Exploring A Muslim Congregation and Leadership in Refugee Resettlement:

A Case Study of Mosque Refugee Sponsorship in Montreal

Muhammad Izzul Haq

School of Social Work University, Montreal

McGill ID: 260832693

Date of Submission: April 3, 2025

A thesis submitted to McGill University in partial fulfillment of the requirements for the

degree of Doctor of Philosophy in Social Work

Table of Contents

ABSTRACT

This doctoral thesis examines the engagement of Muslim congregations in refugee resettlement, with a focus on the Dorval Mosque in Montreal as a case study. Situated at the intersection of congregational studies, refugee studies, and social work, the research employs a qualitative methodology, including key informant interviews, observation and documentary analysis, to investigate the mosque's decade-long refugee sponsorship initiatives. Drawing on theoretical frameworks such as leadership-as-practice, transformative leadership, and congregational studies, the study explores the mosque's role as a community hub in navigating the complexities of refugee sponsorship.

The findings reveal the pivotal role of mosque leadership in fostering social cohesion, addressing the multifaceted needs of refugees—such as housing, education, and employment—and bridging cultural gaps in the integration process. Leadership at the Dorval Mosque exemplifies flexibility, participation, and a quest for meaning within the framework of Islamic congregational values. However, the study also highlights critical challenges, including financial constraints, reliance on a small donor base, and declining engagement from younger generations, which pose significant risks to the mosque's future sustainability.

The analysis contributes to theoretical discussions by positioning religious congregations as critical actors in Canadian immigration policy and refugee resettlement practices. It also underscores the implications for social work theory and practice, advocating for greater collaboration between faith-based organizations and governmental bodies to enhance refugee resettlement efforts. This research ultimately demonstrates the transformative potential of religious congregations in promoting civic engagement, social justice, and long-term refugee integration while raising awareness about the ongoing challenges faced by these institutions in a rapidly changing societal landscape.

Résumé

Cette thèse doctorale examine l'engagement des congrégations musulmanes dans le processus de réinstallation des réfugiés, en se concentrant sur le cas de la mosquée de Dorval à Montréal. Située à l'intersection des études sur les congrégations, les études sur les réfugiés et le travail social, cette recherche adopte une méthodologie qualitative comprenant des entrevues, l'analyse documentaire et l'analyse thématique pour explorer les initiatives de parrainage de réfugiés menées par cette mosquée depuis une décennie. S'appuyant sur des cadres théoriques tels que le leadership-pratique, le leadership transformationnel et les études sur les congrégations, cette étude met en lumière le rôle central de la mosquée en tant que pôle communautaire face aux complexités du parrainage des réfugiés.

Les résultats révèlent le rôle essentiel du leadership de la mosquée dans la promotion de la cohésion sociale, la réponse aux besoins multiples des réfugiés—comme le logement, l'éducation et l'emploi—et la réduction des écarts culturels dans le processus d'intégration. Le leadership au sein de la mosquée de Dorval illustre des valeurs d'adaptabilité, de participation et de quête de sens, enracinées dans les principes islamiques. Toutefois, l'étude souligne également des défis critiques, notamment des contraintes financières, une dépendance envers un petit nombre de donateurs et un désengagement croissant des jeunes générations, ce qui menace la durabilité future de la mosquée.

Cette analyse contribue aux discussions théoriques en positionnant les congrégations religieuses comme des acteurs clés dans la politique d'immigration canadienne et les pratiques de réinstallation des réfugiés. Elle met également en évidence les implications pour les théories et les pratiques du travail social, plaidant pour une collaboration accrue entre les organisations confessionnelles et les organismes gouvernementaux afin d'améliorer les efforts de réinstallation. Cette recherche démontre finalement le potentiel transformateur des congrégations religieuses dans la promotion de l'engagement civique, de la justice sociale et de l'intégration à long terme des réfugiés, tout en sensibilisant aux défis persistants auxquels ces institutions sont confrontées dans un contexte sociétal en pleine évolution.

ACKNOWLEDGEMENTS

CONTRIBUTION TO ORIGINAL KNOWLEDGE

This doctoral thesis makes a distinct contribution to the body of original knowledge by offering a comprehensive and nuanced examination of the engagement of a Muslim congregation, specifically the Dorval Mosque in Montreal, in refugee resettlement efforts. Through a detailed case study, the research provides new insights into the intersection of faith-based leadership and social work, demonstrating how religious congregations can serve as dynamic agents of community transformation through their engagement in refugee resettlement.

The study breaks new ground by exploring how the Dorval Mosque employs adaptive leadership frameworks to address the complex challenges of refugee resettlement, integrating theories such as Neuro-Leadership, Participation and Flexibilization, and Interaction and Relationship Level Leadership. It reveals how spiritual and cultural values, deeply embedded in the mosque's practices, motivate collective action and sustain engagement in addressing societal needs. By examining the Dorval Mosque's historical path dependencies, the research traces its sponsorship practices back to the Turkish Muslim Association's efforts in the 1990s, offering a rare historical lens into how past organizational behaviors shape contemporary leadership strategies in faith-based contexts.

Furthermore, this thesis provides a critical analysis of the challenges faced by religious organizations, such as sustainability, youth engagement, and succession planning. It underscores the importance of shared leadership models to ensure continuity and adaptability in addressing ongoing community needs. In doing so, the research makes an important contribution to understanding how religious institutions navigate leadership and operational challenges to remain resilient and impactful.

By bridging the fields of migration studies, congregational studies, social work, and

leadership studies, this thesis advances scholarship on the role of faith-based organizations in refugee resettlement. It offers valuable insights for academics, practitioners, and policymakers into how religious congregations can complement and become partners of governmental and non-governmental efforts in creating inclusive and sustainable community support systems. This work is particularly significant in highlighting the unique contributions of Muslim congregations in Canada, specifically in Montreal, to social work practices, fostering a deeper understanding of their role in building cohesive and compassionate societies through their long standing efforts in refugee resettlement.

CONTRIBUTIONS OF THE AUTHOR

Chapter 1: Introduction

In this chapter, I conceptualize the research problem, articulate the study's objectives, and position the research within the broader academic discourse on refugee resettlement and faith-based leadership. I independently developed the research questions and established the theoretical frameworks that guided the study.

Chapter 2: Literature Review

I conducted an extensive review of relevant academic literature, synthesizing findings from migration studies, congregational studies, leadership theories, and faith-based organizational practices. This chapter highlights gaps in the existing scholarship and establishes the significance of exploring mosque-based refugee sponsorship in the Canadian context. While the review was designed and written solely by me, I benefited greatly from the guidance and feedback of my supervisors, who helped refine my focus and ensure academic rigor. Additionally, I utilized tools such as Google Scholar and AI-based platforms to efficiently identify and organize relevant references, enabling me to access a wide range of scholarly sources. This process reflects my critical analysis and ability to engage deeply with literature, producing a cohesive and comprehensive review.

Chapter 3: Methodology

I designed the research methodology, selecting a qualitative single-case study approach to investigate the Dorval Mosque's refugee resettlement initiatives. I developed interview protocols, obtained ethical approval, and conducted all interviews, observations, and document analyses. This chapter reflects my ability to implement rigorous research methods while ensuring adherence to ethical standards.

Chapter 4: Findings

This chapter presents the results of my original data collection, including interview transcripts, observational data, and documentary evidence. I independently identified and analyzed key themes, including adaptive leadership, sustainability challenges, and the intersection of faith and community action, as part of social work interventions. These findings provide a foundation for the subsequent discussion and contribute to the advancement of knowledge.

Chapter 5: Discussion

I synthesized the findings and contextualized them within the theoretical frameworks outlined in Chapter 1 and the literature reviewed in Chapter 2. This chapter reflects my critical thinking as I compared the Dorval Mosque's practices with broader trends in refugee sponsorship and leadership. I also developed insights into how faith-based organizations contribute to social work practices and refugee resettlement policy.

Chapter 6: Conclusion

In this chapter, I consolidated the study's key contributions to scholarship and practice. I articulated how this research advances understanding of mosque leadership, refugee resettlement, and faith-based community engagement. I also proposed recommendations for future research and practice, highlighting areas for continued exploration.

LIST OF FIGURES & TABLES

LIST OF ABBREVIATIONS

BCMA	British Columbia Muslim Association
BVOR	Blended Visa Office-Referred Program
CCMW	Canadian Council of Muslim Women
CIC	Canadian Islamic Centre
CLSC	Centre Local de Services Communautaires (Local Community Service Centre)
COSTI	Centro Organizzativo Scuole Tecniche Italiane
GAR	Government-Assisted Refugees
GRSI	The Global Refugee Sponsorship Initiative
ICNA	Islamic Circle of North America
IIT	Islamic Institute of Toronto
ICQ	Islamic Center of Quebec
ISQ	Islamic Service of Quebec
IRCC	Immigration, Refugees and Citizenship Canada
JAS	Joint Assistance Sponsorship
MENA	The Middle East and North Africa
MIDI	Ministère de l'Immigration, de la Diversité et de l'Inclusion
MNA	Member of the National Assembly
NU	Nahdlatul Ulama
PRSP	Private Refugee Sponsorship Program
SAH	Sponsorship Agreement Holder
TMA	Turkish Muslim Association
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Fund
USSR	The Union of Soviet Socialist Republics
WIRN	West Island Refugee Network

1. INTRODUCTION

1.1 Introduction

The need for resettlement as a durable solution to address refugee problems worldwide is increasingly important since the number of refugee intakes to resettle in developed countries still needs to grow. Lenard (2016) presents the minimum intake of over 20 million refugees worldwide, less than 1% of whom are permanently referred for resettlement to third countries. Meanwhile, the number of refugees forced to leave their homes has increased over the last few years. Although the question of why refugees should be resettled may have been answered by citing the humanitarian cause as the primary motive, questions on how to resettle and how many refugees should be resettled leave room for answers and still trigger debate among policymakers in Canada. In a nation that is proudly acclaimed and widely regarded as a nation of immigrants and has stood out in the test of history, even though its humanitarian cause in refugee resettlement is perplexed by its economic motives, questions about refugees are always contested over time.

According to the report released by UNHCR in 2022, following a decade-long upsurge in forced displacement, the number of people displaced by war, violence, persecution, and human rights abuses stood at 89.3 million by the end of 2021. This trend was up 8 percent a year earlier, nearly double the figure 10 years ago. However, the Russian invasion of Ukraine – causing the fastest and one of the most significant forced displacement crises since World War II – and other emergencies, from Eritrea to Syria, from Afghanistan to Venezuela and beyond, pushed the figure over the dramatic milestone of 100 million. By May 2022, more than 100 million people were forcibly displaced worldwide by persecution, conflict, violence, human rights violations or events alarming public order (Kim, 2022a).

Jamous Imseis, UNHCR Representative in Canada, added that when the world faces unprecedented forced displacement, Canada's robust asylum system exemplifies the best practices in upholding the right to seek safety (Kim, 2022a). Further, in response to the immigration levels announcement by the Honorable Sean Fraser, Minister of Immigration, Refugees and Citizenship, UNHCR Representative in Canada said, "The United Nations Refugee Agency welcomes Canada's continued commitment to refugee resettlement as part of its overall immigration growth plan. Refugees need life-saving solutions like resettlement and make important contributions to Canada's economy and the fabric of our communities" (Kim, 2022b).

As the world faces an unprecedented displacement crisis, Canada's leadership on refugee resettlement has been applauded by various international organizations and leaders. In 2017, the United Nations High Commissioner for Refugees (UNHCR) praised Canada for admitting a record 46,700 refugees in 2016, marking the highest number since the implementation of the 1976 Immigration Act. (UNHCR, 2017) Canada has been more robust in resetting refugees for the last four decades than previously. It has made refugee reception a national policy that accepts, welcomes and resettles refugees from all over the world who leave their countries for humanitarian causes (Bocker & Havinga, 1998; Canetti D et al., 2016). Refugee resettlement is handled federally by Immigration, Refugees, and Citizenship Canada (IRCC); this national agency has the power to grant potential refugees permanent resident (PR) status, the legal standing necessary to enter the country as a resettled refugee versus as an asylum seeker (Derksen & Teixeira, 2023).

Canada's Refugee Resettlement Program provides permanent protection to refugees who stay in countries of asylum. In 2022, Canada welcomed 55,000 and 79,500 refugees and protected persons. Although many factors limited refugee resettlement to Canada during the

COVID-19 pandemic, resettlement processing is ongoing in all IRCC Migration Offices, and IRCC resettled over 9,000 refugees in 2020 and more than 20,000 in 2021 (IRCC, 2022b).

