

**Mapping Ethnocultural Communities and Organizations in
Brandon and the Westman Region**

Project Report

March 31, 2008



Rural Development Institute, Brandon University

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Project Report

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Submitted to:

Karen Sharma
Multiculturalism Secretariat, Manitoba Labour and Immigration
9th Floor, 213 Notre Dame Avenue
Winnipeg, Manitoba R3B 1N3
Phone: (204) 945-4404
Fax: (204) 948-2323

Prepared by:

Jill Bucklaschuk, Research Affiliate, Rural Development Institute

Contributors:

Monika Sormova, Research Assistant, Rural Development Institute
Alison Moss, Research Affiliate, Rural Development Institute

Submitted by:

Robert C. Annis, Ph.D.
Director, Rural Development Institute
Brandon University
Brandon, MB R7A 6A9
Ph (204) 571-8515
Fax (204) 725-0364
Email rdi@brandonu.ca

Executive Summary

This report represents an attempt to develop knowledge and an understanding of ethnocultural organizations in rural Manitoba, shifting the focus away from Winnipeg. The development and establishment of ethnocultural organizations in a community is a vital aspect of immigrant settlement, integration, and retention. This research project has focused on Brandon, Manitoba's second largest city, which is a growing community, encountering a recent influx of newcomers and changing demographics. Brandon has not been a city characterized by much diversity and it is quite homogenous. Most of Brandon's residents are not recent immigrants and there are not a large number of individuals claiming visible minority status. However, in recent years, the city has experienced rapid demographic changes owing to a recent influx of newcomers through the federal government's Low-Skilled Temporary Foreign Worker program, which is being used by Maple Leaf Foods to address labour shortages. This recent influx of newcomers is having and will continue to have widespread impacts on Brandon's demographics, increasing the diversity of the city and introducing new challenges for service providers. A significant indicator of Brandon's increasing ethnic diversity is the success of the annual Lieutenant Governor's Winter Festival. Each year the Winter Festival has increased awareness of and participation in cultural celebrations as well as developed an increased sense of pride amongst ethnocultural communities. .

The main goal of this project is to gain insight into the processes of establishment and development of ethnocultural communities and organizations, the factors that contribute to successful development, and what barriers may hinder the establishment of such groups. To reach this goal, a literature review and a community scan of Brandon were conducted.

The literature review revealed that ethnocultural organizations are difficult to define and vary dramatically depending on location, history, and ethnic group. Organizational structures also differ depending on whether it is a formal or informal organization. There are organizations that act more as immigrant service providers while others act as a forum for social interaction and cultural celebration. Ethnocultural organizations may be organized around one specific ethnic group or they may be multicultural in nature. There are organizations that are national, provincial, regional, or municipal in scope. Despite the variations and according to the literature, ethnocultural organizations have three functions in common that may help to define them:

1. In some capacity, ethnocultural organizations act as social service providers and emerge out of an identified need;
2. Ethnocultural organizations maintain and celebrate ethnic identity; and
3. Ethnocultural organizations promote some form of social relationships, networking, and integration (either within the ethnic community or the larger society).

While many ethnocultural organizations were contacted for the community scan, only a small number replied to questions and follow-ups. However, the information gleaned from internet searches and discussions with ethnocultural organizations, communities, and non-government organizations revealed that, in Brandon, the majority of ethnocultural organizations are either informal or in the process of organizing. Established and formal ethnocultural communities are few and those organizations that are more established and better organized have deep roots in the area (for example Ukrainian, Scottish, and Irish). Reasons for this may be that new immigrants to the area take some time to build communities and organizations and may not be familiar with the process or feel the need to do so. Furthermore, with such small numbers, the size of some ethnocultural communities in Brandon may not even allow for the formation of an

organization as human resources and volunteers are needed to ensure the development of such organizations.

The influence of ethnicity and immigration history of an ethnocultural community is critical when trying to understand how and if organizations form. Ethnocultural organizations value cultural celebration and one of their top priorities is to preserve cultural traditions. Providing a source of social relationships and interaction is also valued by these organizations as well as extending assistance to newcomers. To be successful, ethnocultural organizations need significant volunteers, financial and human resources, encouragement for capacity building and collaboration, and strategies to attract younger members. It is important for organizations to collaborate and work together, sharing ideas and experiences, and offering support to those who are not familiar with the processes of forming an organization. Events and activities such as the Winter Festival go a long way to establish linkages amongst ethnocultural organizations, NGOs, and local government.

When examining ethnocultural organizations in smaller centres, it may be better to explore the nature of ethnocultural communities rather than limiting it to organizations. Gaining insights into the ethnocultural communities that do exist, their form of organizing, and the activities they engage in will lead to a better understanding of what these communities need to form organizations. Exploring the history and nature of ethnocultural communities in an area is central to developing an understanding of how or if these communities form organizations.

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Project Background

This report represents an attempt to develop knowledge and an understanding of ethnocultural organizations in rural Manitoba. Immigration to rural areas is a significant element of Manitoba's overall immigration experience; therefore shifting focus from Winnipeg to other communities is needed to develop a more thorough understanding of immigration in the province. The development and establishment of ethnocultural communities and organizations in a community is a vital aspect of immigrant settlement, integration, and retention. This research project has focused on Brandon, Manitoba's second largest city, which is a growing community, encountering a recent influx of newcomers and changing demographics.

The key questions that this research project intends to focus on and answer include:

- What are the various stages of establishment and development for ethnocultural organizations and communities?
- What conditions are necessary for the successful launch of ethnocultural organizations?
- What can the province do to help foster such organizations?
- If ethnocultural organizations do not exist, what hinders their development?

The goals and objectives of the project are as follows:

- To increase understanding of ethnocultural organizations and communities in rural centres.
- To gain insight into the processes of establishment and development of ethnocultural communities and organizations, the factors that contribute to successful development, and what barriers may hinder the establishment of such groups.

Methodology

This research project adopted two methodologies to reach its goals and objectives and to address the key research questions.

Firstly, a literature review was conducted to identify definitions of ethnocultural organizations, factors that lead to successful organization establishment, organizational and governance structures, and challenges that are encountered by these organizations. Also, emerging themes in the literature were identified to better understand the key issues facing ethnocultural organizations.

Secondly, to conduct a community scan of Brandon, ethnocultural communities and organizations were contacted and asked a number of questions (see Appendix 1). The primary point of contact was a list of organizers for the Lieutenant Governor's Winter Festival. Communications with ethnocultural organizations were done primarily through email and telephone. Challenges were encountered when initially contacting some groups, and follow-up questions were only answered by three ethnocultural organizations. Another source of contacts was a database of Manitoban ethnocultural organizations provided by the Multiculturalism Secretariat. However, the contact list was several years old and did not prove to be a successful means by which to contact individuals. Other contacts were made through organizations such as Westman Immigrant Services, the Brandon Friendship Centre, former board members of the Westman Multicultural Centre, and the Brandon Race Relations Network.

These organizations proved to be good sources of information and contacts within ethnocultural organizations.

The methodology used for this phase of the project can be seen as rather simple and did not always allow for in-depth explorations of how the organizations function, their history, and any challenges they may face. Time constrictions limited the extent to which this investigation could adopt methods that would allow for more detail. Therefore, the following report can be seen as a preliminary scan of Brandon's ethnocultural organizations. Much more time is required to continue to seek out those smaller organizations that are not formally recognized and may not have established methods of communicating with the public. Much of the focus of this report is on the Lieutenant Governor's Winter Festival that has been held in Brandon over the past five years. It was determined early on in the project that the Winter Festival would be the best way to tap into ethnocultural organizations in Brandon. Many of the questions asked revolved around the Winter Festival, as this was seen as a very important and significant aspect of the development, formation, and operation of ethnocultural organizations in Brandon.

Literature Review

Canada is a country of immigrants; this is not a new concept. The 2001 Census indicates that 18.1% of the Canadian population was born outside of Canada¹. Multiculturalism was developed as an official government policy to identify and acknowledge such ethnic diversity, with Canada initially adopting the policy in 1971. Under the adoption of the multicultural policy, ideals of homogeneity were replaced with diversity. At the root of multiculturalism is protection from discrimination and the right to maintain and celebrate one's cultural heritage. It is within the multicultural society that ethnocultural organizations and communities may exist. Policies and discourses related to multiculturalism have made space for the emergence of formally and informally recognized ethnocultural organizations, with an emphasis on respecting and celebrating diversity.

What is an ethnocultural organization?

"Ethnic organizations are among the most visible ways in which ethnic groups give form to their identity" (Hein, 1997: 283).

In an account of the history of ethnic community formation, it is explained that in "classical immigration countries, the expectation of long-term cultural assimilation proved illusory, with ethnic communities maintaining their languages and cultures into the second and third generations. Immigrants began to establish cultural associations, places of worship and ethnic businesses"². Societies could not expect newcomers to fully assimilate and thus adjustments had to be made to public attitude and social policy. Furthermore, in societies that expected assimilation, the service needs of newly arrived immigrants were not always met and ethnocultural communities recognized that they had to provide necessary, culturally appropriate services³.

¹ Statistics Canada. (2003). Ethnic diversity survey: portrait of a multicultural society. Catalogue no. 89-593-XIE. Available online at <http://www.statcan.ca/english/freepub/89-593-XIE/89-593-XIE2003001.pdf>.

² Stephen Castles. (2002): Migration and community formation under conditions of globalization. *International Migration Review* 36 (4): 1143-1168, p. 1156

³ For information on this topic see Dawit Beyene, et al. (1995). Immigrant service agencies: A fundamental component of anti-racist social services. In Carl E. James (ed.), *Perspectives on racism and the human services sector*. Toronto: University of Toronto Press. 171-182.

