accepting refugees for resettlement. These are factors such as, Housing, Education, and presence of super network (family or sponsor), work experience and qualification, ability to learn to speak either French or English. Other factors are left for the visa officer to decide. The factors stated by the Canadian government are the same factors that are stated by Ager & Strang as important for integration. These factors help one to easily understand what integration is all about. With the stating of these factors, it also makes it easier for the sponsors to know what exactly they have to do to get a refugee fully resettled and integrated. Take for example;

***Housing***

Housing is an important factor in the resettlement and integration process. Housing is considered by Ager & Strang as a ‘’Marker and Means’’ (Ager & Strang 2008:170). Secured and inexpensive housing is a vital piece of the settlement and integration process in Canada. Naturally, with the high rents and low house vacancies in Canada, it is not evident for refugees to face the tight housing market (Hiebert, Mendez & Wyly, 2008). This is why the sponsors are faced with the charge of getting housing for refugees even before they arrive in Canada. That is the case with the organizations that I have chosen; (Canadian Lutheran World Relief and The Bishop of Thunder Bay). Housing is one of their important policies outlined when dealing with the resettlement of refugees, since one always needs a roof over one’s head.

[[16]](#footnote-16)

In the case where permanent housing is no realized before the arrival of refugees, temporary housing is provided until permanent housing is secured for them (Canada Resettlement Handbook 2011:14). In the case of Private Sponsors, they have to find a way to get housing for these refugees which often than not is not an easy task.

*‘’……. finding appropriate housing becomes a priority. By this point you should already have done extensive research so that you can rent housing on short notice. It’s a tricky waiting game: you can’t rent until you really know the refugees are on their way, yet you want to ensure the newcomers have a new home waiting for them. To do this, you need to have temporary accommodations lined up for the first few days, as well as a roster of appropriate housing options.’’* (Refugee Sponsorship Training Program Hand Book: 26)

For example when GARs are given temporal housing, and the refugees are expected to get housing on their own after a certain period. The problem with this is that, the refugees in a way get acquainted to the social life of the temporal environment and when changed to their permanent housing, it has a way of affecting them socially and economically.

***Networking***

Social ties and network are of great relevance for sustenance and integration and are well documented in the Canadian case (Simich 2003). Networking as a facilitator is also stated in the Canadian government in its Resettlement Hand Book. Refugees are expected to have a network, social ties or family before they are accepted to be resettled Canada. This is because with the presence of one or the other, the refugees do find the new society welcoming as they attach themselves to those they have known before their arrival to Canada. In the case where refugees do not have any blood family or network upon their arrival in Canada, the sponsoring organizations or groups act as their second family and the only network they have. The CLWR say ‘*’Refugee sponsors act to “welcome the stranger.”’’(*[*http://www.clwr.org/What-We-Do/refugee-resettlement.cfm*](http://www.clwr.org/What-We-Do/refugee-resettlement.cfm)*)* Welcoming a stranger entails providing them with the hospitality of a family. The Roman Catholic Bishop of Thunder Bay talks about providing *‘’….material, spiritual and emotional’’* (<http://www.dotb.ca/index.php/services/refugee-office>) support to the refugees that they resettle. Only families go an extra mile to provide an individual with such personal needs. And that is exactly what these Christian based organizations offer the refugees that they settle.



*(Picture courtesy the CLWR web page* [*http://www.clwr.org/What-We-Do/refugee-resettlement.cfm*](http://www.clwr.org/What-We-Do/refugee-resettlement.cfm) *. This picture is an illustration of how refugees and sponsors live together as family).*

***Language***

Knowing the language of a people is the easiest way of becoming part of a people. It is stated in the Canada Resettlement handbook that refugees considered for resettlement need to possess the ability to learn either French or English; which happen to be official languages is Canada (Hyndman 2011). When these refugees arrive in Canada, they have to learn the language (either French or English). With the new policies that are put in place by the Canadian government, free language classes is only for those refugees who have acquired permanent residency and those who have not yet attained have to pay for (Canada Resettlement Handbook 2011:14). This responsibility falls back on the shoulders of the sponsors, who have to make sure that refugees learn the language spoken in the community they find themselves in. Knowing a language empowers the refugees so they can fit into the society, get employment and eventually become independent. According to the Canadian resettlement Handbook, refugees have between 3 to 5 years to depend on the state. Young refugees learn the languages when they start going to school since it is easier for children to learn other languages. The CLWR and the Roman Catholic Bishop of Thunder Bay also have the responsibility like all other private sponsors to make sure the refugees they settle learn the language. Many at times it is a very challenging task because some of the settled refugees find it difficult to pick up the language within a time frame, thus provoking more expenditure for the sponsors (Dempsey et al. 2009).