While Canada is still holding its immigration policies to admit and welcome refugees and has become the most prominent country in refugee resettlement in terms of the number of refugees resettled annually, another trend in demographic shift is parallelly happening. The population of Muslims in Canada has increased by 4.9% as of 2021, up from 3.2% in 2011 (StatCan, 2022). Drawing on data from more than 450 ethnic and cultural origins, 200 places of birth, 100 religions and 450 languages, Statistics Canada researchers said that immigration is one of the critical drivers of the practicing of religions, predominantly non-Christian faiths, including Islam, in the country (Dawson, 2022). The growth of the numbers of mosques across Canada followed the increase in the Muslim population. As an example of a Muslim religious congregation, the mosque has been positioned strategically as a symbol of expanding the Muslim community.

Based on a qualitative methodology, this case study explores the Dorval mosque's refugee sponsorship initiative and the role of leadership within it. The exploration tries to encapsulate the detailed entry into the complex tasks of refugee resettlement provided by the Dorval Mosque as a part of the mosaic of Muslim congregations in Montreal. The growth of Muslims as a religious minority group in Canada has centred around mosques, symbols of their visibly expanding community; understanding mosques' involvement in refugee resettlement provides perspective on their connections with and contributions to the wider society.

The role of leadership in the Dorval mosque's refugee resettlement efforts are also analyzed in this thesis. In the process of resettling refugees, leadership is essential and affects many different facets of the process. Support from local leaders is essential for a good reception. Effective leadership entails being aware of the difficulties faced by refugees,

including issues with language, work, education, safety, healthcare, and citizenship, and offering specialized assistance to meet their requirements (Guler et al., 2024).

Because it attends to the multifaceted needs of immigrant refugees, 'transformative leadership' is essential to the resettlement process (Shi et al., 2023). Practitioners of refugee resettlement can have transformational learning experiences via transformative leadership, which will improve their capacity to provide effective refugee support (Grudulaitė, 2019). This learning experience could be emulated and expanded to any other agencies, including their existing religious congregations. Furthermore, immigrant integration initiatives aimed at expanding immigrant and refugee populations' access to civic participation have demonstrated encouraging outcomes in terms of altering participants' perspectives, abilities, and interpersonal connections with regard to significant civic involvement (Shields, 2010). Mosque communities can play a similar role to trigger civic engagement, by involving Muslim congregants in refugee resettlement, for example. Thus, implementing transformational leadership concepts in attempts to relocate refugees may result in better outcomes for these newly arrived immigrants.

1.1 Summary of dissertation chapters

The character of this study is an intersection of congregational studies and refugee studies within the Canadian studies setting, focusing on the engagement of mosques in refugee sponsorship within the scope of the Canadian immigration policy landscape. The main objectives of this study are to explore the engagement of a Canadian mosque already involved in refugee resettlement, such as sponsoring, which includes welcoming and assisting refugees in their new environment. Specific factors related to mosque congregants' support and how leadership is practiced are also discovered and elaborated.

This study is essential to fill the gaps in knowledge, given limited scholarly evidence

on the nature of Canadian mosques in terms of their engagement with refugee resettlement programs. The underrepresentation of mosques in the discussion of religious congregations' involvement in refugee resettlement deserves scholarly attention to dig deep into mosques' engagement process, which can be emulated to other typical mosques as a prominent representative of Muslim civic engagement in immigration policy. In addition, there is inadequate knowledge of how the leadership within Canadian mosques towards the completion of refugee sponsorship is exercised and practiced amidst their engagement in sponsoring, welcoming, and assisting refugees in integrating with the broader Canadian society. Exploration of this topic will shed light on what model Canadian mosques could follow to accommodate the needs of newly resettled refugees, work best with Canadian government policies, and collaborate with other stakeholders in immigration policy, mainly refugee resettlement.

This thesis is composed of six chapters. Chapter one presents the introduction with a literature review on refugee resettlement in Canada. Chapter two explores theories and concepts about refugee resettlement, the entanglement of social work with religion, understanding mosques as a Muslim congregation, and leadership-as-practice as a concept applied to view how leadership is exercised within the refugee resettlement process. The theoretical framework will be derived from the concepts explored and discussed. Chapter three presents the qualitative methodology, including how a case study is used to conduct this study. Chapter four presents the findings, organized around the two themes developed from the main questions. Chapter five gives an analytical discussion based on the data findings involving interrelated theoretical frameworks. Finally, chapter six is the conclusion, which provides implications for policy, practice, and suggestions for further research.

1.2 Overview of Refugee Resettlement in Canada

1.2.1 Exploring the Immigration Regime in Canada: Paving the way for Refugee Resettlement

The term 'Canada is a nation of immigrants' is not just a cliché which has become a familiar name to identify Canada. However, it goes beyond this since it has become a catch-all term to define what Canada is, either positively perceived or negatively viewed by its population. Based on the latest census, 23% of Canadians were immigrants in 2021, and Statistics Canada projects that in 2041, that proportion will increase between 29% and 34% of the population (Paperny, 2022).

Historically speaking, as early as the 17th century, the wave of immigrants from France and Britain concomitantly flooded North America. Eventually, colonies of Nouvelle-France, followed by British North America, emerged, finally creating the Dominion of Canada in 1867. However, this country's establishment had neglected the Indigenous Peoples, who had lived for thousands of years on the land before the arrival of European settlers. This arrival further pushed Indigenous Peoples to the shrinking edge and discriminated against them through various policies over centuries.

One of the critics argues that multiculturalism and immigration policy which had been adopted in Canada have attracted diverse racialized populations as well as masked prevailing settler-colonialism (Parasram, 2019). It is also worth noting that the absence of Indigenous perspectives from immigration policymaking is part of a broader process of settler colonialism and the denial of Indigenous sovereignty (Bauder & Breen, 2022). It is generally accepted, looking back at its foundation history, that Canada is considered a settler state based on the exploitation of immigrant labour and appropriation of Indigenous land (Chatterjee, 2019, p. 645).

As stated by Bauder (2011), immigration policies are a crucial instrument of ongoing settler colonialism and are historically closely connected to land appropriation and the oppression of Indigenous peoples. This argument is reinforced by Kashyap (2019), who examines U.S. immigration laws as tools for perpetuating settler colonial structures through the processes of Indigenous elimination and racialized subordination (Kashyap, 2019). Similarly, Chatterjee (2019) highlights the interconnectedness of immigrant settlement and Indigenous self-determination, arguing that immigration policies often serve the dual purpose of dispossession and assimilation under settler colonial frameworks (Chatterjee, 2019).

Thobani argues that by participating in Canadian society, migrants become implicated, whether knowingly or unknowingly, in the dispossession of Aboriginal peoples (Thobani, 2007). Despite their land being dispossessed by colonial settlers, as Bhatia (2013) asserted that some Indigenous peoples may not oppose the arrival of newcomers. However, they may reject how institutions and corporations instrumentalize migration, for example, when low-skilled temporary foreign workers are brought to Canada to serve as exploitable labour in industrial farming and resource extraction. A recent study shows evidence that some Indigenous views support the arrival of diverse newcomer populations.

How Canada has become more inclusive in welcoming diverse immigrants is relatively recent. Before the 1970s, which marked the shift in Canadian immigration policy, specific characteristics applied to how this country treated migrants, including refugees from non-Western/European countries: selective, restrictive, and exclusive, which was grounded in racist views towards non-White European people. The policy gradually changed due to advocacy from religious groups in the 1950s to 1960s. Canada's actions regarding refugee protection is an example of a tale of restriction. Arar and FitzGerald (2023) assert that Canada become a typical powerful state that restricts immigrants with an exception carved out for particular

groups and individuals who are wanted or at least tolerated. The motivation to close or open the border spans many domains, from economic and demographic to humanitarianism and human rights.

The restrictive policy extended back to the 1906 Immigration Act, which imposed additional racial and ethnic criteria for admission to Canada – a process that had been advancing since the 1885 Chinese Immigration Act and the 1885 Electoral Franchise Act were geared toward limiting Asian immigration. Kelley & Trebilcock (2010) explain that the 1910 Immigration Act allowed the prohibition of immigrants who were considered to belong to races deemed unsuitable for Canada's climate and requirements. The 1919 Amendment to the Immigration Act expanded restrictions by prohibiting immigrants from certain backgrounds due to their distinct customs, habits, lifestyles, and methods of property ownership.Canadian immigration almost completely closed in 1931 with Order-in-Council PC 695, which barred entrance to non-Americans or non-British without agricultural experience or a husband or father as a Canadian resident. The notoriety of this order was used to justify Canada's infamous refusal to allow entry to passengers of St Louis, a ship bearing Jewish refugees whom many perished in the Holocaust after the ship returned its passengers to Europe in 1939 (Cameron, 2021). At the time of this stance taken by the government, only religious leaders and some newspaper editorials voiced opposition (Adelman, 1991).

It is important to note that opposition to refugees and the admission of Jews at the time was reflected in surveys and public opinion, as documented in works like None Is Too Many: Canada and the Jews of Europe 1933–1948 by Irving Abella and Harold Troper (1983), which highlight the prevailing societal attitudes toward migrant categories during that period.

At the same time, Canadian public opinion grew more sympathetic toward refugees. A majority – 61% – opposed admitting them to Canada. The meagre 21% in favour of accepting

refugees after the war expressed a preference for Scandinavian, Dutch, and French refugees (Gilmour, 2009, p. 170).

Although religious groups in Canada mobilized more slowly than in the United States partly because the political opportunity structures did not materialize as quickly, they tirelessly lobbied bureaucrats in the Canadian immigration office to create a complementary scheme of refugee resettlement focused on humanitarian admissions and family migration. The very idea of admitting refugees to be designated as a particular class was advanced primarily by religious groups (Cameron, 2021a).

After the war, several religious groups – Jewish, Catholic, and Protestant – negotiated with the Canadian government to sponsor displaced people with relatives in Canada. This family sponsorship program evolved into the "Approved Church Program," in which four religious groups were given the power to select and process immigrants and were authorized to establish and resettle refugees as long as the group paid their first year of settlement costs. This program introduced the concept of "naming" into Canadian private sponsorship, which allows sponsors to identify – by name – the refugees they resettle. It also created the financial liability of sponsors for the first year of settlement costs. A two-track refugee program emerged during this time: one led by these religious groups and another government-run program targeting economic needs. However, tensions ensued, partly because the groups favoured the most desperate refugees while the Department sought labourers. This tension reflected different motives between the humanitarian ethos espoused by sponsoring groups and the economic imperatives followed by immigration officials, which eventually led to the end of the Approved Church Program in 1958 (Cameron, 2021b; Dench, 2000). This early initiative, however, becomes a precursor to the more formal engagement of religious groups in refugee resettlement in the upcoming decades.

Through various evolution over decades, in practice, there are currently four types of immigration to Canada, as stated by StatCan (2022):

1. Economic immigrant

This category includes immigrants who have been selected for their ability to contribute to Canada's economy through their ability to meet labour market needs, to own and manage or to build a business, to make a substantial investment, to create their own employment or to meet specific provincial or territorial labour market needs.

2. Immigrant sponsored by family

This category included immigrants sponsored by a Canadian citizen or permanent resident who was granted permanent resident status based on their relationship as the spouse, partner, parent, grandparent, child, or other relatives of this sponsor. The terms "family class" or "family reunification" are sometimes used to refer to this category.

3. Refugee

This category includes immigrants who were granted permanent resident status based on a well-founded fear of returning to their home country. This category is for person who had a well-founded fear of persecution for race, religion, nationality, membership in a particular social group or political opinion (Geneva Convention refugees). Including here for persons who have been seriously and personally affected by civil war or armed conflict or have suffered a massive violation of human rights. Some refugees were in Canada when they applied for refugee protection for themselves and their family members (either with them in Canada or abroad). Others were abroad and were referred for resettlement to Canada by the United Nations Refugee Agency, another designated referral organization or private sponsors.

4. Other immigrant

This category includes immigrants who were granted permanent resident status under a

program that falls in neither the economic immigrants nor the immigrants sponsored by family or the refugee categories.