Ethnocultural organizations are difficult to define. There are formal organizations and informal ones. There are organizations that act more as immigrant service providers while others act as a forum for social interaction and cultural celebration. Those organizations that offer services may offer a variety of services or focus on one. Ethnocultural organizations may be organized around one specific ethnic group or they may be multicultural in nature. There are organizations that are national, provincial, regional, or municipal in scope. As Breton explains, ethnic groups vary widely in terms of their social organization and associations. Some groups have rather informal organization while still consisting of a network of interpersonal relationships, seeking each other's companionship, but not providing all resources for those belonging to the group. Quite often ethnic groups start off as an informal group of social networks and may eventually develop into a more formalized organization and structure. Formal organizations may provide a variety of essential needs for those belonging to the group including religion, education, recreation, and employment. These organizations may have commercial operations and publications to distribute to its members. Despite the variations and according to the literature, ethnocultural organizations have three functions in common that may help to define them:

1. In some capacity, ethnocultural organizations act as social service providers and emerge out of an identified need;
2. Ethnocultural organizations maintain and celebrate ethnic identity; and
3. Ethnocultural organizations promote some form of social relationships, networking, and integration (either within the ethnic community or the larger society).

For the purposes of funding and programming, the Province of Manitoba's Multiculturalism Secretariat defines ethnocultural organizations according to the following criteria:

- The organization must have as its mandate the promotion, preservation and sharing of cultural heritage(s).
- Not-for-profit, community-based, with membership open to the public.
- The organizational and governance structure should include a board of directors or executive that is accountable to the membership, a constitution, by-laws, and Articles of Incorporation that clearly define the nature, objectives, and tasks of the organization⁴.

The Canadian Ethnocultural Council (CEC), an umbrella organization that monitors federal policy, defines ethnocultural organizations in terms of their functions for newcomers and for Canada as a whole:

Ethnocultural organizations support settlement programs and associations involved in meeting the needs of newcomers to the country. They also strengthen the development of structures that form the underpinning of the economic, cultural, and social wellbeing of our society. The structures become part of the vital Canadian voluntary sector and contribute to nation building in Canada⁵.

The literature often uses the terms ethnocultural organization and ethnocultural community interchangeably, however, with 'organization' referring to a more formal structure and often

⁴ Manitoba Labour and Immigration- Immigration and Multiculturalism Division. (nd). Ethnocultural community support program: Promoting the principles of multiculturalism in Manitoba- General guidelines. Available online at <http://www.gov.mb.ca/labour/immigrate/multiculturalism/6.html>

⁵ Canadian Ethnocultural Council. Capacity Building and Strengthening for Ethnocultural Communities: A toolkit for trainers. Funded by Canadian Heritage. Available online at http://www.ethnocultural.ca/capacity_building/toolkit/

recognized as a non-profit organization⁶. The Canada Revenue Agency (CRA) provides funding to assist ethnocultural communities, but also encompasses ethnocultural organizations in their list of eligible groups. The definition of ethnocultural communities provided by the CRA is as follows:

An ethnocultural community or group is defined by the shared characteristics unique to, and recognized by, that group. This includes characteristics such as cultural traditions, ancestry, language, national identity, country of origin and/or physical traits. To the extent that religion is inextricably linked to the group's racial or cultural identity, it can also be recognized as a defining characteristic. In some cases, a group may view its common origin as pan-national, or it may be based on geographic region of origin. These characteristics are the basis on which, generally speaking, one group culturally distinguishes itself from another⁷.

Not all ethnocultural communities or groups form ethnocultural organizations. According to the literature, in the early stages of development, the following factors are important when bringing ethnic groups together to form organizations:

- Critical mass;
- Geographic concentration;
- Presence of an outside threat; and
- Religious and language homogeneity.⁸

It is speculated that the above factors may diminish over time as a group becomes more established in the larger society. Still linked to the above factors, in his article on ethnocultural communities and personal relations, Breton explains that ethnic groups with some differentiating social or cultural attribute that sets them apart from the larger society are more likely to form organizations. For example, if an ethnic group does not share the language of the larger society then they are more likely to develop an organization that offers services and supports in their language. Also, the level of resources amongst members of an ethnic group impacts the likelihood of organization formation as organizations require a significant amount of resources to successfully function. Lastly, the pattern of migration including the number of immigrants in an ethnic group and the rate at which they arrive has the potential to impact ethnocultural organization development⁹.

Ethnocultural organizations often start off as grass-roots in nature and are created out of the identification of a need. Generally these needs are defined by newly arrived immigrants who seek basic social services and have very little knowledge of the society in which they intend to settle. Ethnocultural organizations can become a source of larger community needs and serve as service providers rather than an institution to celebrate culture and foster social relationships. For example, these organizations may provide education, housing, employment, and other settlement services. According to a study on an established ethnocultural organization in British Columbia, "ethno-racial organizations could be a more effective alternative other than

⁶ For more information see Meindert Fennema. (2004). The concept and measurement of ethnic community. *Journal of Ethnic and Migration Studies*, 30 (3): 429-447.

⁷ Canada Revenue Agency. (2005). Policy statement: Applicants assisting ethnocultural communities. Available online at <http://www.cra-arc.gc.ca/tax/charities/policy/cps/cps-023-e.html>.

⁸ For more information see Institute on Governance. (2001). *Ethnic communities in Canada from a governance perspective: Unity in diversity?* Prepared for the Transformations Program. Available online at http://www.iog.ca/publications/ethnic_communities.pdf

⁹ Raymond Breton. (1964). Institutional completeness of ethnic communities and the personal relations of immigrants. *The American Journal of Sociology* 70 (2): 193-205, p. 204-205.

mainstream organizations, because they are more closely connected with and responsive to ethnic community needs¹⁰. Quite often ethnocultural organizations provide resources, information, and support for the following needs:

- Settlement;
- Adaptation and integration;
- Cultural and linguistically appropriate services;
- Cultural retention;
- Social needs;
- Group advocacy; and
- Combating racism and discrimination (especially in visible minority communities¹¹).

More specific to the members themselves, and on an individual basis, ethnocultural organizations can be an integral, if not sole, source for social relationships, networks, and activities. Through the retention of culture and tradition, provision of services, and socialization these organizations have the potential to positively impact individuals' lives. The CEC explains that "the action of forming associations to deal with socio-cultural and economic issues empowers ethnocultural communities (whether newly arrived or established), enables the formation of bonds among people and helps to find remedy for issues of concern to their community"¹². Also, in order for an ethnocultural organization or community to develop and function, a sense of ethnic identity, or ethnic consciousness, is required¹³. Social solidarity is fostered as individuals realize their potential as a group.

While the reasons for ethnocultural community and organization formation may vary from group to group, the literature often identifies the availability of social capital as a key factor in ethnocultural organization formation. The concept of social capital is useful when examining ethnocultural communities and organizations, especially in terms of newly arrived immigrants. Social capital can be understood as the social networks and relations among people who are tied together by shared norms, which then fosters co-operation and trust within a group. Sanders explains that social networks and social capital are fundamental to studies of ethnic groups in plural societies such as Canada. He states that "the concept of social capital is useful in explicating how ethnic-based forms of social organization and collective action are embedded in interpersonal networks and how these forms of organization and action generate and distribute resources"¹⁴. Social capital is often easier found by immigrants in their community rather than the larger society.

Acting at a macro-level, another factor that influences ethnocultural organization formation is social policy. In setting out guidelines for funding, which inevitably leads to the exclusion of some groups, social policy has the potential to foster or suppress organization development. With resources often at a minimum, many ethnocultural organizations require government funding to operate. Hein explains that "by providing resources such as...grants to organizations

¹⁰ Shiba Guo. (2006): Bridging the gap in social services for immigrants: A community-based holistic approach. *Vancouver Centre of Excellence: Research on Immigration and Integration in the Metropolis, Working Paper Series*. No. 06-04, p. 20.

¹¹ For information on ethnocultural organizations in the visible minority community see Chandra Budhu. (2001). Research project on visible minority communities in Canada. Voluntary Sector Initiative Report. Available online at http://www.vsi-isbc.org/eng/about/pdf/visible_minorities_report.pdf

¹² For more information see Canadian Ethnocultural Council.

¹³ Raymond Breton. (1991). *The governance of ethnic communities: Political structures and processes in Canada*. Westport, CT: Greenwood Press, p. 7.

¹⁴ Jimmy Sanders. (2002): Ethnic boundaries and identity in plural societies. *Annual Review of Sociology*, 28: 327-357, p. 330.

meeting the criteria of nonprofit social service, the welfare state channels an ethnic community's goals and the organizational means for attaining them"¹⁵. The author continues to argue that the definitions needed to implement such funding programs leads to the unfortunate omission of organizations not meeting specific requirements. Furthermore, for some ethnocultural communities, understanding and navigating the language used in application processes, definitions, and prerequisite guidelines causes great confusion and may restrict their ability to receive funding. Social policy, programming, and the language adopted in such documents play crucial roles in the formation, development, and operations of ethnocultural organizations.

In summary, the key factors that lead to ethnocultural organization formation include, but are not limited to, the following:

- The level of availability of social services for newly arrived immigrants;
- The degree to which an ethnocultural group's cultural and linguistic characteristics are different from those of the larger society;
- Availability of resources and social capital; and
- Social policy.

Organizational Structure and Governance

The nature of ethnocultural organizations are such that to be formally recognized and funded they must meet eligibility requirements for non-profit organizations. By law, this means that organizations must be democratically governed with such elements as constitutions and by-laws in place. The Ethnocultural Community Support Program in Manitoba¹⁶ outlines the following requirements of an organization to be eligible for funding:

- Be a not-for-profit, community-based, ethnocultural organization in Manitoba, with membership open to the public;
- Be incorporated under provincial or federal law;
- Be in existence for at least one year;
- Have a constitution, by-laws, and Articles of Incorporation that clearly define the nature, objectives, and tasks of the organization;
- Have a board of directors or executive, which is accountable to the membership, meets at least four times a year, and serves without remuneration;
- Have an organizational plan and develop an annual budget, operate on a sound financial basis, retain financial records and reports for 6 years and publish an annual audited or reviewed financial statement¹⁷

Also, organizations studied in the Institute on Governance's research project adopted consensus modes of decision-making, which attracted and kept volunteers and presented a unified front to media and government. In their report, the Institute on Governance states

Over time, ethnic communities adopt Canadian democratic institutions and other legally required processes with relative ease. Similarly, they embrace organized volunteerism,

¹⁵ Jeremy Hein. (1997). Ethnic organizations and the welfare state: The impact of social welfare programs on the formation of Indochinese refugee associations. *Sociological Forum*, 12 (2): 279-296, p. 283.