***Education***

Refugees are most often very educated people who waste their education and knowledge in the confinement of camps. Education does not only serve as human capital, it also serves as a site through which the process of integration can take place. It has been realized that educated refugees have the tendency of integrating faster than those refugees who have no education at all. (Ager & Strang 2008).

Furthermore Ager & Strang state that education is an integral part of integration and education and employment are potential means for attaining integration (Ager and Strang 2008: 169).The problem that poses is that it doesn’t really matter if these refugees got an education back home or not, they need an education in Canada in order to work in Canada Getting additional education will ease their getting employment.

Education is a stated factor for resettlement consideration in Canada by the Canadian government as stated in the Canada resettlement handbook. Free education in Canada is only at the elementary and secondary levels. Refugees receive free education once they become permanent residents of Canada. That notwithstanding there exist student loans and scholarships available for post-secondary education. (Canada Resettlement Handbook 2011:15).

Upon arrival in Canada, refugees more likely have a University degree, be they GARs or PSRs. As presented in the table below, a greater percentage of refugees are well educated even though it varies among the category of refugees. GARs have a greater percentage of refugees that are degree holders (12%) as compared to (7%) of PSRs. And is the reverse in Trade Certificate and Diploma holders. Most refugees have between 0-9 years of education as indicated in the table 48% of GARs and 36% of PSRs.

***Level of Education of Refugees at arrival by category***

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Years of Education | LCRs (Landed-in-Canada Refugees) | GARs | PSRs | Family Class | Skilled Workers Principal Applicants | All Refugees and Immigrants |
| 0-9 | 19% | 48% | 36% | 20% | 8% | 14% |
| 10-12 | 30% | 26% | 37% | 23% | 9% | 16% |
| 13+ | 13% | 7% | 7% | 10% | 6% | 8% |
| Trade Certificate/Diploma | 19% | 7% | 12% | 17% | 14% | 16% |
| University Degree | 19% | 12% | 7% | 29% | 63% | 46% |
| Total | 16,950 | 4,642 | 2,217 | 63,352 | 52,266 | 204,633 |

[[17]](#footnote-17)

In the case where these refugees are not educated, it is the sole responsibility of the sponsors to provide them with an education which will later facilitate their insertion into the labour market. The Roman Catholic Bishop of Thunder Bay makes sure the refugees it settles in Canada get educated. This is a service that is provided through the Newcomer Settlement Program. ( <http://www.dotb.ca/index.php/services/refugee-office>)

The CLWR also sees into it that refugees and their children that are settled under the sponsorship of their organization get an education.

***Work Experience and Qualification***

Work experience and qualification is also a very vital factor required by the Canadian government before a refugee is considered for sponsorship and resettlement. It is generally believed that once refugees have work experiences and qualification, it is far easier for them to get an employment in Canada. There is an issue in this domain that is raised by Ager & Strang. Most often, the qualifications of the refugees are not considered by the host country (Ager & Strang 2008). And by so, refugees need to go through a whole lot of other trainings to get qualifications in order to meet the standards of their host countries. The main reason why this is demanded is that it eases employment acquisition. It is the charge of the sponsor to empower the sponsored into employment. Employment comes with independence and there by releasing the burden from the sponsors and their partners. The Roman Catholic Bishop of Thunder Bay as well as the CLWR have the obligation to empower resettled refugees into employment (<http://www.dotb.ca/index.php/services/refugee-office> , <http://www.clwr.org/what-we-do/refugee-resettlement.cfm>) respectively.

These factors amongst other are very essential to ease the integration process of refugees that are resettled through the PSRs program. Organizations that are SAHs are complying with these and have realized that the factors when taken into action make it lighter and easier for them to sponsor and get refugees settled in Canada.