As a developed nation that has had a vast land with high infertility for years, maintaining a balance demographic posture is needed, and immigration becomes a practical solution to address this issue. The need for immigration has become a national consensus agreed upon by all political spectrums in Canada over the years. The differing matters are only about how immigration policy is enacted and the number of admissions intakes. The admission target has evolved over the decades. For example, from 1988 to 2008, Canada has received roughly 250,000 immigrants yearly to maintain its population and strengthen its economy (D'Addario & CERIS, 2008; Simmons & Bourne, 2013). According to the recent Immigration Levels Plan for 2023-2025 issued by the Government of Canada (2022), Canada has set a target to admit overall planned permanent resident Canada 465,000 immigrants in 2023, 485,000 immigrants in 2024, and 500,000 immigrants in 2025. Among the categories, there will be an admission of 36,000 refugees yearly, which will be added to 37,000 in 2024 (IRCC, 2022b).

Despite the polemic on the definition of a refugee from an analytical perspective, whether constructivists or realists, who seeks an explanation for why refugees move, and their experiences and policymaking around displacement, as explained by Arar & FitzGerald (2023), this study will follow the classic definition of refugee based on the Geneva Convention and Protocol Relating to the Status of Refugees 1951 (UNHCR, 2010) that defines a refugee as "someone unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion."

The constant rise of admission in recent years has made Canada a global leader in receiving refugees and became the top world leader in refugee resettlement after resettling

28.000 refugees worldwide in 2018 (Markusoff, 2019; UNHCR, 2018). Canada's admission number of refugees outnumbered the US when the neighbouring southern administration tightened and dropped the number of resettled refugees during the Trump presidency, successfully dismantling the US refugee resettlement system—which admitted fewer than 12,000 refugees in 2020, compared to nearly 85,000 in 2016.

The increase of refugee admission in Canada in recent years has been timely and in alignment with the trend at a time when the world has witnessed a substantial increase in displaced people worldwide ; from 1997 to 2016, the global population of displaced people has grown substantially from 33.9 million to 65.6 million (UNHCR, 2016, p. 5). Further, the UNHCR report states that the number of displaced persons is "the highest since the aftermath of World War II" and that "most of this increase was concentrated between 2012 and 2015, driven mainly by the Syrian conflict" (UNHCR, 2016). The demand for global resettlement has undoubtedly been permanent for the last two decades. As of 2012, the need for global resettlement could be as high as 800,000 refugees; however, only some 85,000 places were available annually (UNHCR, 2012). In 2021, Canada welcomed 20,400 refugees, more than double the 9,200 resettlement arrivals in the previous year. It made Canada continues to be a global leader in refugee resettlement as the number of people forced to flee their homes has reached the highest level since records began, according to UNHCR, according to the annual Global Trends Report released by UNHCR (Kim, 2022).

Although there have been refugees for as long as there have been wars and violent conflicts, the idea that safe and stable countries had an obligation to help these people is novel. It became official and widely accepted in 1950 when the Office of the United Nations High Commissioner for Refugees (UNHCR) was formed (Hughes, 2016). While many countries signed the UN Convention Relating to the Status of Refugees in 1951, it took 18 years before

Canada signed it and the accompanying Optional Protocol in 1969. This year became a particular line that demarcated shifting policy in Canada's immigration regime, establishing refugee resettlement as Canadian national policy afterwards. Canada's selective response to new arrivals has a long history, one that is all but inseparable from the project of nation-building. This history is also one of remarkable signs in immigration policy, given that, until the 1970s, Canada made no formal distinction between refugees and immigrants, and Canada had no legal structures in place for dealing specifically with refugees (Melnyk & Parker, 2021). It was not until the Immigration Act of 1976 passed that Canada officially recognized refugees as a separate class of immigrants, and the legacy became imminent. A few years later, in 1979, Canada saw the start of a wave of refugees from Indochina, and in a year between 1979 and 1980, more than 60,000 Southeast Asian refugees found a haven in Canada (Hughes, 2016).

Resettlement has been widely regarded as one of the three durable solutions to refugeehood alongside local integration and voluntary return, as adopted by the UNHCR (Macklin et al., 2018). Voluntary repatriation requires the total commitment of the country of origin to help reintegrate its people, as well as continuing support from the international community through the crucial post-conflict phase to ensure that refugees can resume their lives in a stable environment. In cases where repatriation is not an option, finding a home in the country of asylum and integrating into the local community can solve their plight and allow them to build a new life. Integration is a complex and gradual process with legal, economic, social and cultural dimensions. In many cases, acquiring the nationality of the country of asylum is the culmination of this process. Meanwhile, many refugees who cannot go home also live in perilous situations or have specific needs that cannot be addressed in their country of asylum. In such circumstances, UNHCR helps some of the most vulnerable refugees relocate to a third country, which is the refugee resettlement process (UNCR Canada, 2022).

Refugee resettlement involves the organized movement of pre-selected refugees to a destination country where their settlement is expected to be permanent. Canada will only consider an applicant for resettlement as a refugee if they are referred by UNHCR, another (designated) "referral organization," and a private sponsor (i.e., already has an approved private sponsorship). However, an applicant must meet the criteria of the 1951 UN Convention or meet the requirements of the Humanitarian-protected Persons Abroad Class (HPC). In addition, the applicant must have no reasonable prospect of a durable solution within a reasonable period in a country other than Canada. In addition, assessed in the context of the vulnerability of the applicant and the urgency of their protection need, applicants must show potential to become self-sufficient and successfully establish themselves in Canada. This requirement is not applied to refugees determined by a migration officer to fall within the categories of "urgent need of protection" or "vulnerable" (UNHCR, 2018). Although resettlement cannot be the solution for all refugees due to the low availability of places, as articulated by Selm (2014), resettlement is the only viable solution for some refugees who will be unprotected in their region of origin.

For refugees themselves, as identified by Keller (1975) in his classical literature, resettlement is one of eight stages common to refugee experiences. The experiences and characteristics of the refugee at each point in the process will have a bearing on the final successful resettlement. These stages are (1) perception of a threat; (2) deciding to flee; (3) the period of danger and flight; (4) reaching safety; (5) camp experiences; (6) repatriation, settlement or resettlement; (7) adjustment and acculturation; and (8) residual states and changes in behaviour caused by the experience. Although it is a part of a durable solution to the refugee crisis, resettlement is not immune from the problem itself. For example, Hassan et al. (2016) demonstrated that the resettlement process brings additional challenges of acculturative stress, language barriers, access to health and social services, and socioeconomic distress. Taking the

context of the recent Syrian refugee resettlement Milkie et al., (2020) also explained the stress experienced by Syrian refugee mothers' during their early integration in Canada.

Canada is not the lone player in the refugee resettlement initiatives. The UNHCR partners with 28 countries that offer resettlement opportunities and Canada is part of nine traditional resettlement states with more massive and longer-established programs. Canada, the US, and Australia collectively resettle the largest number of refugees and provide 90 percent of the global refugee capacity (Selm, 2014). The United States had the most extensive resettlement program before being surpassed by Canada in 2018 (Markusoff, 2019; UNHCR, 2018). Eby et al. (2011) state that Canada's massive program is primarily due to the long-standing active engagement and support of faith communities in refugee resettlement and local integration (p. 587).

Two traditional resettlement routes have variations in practice: the Government-Assisted Refugees (GAR) program and the Private Sponsorship of Refugees (PSR) program. GARs are selected by Canadian visa officers based on UNHCR referrals and receive government support for their first year in Canada. An authorized referral organization identifies the refugee under the GAR program for resettlement with full government assistance. Meanwhile, refugees under the PSR program will be processed and determined for resettlement by a private sponsor (IRCC, 2022a b). For GARs, new schemes have been added. Since 2013, the Blended Visa Office-Referred (BVOR) program, which sits between the GAR and PSR programs, has been launched. This program matches refugees who have already met the eligibility and admissibility criteria identified by the UNHCR for resettlement in Canada with private sponsors in Canada before they can travel to the country. It is called a "blended" program because it is a cost-sharing arrangement whereby the government and sponsorship groups contribute financially to support the refugees. The government provides six months of

income support, and private sponsors provide another six months of financial support (Labman & Pearlman, 2018, p. 441). In addition to the schemes mentioned above, the Government of Canada also launched Joint Assistance Sponsorship (JAS). Under this program, Sponsorship Agreement Holders (SAH) work with the government to provide additional settlement support to GAR refugees with special needs once they resettled in Canada. This selection may be found and assessed for GAR refugees before or after arrival in Canada (Government of Canada, 2022a b; IRCC, 2022a b).

1.2.2 Private Sponsorship as Unique Model of Canadian Refugee Resettlement

Canada has been well known as a leading refugee-settlement nation with a highly developed private refugee sponsorship programme involving many community and religious institutions. Some lessons are taken away from Canada's experiences in managing refugee resettlement. Canada's citizen engagement in sponsoring refugees adds uniqueness to this country. Canada's private refugee sponsorship program has been widely celebrated in recent years as a unique policy framework that enables citizens to actively participate in refugee protection. Sponsors commit to providing funds to cover the first year of settlement in Canada while the government provides health care, education, language training, and other costs (Cameron, 2021b).

The strength of the Private Sponsorship of Refugees Program depends on its core principles. First, Additionality: privately sponsored refugees are in addition to the refugees resettled by the government (Government-Assisted Refugees). Canadians want to know that their government is fulfilling its responsibility, on behalf of all Canadians, to protect refugees through resettlement, and that any refugees they sponsor are in addition to those resettled by the government. Naming: Sponsors can propose the individual refugees they wish to resettle. Naming means that Canadians can respond to the needs of individual refugees or particular

refugee communities that concern them (Canadian Council for Refugee, 2024).

Direct participation by civil society in resettlement has been the hallmark of Canada's private sponsorship program and a significant element in its success. Most private sponsors are supported by Sponsorship Agreement Holders (SAHs), of which 75% are faith-based organizations with formal agreements with the federal government. Some others are constituent groups of at least five sponsors who contract to support a specific refugee or refugee family for twelve months under the auspices of the SAHs (Hyndman et al., 2017). Of about 120 Sponsorship Agreement Holders, around 90 are affiliated with a religious community (Cameron, 2021 b).

The 1970s were significant in immigration history, especially Canada's refugee policy. It was a decisive moment in a decade when Canada received a hundred thousand refugees from other parts of the world than traditional European countries. Tibetan, Ugandan, Chilean, Cypriot, and Lebanese refugees arrived in Canada (Madukoro in Dubinsky et al., 2016, p. 240). Private sponsors' massive and systematized engagement in refugee resettlement can be traced back to the aftermath of the Vietnam War in 1975, which resulted in the most significant and ambitious refugee resettlement effort in Canada's history. One legacy of the Indochinese crisis was the creation of a network of private sponsors whose willingness to resettle refugees did not subside (Labman & Pearlman, 2018, p. 441). After receiving 7,000 refugees from various camps in Hong Kong, Guam, and military bases in the US in 1975, Canada passed the Immigration Act in 1976, establishing new refugee procedures and introducing private refugee sponsorship. In July of 1979, the Conservative government continued the humanitarian effort. It announced that Canada would accept an unprecedented 50,000 refugees--later increased to 60,000--more than half of whom would be sponsored by ordinary Canadians. Accepting Indochinese refugees was a defining movement for refugee resettlement in Canada and

internationally. Almost two million Indochinese refugees were resettled between 1975 and 1997 from countries of first asylum and orderly departure programs (Casasola, 2016, p. 42).

The first Master Agreement for the Sponsorship of Refugees was signed on March 5, 1979, between the government and the Mennonite Central Committee. This agreement provided a unique humanitarian response to the crisis in war-torn Indochina, which allowed individual Canadians to put into action the compassion they felt when faced with the horrific plight of desperate families in Vietnam, Laos and Cambodia. The 11-page sponsorship agreement became the blueprint for a new private refugee resettlement program, allowing Canadians to play an active role in helping refugees start a new life in Canada (Harder, 2019).

Within five months of this first agreement, 28 national church organizations and Catholic and Anglican dioceses had also signed master agreements. In the following years, sponsorship groups mushroomed across Canada. This agreement has withstood the test of time to serve, stood the test of political change up to the present, and successfully created a legacy for further citizens' engagement in refugee resettlement, although facing dynamic challenges over time.

The spirit of volunteerism in helping the large numbers of refugees who eventually resettled in Canada was recognized in 1986 when the "People of Canada" were awarded the Nansen Medal, the only time the medal has been awarded to the people of a country (Casasola, 2016, p. 42). Canada pioneered private sponsorship of refugees through its Private Sponsorship of Refugees Program established in 1978, in cooperation with the federal government, which coordinates screening and officially admits them. While Canada was the first to adopt this model, other countries, including Australia, Germany, New Zealand, Ireland, the United Kingdom, and, more recently, the United States with its Welcome Corps program introduced in 2023, have implemented similar private sponsorship initiatives.