¹⁶ The program provides funding to assist ethnocultural community organizations to preserve, enhance, promote and share Manitoba's rich and diverse cultural heritage; and encourage the development of partnerships between cultural communities to foster cross-cultural understanding, harmony and equality. Funding comes by way of awarding bingo sessions, cash awards, or a combination of both.

¹⁷ Manitoba Labour and Immigration- Immigration and Multiculturalism Division.

*which in some cases is not part of the cultural tradition, as an effective way to deliver programs and services to the community. Consensus-based decision-making is also the preferred approach. Ethnic communities, in most cases, attribute little weight to official multicultural policies and programs as a factor contributing to their vibrancy*¹⁸.

A number of umbrella organizations exist to provide a unified voice for ethnocultural communities. The Canadian Ethnocultural Council (CEC) is a coalition of more than 30 national ethnocultural organizations that, in turn, represent more than 2,000 local chapters across Canada. The CEC has designed a toolkit to help instruct those working or volunteering in ethnocultural or multicultural organizations. It presents how-to instruction on governance, volunteering, advocacy, funding sources and strategies, youth involvement, conflict resolution, and media relations.¹⁹

In Manitoba, the provincial umbrella organization is the Manitoba Ethnocultural Advisory and Advocacy Council (MEAAC). Their role is to advise “government on issues important to the ethnocultural community. The mandate of the council is to advocate on behalf of Manitoba’s ethnocultural community and provide information, advice and recommendations to government, through the minister, on all ethnocultural matters in the province”²⁰.

Within organizations themselves, organizational structure and governance differs widely. The structure largely depends on the level of formal organization within the community and the availability of resources and volunteers. Umbrella organizations can provide needed assistance, guidance, and valuable support to ethnocultural organizations.

Emerging Themes in the Literature

A number of different themes emerge from the literature on ethnocultural organizations. These themes can be organized into three categories: 1) considerations of integration, segregation, racism, and discrimination; 2) factors and characteristics that are important for the successful functioning of ethnocultural organizations; and 3) ethnocultural communities and globalization.

1) Considerations of Integration, Segregation, Racism, and Discrimination

There is some debate in the literature regarding whether the formation of ethnocultural organizations and communities lead to further societal segregation or if they actually foster civic engagement. If ethnic groups feel that their culture is threatened or are subjected to exclusion or segregation, they may form ethnocultural organizations which have the potential to provide all needed resources, in a safe, inclusive, and culturally appropriate manner. In this case, ethnic groups may seek all resources from within their community and organization without contact with the larger society. As ethnic groups seek more and more resources from within their ethnic community, there is the potential to have limited to no contact with the larger society, resulting in further segregation. According to work by Berger, Galonska, and Koopmans, ethnocultural communities that are all-inclusive, raise concerns and the extent to which they lead to further segregation is a contested issue and cause for debate. These sentiments are also reflected in

¹⁸ Institute on Governance, p. 7.

¹⁹ Due to the time and budget restrictions of this project, it was not possible to consult publications from the CEC as they are provided on a fee per copy basis. They do have a large selection of documents available.

²⁰ Manitoba Ethnocultural Advisory and Advocacy Council.
<http://www.gov.mb.ca/labour/immigrate/multiculturalism/meaac.html#Role>

the work of Jeffrey Reitz²¹. Generally, there are two sides to the argument. First, there are the assimilationists who see strong ethnic communities and identities as the development of 'parallel' societies, leading to increased fragmentation of a nation. Second, there are those who can be referred to as multiculturalists who "claim that migrants can only integrate successfully into the political process on the basis of confident subcultures with a strong sense of identity...The political integration of migrants in the host society can only be reached when migrants become politically integrated in their own ethnic community first"²². While both sides of the argument are often put forth, much literature states that one cannot deny that ethnocultural communities and organizations foster a sense of social solidarity amongst members and serve a great need in the community. The impact of ethnocultural communities and organizations on segregation is up for further debate.

Integrating into a new society is challenging for newcomers as they negotiate the processes of adapting to and adopting a new culture while also attempting to retain their own culture. In areas with higher concentrations of immigrants and a variety of ethnic groups it may be easier for newcomers to find an ethnic community that meets all of their necessary needs. But, whether immigrants integrate or not depends, to a large extent, on the availability of resources. According to Breton, "the direction of the immigrant's integration will to a large extent result from the forces of attraction (positive or negative) stemming from the various communities. These forces are generated by the social organization of the communities"²³. Breton further explains that the ethnic community has little effect on preventing members from interacting and forming relationships with members of the host community, outside of the group's boundaries. However, this is quite often dependent upon where resources are available.

Feelings of exclusion and threats from the larger society often come in the form of racism and discrimination, especially for those of a visible minority group²⁴. Racism and discrimination can be found in policy, programs, and a variety of services thus prompting newly arrived immigrants to seek out services and supports from inside their ethnic community. Further to this, there is a need for culturally sensitive services, policies, and programs including access to appropriate language and translation. Ethnocultural organizations and immigrant service agencies have a very important role to play in combating racism and discrimination. These organizations seek to fill a service gap that is necessitated by a lack of access to appropriate services. Organizations also have a role to play in educating the public on racism and discrimination, seeking change in discriminatory practices and policies, speaking out against systemic racism, and bringing attention to the need for culturally appropriate services²⁵.

2) *What is important for the successful functioning of ethnocultural organizations?*

- Volunteers and Membership

One of the most common points discussed in virtually all of the literature is the importance of attracting members and volunteers. According to a report published by the Institute on Governance, volunteerism "plays a critical role in providing the human resources necessary to

²¹ Jeffrey G. Reitz (2002). Host societies and the reception of immigrants: Research themes, emerging theories and methodological issues. *International Migration Review* 36 (4): 1005-1019.

²² Maria Berger, et al. (2004). Political integration by a detour? Ethnic communities and social capital of migrants in Berlin. *Journal of Ethnic and Migration Studies*, 30 (3): 491-507, p. 492.

²³ Breton. (1964), 193.

²⁴ For more information see Budhu.

²⁵ For more information on how ethnocultural organizations and communities work to combat racism and discrimination see Beyene, et. al. and Budhu.

run programs and deliver services on limited budgets”²⁶. Groups must work hard to maintain membership and interest in the group and encourage volunteers otherwise the organization could not survive. As integration into the larger community progresses, ethnic groups and organizations have a more difficult time attracting and sustaining interest in their group. Also, with limited volunteers, burn-out and exhaustion are common, leading to high turnover of members and volunteers. Most often, the human resource capacity in ethnocultural organizations is stretched beyond available means because of limited financial support. Ethnocultural organizations rely almost entirely on volunteers and without them these organizations could not function.

- Resources and Funding

Directly linked to the aforementioned factor, the role and impact of resources and funding on ethnocultural organizations is consistently discussed in the literature. Quite often there is a severe lack of human and financial resources for the operation of these organizations. As ethnocultural organizations and communities provide more services, their needs for volunteers, resources and revenue increase.

Ethnocultural organizations need funding resources for a number of different activities and operational functions. Building capacity for governance is a key area that has been discussed in the literature and is identified as lacking in many organizations. Basic skills and knowledge need to be fostered including leadership development, skills training, and networking resources so organizations can ensure a vibrant membership, provide necessary services, and obtain vital funding.

According to the Institute on Governance’s research report, multicultural groups only receive funds on a project-to-project basis, which is not intended to build governance capacity. Also, there is little long-term commitment to multicultural groups’ funding programs, with existing supports from the multiculturalism program of Canadian Heritage being single year and entirely project-oriented²⁷. Ethnocultural organizations need to be encouraged to build capacity in governance and have in place appropriate organizational structures if they wish to apply for funding that is based on having non-profit status. This will also increase the ability of ethnocultural organizations to offer programs, supports, and services to its members.

- The role of religion and churches

Ethnocultural organizations are not always linked to a specific religion or church, but it cannot be ignored that quite often religious gatherings and churches play central roles in community gatherings and social networking. Sanders explains that one of the most important elements of ethnic social organizations is the church, which helps families continue traditional roles and provides a venue for social interactions. Breton also states that religion and churches have the largest impact on immigrant’s interpersonal networks, ensuring the boundaries of an ethnic community. Churches are also an important venue in which organizations and communities can meet.

- The role of ethnocultural publications

²⁶ Institute on Governance, 7.

²⁷ For more information see Institute on Governance, p. 12.

Ethnocultural organizations often engage in celebrations and expressions of cultural and ethnic identity in a variety of venues. The literature highlights the importance of publications and newspapers as an important indicator of ethnic organizational capacity. When discussing and measuring the degree to which an ethnic community and/or organization is 'institutionally complete'²⁸, Breton proclaims that ethnocultural publications have the second most important effect on immigrants and their interpersonal networks, after churches and religious institutions.

3) *Ethnocultural Communities and Globalization*

An emerging theme in the literature and in the world today is that of globalization. With the compression of time and space and increased global integration, globalization is changing the nature of the world society including, but not limited to, the movement of people and labour. Transnational communities are increasing and spreading throughout the world as the capacity for instant, long-distance communication increases and transportation technologies make the world more accessible in shorter time. Also, globalization is changing migrants' notions of belonging as mobility increases and attachment to space is limited. Transnational communities of social networks across the globe must be considered when examining how ethnic organizations operate²⁹.

Defining transnational communities is as difficult as defining ethnocultural organizations. Castles attempts to explain a transnational community as those whose identity is not necessarily tied to or based on an attachment to a specific geographic space or territory. An increasingly common term to adopt when referring to transnational communities is 'diaspora'. The concept is not new, going back centuries and used to describe people who were displaced or dispersed by force, and also for trading groups and labour migrants³⁰. The world is full of diasporas and has been for years; however, with increased international migration in recent years the concept has gained renewed popularity and interest. In her work on diasporas and citizenship, Soysal offers an apt definition

[Diasporas form] when populations disperse from their homeland to foreign lands, engage in movements between the country of origin and destination, and carry out bi-directional transactions – economic, political, and cultural...Diaspora is a way of theorizing formations that are ethnocultural, and that constitute foreignness within other nations and ethnicities...Diaspora is the extension of the place left behind, the 'home'³¹.