Successful settlement is the main objective of the range of services provided by the sponsors to assist refugees until they become independent which is expected according to the law to happen within their first year of arrival in Canada.

Considering the definition of integration, after having lived in camps for a better part of their lives, these refugees struggle to be integrated into a completely new society where there is freedom and democracy as compared to where they come from. Their efforts notwithstanding, refugees really have to partially give up their culture and tradition, especially when they are in the public and be seen as ‘’Canadians’’ which according to Berry is assimilation (Berry 1997

**DISCUSSION**

As the analysis chapter sought to answer the questions aroused in the introduction chapter, this part of my thesis seeks to consider the methods I used and the possible criticisms that I identified while carrying out research.

The methods that I used were adequate for the research as they led me to find answers to the

questions asked. The choice of theories too were well fitted, especially the Governmentality theory as it actually helped to understand the reason why the Canadian government started the

 PSRs. According to the theory, the Canadian government sought to decentralize power for proper governing. The humanitarian and integration theory and concept respectively also paved the way to answer other questions. There by helping to understand why and how the PSRs program has existed and has functioned effectively.

As I noted earlier, the PSRs program has so far been a very successful program in Canada. Through this program, many lives have been touched and many have been given permanent homes and gotten a life. Throughout my research I found out how private sponsors have worked relentlessly to make the program a success. I realized that the program has been a success because most of these faith based organizations react out of emotional and humanity motives. These motives make them work selflessly for the enhancement of the PSRs program.

Like I said, there is always two sides to a coin and the PSRs program is not an exception. It is true that this program functions completely at the good will and philanthropy of dedicated organizations, their partners and individuals. This fact makes it very difficult for the public to criticize these organizations as they would have done if it were the government or NGOs. This is because it is not right to criticize one who chooses to volunteer. The main criticisms that I came across were not criticizing the Private Sponsors, the criticisms were rather the public criticizing the government in relation to the PSRs program. These criticisms are:

1. The public criticizes the government for using the program as an escape route as they seek to abandon their responsibilities to private sponsors. The fact that the government leaves especially the financial obligations to the sponsors completely makes it seem as an escape from spending state funds on the resettlement programs.
2. The Private Sponsors criticize the government when it comes to the making of public policies that affect the PSRs program. The sponsors say that these public policies intervene negatively with their functioning as the government takes decisions concerning the program without consulting them.

This research has helped to understand how the PSRs program functions. I identified particular organizations to research on, their motives for sponsoring and how they function in order to make my work credibility. The results are important since they can be applied to any possible question that is raised in the domain that I have research.

For there to be proper understanding of the PSRs program, I will recommend that further research be carried out on the malfunctioning of the program. This is because nothing concrete is actually said throughout my research about shortcomings and there are no criticisms so far on the program.

**CONCLUSION**

My study provided a discussion on the role of Christian based organizations within the PSRs program. It has revealed the dynamics of these organizations as they also get involved in sponsoring refugees who do not necessarily have same faith as they. The same study has also identified and analyzed the intricacies of this program which is very important to Canada’s humanitarian commitment and involvement. This study has also made it clear that the Canadian government does not discriminate in its relationship between the church and the state as the involvement of Christian based organizations have influenced the government on making government immigration policies.

Canadian organizations, particularly Christian based organizations have provided priceless services to the refugees they sponsor and their commitment to refugee support is one to reckon with.

The motivations of these organizations instigate both from their religious beliefs and also their concern for social justice. These motivations have made these Christian based organizations to function flawlessly when it come to the resettlement of refugees. Their functioning as seen is through the offering of hospitality to the refugees and their families through their difficult times. They support the refugees and help them to quickly and conveniently integrate into the Canadian community.

From my research, most if not all remarks about the PSRs program; which is dominated by Christian based organizations and individuals, were positive remarks. It is a program that has impacted the humanitarian sector in Canada.

All these said, I conclude by saying that, the introduction of the PSRs program was a good step taken by the Canadian government as these sponsors have functioned well to keep the program moving thereby causing other countries to start having thoughts of introducing the same program in their immigration policies.