Since the late 1970s, Canada's Private Sponsorship of Refugees (PSR) Program has enabled private sponsors to bring over 327,000 refugees to the country. In 2017, Immigration, Refugees and Citizenship Canada planned for 7,500 GARs and 10,500 PSRs, illustrating that in some years, privately sponsored refugees outnumber government-assisted ones. In 2020, targets for private refugee sponsorship in the Canadian context were double the number of government-assisted refugees (Hyndman et al., 2021).

Privately Sponsored Refugees (PSRs) often experience better long-term integration outcomes compared to GARs. Research indicates that PSRs maintain higher employment rates and earnings, particularly among less educated refugees, and benefit from broader social networks provided by their sponsors (Kaida et al., 2020). Furthermore, the sustainability of the PSR program is rooted in its community-driven approach, with many former refugees becoming sponsors themselves to support family reunification, which has been a defining feature of the program (Hyndman et al., 2021).

Although GARs remain a critical component of Canada's refugee resettlement strategy, studies show that PSRs tend to have fewer healthcare and settlement needs, as private sponsors often provide tailored support that facilitates integration (Van Haren, 2021). Overall, the PSR program has demonstrated the power of civil society in addressing global refugee crises while complementing government-led resettlement initiatives.

In September 2016, Canada pledged at the UN Summit in New York to 'export' the private sponsorship model to other interested states. This pledge was followed by another initiative in December 2016 when the Canadian government, in concert with UNHCR and the Open Society Foundations, launched the Global Refugee Sponsorship Initiative (GRSI) to make good on the pledge. Strong government leadership and civil society engagement are pivotal in maintaining private sponsorship. Regarding Syrian refugees, Canadian civil society

actively came ahead of the government initiative to support resettlement.

The GRSI began as a bottom-up initiative led by senior bureaucrats and academics in Ottawa and was supported by the Open Society Initiative and UNHCR. Its goal was to export Canada's private sponsorship scheme, primarily to Europe and South America (Smith, 2020, p. 286).

On July 18, 2018, immigration ministers from six countries (Canada, the UK, Spain, Argentina, Ireland, and New Zealand) issued a joint statement endorsing community-based refugee sponsorship. Originally developed in Canada, this model involves community sponsors supporting refugee families in their integration. The ministers committed to "piloting or implementing community-based refugee sponsorship programs as part of our response to the global refugee crisis" (Maniatis & Bond, 2018).

The refugee Private Sponsorship Program requires sponsors to accept various levels of responsibility, from economic support (housing, livelihood) to support for integration (administrative tasks such as arranging medical insurance, registering children in schools, orientation or assistance with health resources). The sponsors sign on to a twelve-month undertaking, during which time the state provides a certain number of services (language classes, health, education, and so forth) (Blain et al., 2020, p. 227)

The involvement of Canadian people in sponsoring and resettling refugees indicates what scholars call 'civic engagement', a broad term that refers to the various ways that individuals associate to promote some common societal benefit (Schneider, 2007). Citizen participation has become a key component of contemporary social welfare development in Canada, primarily through citizens' active engagement and involvement in community-based initiatives (Graham et al., 2017, p. 193). While IRCC was responsible for and orchestrated the processing and arrival of refugees to Canada, the resettlement effort post-arrival fell to local

communities (Walton-Roberts et al., 2019). It also reiterates that community-based sponsorships are essential for building social networks. Indeed, part of the success of private sponsorship lies in the fact that beneficiaries can be named. The family reunification aspect of sponsorship means that people arrive at ready-made social networks and the social capital they provide. This situation comports well with theories about the effect of social networks on integration (Smith, 2020, p. 298). As an illustration, Drolet et al. (2020, p. 74), in their study on the role of social connections, community, and relationships in supporting refugee resettlement, coping with stressors, and building resilience, found that social support from individuals and community members can contribute to fostering resilience of Syrian refugees in Alberta

In Spring 2024, Quebec's provincial government announced the reopening of the Program for Refugees Abroad (Collective Sponsorship) application period. This program aims to facilitate collective sponsorship for refugees residing outside Canada, along with their immediate family members. The Program for Refugees Abroad provides an avenue for groups of 2 to 5 individuals and organizations to sponsor refugees located in countries other than Canada. The maximum number of undertaking applications that can be received under the Program for Refugees Abroad (Collective sponsorship) for 2024 was set at 825. Groups of 2 to 5 natural persons and legal persons can submit undertaking applications from May 7 to June 4, 2024. The maximum number of undertaking applications to receive from all of the sponsors and the maximum number of applications that each sponsor can submit is indicated in the following table.

Table 1

Summary of Maximum Number of Refugee Sponsorship Applications in Quebec, 2024

Classes and subclasses	Maximum number of applications per sponsor*	Maximum number of applications for all of the sponsors
Persons in class E (experienced)	20	200
Persons in class R (regular)	10	
Legal persons in subclass ES (specific experience) who solely sponsor persons who will settle **outside** the Montréal Metropolitan Community (MMC)	30	200
Legal persons in subclass RS (regular specific) who solely sponsor persons who will settle **outside** the Montréal Metropolitan Community (MMC)	15	
Groups of 2 to 5 natural persons	2	425
Total (all categories combined)	**A maximum of 825 undertaking applications**	

Data sourced from Government of Quebec (2024). *Collective sponsorship forms available online*. Retrieved from [https://www.quebec.ca/en/news/actualites/detail/collective-sponsorship-forms-available-online-54881-54882]

1.2.3 Challenges of Actual Implementation of Sponsorship

Despite its wider acknowledgement and hailed as a hallmark in refugee resettlement, private sponsorship in Canada is not without challenges. There are some issues which have undermined the success of the private sponsorship and affected the outcome of refugee resettlement.

For instance, based on the case of Syrian refugees in Alberta, both government and private sponsorship schemes reported substantial obstacles to employment and English language acquisition, which affected refugees' experiences of integration and settling (Agrawal, 2019). The challenges can be summarised into three major categories: financial constraints, power imbalance, and cultural differences.

1.2.3.1 Financial constraint

Sponsoring refugees often involves significant financial commitments. Sponsoring groups or individuals may struggle to raise sufficient funds to cover the costs associated with resettlement, including housing, healthcare, and language training. Several scholars have emphasized how financial constraint could hinder the success of refugee sponsorship (McNally, 2023; Cherubini, 2023; Kaida et al., 2020; Hyndman et al., 2021). Lenard (2016) argues that private sponsorship schemes can permit the resettlement of greater numbers of refugees. Public-private cooperation in refugee resettlement allows private citizens to aid refugees in concrete ways.

Sponsoring groups or organizations generally possess more substantial financial resources in comparison to individual refugees. The economic inequality can lead to dependence and imbalanced power dynamics, as refugees depend on sponsors for financial aid and support. A study by Khan et al., (2022) shows that sponsoring groups influence refugees' access to resources and services. It is also noted that financial disparity affects refugees' ability to access essential resources.

1.2.3.2 Power imbalance

Power disparities in the execution of refugee sponsorship can manifest in several ways, resulting in difficulties and susceptibilities for both refugees and sponsors. Issues related to power imbalance in refugee sponsorship have been raised by many scholars (Agrawal, 2019; Elcioglu, 2023; Elcioglu & Shams, 2023; Hynie et al., 2019; Leymarie & Bohn, 2022; Macklin et al., 2018). The allocation of legal authority and control is vested in governments, who wield substantial influence in shaping refugee policies, rules, and processes. Sponsors, whether they be organizations or people, may have minimal control over these decisions, resulting in an unequal distribution of power between government agencies and sponsoring groups when it

comes to carrying out sponsorship programs.

Sponsors frequently possess information and resources that refugees may not have, such as expertise in legal procedures, linguistic abilities, and social connections. Sponsors can have greater control and influence over refugees' decisions and behaviors due to this knowledge imbalance (Hynie et al, 2019; Lenard, 2016).

Typically, sponsors possess the knowledge and the resources that weigh heavily in determinations about the resettlement, housing, employment, and access to services for refugees. Sponsors heavy influence in making decisions can restrict the independence and ability of refugees to determine their own actions, since they may feel obligated to adhere to the preferences and requirements of their sponsors. A study by Morris et al., (2021) demonstrated that decisions taken by sponsors have an impact on refugee assimilation and family reunion. Perspectives of the sponsors affect how well the PRSP is implemented. This is aligned with what Hyndman et al., (2021) emphasized, namely that sponsors' decisions have an impact by enabling family-linked sponsorships for refugees, and these decisions further motivate subsequent sponsorships to enhance refugees' lives.

The power dynamics between sponsoring groups and refugees in Canada are complex and multifaceted. Private sponsorship, a significant pathway for refugee protection, is a community practice that connects local actions to global displacement (Hyndman et al., 2021). However, this sponsorship can lead to cultural challenges and potential paternalistic behavior (Lenard, 2016c). Cultural and linguistic dominance refers to the situation when sponsors belong to the prevailing cultural or linguistic group in the host nation, while refugees typically originate from minority cultural backgrounds within their new context and may have poor fluency in the local language. This asymmetry can result in misconceptions, ineffective exchange of information, and the exclusion of refugees' viewpoints and choices. Refugees, at their early stages of

integration, typically rely on sponsors for crucial necessities such as shelter, food, and job. This dependence can lead to an asymmetry of power, as refugees may feel compelled to conform to sponsors' expectations and requests in return for assistance.

Sponsors frequently possess well-established social networks and support systems inside the host community, which provide them access to valuable resources, opportunities, and the ability to exert influence. On the other hand, refugees may have limited social connections and encounter obstacles when trying to access support systems, which can worsen existing inequalities in power dynamics.

Despite being permanent residents, resettled refugees tend to feel uncertain of their legal standing and are susceptible to exploitation, discrimination, and mistreatment. Sponsors have the ability to abuse the vulnerabilities of refugees by using their influence and authority, for example, by enforcing unjust labor conditions or withholding necessary help. Testimonies of resettled refugees and collected as a collection of first-person accounts by 17 contributors from diverse backgrounds as compiled by Melnyk & Parker (2021) narrated those experiences, showing the vulnerabilities of refugees. A study by Mendoza (2023) shows that there are difficulties in access to justice by refugee women experiencing violence due to legislation law. In addition to that, accountability and supervision may be restricted for sponsors, particularly in informal sponsorship relationships. The absence of proper supervision can result in the misuse of authority, disregard for the rights of refugees, and inadequate surveillance of sponsorship endeavors. In addition to that, accountability and supervision may be restricted for sponsors, particularly in informal sponsorship relationships. The absence of proper supervision and support, from either IRCC or SAHs, can result in the misuse of authority, disregard for the rights of refugees, and inadequate surveillance of sponsorship endeavors.

1.2.3.3 Cultural difference

The execution of refugee sponsorship programs can be greatly influenced by cultural differences, which can have an impact on the interactions, communication, and navigation of the resettlement process between sponsors and refugees. Many potential cultural difference that may emerge have been summarized by scholars (Agrawal, 2019; Costigan et al., 2022; Haugen et al., 2020; Hynie et al., 2019; McKee et al., 2019).

Cultural differences play a significant role in the success of refugee sponsorship programs, influencing communication, interactions, and the navigation of the resettlement process. Agrawal (2019) highlights that mismatched cultural norms can hinder effective communication between sponsors and refugees, while Haugen et al. (2020) discuss how differing expectations around autonomy and dependency often lead to conflict. Costigan et al. (2022) and McKee et al. (2019) emphasize the importance of cultural competence in sponsorship, suggesting that culturally aware sponsors are better equipped to support integration and mitigate misunderstandings. Hynie et al. (2019) further demonstrate that culturally sensitive grounded sponsorship significantly improves refugee satisfaction and settlement outcomes. Together, these findings underline the need for structured cultural competency initiatives to bridge cultural gaps and enhance sponsor-refugee relationships.

Integrating culture into sponsorship is crucial in fostering effective relationships between sponsors and refugees, as a lack of understanding regarding cultural norms, values, and traditions can lead to paternalistic attitudes, cultural insensitivity, and the imposition of assimilationist demands on migrants (Agrawal, 2019). These challenges often arise from deep-seated cultural differences that influence communication, hierarchy, family dynamics, and gender norms.