Maintaining such close ties with the home country will impact how newcomers integrate into their new environment to varying degrees. Understanding how ethnic groups come to organize and form social networks cannot be complete without considering globalization, transnational linkages of people, and feelings of belonging to a geographic territory. The homeland often remains the core to which migrants feel primary attachment; however, as explained by Ma, "secondary cores may be formed over time in a diasporic space where a large number of

²⁸ Breton (1964) uses the term institutional completeness to represent the degree to which these organizations provide services for its members, and observes that there are variations amongst groups. Breton explains that "institutional completeness would be at its extreme whenever the ethnic community could perform all the services required by its members" (194).

²⁹ Sanders, 346.

³⁰ Castles, 1157-1158.

³¹ Yasemin N. Soysal. (2000). Citizenship and identity: Living in diasporas in post-war Europe? *Ethnic and Racial Studies* 23 (1): 1-15, p 2-3.

migrants have stayed”³², thus altering how migrants interact and form networks. The literature on diasporas largely understands immigrants’ social networks and ties in terms of space and place. Therefore, place and space greatly affects how immigrants feel they belong in a new society and how they form organizations with others. The literature also emphasizes that individuals have largely different experiences from one another and connections with places varies greatly amongst immigrants.

Considering transnational communities and diasporas adds another element to thinking about ethnocultural communities and organizations and challenges our notions of community-based organizations. With the ability to stay connected with friends and family in home countries and those dispersed around the world, newcomers may not always feel it necessary to form other social ties and networks in a new society. Diasporas and transnational communities become their own sort of ethnocultural organization, albeit not necessarily formal nor based in a given space. There is potential to form new kinds of organizations and foster a non place-based community when the impacts of globalization are considered.

Ethnocultural Organizations in Brandon – A community scan

Context

Presently, Brandon, Manitoba is a rural city experiencing population growth. Since the 2001 Census, the population of Brandon increased from 39,716 to 41,511³³. The total number of immigrants in the city has increased from 2,050 in 2001 to 2,715 in 2006. Historically, Brandon could be categorized as a relatively ethnically homogenous community with the majority of residents claiming to be of some British Isles or European origins.

Most of Brandon’s residents are not recent immigrants. The 2006 indicates that in Brandon there are 2,695 residents indicating first generation status and 25,355 indicating third generation or more status. Also, there are not a large number of individuals claiming visible minority status – 815 claimed to be visible minorities in the 1996 Census and 955 in the 2001 Census. For a more detailed break down of ethnic origin data for Brandon, see Appendix 2.

In recent years, the city has been experiencing rapid demographic changes owing to a recent influx of newcomers through the federal government’s Low-Skilled Temporary Foreign Worker program, which is being used by Maple Leaf Foods (MLF) to recruit workers to address labour shortages. Currently there are 939 temporary foreign workers employed at MLF. These workers have been recruited from Mexico, El Salvador, Ukraine, China, Colombia, and Mauritius. For the coming years, it has been forecasted that MLF will require an additional 500 foreign workers in 2008 and 100 in 2009. After working in Manitoba for six months, temporary foreign workers have the option to apply to the Provincial government’s Provincial Nominee Program (PNP) which, if accepted, will give them permanent status in Brandon and will allow for

³² Laurence J.C. Ma. (2003). Space, place, and transnationalism in the Chinese diaspora. In Laurence J.C. Ma and Carolyn Cartier (eds.), *The Chinese diaspora: Space, place, mobility, and identity*. Oxford: Rowman & Littlefield Publishers, Inc. 1-49, p. 8.

³³ Statistics Canada. 2007. Brandon, Manitoba (table). 2006 Community Profiles. 2006 Census. Statistics Canada Catalogue no. 92-591-XWE. Ottawa. Released March 13, 2007. Available online at <http://www12.statcan.ca/english/census06/data/profiles/community/index.cfm?Lang=E> (accessed December 6, 2007).

family reunification. This will have widespread impacts on Brandon's demographics, increasing the diversity of the city and introducing new challenges for service providers.

The large scale international recruitment efforts at MLF are greatly influencing the pattern of immigration to Brandon, which has changed significantly over the past several years. These changes are not only in terms of numbers, but also in terms of the specific cultural groups that are immigrating and settling in the community. MLF's recruitment strategy has been to recruit workers from specific countries at a time, bringing ethnically similar groups together. In Brandon, more newcomers are coming from a single, particular country at once. This has a great impact on how communities form and increases the potential for ethnocultural organizations to develop.

Focus on the Lieutenant Governor's Winter Festival

With the changing demographics in Brandon has come greater awareness of and interest in new cultures. A number of ethnically diverse restaurants have recently opened in the city and cultural celebrations are becoming more common, and diverse. Brandon's largest and most popular multicultural celebration is the Lieutenant Governor's Winter Festival. It originated in 2003 out of a meeting between the Lieutenant Governor and the mayor of Brandon in an attempt to overcome the 'winter blues' and get people active in the long cold months of winter. It was conceived as a spin-off of Folklorama, which is held annually in Winnipeg.

The Winter Festival has been a success from its first year and has continued to increase both in number of participants and cultural pavilions. The first year had 6 pavilions and the second year almost doubled to 11 pavilions with a total of 20,000 pavilion visits. The third year had 30,000 pavilion visits, year 4 had 14 pavilions with 41,000 visits, and year 5 had 13 pavilions with 59,000 pavilion visits. From year to year it is not uncommon to have to wait in lines to get into a pavilion or for the pavilion organizers to run out the goods they sell.

Each pavilion is organized by various ethnocultural groups and showcases the cultural traditions of each group. Often the pavilions organize traditional entertainment, cook traditional food, and sell traditional beverages. Each group that organizes a pavilion is given \$1000 by the City of Brandon for the purposes of covering some of the costs associated with operations. Attendance to the festival is free. However, pavilions receive revenue from the sale of food, alcohol, and other memorabilia. Pavilions are all their own entities, required to meet their expenses, rent the venue, and organize the pavilion's programming. Generally smaller and new to the Winter Festival cultural groups initially become a part of the "Global Village" pavilion, which has a multicultural focus. This allows groups to get an understanding of how the festival works and what is needed to operate a pavilion.

Volunteerism is critical to the successful operation of the Winter Festival from year to year. It is run entirely by volunteers with 400 - 500 participating in the first few years and up to 800 - 900 offering their assistance for the most recent festival. Despite the relatively large numbers of volunteers, organizers of the pavilions are worn-out after each festival as it takes a lot of coordinating and work to manage such an event.

The Winter Festival has had profound impacts on the community of Brandon as well as the ethnocultural groups that participate and organize pavilions. Community feedback has always been very positive and a clear indication of the Winter Festival's success is the increasing participation of attendees and ethnocultural groups. Most critiques have been directed towards the size of the Winter Festival and the lack of larger venues to accommodate the growth.

Ethnocultural organizations and communities are the essence of the Winter Festival and have greatly benefited from the annual routine of organizing the pavilions. There is never a shortage of volunteers and, in fact, the number of volunteers has been increasing. The Scottish community has found that the Winter Festival has encouraged 'wannabes' to participate in the organization, including distant generations who learned that their ancestors came from Scotland in the 1800s. Other examples include the German community, which, after the first year of participation in the Winter Festival, decided to establish a more formal organization after a very positive experience with organizing members to operate the pavilion. As one of the newest groups to the festival, the Chinese community has also used the Winter Festival as a starting point from which to attract more members and develop a formal organization. It has united all Chinese who resided in various regions of China to work together to showcase their culture and introduce the importance of volunteerism. It has been observed by the organizing committee of the Winter Festival that following each year the ethnocultural communities become more organized and often continue to participate in the larger community of Brandon (for example, using funds to give to charities or buy hospital beds).

Above all else, ethnocultural organizations and communities credit the Winter Festival with increasing awareness of and participation in cultural celebrations. Impacts have included additional awareness of cultural traditions and the introduction of traditions to those who are unfamiliar with a particular cultural group. Organizations and communities have experienced an increased sense of pride as they organize pavilions from year to year and see the increasing numbers of participants who are interested in learning about their cultural traditions.

Ethnocultural Organizations in Brandon

Through the organizing committee of the Winter Festival, organizers of the individual pavilions were contacted. It was presumed that these individuals could offer insights into ethnocultural organizations in Brandon. As an initial communication, questions were asked about participation in the Winter Festival and the impact that it has on ethnocultural organizations and communities (see Appendix 1). Follow-up questions attempted to delve into the history of the organization / community, its membership, organizational structure, and services offered to members (see Appendix 1). Initial contacting of groups was challenging and few responses were obtained. Follow-up questions were only asked once initial questions were answered, with only three groups providing answers as most groups did not reply to initial questions or subsequent follow-ups.

In Brandon, the majority of ethnocultural organizations are either informal or in the process of organizing. Brandon has not been a city characterized by much diversity and, as mentioned, it is quite homogenous. Established and formal ethnocultural communities are rare and those organizations that are more established and better organized have deep roots in the area (for example Ukrainian, Scottish, and Irish). It must be acknowledged that new immigrants to the area may take a lot of time to build communities and organizations and may not be familiar with the process or feel the need to do so. Furthermore, with such small numbers, the size of some ethnocultural communities in Brandon may not even allow for the formation of an organization as human resources and volunteers are needed to ensure the development of such organizations.

The following tables illustrate the information gleaned from the community scan. All information compiled in the tables represent responses from ethnocultural organizations and website searches. It must be noted that there are a number of organizations that did not reply to initial

contact and alternative methods are needed to more fully explore the nature of all ethnocultural organizations and communities that exist in Brandon. The list represented here is not an all inclusive list and it is most likely the case that a number of other informal, and perhaps formal, ethnocultural organizations exist in Brandon.

The following two communities / organizations could not be contacted, but it was learned that they are, in some capacity, in existence in Brandon:

Ethiopians for Ethiopians

- Attempts were made to contact the Ethiopian community in Brandon. It was learned that it is an informal group of individuals who have stated that they will support newcomers to Brandon during periods of transition. The organization is closely linked to two churches (an Ethiopian Orthodox Church and a Protestant Church) and most activities and service revolve around the churches. Currently, the community is in the process of filing a sponsorship to bring an Ethiopian priest from Kenya to Brandon.