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**APENDICES**

**CLWR’s involvement in Refugee resettlement**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1946-1949 | 1948-1956 | 1970-present | 1976 | Present |
| 30,000 refugees from Germany | 20,000 refugees from Poland, Romania, Hungary and the Czech Republic | Refugees from Africa | Reffugees from Vietnam and Cambodia (boat people) | Refugees from Eritrea, Congo, Afghanistan, Ethiopia, Iraq, Rwanda, Somalia and Sudan |

**Level of Education of Refugees at arrival by category**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Years of Education | LCRs (Landed-in-Canada Refugees) | GARs | PSRs | Family Class | Skilled Workers Principal Applicant | All Refugees and Migrants |
| 0-9 | 19% | 48% | 36% | 20% | 8% | 14% |
| 10-12 | 30% | 26% | 37% | 23% | 9% | 16% |
| 13+ | 13% | 7% | 7% | 10% | 6% | 8% |
| Trade Certificate/Diploma | 19% | 7% | 12% | 17% | 14% | 16% |
| University Degree | 19% | 12% | 7% | 29% | 63% | 46% |
| Total | 16,950 | 4,642 | 2,217 | 63,352 | 52,266 | 204,633 |

1. <http://www.unhcr.org/3c5e55594.html>. UNHCR resettlement Handbook, country chapter Canada. Written in July 2011 and revised in August 2014. [↑](#footnote-ref-1)
2. <http://www.cic.gc.ca/ENGLISH/resources/publications/ref-sponsor/index.asp> A Guide to the Private Sponsorship Program of Refugees that outlines who can sponsor and who can be sponsored. [↑](#footnote-ref-2)
3. <http://www.cpj.ca/private-sponsorship-and-public-policy> Public Policies and how they have affected the PSRs program [↑](#footnote-ref-3)
4. Information plotted on pie charts is courtesy <http://www.cpj.ca/private-sponsorship-and-public-policy> [↑](#footnote-ref-4)
5. The Montreal Gazette is an online news provider in Canada and their web page is <http://montrealgazette.com/news/local-news/cameroon-family-makes-final-plea-to-avoid-deportation> [↑](#footnote-ref-5)
6. The CCR is a non-profit umbrella organization that is committed to the rights and protection of refugees in Canada and their web page is <http://ccrweb.ca/en/about-ccr> [↑](#footnote-ref-6)
7. Szymon Wrobel’s article on Power, Subject and the Concept of Rational Action

 <http://www.iwm.at/wp-content/uploads/jc-08-061.pdf> [↑](#footnote-ref-7)
8. Responsibility to protect (R2P) is a norm that obliges states to protect their population from crimes and human rights violation. [↑](#footnote-ref-8)
9. Refugees Study Center is found at Oxford University. The Working paper series No 93 is about the ‘’other’’ in Humanitarianism. <http://www.rsc.ox.ac.uk/files/publications/working-paper-series/wp93-south-south-humanitarianism-contexts-forced-migration-2013.pdf> [↑](#footnote-ref-9)
10. The international Handbook to guide Reception and Integration of refugees gives a guide for successful settlement of refugees. <http://www.unhcr.org/3d985b304.html> [↑](#footnote-ref-10)
11. <http://www.clwr.org/About-CLWR/> is the official webpage of CLWR and all information written is from the webpage [↑](#footnote-ref-11)
12. <http://www.catholic-hierarchy.org/diocese/dthun.html> explains in details how the Roman Catholic Diocese came into existence. [↑](#footnote-ref-12)
13. D.O.O.R.S is a service under the Diocese of Thunder Bay that handles refugee related issues http://www.dotb.ca/index.php/services/refugee-office [↑](#footnote-ref-13)
14. All these services sited are found at the Diocese of Thunder Bay webpage <http://www.dotb.ca/index.php/services/refugee-office> [↑](#footnote-ref-14)
15. Pope Francis’ speech made on Refugees Day 2014. Available on <http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html> [↑](#footnote-ref-15)
16. Refugee family settled by The Roman Catholic Bishop of Thunder Bay in the comfort of a house <http://www.dotb.ca/index.php/services/refugee-office> [↑](#footnote-ref-16)
17. Source of table Facts and Figures 2005, Citizenship and Immigration Canada (CIC) and Yu, Oullet,

and Warmington (2007). <http://pi.library.yorku.ca/ojs/index.php/refuge/article/viewFile/21381/20051> [↑](#footnote-ref-17)