One key area of disparity is communication style. Refugees and sponsors may differ significantly in their use of explicit versus implicit communication. While some cultures prioritize direct and explicit forms of communication, others emphasize nonverbal cues and implicit expressions. These contrasting styles can lead to confusion and misunderstandings, hindering effective interactions and creating barriers in the resettlement process (Costigan et al., 2022).

In addition to communication, cultural perspectives on hierarchy and power can differ markedly. Some cultures place a strong emphasis on deference to authority figures and respect for elders, whereas others adopt a more egalitarian outlook. These differences can influence decision-making processes and power dynamics between sponsors and refugees, potentially creating tension or misaligned expectations (McKee et al., 2019).

Family structure and roles also present a significant source of divergence. Refugees may come from collectivist societies where strong family bonds and shared responsibilities are central, while sponsors may belong to individualist cultures that emphasize personal independence. These differences can shape assumptions about familial obligations, decision-making, and the support networks available to refugees, often requiring sponsors to adapt their expectations (Hynie et al., 2019).

Gender norms and expectations further complicate sponsor-refugee dynamics. Cultural differences regarding women's roles in the workforce or domestic responsibilities may lead to conflicting assumptions about gender roles. Sponsors who fail to appreciate or respect these cultural distinctions risk undermining refugees' sense of agency and belonging (Haugen et al., 2020). Recognizing and valuing these differences is critical for successful assimilation and mutual understanding.

By acknowledging and addressing these cultural variations, sponsors can create more inclusive and supportive environments for refugees. Developing cultural competence and sensitivity is essential to overcoming these challenges, fostering stronger relationships, and facilitating more effective integration for all parties involved.

Several scholars have noted that there is religious diversity among Canadian refugee sponsors (Hyndman et al., 2021; Macklin et al., 2018; McKinlay, 2021). Refugees and sponsors originate from many religious affiliations, each characterized by its distinct practices, beliefs, and rituals (Ives et al., 2010). These disparities can impact everyday schedules, nutritional inclinations, and societal traditions. Sponsors should possess an understanding of and make provisions for the religious requirements and observances of refugees.

Social traditions and etiquette encompass several aspects of social behavior, including greetings, gestures, and social interactions, which might differ across different cultures. For instance, certain societies may prioritize the importance of personal boundaries and greetings without physical contact, whilst others may prioritize close physical proximity and embrace as a form of greeting. Discrepancies in these domains might result in unease.

Divergences in cultural perspectives on time can influence timeliness, scheduling, and planning. Certain cultures may place a higher importance on being prompt and following schedules, while others may have a more lenient attitude towards time management. Failure to comprehend and adapt to these disparities might result in feelings of annoyance or strain. Here, we can take away some important notes from Haugen et al., (2020) that sponsorship approaches can be categorized into paternalistic, passive paternalistic, and mutualistic, with mutualistic approaches being highlighted as essential in helping privately sponsored refugees integrate and become Canadians.

A study by Nauman (2021) demonstrated that literacy skills among refugees in Canada

vary based on experiences and education levels differ among refugees resettling in Canada. Education and literacy skills might differ among refugees, which can impact their capacity to manage bureaucratic procedures, acquire educational materials, and communicate proficiently. Sponsors have to offer assistance and provisions specifically designed to meet the educational requirements and capacities of refugees. Another study by Kendrick et al., (2022) also shows that literacy levels vary among refugee youth in Canadian high schools, hence learning English can be a significant challenge for many refugees.

Recent study by some scholars have demonstrated that cultural attitudes and practices around healthcare, sickness, and wellness can vary considerably. Cultural attitudes vary among refugees in Canada regarding healthcare practices (Newbold & McKeary, 2018; Rousseau et al., 2022; Tan & Allen, 2021; Yohani, 2020). Sponsors may encounter refugees who possess unusual traditional healing techniques or alternative medicine ideas. It is crucial to uphold and cater to refugees' healthcare choices while also guaranteeing them access to suitable medical treatment.

Refugees often endure significant trauma or adversity in their country of origin or during their migration to safety, which can profoundly affect their adjustment and well-being in host countries. Research highlights the prevalence of high trauma levels among refugees and their association with poorer outcomes in mental health, adjustment, and overall well-being (Chan et al., 2016). These experiences of trauma are further complicated by cultural variations in coping strategies and ways of expressing pain, which can influence refugees' responses to external pressures and their need for assistance. Sponsors, therefore, must demonstrate cultural sensitivity and trauma-informed care to address these complex needs effectively.

Moreover, differences in language, culture, and social support structures frequently hinder integration and access to essential services. These barriers can exacerbate feelings of isolation

and impede refugees' ability to participate fully in their new communities (Ghahari et al., (2020). Effective sponsorship requires not only an understanding of trauma but also an acknowledgment of these systemic barriers, ensuring that support strategies are both culturally appropriate and responsive to the unique challenges faced by refugees.

1.2.4 Refugee Resettlement in Quebec

In Quebec, refugee resettlement occurs within the context of provincial control over the selection of permanent residents, including resettled refugees. During 1971–1991, the Quebec government renegotiated provincial powers four times to claim more autonomy over immigration. As a result, it remains crucial for both levels of government to understand their respective responsibilities. The Lang-Cloutier Agreement (1971) and Andras-Bienvenue Agreement (1975) introduced only minor administrative changes. It was the 1975 agreement, however, which marked a significant milestone in the selection of immigrants. For the first time, it forced Canada to consider Quebec's opinion about new immigration requests on its territory.

A major agreement concerning permanent and temporary immigration between Canada and Quebec was the Gagnon-Tremblay-McDougall Agreement (1991), also known as the Canada-Quebec Accord. This document granted the province significant powers, allowing it to accept applicants who could work. The province gained full control over the selection process, integration, and francization of economic immigrants under this agreement. This means that Quebec can manage its entry volumes of future permanent residents (Proulx-Chénard, 2022). According to this agreement, Quebec selects immigrants, including refugees. A portion of the federal government's annual sponsorship targets has been set aside for Québec since 1997.

Inclusion of newcomers and French-speaking workers in Quebec is now highlighted in Quebec's most recent immigration, participation, and inclusion policy (2015). As part of the

update to Bill 101, Bill 96 was adopted in 2022. By adopting this law, the Quebec government was obligated to communicate exclusively in French. The government allowed immigrants who were not French speakers six months to learn the language before switching to French for government communication (Proulx-Chénard, 2022).

In 2022, Quebec welcomed nearly 150,000 more immigrants than it had in the previous decade. The spike is primarily due to the increase in non-permanent residents, including asylum seekers, migrant workers, and students. By this number, in 2022, Quebec brought in roughly 15.7 per cent of the immigrants to Canada, despite the province representing nearly 23 per cent of Canada's population (Tumilty, 2023).

The number of non-permanent residents increased from 63,076 in 2019 to 86,735 in 2022. According to Statistics Canada and the Institut de la statistique du Québec, this type of immigration has steadily increased in the province since 2016. Quebec had 349,235 non-permanent residents at the end of 2022, of whom around 50% were temporary workers. The number does not include those without status. Before its closure in March 2023, Roxham Road, an unofficial border crossing between Canada and the United States, located in Quebec, where thousands of asylum seekers have entered Canada irregularly to claim refugee status, contributed to the 59,000 asylum seekers in Quebec in 2022. Quebec's CAQ government capped the number of permanent residents accepted by the province at 50,000, but this number did not reach 50,000 in 2020 and 2021 due to the COVID-19 pandemic (Staff, 2023).

Quebec has long demonstrated a strong commitment to accepting a certain quota of refugees under the Canada-Quebec Accord on Immigration. Quebec annually resettles refugees under the UNHCR Resettlement Program and has been in charge of the Private Sponsorship Program inside its jurisdiction since 1997. The prominence of the Syrian war greatly accelerated the Private Sponsorship Program. From 2015 to 2017, the province welcomed a

total of 11,251 Syrian refugees. Out of them, 9,064 (81%) were privately sponsored refugees (PSRs) and 2,187 were Quebec government-assisted refugees (GARs) (MIDI, 2017).

Prior to 2020, Quebec accepted approximately 750 sponsorship applications each year. In October 2020, however, the Québec government partially suspended refugee sponsorships. Until November 1, 2021, sponsorship organizations were prohibited from sponsoring refugees to Québec. According to the Quebec immigration ministry, the suspension was justified by "serious allegations" of fraud within the program, requiring action to avoid prejudicing ongoing investigations. However, sponsorship organizations were surprised by the decision and deplored blanket punishment rather than targeted action (Garnier & Labman, 2020).

1.3 Overview of Muslim Congregation in Canada

1.3.1 Growth of Muslim Communities in Canada

The story of Muslims' arrival in Canada dates back to the early days of European settlements, but most of this immigration is recent; over 60% of Muslims in Canada are foreign-born and have immigrated in the last twenty years. It is important to emphasize that the flow of Muslim immigrants was impacted by the growing political instability and wars that have torn several predominantly Muslim countries apart (Iraq, Afghanistan, Palestine, Somalia, and Bosnia).

After Christianity, Islam is Canada's second most commonly reported religion in 2021, with nearly 1.8 million, or 1 in 20 people (Statistics Canada, 2022). For 20 years, the number of the Muslim population in Canada has more than doubled—up from 2.0 percent in 2001 to 4.9 percent in 2021 (Dawson, 2022). In 2021, the census showed 1,775,715 Muslims living in Canada, an increase of 168% from the number 1,053,945 Muslims living in Canada, which is nearly double the 2001 figure of 579,640, which was, in turn, more than double the 1991 figure of 253,265 (StatCan, 2022).

Even though most Canadian Muslims are foreign-born, a growing three percent are born in Canada. Five years before, it was reported that Muslims in Canada constitute the fastest-growing population (Statistics Canada, 2016). In a report published by the Canadian Dawn Foundation, Canadian Muslims: A Statistical Review, there is evidence that "demographic transformation is underway. Canadian-born Muslims made up 22% of the Muslim population in 1991. In the next ten years, this proportion increased slowly to 24 % but jumped to 28 % in 2011" (Hamdani, 2015). This shift is significant, as the percentage of Canadian-born school-aged Muslim students is constantly rising. In 2011 alone, the National Household Survey stated that there were about 1,065 Muslims with an Aboriginal identity. Two-thirds belonged to the First Nations, while the remaining one-third (355) were Metis (Statistics Canada, 2011). There is also presumably a higher number of Muslims claiming Aboriginal Ancestry and a growing number of converts to Islam (Hamdani, 2015). In 2021, there were 1,840 Canadian Muslims who identified as Indigenous (StatCan, 2022).

Historians noted that Islam existed more than a decade before Canada was born. In 1851, James and Agnes Love, a young couple who had emigrated from Scotland, became the first recorded Muslims in Canada who settled in Upper Canada (now Ontario) (Hogben, 2021; Munir, 2017). The first census in Canadian history in 1871 recorded 13 Muslims in the country (Mansaray, 2019; Selby, 2023), including another family, John and Martha Simon and their children (Hogben, 2021). Six decades later, the Muslim population finally erected the first mosque on Canadian soil. Masjid Al Rashid was established in 1938 by some European and Syrian Muslims in Edmonton, Alberta.

The Muslim population is changing. After decades of slow change, a demographic transformation is underway. Canadian-born Muslims made up 22 percent of Muslims in 1991. Over the next ten years, this proportion increased slowly to 24 percent but jumped to 28 percent,

reaching a milestone in 2011 and passing the one million mark. In relative terms, Muslims are 3.2 percent of the Canadian population and rank second among faith communities and denominations. They are an urban community, with two-thirds living in just two cities, Toronto and Montreal. Canadian Muslims are a mix of newcomers and descendants of families that settled here more than a century ago. Canadian-born Muslims have already surpassed the Arab Muslim population and are now poised to replace South Asians as the largest group (Hamdani, 2015). Based on the recent census, in the Greater Toronto Area, 10% of the population is Muslim, up from 7.7% in 2011. In Greater Montreal, 8.7% of the population is Muslim, up from 6% in 2011 (Government of Canada, 2022f). The recent census in 2021 reiterated the previous survey by the Environics Institute (2016) that most Canadian Muslims live in the provinces of Ontario and Quebec.