Salvadoran

- Anecdotally, it has been learned that there is a Salvadoran soccer club in Brandon. Also, the Salvadoran community has also had a pavilion at the Winter Festival for a number of years, but attempts to contact the group were unsuccessful.

Westman Scottish Association

Year Established	Active since the 1970s
Priorities / Objectives	<ul style="list-style-type: none"> ▪ To ensure a place to meet other immigrants and socialize. ▪ To promote interest in Scottish culture.
Organization type	Informal and do not feel that being formally recognized would be necessary for the group.
Organizing Body	Elected committee with a President, Vice-President, Secretary, Treasurer, and five committee members.
Governance Meetings	<ul style="list-style-type: none"> ▪ Annual General Meeting every April ▪ All-committee meetings held throughout the year with recorded minutes.
Membership	Voluntary
Events / Activities	<ul style="list-style-type: none"> ▪ Monthly social gatherings ▪ Annual golf outing in June ▪ Caledonian or Highland Games in July, in Kenton ▪ Quiz night in September ▪ Robert Burns dinner in January ▪ Scottish Pavilion at the Winter Festival in February ▪ Bowling night in March ▪ Halloween party in October ▪ Picnics, volunteer nights, dances, pot lucks, and other suppers
Services Offered	Assists immigrants if they are facing difficulties (for example, contributing to moving costs or in the event of a disaster)
Funding Sources	Self-funded
Winter Festival Involvement	Operates a popular pavilion – since 2005.

Ukrainian Orthodox Church of the Holy Ghost

Year Established	The Ukrainian National Home was built approximately 2 generations ago (80 years ago).
Priorities / Objectives	<ul style="list-style-type: none"> ▪ To provide whatever help they can to Ukrainians in the community, including hospital and nursing home visits. ▪ Maintaining and general up-keep of the Ukrainian National Home (otherwise known as the Hall, which is a separate entity from the Ukrainian Orthodox Church).
Organization type	Informal, religion-based
Organizing Body	The Church has its own Executive Committee and a 'Ladies' organization
Governance Meetings	N/A
Membership	Voluntary
Events / Activities	Gatherings and events are directly related to the Church including concerts, suppers, food sales, etc.
Services Offered	The organization has provided items to immigrants when they first arrive in Brandon.
Funding Sources	<ul style="list-style-type: none"> ▪ Self-funded ▪ Food sales (perogies and cabbage rolls, Easter breads) ▪ Garage sales ▪ Profits from the Winter Festival ▪ Used to hold Fall Suppers and Spring teas, but have ceased due to an aging volunteer base.
Winter Festival Involvement	Two Ukrainian Churches organized pavilion together to promote Ukrainian culture.

Irish Society of Western Manitoba

Year Established	Has been in existence for about 17 years.
Priorities / Objectives	<ul style="list-style-type: none"> ▪ To promote fellowship and goodwill amongst all people of Irish birth or descent, in Western Manitoba, and those who, through family relationships, have become connected to the Irish community. ▪ To foster friendly relationships between persons of the Irish community and those of all other nationalities. ▪ To conduct recreational, cultural, social, and sporting activities on behalf of and with the involvement of the membership.
Organization type	N/A
Organizing Body	Executive committee with a constitution and a full slate of officers.
Governance Meetings	N/A
Membership	Voluntary
Events / Activities	<ul style="list-style-type: none"> ▪ Annual St. Patrick's Day celebration ▪ Winter Festival ▪ Education and cultural promotion - Participate in rural community's ethnic celebrations and make presentations at Brandon schools and the College.
Services Offered	<ul style="list-style-type: none"> ▪ Human resources and assistances offered to newcomers, and do not necessarily need to be members. ▪ Provides newcomers from Ireland with practical assistance regarding living and working in Brandon. ▪ Volunteer opportunities are offered.
Funding Sources	<ul style="list-style-type: none"> ▪ Have received two small grants from the provincial government in the past. ▪ Now the organization is increasingly self sufficient. ▪ Any profits made from the Winter Festival are donated to local charities.

**The Icelandic Canadian Club of
Western Manitoba**

Year Established	Since 1967.
Priorities / Objectives	N/A
Organization type	A member of the Iceland National League of North America
Organizing Body	N/A
Governance Meetings	N/A
Membership	N/A
Events / Activities	<ul style="list-style-type: none"> ▪ Tombolla / Thorablott (Icelandic supper) Christmas party ▪ Group field trips ▪ Picnics ▪ Regular monthly meetings ▪ Give out scholarships
Services Offered	N/A
Funding Sources	N/A
Winter Festival Involvement	Invited by the festival organizer to participate.

Westman Chinese Association

Year Established	In the process of becoming formally established – informally began in 2007.
Priorities / Objectives	<ul style="list-style-type: none"> ▪ To assist new immigrants in learning the Canadian way and provide language instruction, settlement services, housing, orientation, and cultural integrations. ▪ To ensure that contact with all members of the community is maintained through various social activities. ▪ To promote the notion of volunteerism. ▪ To cultivate the many talents of the group's members.
Organization type	<ul style="list-style-type: none"> ▪ Informal, but in the process of becoming formally recognized. ▪ Volunteer-based.
Organizing Body	<ul style="list-style-type: none"> ▪ Management committee of 20 people. ▪ In the process of establishing a formal Board of Directors.
Governance Meetings	In the planning processes.
Membership	<ul style="list-style-type: none"> ▪ Actively seeking members. ▪ Planning a membership drive to increase member-base to 1000. ▪ Members from outside of Brandon.
Events / Activities	<ul style="list-style-type: none"> ▪ Meets regularly, but social gatherings are still in the planning stages. ▪ Provided several entertainers for the Horticultural Conference in Brandon in February. ▪ Invited to participate in the planning and entertainment for the Brandon Dragon Boat festival in July. ▪ Hope to secure a regular venue in which to provide recreation and introduce Canadian activities to new members.
Services Offered	Intend to develop a website with an internet public forum. See their website at http://www.westmanchinese.com/
Funding Sources	Have not looked for funding elsewhere, but hope to in the future.
Winter Festival Involvement	<ul style="list-style-type: none"> ▪ 2008 was the first year of participation in the Winter Festival. ▪ Used to have a small involvement in the Global Village pavilion.

German Society of Westman

Year Established	Established in 2005, out of the desires expressed after their initial participation in the Winter Festival.
Priorities / Objectives	<ul style="list-style-type: none"> ▪ To preserve, promote and encourage interest in German language and culture. ▪ The ambition, within the limits of the club, is to promote a better understanding of German speaking areas and people through social and educational activities. ▪ The group's future goal is to establish a German School to teach the German language and culture to students of all ages. They also aspire to having their own dance group and band in the future.
Organization type	N/A
Organizing Body	<ul style="list-style-type: none"> ▪ Executive committee that meets regularly, with a President, Vice-President, Second-Vice President, Treasurer, and Secretary. ▪ Has a constitution. ▪ Social Events Committee
Governance Meetings	Annual meetings with an annual agenda.
Membership	<ul style="list-style-type: none"> ▪ Members do not have to be able to speak German- they must desire to promote and celebrate cultural traditions. ▪ There are membership fees.
Events / Activities	<ul style="list-style-type: none"> ▪ A Social Events committee coordinates functions such as potlucks, picnics, barbeques, etc. ▪ Stammtisch (a regular monthly social outing) ▪ Camps ▪ Halloween parties ▪ Brandon Travelers Day Parade ▪ Sommerfest (held in July and prompted by the success of their pavilion at the Winter Festival)
Services Offered	See their website at http://www.germansocietyofwestman.ca/
Funding Sources	N/A
Winter Festival Involvement	<ul style="list-style-type: none"> ▪ Invited to participate in the 2004 festival and it was one of the most popular pavilions.

Manitoba Metis Federation,
Southwest Region

Year established	N/A Note: The Metis Student Organization is now advertising on Brandon University campus to get organized.
Organization type	<ul style="list-style-type: none"> ▪ To promote the history and culture of the Metis people and otherwise to promote the cultural pride of its membership; ▪ To promote the education of its members respecting their legal, political, social and other rights; ▪ To promote the participation of its members in community and municipal, provincial, federal, Aboriginal and other organizations; and ▪ To promote the political, social and economic interests of its members.
Organizing Body	Three member board of directors
Governance Meetings	N/A
Membership	Approximately 3800 members
Events / Activities	N/A
Services Offered	Provides services and supports in the areas of diabetes, employment, health and family services, natural resources, HR development and training, and youth initiatives.
Funding Sources	N/A
Winter Festival Involvement	They are involved and operate a pavilion.

Non-Governmental Organizations (NGOs) working with Immigrant and Ethnocultural Communities

For the purposes of this community scan, it was deemed relevant and important to consider those NGOs that serve immigrant communities in Brandon. In many cases, contacting NGOs led to further contacts within ethnocultural communities. It is important to consider immigrant service provider organizations and NGOs in this analysis as they are vital to the retention and integration of newcomers. If newcomers' needs are not being met then they are likely to leave an area. For ethnocultural organizations to grow and be successful, larger numbers of members are needed, and therefore retention of newcomers is a key to their long-term establishment. Contacting NGOs also provided insight into the possibility of these organizations fostering multicultural collaboration and linkages across ethnocultural organizations and communities (for example the Brandon Friendship Centre's multicultural camp and collaboration with the Salvadoran community).

Marquis Project

Year established	1979
Objectives & Mandate	<ul style="list-style-type: none"> ▪ The Marquis Project is a non-government organization that fosters partnerships with overseas communities to enhance well-being in those communities. ▪ Locally, the organization engages in educational programming about global issues in high schools. ▪ The mandate of the organization is to link Manitobans with the developing world through partnerships and education programs.
Programs / Services	<ul style="list-style-type: none"> ▪ No formal programs or services to newcomers. Informally they direct calls to service providers and other contacts. ▪ They deliver educational programs to Manitobans and partner with Southern communities in development projects.
Events & Activities	<ul style="list-style-type: none"> ▪ They organize events around International Women's Day, Fair Trade issues, Earth Day, and International Development week. ▪ A number of times per year they host visitors from Latin America and Africa in collaboration with other Canadian and/or international organizations. ▪ Participation in the Global Village pavilion at the Winter Festival
Links with Ethnocultural Organizations	<ul style="list-style-type: none"> ▪ Organized meetings with the Salvadoran community about issues they are facing in Brandon. ▪ There is an interest within the Marquis Project to form links with local communities and in particular those that they partner with overseas.