Indeed, Canada showcases Islam's plurality in its cultural, linguistic, and ethnic diversity. However, Muslims are one of the most misunderstood faith communities in the country and the subject of misinformation and misperceptions. Hamdon (2014) has suggested answers (2014, p. 32) that orientalism, culturalism, and the racialization of Muslims have served, each in its way, to portray Muslims as homogenous. Which, in turn, has made it easier to ignore or deny the complexity and non-fixity of the identity of Muslims.

The variety of Muslim adherents in Canada can be presented as follows. A majority of Canada's Muslim population follows Sunni Islam, while a significant minority adhere to the Shia (either Twelvers or Ismaili) and Ahmadiyya branches (Adams, 2007; Environics Institute., 2016). Regarding ethnic backgrounds, Canadian Muslims comprise more than five dozen ethnic groups with origins in Asia, Africa, America, Europe and Oceania. Although ethnic origin is a vital characteristic of a pluralist society, classifying the population is becoming difficult as more and more people are intermarrying. An increase in the number of children

born of mixed marriages raises classification issues and questions about its usefulness for studying integration. Four in ten Canadians (43 percent) report multiple ethnicities. (Hamdani, 2015, p. 10)

Canadian Muslims are diverse; representing a broad spectrum of linguistic, ethnic, and cultural backgrounds, and adhering to various interpretations and practices of Islam. They speak multiple languages, reflecting their global origins, and their religious traditions are equally varied (McDonough & Hoodfar, 2009). Research also highlights this diversity, emphasizing the pluralistic nature of Canadian Muslim communities, which includes first- and second-generation immigrants who negotiate hybrid identities, blending Islamic principles with Canadian values (Birani, 2017; Haq, 2021). Furthermore, Muslim organizations in Canada have adapted to cater to this diversity, offering services across religious, educational, and social domains to meet the unique needs of their communities (Chakroun, 2022). This diversity is not only a defining characteristic of Canadian Muslims but also a reflection of the inclusive ethos of Canada's multicultural society.

They also come from different ethnic backgrounds: 37% are of South Asian heritage, 21% of Arab descent, 14 % from the Caribbean and 28 % from other ethnicities such as African, Chinese, Turkish, Bosnian, Afghan, Persian, and Indonesian (Hanniman, 2008). The Muslim population is mainly composed of immigrants who came to Canada from various countries, including parts of the Arab World (Lebanon, Egypt, Palestine, Syria, Morocco, Tunisia, Algeria), Iran, Pakistan, India, Africa, Eastern Europe, the Caribbean, and South and Central America. (Nagra, 2011). A decade later, Muslim Canadians have become pan-ethnic groups of Middle Eastern, South Asian, European, African, and Southeast Asian backgrounds. Together, they are the five largest groups contributing to the number of Muslim Canadians at 40,37%, 33,51%, 10,73%, 10,34%, and 0,67%, respectively (StatCan, 2022).

The emerging generation is less fixated on ethnicities than their parents or grandparents. Born into diverse ethnicities but bound by their Canadian heritage and shared faith, they come closest to defining that cherished but elusive entity called 'ummah.' The term 'ummah' Houtsma (1987) typically refers to a single group that shares common religious beliefs, specifically those that are the objects of a divine plan of salvation through Islam. Visionary leadership can seize the moment to develop a Canadian Muslim identity and set an example for Muslims in other Western societies. Only a few generations are privileged to have such an opportunity (Hamdani, 2015).

Muslims in Quebec have stood out from non-Muslim immigrant communities in their adoption of French (Hamdani, 2015). This has been especially true of young girls. Muslims in Quebec numbered only ten in 1901, but their numbers jumped – to 8,380 by 1971 and 12,115 by 1981. In a decade, it multiplied more than threefold to 44,930 in 1991 and peaked at 108,620 in 2001. By the time of the 2011 voluntary household survey, the number had doubled to 243,430 (Hogben, 2021, p. 237). According to the last census, the number reached 421,710 Muslims living in Quebec (StatCan, 2022).

As a secular country, Canada provides the best environment for its citizens to enjoy their religious freedoms. The Charter of Rights and Freedoms, as well as Canada's democratic institutions and multicultural traditions, guarantee that Canadian Muslims have an opportunity to flourish culturally, spiritually, and materially. On the other hand, Canada is indeed enriched by the injection of Muslim ethos, values, and traditions. Canada is not Islam's Other, nor is Islam is Canada's Other. Islam is now part and parcel of the Canadian fabric (Malak, 2008). Despite Muslims in Canada sometimes experiencing a conflict between the Canadian commitment to pluralism and their sense of unique identity, it is the Muslim community that acts as a central base where values and norms come together. Through a commitment to a social

community of Islam, identification is reinforced with one's fundamental roots (Yousif, 2008, p. 23). However, Muslims in Canada are still not immune from Islamophobia, which shares with orientalism, culturalism, and racializing the categorization of a particular group of people as distinct, identifiable, and in a binary relationship with the dominant group. This tendency situates Muslims as culturally and racially alien to the West (Hamdon, 2014).

With 1.8 billion followers, Islam is the second-largest religion in the world (World Population Review, 2024). Muslims are people who practice Islam. The first Muslims in Canada can be traced back to the 1850s when one family made their home in Upper Canada. Over the next hundred years, the Muslim population slowly continued to increase. This number did not spike until the 1970s and 80s, partly due to the Immigration Act of 1976, which lifted some restrictions on immigration from non-European countries. Between 1981 and 2001, the number jumped from 5,800 Muslims to 253,265 (Hamdon, 2014).

By 2011, with a population of over 1 million, Muslims made up approximately 3.2 percent of the total Canadian population (Statistics Canada, 2011). These individuals and families came from Pakistan, Iran, Lebanon, and Somalia, among many other countries. A decade later, in 2021, the number of Muslims reached 4.9% of the overall Canadian population (Government of Canada, 2022e).

The majority of Canadian Muslims live in two provinces. Fifty three percent live in Ontario alone, representing 942,990 Muslims and 6.7% of the province's population. The French province of Quebec has the second-highest concentration, with approximately 421,710 Muslims, 5% of their population (Government of Canada, 2022d). Because most immigrants originally come from cities, only some move to rural regions. As a result, over 95 percent of all Canadian Muslims live in urban areas (Stockemer & Teodoro, 2022). Community also plays a significant role in the choice of home. Understandably, immigrants often settle near other

people who share their culture and language. This creates a higher concentration of certain demographics in specific locations. For instance, two-thirds of all Canadian Muslims live in just two cities: Toronto, which has a Muslim population of 626,010, and Montreal, at 365,675. Given these numbers, it might not be shocking to learn that only twelve cities in Canada have more than 20,000 Muslims (Government of Canada, 2022e).

Alberta is the province with the third-highest Muslim population. Some of the earliest Canadian Muslims moved out west after Prime Minister Wilfried Laurier, at the turn of the 20th century, expressed his desire to populate that part of the country further. Wanting to establish their culture in Edmonton firmly, the local Muslims opened the first Canadian mosque in 1938 (Waugh, 2018). For the next several decades, Alberta's Muslim population continued to grow steadily. By 2016, 202,535 Muslims called the province home (Environics Institute, 2016).

Ontario, Quebec, and Alberta are the only three Canadian provinces with a Muslim population of over 200,000. British Columbia has the fourth largest number of people at 125.915. Nunavut and Yukon, two of Canada's three territories, have the lowest population at just 325 people combined (Government of Canada, 2022e).

1.3.2 Development of Mosques across Canada

Muslims built mosques nearly everywhere they settled. Historically, wherever Muslims have settled in sufficient numbers, one of their first efforts has been to erect a mosque. During the conquests of Iraq and North Africa in the 600s, advancing Arab armies created prayer spaces in the center of their camps (Esposito, 2022). In twenty-first-century America, where Islam will soon be the second-largest religion, mosque construction has increased exponentially. Over 2,100 mosques and Islamic centers, large and small, located throughout the United States in small towns, villages, and major cities, currently serve a diverse American Muslim community (Esposito, 2011, p. 39).

This situation was replicated in Australia in the mid-19th century when Muslim cameleers are mostly remembered for establishing the most crucial religious infrastructure for Muslims: mosques in many cities around Australia in the mid-19th to early 20th century. These mosques still form an essential part of the history of Islam in Australia and play a significant role in establishing Muslim communities and organizations that are still vibrant, lively, and energetic now and for generations to come (Scriver, 2004).

The Islamic revival that has surged dramatically and widely since the 1970s has also influenced the development and use of mosques. Mosque construction has increased exponentially in many Middle Eastern nations, the West, and the former Soviet republics of Central Asia. Similarly, this movement has promoted the enhancement of mosques and the expansion beyond the traditional function of worship to the operation of schools, playgrounds, clinics, workshops, libraries, gyms, and performance venues. Many prominent European and American cities have recently acquired Islamic Centers that feature impressive architecture and décor and combine mosques with additional social and instructional facilities. (Gaffney, 2013)

As the Muslim population grew in North America, community organizations increased. The need for places of worship sparked the initial phase of Muslim institution-building. As soon as mosques were erected, they offered a venue for worshippers' almsgiving. As communities became more prominent and more resourceful, they expanded to provide for the general welfare of their participants. This growth helped change the members' perception of Islamic centers from places of worship to service-oriented community centers. In naming their congregations, some communities use the term masjid and jami' or such derivatives because they appear in the Qur'an. Many local communities, however, prefer to use the word 'center' rather than 'mosque' in their name; others incorporate both, signifying that they offer social, educational, and other services in addition to worship. Still, other communities use the term

'society' or 'association' in their mosque. (Nimer, 2014).

The growing numbers of Muslims now residing in Europe and North America are adopting forms of organization that more closely resemble Christian patterns of denominations and congregations (Yang & Ebaugh, 2001). In a similar vein, Bagby (2014) explains that while in the Muslim world, mosques function as places of worship rather than "congregations" or community centers, in America, however, Muslims attached to specific mosques have always followed congregational patterns. They transform mosques into community centers that serve the needs of Muslims and use them as the primary vehicle for the collective expression of Islam in the American Muslim community. They have gathered in voluntary associations that govern themselves, and they have sponsored programs and activities that transform mosques into community centers that attempt to serve the needs of Muslims concerning birth, marriage, death, and—most importantly—passing on the legacy of Islam to their children. Further, the increasing involvement of Muslims in chaplaincies in healthcare, military, and prison establishments indicates their ability to adapt their organizational forms to local contexts (Beckford, 2015).

Bagby (2018) contended that mosques in America are congregations; therefore, they have followed the typical American pattern of how religious groups have organized themselves. The development of local congregations has followed a typical pattern. These communities often start informally as prayer groups. Members of the community host worshippers. Sometimes, prayer groups begin with Muslim international students whose schools provide them with meeting places. Some students return home after graduation; others take job offers and settle. These burgeoning groups raise funds to rent facilities for emerging communities' activities. As they grow and add affluent members to their ranks, these congregations usually become resourceful enough to build their places of worship (Nimer, 2014).

The increase in the Muslim population in Canada means that the need for mosques has become arguably more prevalent, given that mosques have gained more significance in establishing the Muslim community (Bullock, 2010; D'Addario & CERIS, 2008; Waugh, 2018). In time, the building of mosques or Islamic centers and raising minarets became the focus of many Muslim communities across the country. Moghissi et al., (2009) note that in 2002 alone, 42 of the total 67 active Canadian mosques were in Ontario. Over 250 mosques, Islamic associations, and Islamic centers are happening in Canada, excluding numerous prayer rooms.

While the first mosque in Canada was built in Edmonton, Alberta, in 1938 by a handful of mainly Syrian Lebanese-European Muslims (Selby, 2023), the second Canadian mosque was started in London, Ontario, in 1957, and the third in Lac La Biche, Alberta, in 1958, both by Syrian-Lebanese Muslims (Hogben, 2021). By this time, Muslims had started arriving from South Asia. In 1961, the Muslim Society of Toronto opened an Islamic center in a store-front property in Toronto's west end for Sunday prayers and meetings. Then, it opened the much larger Jami Mosque in a converted church in 1969. Then came the Islamic Centre of Quebec (ICQ); the first muslim congregation in Quebec in 1954. It had begun with a small apartment rented as an office in 1958 but moved to a former army barracks in Laval in 1965 and became a mosque. It was expanded in 1973. The spin-off Muslim Community of Quebec (MCQ) built its mosque in Montreal in 1979.

Meanwhile, the Islamic Association of the Maritime Provinces opened its mosque in Dartmouth in late 1971. Next, the Ottawa Muslim Association completed a purpose-built doomed mosque in 1972, the first in the nation's capital. Other mosques, centers, and prayer rooms soon mushroomed across Canada in the late twentieth century (Hogben, 2021, p. 277). Today, at least half of Canada's one million-plus multi-ethnic Muslim ummah (community)

congregates in Greater Toronto. Mosques with domes and minarets appear on the skylines, and little Islamic centers are scattered throughout the city (Hogben, 2021).

The mosque's importance lies in the recent growth of Muslim communities in Canada. According to the latest opinion survey of 600 Muslim Canadians, the result shows that 48% of respondents attend mosque weekly, up 7% from 2006 (Environics Institute, 2016). Further questions have also been raised regarding mosques' potential role and how they contribute to integrating newcomers, including resettled refugees, into Canadian society.

There has been media coverage of Muslim congregations' work with refugees in resettlement (Chu, 2015; Lalonde, 2015). It is also noted briefly in Gaber's exploration of mosques across Canada (2022). However, no known study of the involvement of Canadian mosques in how they have navigated the process of refugee sponsorship and exercised leadership as a practice of refugee resettlement exists.

Therefore, the questions about mosques' potential role and how they contribute to refugee resettlement in Canada, including promoting refugee integration with the local community, have reasonable grounds. Understanding their roles in alignment with the trend of refugee sponsorship by religious congregations will provide insight into how mosques, as growing religious establishments, can partner with the government at the federal or provincial level or collaborate with other stakeholders in refugee resettlement in Canada.

1.3.3 Mosques and Muslim Community in Montreal

Since the early twentieth century, successive waves of European immigration to Montreal have occurred (Eastern European Jews, Italians, Portuguese, etc.). Since the 1970s, diversified cohorts have arrived in the city, mainly from non-European countries (Germain et al. 2003). These newer waves of immigration have diversified Montreal's social fabric (Graham & Phillips, 2006). Young (2011) notes that there are at least 70 ethnic groups and more than

100 languages in Montreal.

According to the 2021 Census, 652,725 immigrants live within the territory of the City of Montreal, representing 33.3% of the city's population. Among these immigrants, 114,110 (17.5%) arrived between 2016 and 2021. Locating Montreal as the prominent site where a Muslim community developed in francophone Quebec is supported by the fact that the first established mosque in the province of Quebec, the Islamic Center of Quebec (ICQ) was built in Ville-Saint Laurent neighbourhood of Montreal in 1954 (Hogben, 2021). It took 11 years before the Quebec National Assembly acknowledged and granted ICQ an official status in 1965 (Hogben, 2021). One of the early scholarly texts discussing Muslims in Montreal was written by Sheila McDonough, who reported the developments of the Muslim community in Montreal during the 1980s (Haddad & Smith, 1994). McDonough referred to ICQ (Islamic Centre of Quebec) as the oldest Sunni mosque in the city, dating back to 1958, which has a license for marriages and funerals and the registration of births. Following the ICQ, another Sunni mosque was established, MCQ (Muslim Community of Quebec), in 1979 (McDonough, 2000).

Along with the growth of the Muslim community in Montreal, which was signified by this mosque, the establishment of McGill's Institute of Islamic Studies (IIS) in 1952 attracted young Muslim scholar around the world, notably from Muslim majority and developing countries, to study at McGill University and stay in Montreal (Hogben, 2021). The flow of immigrants from Muslim countries who came to Montreal to work or study further contributed to the growth of the Muslim population in Montreal.

As mentioned above, Montreal is overwhelmingly the destination city for immigrants coming to Quebec. The city has a long history of immigration as one of Canada's major metropolises, and the issue of diversity management is always present. In recent years, the

development of the global economy has added another meaning to immigration—namely, worldwide competition between major cities to attract highly skilled workers (Young, 2011: 168). In 2021, the enumerated population of Montréal (Ville) was 1,762,949, which represents an increase of 3.4% from 2016. This compares to the provincial average of 4.1% and the national average of 5.2% (Government of Canada, 2022c). Within the context of this population growth, the National Household Survey documented that from 2001 to 2021, the number of Montrealers affiliated with Islam as their religion has increased significantly from 100,185 to 365,675 (Government of Canada, 2022e).

In a great variety of ways, the Muslims of Montreal are adapting to life in the Canadian environment. The leaders of most of the mosque communities and the voluntary associations are mainly first-generation immigrants (Nimer, 2014). In terms of the historical trajectory of Islamic development in Montreal, the increase of the Muslim population is indicated by the number of mosques built since the first mosque, ICQ, was built in 1954. Several mosques were established afterward, such as Masjid Makkah Mukarramah in the West Island in 1988, Masjid Baitul Mukarram in Côte-des-Neiges in 1992, and Masjid CIC Jamieh in 1992. Among the mosques established in the period was the Dorval Mosque, run by the Turkish Muslim Association and built in 2004. Based on the Mapping Montreal Mosque Project held by Dorval Mosque in 2015, there were 77 masjids or musalla in the Greater Montreal area (including nearby suburban Laval and Brossard).

2. CONCEPTUAL FRAMEWORK

2.1 Introduction: Emerging religion and social work partnership

Never in history has religion's role in the public sphere come back to the debate, including the social work sphere, given the revivalism of religion in recent decades. Hence, this phenomenon demands social workers to engage in the conversation on the impact of religion in society in general and personal lives in particular.

Knitter (2010) argued that social workers must engage in some forms of religious dialogue to do their job in a culture in which religion is growing in intensity and diversity. Today, there is a broad recognition of religion's role on the political stage, on both the local-political and the geopolitical levels. As this has always been the case, social workers will need to have more appreciation towards how religion could play a significant role in creating and shaping or, reversely, hindering and digressing the well-being of its adherents.

Religion and spirituality play essential roles in all cultures; therefore, social workers understand the influence of religion and spirituality in human lives. It is also worth noting that social work has historical roots in religious organizations. The philanthropic founders of social work were inspired by Judeo-Christian religious traditions (Zastrow, 2013, p. 424). Philosophically, social work and spirituality are natural allies in working for personal and social well-being. Social workers and the clergy have numerous similar goals. Both promote individual and community welfare, urge the ending of interpersonal violence and advocate for family values. In the last three decades, particularly after the "devolution of revolution," a term coined by Ram Cnann (1999) in which the federal government surrendered its responsibility for the welfare of its citizens, the religious community (as it was in the 1800s) is again becoming a significant provider of social services. The role of religious-based services provision in

maintaining the local services infrastructure is more vital than ever. Most religious groups now provide social and community services to witness their faith, fulfill spiritual teachings and beliefs, and "do good" in providing for those in need in the community (Zastrow, 2013, p. 427).

When looking back at the history of social work, its development is inseparable from the growing services of the religious congregation; as coined by Ives et al., (2020), social work's roots lie in religious congregation members' participation in poverty relief provision. In addition, religious congregations have historically provided social services independently, partnered with other congregations, or worked with secular agencies for social service provision. Zastrow (2013) notes that religious congregations had provided some social services; examples include counselling, free- use of church buildings for meetings by self-help groups, emergency food assistance, legal help, brokering services, childcare, emergency shelter, foster care and refugee resettlement.

According to Knitter (2010, pp. 266–268), social workers can find abundant positive possibilities and genuine resources in religion to carry on their work of healing and restoration. Further, Knitter frames religion as a source of self-worth, a source of strength to overcome helplessness, and a source of liberation and social transformation.

Given that the mosque is the best representation of the Muslim community congregation, it is worth noting that some roles have been played. Several authors have discussed the roles of mosques in a community. As Belthessazar & Abednego (2006) asserted, a mosque is not just a house of worship since it has critical and authoritative roles in Muslims' cultural and political life. Mosque establishments have played some significant roles and functions in Muslim societies (Owen, 1992), such as shaping Muslim identity, providing social services to community members (Kahera, 2002) and promoting welfare and security (Bagby, 2009). In addition to their original function of accommodating the need for prayer space,

mosques have contributed to maintaining social order by exercising social control within communities (Wardak, 2002).

In terms of social intervention for Muslim community members, the use of the mosque as a pivotal point for Muslims to shape their social bond and to get welfare support is also well-acknowledged. A study by Ali et al. (2022) recently explore the role of the mosque community in supporting community members' mental health needs and barriers to mental health care for members who experience mental health challenges. Also, Chaudhary et al., (2019) demonstrate how a local mosque can be involved in community intervention for Syrian refugees. Some scholars have discussed how the person traditionally representing leadership within mosques, such as Imams, becomes a leading figure in mental health promotion (Abu-Ras et al., 2008; Padela et al., 2011) as well as providing counselling services for the Muslim community members (O. M. Ali et al., 2005). Al-Krenawi (2016) also suggests that social workers should expand their knowledge of the mosque and the Imam, and acknowledge their vital role in the Muslim community. He further argued that the mosque and Imam could work with social workers by supplying the cultural and social knowledge required for the proper assistance.

Religious congregations and organizations are not solely "member-serving" organizations but also "other-serving" organizations committed to improving the quality of life in their communities. A limited partnership is emerging between social work and the religious community (Cnaan et al., 1999).

2.2 Situating religion within refugeedom and refugeehood

It would be helpful to enrich perspectives in which areas of religion are engaged with refugee resettlement and intersect with the refugee system, namely refugeedom that portrays the relationship between refugees, state, and society (Gatrell, 2013) and refugeehood that captures the experience of becoming and being a refugee (Shacknove, 1993). It is worth noting

that religion is situated in the interaction of both concepts that interplay in the analysis.

2.2.1 Positioning religion in shaping refugee experiences

Religion can be positioned as two faces of a coin. Albeit it is debatable whether religion contributed to the creation of hell in human civilization through the conflict and war over the centuries it emulated, religion also contributed to healing provision, provoking the idea of salvation and peace of mind, leading to human well-being.

A recent survey on religions in Canada by a new Angus Reid survey (Stewart, 2022) provide a glimpse of how the public thinks about religion. It is said that many Canadians now believe Catholicism, evangelical Christianity and Islam are more damaging to society than beneficial, a new survey shows, as people across the country continue to turn their backs on religion. Evangelical Christianity — which encompasses dozens of denominations such as Baptist, Pentecostal and Mennonite and is characterized by its purity — was the only religion seen as more damaging than beneficial by every other self-identified religious group.

Religion has often been criticized as a primary source of conflict, with among the most notable recent examples coming from the neuroscientist Sam Harris, a prominent critic of the historic impact of religion on ancient and modern societies. Indeed, in his controversial book The End of Faith: Religion, Terror, and the Future of Reason, it is blatantly stated that religious faith is "the most prolific source of violence in our history" (Harris, 2004, p. 27). Harris is certainly not alone in making such claims, as they have been repeated by many others, historically and today.

However, according to the Encyclopedia of Wars (Axelrod & Phillips, 2004), out of all 1,763 known/recorded historical conflicts, 121, or 6.87%, had religion as their primary cause. Matthew White's The Great Big Book of Horrible Things (2011) gives religion as the primary cause of 11 of the world's 100 deadliest atrocities. Holt (2018), in his final analysis of White's

work, found only around 15% of the worst atrocities in history can be attributed primarily, or at least significantly, to religion.

It is beyond the purpose of this writing to explore much further the way religion triggers conflicts and instigates wars that cause the phenomenon of forcibly displaced people who seek refuge outside their original hometown. However, I would like to quote what Knitter (2010) said: "The mess that religion has caused or contributed to is the kind of mess that only religion can solve." Religion seems to have two double faces that could lead to harm and happiness.

Despite being blamed for the creation of hell in this world, religion is also credited with creating healing by providing a moral platform for its adherents to offer sanctuary, assistance, and refuge for those in need. Under the phenomenon mentioned above, social workers who professionally work to help people help themselves should bear in mind and recognize the powerful influence of religion on its adherents and its critics. Particular attention should be paid to clients who follow a religion and may be more submissive to their religious tenets than to otherworldly guidelines.

In relation to refugee experiences, it is worth noting that all major religions share a memory of the story of a displaced divine figure, whereby this commonality promotes feelings of social solidarity with exiles. Hein & Niazi (2016) briefly demonstrated how all five of the world's main religions shared the same narrative involving a divine escape from human mistreatment. Repeated exodus and diaspora are central to its origins and perpetuation in Judaism. In Christianity, the baby Jesus was taken by his parents to Egypt following a divine warning that King Herod would slaughter newborn children. Mohammed's forced migration from Mecca to Medina in 622 marked year 1 of the Muslim calendar in Islam. For Hinduism, the flight is a small but symbolic biographical episode in the early life of the infant Krishna, who fled soon after birth to avoid being killed by a king's infanticide decree. Flight is also

central to the biography of Prince Siddhartha before he became the Buddha; ' taking refuge' is one of the foundational spiritual practices for Buddhists.