Brandon Friendship Centre

Year established	Established in 1953 and officially formed in 1962.
Objectives & Mandate	<ul style="list-style-type: none"> ▪ The Brandon Friendship Centre is an urban Aboriginal service delivery agency that exists to administer and implement programs to meet the needs of people, either migrating to cities or living in them. ▪ The organization attempts to bridge gaps between cultures, non-urban and urban.
Programs / Services	They offer a variety of services including a non-profit daycare, employment services, parenting programs, drop-in centre, skills training, non-profit housing and referral services, preschool, family violence prevention, community wellness programs, HIV prevention education, and prenatal nutrition programs.
Events & Activities	<ul style="list-style-type: none"> ▪ Through the Friendship Centre a Multicultural summer camp is being offered. It will include various cultural groups in Brandon and the main objective is to be aware of and learn about new cultures. Children will learn about each other's culture and this will be organized around a number of different activities. The camp will be held in August, 2008.
Links with Ethnocultural Organizations	The Friendship Centre is open to collaborating with other community groups and has assisted the Salvadoran community with their Winter Festival pavilion.
Other information	The organization has a 9 member Board of Directors. Memberships are offered to families and individuals.

Westman Multicultural Council

Year established	Started in either 1972 or 1973. The WMC is no longer in existence. Notes on the internet exist until 2004.
Objectives & Mandate	<ul style="list-style-type: none">▪ It started as an informal meeting of people from different cultural backgrounds who decided to form an umbrella multicultural organization in Brandon.▪ The organization had a focus on anti-racism and multiculturalism.
Programs / Services	<ul style="list-style-type: none">▪ Programs included mostly EAL classes.▪ They also assisted newcomers with some settlement services such as obtaining passports and citizenship.▪ Their services were open to everyone and you did not have to be a member to receive assistance.▪ They have collaborated on the establishment of the Brandon Race Relations Network.
Events & Activities	The WMC produced multicultural cookbooks, organized food fairs, and participated in the International Development Week with the Marquis Project.
Other information	<ul style="list-style-type: none">▪ Originally, the WMC was entirely volunteer-run and later they were able to access some program funding from the Provincial Government. This allowed them to have two paid positions- a manager and an administrative person.▪ When the group split some members continued their work in what is now Westman Immigrant Services.

The Women's Resource Centre

Year established	N/A
Objectives & Mandate	<ul style="list-style-type: none"> ▪ The objective of the Women's Centre is to provide counselling and education on domestic violence. ▪ To promote a feminist perspective that respects diversity.
Programs / Services	<ul style="list-style-type: none"> ▪ Women's leadership and skills development is actively promoted. ▪ Documents are translated into Spanish, Chinese, and other languages. They also provide a Spanish interpreter for the Legal Clinic. ▪ Recent requests for services for immigrant women. <p>The Centre offers the following specific services to immigrant women:</p> <ul style="list-style-type: none"> ▪ Basic computer skills ▪ Legal Clinic offered in Spanish (informs women of their legal rights in Canada) ▪ Translation of resource documents <p>There are a number of new programs in development stages including:</p> <ul style="list-style-type: none"> ▪ Women's Mentorship (this will be culturally-specific and is designed to replace the Immigrant Women's Support Group.) ▪ Domestic Violence Counselling for Immigrant Women (developing a phone-in legal clinic in various languages providing counselling advice to women)
Other information	<ul style="list-style-type: none"> ▪ The Centre is funded by a number of different organizations including CIBC, RBC Financial Group, Maple Leaf Foods, Brandon Area Community Foundation, Brandon Clinic, Brandon Rotary Club, Westman Foundation, etc. ▪ The Centre has 3 staff and a 12 member Board of Directors. ▪ An immigrant women's support group was been organized, but it is no longer in existence. The coordinators of the group could not keep up with the increasing demands and issues coming from various ethnocultural backgrounds and essentially the program outgrew its capacity. ▪ They organize their own fundraisers throughout the year including "Hope Chest" and "The Vagina Monologues".

Westman Immigrant Services (WIS)

Year established	Established in 1999 and incorporated in 2003.
Objectives & Mandate	WIS is a local organization whose mission is to provide settlement integration services and adult EAL training to all immigrants in the Brandon Area.
Programs / Services	<ul style="list-style-type: none"> ▪ Settlement services that the organization provides include translation, orientation, legal advice, employment and community services, and assistance with other documents. ▪ The services are provided on a one-on-one basis.
Clients	<ul style="list-style-type: none"> ▪ WIS has an official membership with annual fees, but most clients are not members. T ▪ The actual number of clients is not known. ▪ Most clients are Brandon residents and few come from rural areas.
Links with Ethnocultural Organizations	Work with the immigrant community in any capacity needed.
Other information	<ul style="list-style-type: none"> ▪ Funding for WIS is entirely from provincial government sources. Some programs have been supplemented by RBC funding and WIS will be approaching United Way for further supports. ▪ The funding structure is such that WIS must reapply for provincial funding from year to year, meaning precariousness and extra work for staff. ▪ Receiving funding has never been a problem, but the short-term nature of the funding results in difficulties with long-term planning.

<u>Brandon Race Relations Network (BRRN)</u>	
Year established	Around 2003.
Objectives & Mandate	<p>It is a public education network and advocacy is not part of the mandate. Their purpose is to facilitate community cultural learning and racial harmony. Guiding principles include:</p> <ul style="list-style-type: none"> ▪ Promoting racial harmony and respect for diversity; ▪ Fostering partnerships among individuals, groups and organizations; ▪ Sharing information and coordinating activities; ▪ Creating opportunities for cultural learning; and ▪ Building on community strengths.
Events	<ul style="list-style-type: none"> ▪ International Day for the Elimination of Racism.
Other information	<ul style="list-style-type: none"> ▪ Volunteer-based with members from different organizations. ▪ Most projects are funded through the Brandon Neighbourhood Renewal Corporation project grants. <p>The BRRN is the host committee for the <i>City of Brandon Community Strategic Plan on Cultural Diversity</i>, which intends for Brandon to become recognized as a city that values and promotes cultural diversity³⁴. This goal includes the following targets:</p> <ul style="list-style-type: none"> ▪ Everyone feels a part of the community while respecting and cherishing their own culture and respecting the cultures of others; ▪ People are educated about the cultural groups and aware of diversity within the group; and ▪ Culturally appropriate services are available to Brandon residents. <p>The 2006 Strategic Plan for the Network includes actions in the following categories:</p> <ul style="list-style-type: none"> ▪ Supporting ongoing cultural competency training for residents, service providers and employers/employees; ▪ Foster new membership through projects and engagement; ▪ Create and implement a BRRN communication strategy; ▪ Promote interracial harmony through celebration and recognition; ▪ Encourage diversification in the workplace; ▪ Promote culturally accessible and appropriate services; and ▪ Develop a Community Race Relations Education Plan.

³⁴ City of Brandon. Brandon's Community Strategic Plan – Cultural Diversity. <http://www.brandon.ca/main.nsf/pages+by+id/204>

**Office of International Activities,
Brandon University**

Year established	N/A
Objectives & Mandate	N/A
Programs / Services	<ul style="list-style-type: none"> ▪ The Office offers EAL courses and orientation service to international students. ▪ They assist all international students on campus and answer enquiries from potential students and from permanent residents in Brandon who may be considering studying at the University. ▪ Within the community, they answer enquiries seeking students on who might be interested in entertaining, translating / interpreting, or speaking to classes off campus.
Other information	<ul style="list-style-type: none"> ▪ Belongs to the Manitoba Council on International Education, which has representation from high school divisions, colleges, and universities in the province. ▪ There is a Chinese students' and scholars association and there used to be an African students' association. There is also interest in starting a Muslim students' organization on campus.

**Brandon University International
Students Organizations**

Year established	N/A
Objectives & Mandate	The top priorities are to make sure that international students' tuition fees do not increase and to provide smooth transitions into the Canadian system.
Programs / Services	<ul style="list-style-type: none"> ▪ Provides moral support to its members by providing international students with whatever they need, including filling immigration forms and social gatherings. ▪ Before arrival to the university, every international student has the option of calling the President of the ISO or any other member of the Executive to ask any questions they might have. ▪ The ISO provides information to international students on how to get to Brandon and they try to make them feel welcomed when they arrive.
Clients	International students
Events	Weekly movie nights, which is a relaxed environment for the international students to socialize.
Other information	<ul style="list-style-type: none"> ▪ Received funding from the Brandon University Student's Union and the Office of International Activities. ▪ Elected executive committee and some appointed board members.

**World University Service of
Canada (WUSC)**

Year established	The local chapter was started in 1982 by a Brandon University professor.
Objectives & Mandate	<ul style="list-style-type: none"> ▪ WUSC is a network of individuals and post-secondary institutions. ▪ Their mission is to foster human development and global understanding through education and training.
Programs / Services	<ul style="list-style-type: none"> ▪ Has sponsored 29 students arriving from countries such as Ethiopia, Somalia, Sudan, Afghanistan, Liberia, Ghana, Burma, Burundi, Uganda, South Africa, and others.
Clients	The student WUSC organization includes current and past-sponsored WUSC students from other countries as well as local students who organize occasional meetings and activities.
Events	<ul style="list-style-type: none"> ▪ Activities include collaborating with the national WUSC organization to sponsor one refugee student a year. ▪ The local organization fundraises annually for this sponsorship and provides support, orientation, and assistance to the students during their studies.
Other information	<ul style="list-style-type: none"> ▪ The organization has a 6 member board of faculty, employees, and Brandon University students. There are no paid employees and involved is entirely voluntary. ▪ Funds are raised through the Brandon University alumni and from employees and community stakeholders.

**English Language Summer Camp –
Knox United Church**

Year established	First camp was in 2006.
Objectives & Mandate	N/A
Programs / Services	<ul style="list-style-type: none"> ▪ Programs to encourage English language skills, literacy, prepare children for school experiences, and help families adjust to their new environment. ▪ ESL activities are used for instruction and community field trips are organized for the participants.
Clients	It began as an ESL camp for children and families of Maple Leaf Foods international workers
Other information	<ul style="list-style-type: none"> ▪ Funding is directed towards a part-time camp coordinator position; instructors are volunteers and many are university students. ▪ The camp is promoted every year through material that is translated into several languages. Participation has grown from 32 to 41 participants in the first two years. Potential participants have been turned away due to limited capacity. ▪ Funding supporters have included the Brandon Neighbourhood Renewal Corporation, the Literacy Foundation, and the Brandon Rotary Club.

Reflections and Emerging Themes from the Community Scan

While the sample of ethnocultural organizations that are represented above is fairly small, there were a number of important themes that emerged from communications with both the ethnocultural organizations and the NGOs. Ethnocultural organizations may differ on a number of levels, but they do have common concerns, patterns, priorities, and needs.

1) Influence of ethnicity and immigration history

The Ethnic Diversity Survey revealed that first generation immigrants have a higher participation rate in ethnic and immigrant associations, with 6% of those first generation immigrants surveyed participating in some kind of ethnic or immigrant association. This is compared with 2% of the second generation and 1% of third generation or higher³⁵. Interestingly, it was found in Brandon that this is not always the case.

Upon learning about the different organizations that exist in Brandon, it became apparent that the ethnocultural groups which have more established organizations have been in Brandon or Canada for several decades and generations. Generally, they are not newcomers and have a history in the city. For example, the Scottish and Ukrainian communities have roots in the city that span more than one generation. On the other hand, the Salvadoran community, which has very recently arrived to Brandon and have had a pavilion at the Winter Festival in past years, proved to be difficult to contact and do not have an established organization. The organizations that replied to our inquiries were primarily of European origin, which reflects the ethnic background of the majority of Brandon residents and is rooted in a past of European-descent immigration.

2) Importance of Cultural Celebration

The priorities and purposes of the ethnocultural organizations in Brandon are not unlike what would be expected; they focus on the preservation and promotion of cultural traditions. The groups also provide a clear social function for members and many activities are organized to promote social interaction.

By celebrating cultural traditions, ethnocultural organizations engage in informal public education that has the potential to combat racism and discrimination. In an ethnically homogeneous city like Brandon, education about cultural traditions is key to ensuring the elimination of racism and discrimination.

3) Service Provision

As found in the literature review, the provision of services is a key element of ethnocultural organizations in Brandon. It was not always clear what services were offered, but many of the ethnocultural organizations mentioned that they intend to support newcomers and do so on an ad-hoc, as requested basis. The primary services that the organizations offer are more related to social / leisure activities rather than settlement service provision, and while social activities do help newcomers feel welcomed in a community, these organizations do not have the capacity to provide all needed services to newcomers. Perhaps this is a reflection of the nature of the

³⁵ Statistics Canada. (2003). Ethnic diversity survey: portrait of a multicultural society. Catalogue no. 89-593-XIE. Available online at <http://www.statcan.ca/english/freepub/89-593-XIE/89-593-XIE2003001.pdf>.

groups that were examined, and if other groups were examined this would change. As mentioned above, it can be speculated that the ethnocultural communities that are of third or more generations have little need to offer many newcomer services whereas groups such as the Salvadoran community may provide more basic, settlement needs and orientation to Brandon.

Informally, and through encouraged social relationships and interaction, these organizations do ensure a welcoming community that can help with general orientation to Brandon, informal language classes, and culturally appropriate services. If encouraged to build capacity in this regards, ethnocultural organizations have the potential to ease a bit of the burden from such organizations as WIS, Women's Resource Centre, and the Brandon Friendship Centre, which have all experienced large caseloads and stretching of resources.

It was learned that there are a significant number of NGOs providing programs and services to the immigrant community. For example, Westman Immigrant Services exists solely to serve the immigrant community. However, there are many other organizations that exist as service organizations that provide services to the general public, but have adjusted and added programs and services to accommodate the growing immigrant population and their needs. For example, the Women's Resource Centre has translated documents and brochures into several languages, planned a legal clinic to inform immigrant women of their rights, and intend to implement culturally-specific mentorship programs. The Elspeth Reid Family Resource Centre now provides family literacy programs to newcomers. Also, the Brandon Literacy Council has extended their hours and now provides more EAL classes as immigrants seeking to improve their language skills are among the majority of their clients.

4) Needs for Successful Ethnocultural Organizations

- Volunteers and human resources

Volunteerism is essential in the formation of new organizations as well as the continuation of established ones. Organizations need volunteers to serve on the executive committees and board of directors and to facilitate activities and services. Without volunteers these organizations would not exist in any capacity.

- Financial resources

Funding resources are needed for successful operation. However, nearly all of the ethnocultural organizations in Brandon are self-funded through revenue gained from the sale of food, the Winter Festival, and other activities. The ethnocultural organizations did not mention lack of funding as a challenge. Where this was raised was by the NGOs that are overburdened with large caseloads and a lack of human resources.

- Capacity building

Ethnocultural organizations need to be able to build capacity on a number of levels. One area that capacity could be built is with regards to governance and organization. Nearly all of the organizations had an elected board of directors or are in the process of establishing one. Without strong organization structures these groups would not be able to operate. Furthermore, if it is the goal of ethnocultural organizations to become formally recognized as a non-profit by the Province of Manitoba then they must have a democratically elected body that coordinates the organization. Also, ethnocultural organizations have the potential to offer more services to newcomers and members, but do not have the resource and volunteer base to do so. Right

now, in Brandon, on the whole, ethnocultural organizations serve a social function, but have the potential to offer culturally appropriate services to newcomers.

Capacity building is especially important when encouraging the organization of those ethnocultural communities that have not been in Brandon for a long period. Unlike most of the ethnic groups of European descent that have been in Brandon for generations, the new to Canada and/or Brandon communities do not have established community contacts or resources to develop an organization.

- Collaboration and linkages with other organizations is needed.

There is some collaboration and communication amongst NGOs and ethnocultural communities, but there is more potential for increasing collaboration. By connecting with other organizations, ethnocultural communities can gain knowledge that will help them operate. Sharing lessons learned, best practices, and key challenges amongst organizations can only benefit those groups that wish to form organizations. Collaboration also ensures that services are not being duplicated and opens opportunities for more cultural events and activities. The Winter Festival is a good example of how collaboration and linkages across organizations, communities, and groups can benefit not only ethnocultural communities but also Brandon as a whole.

There is also a need to develop a directory of ethnocultural organizations for easy access so as to link national, provincial, and local organizations. In the Province of Manitoba, an online resource tool which would list all ethnocultural organizations in the entire province, and linked into the Department of Labour and Immigration's website or portal for newcomers would provide a necessary central repository of information.

- Strategies to attract youth members.

Ethnocultural organizations need to attract younger members. The volunteers and members of a number of organizations are aging which results in an increased inability to continue with many of the organizations' tasks and activities. For example, the Ukrainian organization has a declining congregation and has had great hopes of attracting young members, especially those that came to work at the Maple Leaf Foods plant. However, the group did not gain the much needed extra membership that they had hoped for. Perhaps in the coming years as the temporary foreign workers at MLF gain Provincial Nominee status and bring their families to Brandon, youth membership in particular ethnocultural communities and organizations may increase. Efforts should be taken to ensure youth involvement and address the challenges associated with an aging membership.

5) Challenges for NGOs serving the immigrant community

On the whole, NGOs do not serve one particular ethnocultural group, but rather are involved with people from a variety of backgrounds who need assistance. Immigrant service provider organizations and NGOs are providing the bulk of services to newcomers. Over time, the need for specific services is changing in Brandon as the families of temporary foreign workers arrive. The demand for child care is increasing as well as for legal services and counselling. EAL classes will continue to be the most popular service demand.

Many of Brandon's NGOs have expanded their mandates, programs, services, and hours to address the demands put on them by the influx of newcomers to the city. There is serious danger of staff and volunteer burnout if Brandon continues to rely on the same few

organizations to address needs. Collaboration and cooperation amongst immigrant service provider organizations, other NGOs, and ethnocultural organizations must occur to disperse responsibilities and services amongst different groups, while avoiding redundancies and replication of services.

Funding resources are also of utmost importance to NGOs. In some cases, funding is provided on a year-to-year basis which does not allow immigrant service provider organizations with enough stability to develop forward-looking planning and programs. Also, yearly funding applications take up much time that could be better spent assisting those who need help.

Recommendations for the successful formation, development, and operations of ethnocultural organizations

The following recommendations are based on lessons learned, challenges, and suggestions gleaned from the literature as well as from key points raised in the community scan. The recommendations can be considered an amalgamation of information learned through this research project as well as from the various conclusions and recommendations made in other research projects and theorizing on ethnocultural organizations. These recommendations are put forth to all involved stakeholders including government, community, and ethnocultural organizations / communities. They are intended to provide some insight into how ethnocultural communities can successfully build and foster vibrant organizations with assistance from existing organizations, government, and the local community.

- 1) *Develop information resources to guide governance strategies, link in other organizations, and provide advice on lessons learned, challenges, and successes.*
- 2) *Offer culturally appropriate information and knowledge to guide ethnocultural communities as they form organizations.*
- 3) *Engage ethnocultural communities and organizations in policy development.*

It has been expressed by ethnocultural communities that understanding government policy, requirements, and procedures poses a challenge for their organizations. Therefore more government involvement and communication with ethnocultural organizations and communities would lead to increased clarity and inclusive communication mechanisms³⁶. Without open communication and involvement, changes in government policy related to funding supports can have negative impacts on organizations.

- 4) *Encourage and engage volunteers, ensuring that organizations have adequate human resources to function.*
- 5) *Build capacity in organization and governance.*

This includes providing necessary information resources on non-profit sector governance as well as funding to assist with capacity building, and skills and leadership training.

³⁶ For more information see Canadian Heritage. 2004. Voices from Ethnocultural/Racial Communities: A brief summary of the discussions. Presented at *Serving Canada's Multicultural Population: Practical Approaches for Public Servants, a workshop / learning event*. Available online at http://www.pch.gc.ca/progs/multi/spmc-scmp/conference/04_e.pdf.

6) *Link ethnocultural organizations with social enterprises to encourage new ideas and plans to generate funds through business opportunities*³⁷.

This can be seen as a capacity building technique. S.U.C.C.E.S.S, a non-profit immigrant settlement services organization based in Vancouver, B.C, has made efforts to link immigrants to social enterprises and encourages them to become entrepreneurs, providing support and resources. With support for non-profit organizations decreasing, it is important for these organizations to look elsewhere for resources and develop new ways to remain viable. S.U.C.C.E.S.S is incorporating market-based approaches and emphasizing volunteerism to react to a climate of changing funding sources³⁸.

7) *Look to success stories and use case studies to better understand what is needed to ensure viable, vibrant, and inclusive ethnocultural organizations.*

Continuing from the previous example, S.U.C.C.E.S.S is considered a successful ethnocultural organization. It was founded in 1973 and thrives today. The organization emerged as a response to a lack of accessible social services for Chinese immigrants. According to a study released by Guo (2006), today S.U.C.C.E.S.S bridges gaps in social services between newly arrived Chinese immigrants and service agencies; acts as a unite voice in the Chinese community; educates Chinese immigrants about rights and responsibilities; assistance immigrants in becoming independent and productive citizens; and promotes integration³⁹. Furthermore, SUCCESS has developed what Guo describes as “an innovative approach that treats settlement, adaptation, and integration as a holistic process which requires integrated services”⁴⁰. In conclusion, Guo suggests two key factors in determining an ethnocultural organizations’ ability to be successful:

1. The organization must be able and willing to adjust to societal, policy, economic, and immigration changes; and
2. The organization must build strong community support networks to ensure operation functions and service provision.

8) *Encourage welcoming communities.*

Using the example of Sherbrooke, Quebec, it is crucial to ensure and encourage a welcoming and inclusive community for newcomers. As part of an initiative to retain and attract immigrants, the City of Sherbrooke, in consultation with a number of stakeholders, adopted a municipal policy on welcoming immigrants. The City identified four priority areas to include in an action plan to implement the policy:

1. Foster access to municipal services for all immigrant citizens;
2. Encourage immigrant representation in all areas of municipal activity;
3. Foster intercultural harmony; and

³⁷ For more information see Canadian Community Economic Development Network. (2007). Ethno cultural social enterprise: Making it happen. Prepared for the *Province of Manitoba, Department of Labour and Immigration-Multiculturalism Secretariat*.

³⁸ Min-Jung Kwak and Daniel Hiebert. (March 2007). Immigrant entrepreneurship and the role of non-government organizations in an era of neo-liberal governance. *Vancouver Centre of Excellence: Research on Immigration and Integration in the Metropolis*, Working Paper Series, No. 07-05.

³⁹ Guo, 9.

⁴⁰ Guo. 18.

4. Develop partnerships⁴¹.

Areas for further research

While this community scan asked questions about membership, it was not learned how many people participate in each organization. It would be interesting to further investigate the participation rate in ethnic and immigrant associations outside metropolitan regions where established networks of friends, family, and community are not prevalent. The Ethnic Diversity Survey suggests that low participation rates of immigrants in associations may be attributed to the fact that newcomers most often seek out services and assistance from family and friends. However, this can only be the case if family and friends have settled in the new community. As is the case in Brandon, established ethnocultural communities and networks do not exist for many newcomers, thus requiring newcomers to rely on NGOs for settlement services and other needs.

There is much literature on the concept of diasporas and the existence of transnational migrants; however, further research into the nature of transnational linkages in rural areas would shed light on how globalization exists in smaller centres. Further research into the international linkages of ethnocultural communities in rural centres with the home country may reveal such things as gaps in communication technology. Also, investigating the nature of diasporas and transnationalism in rural centres could reveal reasons for a potential lack of ethnocultural organizations, as newcomers remain linked to their home country through technology rather than developing networks and relationships in their new community. Finally, research into this topic has the potential to reveal aspects of 'secondary migration' – that is the arrival of family members – if transnational linkages are strong.

Much literature exists debating the merits and success of multiculturalism, examining ethnic identity, and investigating race relations⁴². Aside from policy and programming documents, there appears to be a glaring lack of literature on ethnocultural organizations, how they organize, the functions they serve, and the challenges they may face. Some literature addresses the concepts of ethnocultural communities, but interest in this has shifted to a transnational arena, examining how migrants maintain ties with their country of origin, family, and friends. What is missing is a thorough exploration of how ethnocultural groups organize and build communities once in a new society, their reasons for doing so, and how this may vary across ethnocultural groups and geographically, especially in rural areas. The literature that does examine ethnocultural organizations focuses on newly arrived immigrants and how they negotiate the realm of service provision. However, as is the case in Brandon, some ethnocultural organizations have members that have been in Canada for generations and do not need the 'typical' settlement services, thus offering an organization that has little emphasis on settlement needs and more focus on social interaction and cultural celebration.

Conclusions

When examining ethnocultural organizations in smaller centres, it may be better to explore the nature of ethnocultural communities rather than limiting it to organizations. Gaining insights into the ethnocultural communities that do exist, their methods of organizing, and the activities they

⁴¹ For more information on Sherbrooke's welcoming community policies see Anne-Marie Corriveau and Jean-Yves La Rougery. (2006). Welcoming and integrating immigrants: Sherbrooke's experience. *Our Diverse Cities*, 2: 102-105.

⁴² See Beyene, et al.

engage in will lead to a better understanding of what these communities need to form organizations. Exploring the history and nature of ethnocultural communities in an area is central to developing an understanding of how or if these communities form organizations.

In conclusion, it must be acknowledged that Brandon is a growing city with a recent influx of immigrants who do not have roots in the area. This lack of critical mass and presence of established ethnocultural communities does not lend itself well to the formation of formal ethnocultural organizations. Most of the organizations that do exist in the city and that have a solid organizational structure and point of contact have members that have been in the area for generations. Being settled in an area for a period of time leads to a number of factors that can greatly help ethnocultural communities organize:

- An increased familiarity with the process of organizing, available venues, and funding opportunities;
- Increased 'local' knowledge;
- Established contacts and networks; and
- The ability to use the primary language to negotiate the processes of forming such organizations.

It is important for organizations to collaborate and work together, sharing ideas and experiences, and offering support to those who are not familiar with the processes of forming an organization. Events and activities such as the Winter Festival go a long way to establish linkages amongst ethnocultural organizations, NGOs, and local government. Such events must be encouraged and supported, not only for the benefits offered to ethnocultural communities, but also as part of the process of developing a welcoming, inclusive community.

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APPENDIX 1

Questions asked of organizations

Initial Questions:

1. How did you come to participate in the festival?
2. Have you faced any challenges in finding volunteers to coordinate and operate the pavilions?
3. What have been the key impacts of the festival on your particular cultural group in Brandon?
4. What can be done to continue to make the festival and your pavilion successful?
5. Does your particular cultural group engage in events / gatherings / meetings aside from those related to the festival?
6. If so, can you please describe?
7. Is your group formally recognized by the provincial government as an ethnocultural organization?
8. If it is formally organized, how long has it been established?
9. If not, is there an intention to become formally organized?

More in-depth follow-up questions:

1. What types of resources and assistance does your organization provide to members?
2. What are the organization's top priorities?
3. Where does the organization receive funding (if applicable)?
4. What are the key challenges to ensuring vibrant membership, participation, and successful operation?
5. Is there a structure to the group (for example an elected board, president, etc)?
6. Does the group have any links with other organizations (not necessarily ethnocultural) in Brandon? Beyond Brandon? If so, what are these links?

Appendix 2

Ethnic Origin of Brandon Residents

Ethnic Origin^{43 44}	Brandon
Total	38,940
<i>British Isles origins</i>	22,060
English	3,755
Irish	8,170
Scottish	11,920
Welsh	885
British, n.i.e.	140
<i>French origins</i>	4,185
<i>Aboriginal origins</i>	4,260
<i>North American origins</i>	10,940
American (USA)	315
Canadian	10,755
Newfoundlander	20
<i>Caribbean origins</i>	175
Bahamian	10
Cuban	15
Guyanese	25
Jamaican	80
West Indian	40
Caribbean, n.i.e.	15
<i>Latin, Central and South American origins</i>	65
Brazilian	10
Chilean	15
Colombian	10
Hispanic	10
Latin/Central/South American, n.i.e.	15
<i>European origins</i>	15,820
<i>Western European origins</i>	7,630
Austrian	235
Belgian	615
Dutch (Netherlands)	1,225
Flemish	55
German	5,805
Luxembourger	10

⁴³ Refers to the ethnic or cultural group(s) to which the respondent's ancestors belong. Ethnic or cultural origin refers to the ethnic 'roots' or ancestral background of the population, and should not be confused with citizenship or nationality.

⁴⁴ Statistics Canada. 2001 Census.

Swiss	165
<i>Northern European origins</i>	2,375
Finnish	55
<i>Scandinavian origins</i>	2,330
Danish	445
Icelandic	535
Norwegian	765
Swedish	735
Scandinavian, n.i.e.	70
<i>Eastern European origins</i>	7,900
Baltic origins	80
Estonian	10
Latvian	40
Lithuanian	30
Czech and Slovak origins	160
Hungarian (Magyar)	310
Polish	2,450
Romanian	115
Russian	615
Ukrainian	5,675
<i>Southern European origins</i>	685
Balkan origins	110
Albanian	15
Croatian	35
Serbian	15
Slovenian	20
Yugoslav, n.i.e.	40
Greek	100
Italian	310
Portuguese	105
Spanish	90
<i>Other European origins</i>	130
Gypsy (Roma)	10
Jewish	125
<i>African origins</i>	205
Akan	10
Black	10
Ethiopian	15
Ghanaian	15
Rwandan	25
South African	15
Zimbabwean	10
African (Black), n.i.e.	105
<i>Arab origins</i>	115
Egyptian	10
Lebanese	40

Palestinian	10
Arab, n.i.e.	60
West Asian origins	15
Armenian	10
South Asian origins	180
East Indian	100
Pakistani	10
Punjabi	70
East and Southeast Asian origins	460
Chinese	310
Filipino	30
<i>Indo-Chinese origins</i>	110
Vietnamese	105
Japanese	20
Korean	10
Oceania origins	80
Australian	80