In terms of religion's response to the refugee crises, Zaman (2016, p. 42) it has provided an eloquent statement that religion must be recognized as a social and cultural resource that enables the project of emplacement or home-making for those forcibly displaced people. To be a stranger, one must arrive in an inhabited place. Hospitality is, therefore, an integral aspect of emplacement. Hospitality or welcoming a stranger—something prevalent in pre-Islamic Arabia and consolidated with the advent of Islam—should be recognized as a feature of practical ethics. That is to say, the practice of welcoming a stranger encourages the mutual accommodation of difference, and in doing so, an ethical disposition is developed. Referring to the vast corpus of Islamic traditions pertaining to asylum and assistance to refugees, he supports this proposition. He provides an alternative framework of protection to which displaced people can lay claim.

Religiosity is a solid motivator to help refugees. Since private sponsorship became formalized in the 1970s, many of the sponsorship groups have had a religious affiliation. Meanwhile, Eby et al., (2011) assert that strong motivation for service is based on core beliefs and values enshrined in various religious traditions. People from faith communities and backgrounds may find themselves motivated to work with refugees to fulfil a mandate for service in many religious traditions. In many faiths, 'the highest level of service is bringing or allowing another to join or rejoin the community' (Gibelman & Gelman, 2003, p. 7). In addition, Hollenbach (2014) asserts that faith-based organizations vary considerably in how their faith influences their work style.

Chiba (2014) fortifies the narrative that religious communities' involvement in sponsoring refugees is perceived as a test to follow the example of the Good Samaritan and a call to good neighbourliness. Given that most SAHs are faith-based institutions, the practice of

hospitality resonates deeply in sacred texts of several religions that forbid the faith-based communities to 'welcome the stranger' (Bhabha, 2018; Ives et al, 2010; Macklin et al., 2018) and concerns for social justice (McKinley, 2008). In the study on Canadian Christian churches as partners in immigrant settlement and integration, in which 34 congregations responded to an online survey (Janzen et al., 2016), the findings show that many churches are intentionally involved in immigrant ministry, motivated by their Christian and social concerns.

Besides religious motives, other reasons have been identified by those who argue that the involvement of faith-based communities, which become the umbrella of the religious congregation in settling newcomers, are traced back to three categories. First, transcendent motivation in which the inspiration for engaging with newcomers—explicitly or implicitly—is rooted in ultimate divine meaning. This inspiration is a religious motive that drives action toward giving help to newcomers. Second, organizational nature and strategies where churches (as an example mentioned here) function as informal cross-societal communities and bring together people from diverse backgrounds so friendships can develop. Moreover, the following reason is resource mobilization. These faith-based communities can mobilize a range of material and human resources, such as buildings that can provide space for meetings, social 'drop-ins,' classes and shared meals.

Taking away lessons from refugee resettlement in Canada, which is now dominated by private refugee sponsorship, which outnumber government-assisted refugees, religious groups have been vital to private refugee sponsorship. Religious groups continue to be leading actors within Canada's resettlement programs, and the government must recognize their role. Even as Cameron (2021b) predicts, the future success of private refugee sponsorship – in Canada, as well as in other countries currently studying the model – will be predicated to a large extent on support from religious groups. A positive appreciation with a critical stance should pay

attention to this phenomenon.

A recent study by Derksen and Teixeira (2023) in Kelowna British Columbia reveal that religious institutions help refugees cope with barriers and challenges in three main ways: bridging language barriers between newcomers, service providers, and sponsorship providers; helping newcomers establish new lives in Kelowna and move toward integration; and helping newcomers move away from precarity toward prosperity as they re-establish themselves and their families.

2.2.2 Revisiting religious congregation and its meanings

Religious congregations and communities must be clearly defined since both terms may overlap. According to UNICEF (2002), the term 'religious communities' broadly refers to female and male religious actors and systems and structures that institutionalize belief systems within religious traditions at various levels – from local to global. These include a. Local worship communities (e.g., churches, mosques, synagogues, temples, and so forth); b. Denominational leadership (e.g., bishops, clerics, ayatollahs, lamas, etc.); c. Scholars, theologians and religious educators; d. Mission workers, e. Youth faith or inter-faith groups; f. Women of faith networks; g. Faith-based or faith-inspired organizations; h. Denominational, ecumenical and intra-religious institutions, umbrella organizations and networks; i. Inter-faith institutions. Based on the definition by UNICEF, religious communities encompass religious congregations. In addition, CIFA (2010) broadly demonstrates an immense complexity and diversity among religious communities concerning their position and status in society and organizationally. "These actors vary in size, mission, role, geographic scope and technical capacity – some operate on shoestring budgets, while others administer over one billion dollars annually… Some organizations are loosely inspired by faith principles, while others are formally linked to religious institutions (CIFA, 2010). There is also another term, religious

organization, which has a broader meaning given that it takes many different forms. However, the focus of their activities is typically on worship, prayer, meditation, teaching, healing, and spiritual well-being (Beckford, 2015).

. Meanwhile, congregations are the most minor organized units of collective religiosity in a given society and a collection of people with a common purpose (Cnaan & Curtis, 2013). Wuthnow (1999, p. 44) contended that a congregation differs from a traditional community group because people can "congregate" without personal familiarity. He suggested that a congregation differs from, for example, a group of people in a park because "there is also a sense of corporate identity attached to a congregation." Ammerman & Farnsley (1997, p. 7) proposed that congregations as religious entities must have a name, a building, a constitution, and a shifting collection of congregants involved in complex rhetoric and action. Similarly, Hopewell (1987, p. 12) defined a congregation as a local organization where people regularly gather, driven by a religious feeling. He claimed that such a group must possess a particular name and recognize members who periodically assemble to celebrate more universally practiced worship but who develop their patterns of conduct, outlook, and story. Another significant definition of congregations was offered by Wind & Lewis (1994) who referred to a congregation as "people who regularly gather to worship at a particular place." Implicit in this definition were four criteria: (a) a cohesive group; (b) regular, ongoing gatherings; (c) an organization functioning as, and centred on religious or spiritual practice; and (d) a group bound to a specific location.

Further, Marty (1994, p. 150) viewed "congregations as aggregates and as part of aggregation are themselves public and part of a larger public. Members venture out of privacy into a zone of interactions". Similarly, scholars (Chaves, 2004, 2017; Pargament, 2008; Pargament & Maton, 2000) defined religious congregations as local social settings where

individuals gather to practice and pursue spirituality. Cnaan & Boddie (2001) in the Philadelphia Census of Congregations and Their Involvement in Social Service Delivery, characterized religious congregation based on several criteria: a. Cohesive group of people sharing identity that meets regularly on an ongoing basis; b. Comes together primarily for worship and has in common certain teachings, rituals, and practices; c. Meets and worships at a designated place outside the everyday purposes and location of living or workspace; d. Has an identified religious leader, and e. Has an official name and formal structure that conveys its purpose and identity.

Another term inextricably linked with religious congregations and religious communities is faith-based communities. Both terms, religious and faith-based communities, comprise diverse actors and networks situated across different sites. UNAIDS identified three faith-based community levels: 'formal religious communities with an organized hierarchy and leadership,' 'independent faith influenced non-governmental organizations... and ... networks' and 'informal social groups or local faith communities.' Specifically, local faith communities (LFCs) are religious actors bonded through shared allegiance to institutions, beliefs, history or identity (Samuels et al., 2010). The LFCs are often central to local processes of identity and connection that comprise the social fabric of communities disrupted by disaster or conflict. Congregations, mosques, and temples are examples of local faith communities where members reside in relative proximity, such that they can regularly meet together for religious purposes, often in a dedicated physical venue.

In this dissertation, the concept of a religious congregation,' which includes any religions and religious denominations, will be used to frame Muslim community congregated within a specified local setting, namely mosques, and become a foundation to explain its role in refugee resettlement. The term 'congregation,' which identically comes from the Christian tradition,

will also apply to other non-Christian congregations (Bagby, 2014; Nimer, 2002; Yang & Ebaugh, 2001). However, while still focusing on the religious congregation, additional terms will also be employed interchangeably to give a broader dimension of examples or contexts illuminating the involvement of religious congregations in the refugee arena.

2.2.3 Entanglement of religious congregations in refugee resettlement

Religious organizations now represent essential players in the third sector and the social economy in areas such as exclusion, disease, and education. Social and religious organizations are typically relevant to any country's service sector (Ortiz-Gómez et al., 2020). Mavelli & Wilson (2016) argue that it is widely known that community engagement of religious groups/congregations, such as churches, has played a pivotal role in the collaborative policy implementation in refugee resettlement and integration policy.

There are different lenses to view resettlement. Keller (1975) identifies resettlement as part of a typical stage of the refugee experience, which is currently one of the three durable solutions to refugeehood alongside local integration and voluntary return, as espoused by the UNHCR (Macklin et al., 2018). Since resettlement is the most expensive to finance, it becomes the least desired option. Resettlement countries yearly resettle less than 1% of the global refugee population. While resettlement can be the difference between life and death, it is also a process that triggers challenges as Hassan et al., (2016) demonstrate, such as acculturative stress, language barriers, access to health and social services, mental health issues, and socioeconomic distress.

More than half of a century ago, Glock (1962) identified five dimensions of religiosity: namely, experiential (emotions and feelings), ritualistic (religious behaviour or practice), ideological (beliefs), intellectual (knowledge of religious traditions), and consequential (effects of the former dimensions on the secular world). Given that many religious traditions, including

religious congregations, have proven to engage in refugee services, Glock's proposition is confirmed.

The role of the religious congregation in refugee resettlement remains an evolving, contextually driven area of study. The area's development reflects this expanding concept of what constitutes the engagement of religious congregations. While no single perspective exists in the literature regarding the role of religious congregations in refugee resettlement and integration, many refugee scholars discuss the topic (Bhabha, 2018; Bramadat, 2014; Chiba, 2014; Eby et al., 2011; Gibelman & Gelman, 2003; Jacoby et al., 2019; Janzen et al., 2016; Khallouk, 2018; Macklin et al., 2018; McKinley, 2008; Reimer et al., 2016; Snyder, 2011).

Many scholars have agreed upon the significance of religious congregations for resettled refugees or newcomers. In response to the refugee crises, the religious congregations support newcomers through refugee sponsorship, language classes, space provision for immigrant congregations, fulfillment of basic needs (food, clothing, shelter, transportation), and volunteering opportunities (Handy & Greenspan, 2009). In a similar vein, Ives and Sinha (2010) document the assistance programs provided by religious congregations, which were divided into 11 kinds of service, including (a) various referrals, (b) housing, (c) job training or placement, (d) legal assistance, (e) education, (f) translation or language assistance, (g) cash assistance, (h) transportation, (i) clothing, (j) food/gatherings/visitation, and (k) health assistance.

Similarly, religious congregations are working at the institutional level by shaping refugees' experiences in resettlement and integration by providing formal resettlement assistance and resources. Working in cultural settings, religious congregations have shaped migrants' experiences that allowed them to assist others in adapting to life in a new country, as Ley (2008) found in his study on leaders in immigrant churches in Vancouver. They also

provide a sense of community among immigrants (Couton, 2013; Tse, 2011), and a variety of other support and developmental activities (Dwyer et al., 2013), that can include extendable short-term settlement and long-term integration services regardless of the immigrants' religious affiliation (Reimer et al., 2016). Regarding the quality of services, congregations' services are equally comparable, even superior, to secular organizations (Bielefeld & Cleveland, 2013).

The importance of congregations in refugee resettlement and integration agenda must be addressed because the congregations posit a strategic role in the community. Resettlement and integration involve intricate, multi-system processes, making it essential to identify, involve, and support various local stakeholders, including religious congregations. These congregations serve as valuable sources of both bonding and bridging social capital for refugees, helping to recreate the social networks of family and friends they have lost. Studies also indicate that their assistance contributes to faster language acquisition among newcomers and improves their employment outcomes, leading to higher wages and greater access to benefits (Ives & Sinha, 2010).

Based on the US context, religious congregations are woven into the social fabric of society, with approximately 150 million people attending over 330,000 congregations across the US (Linder, 2010). Putnam and Campbell (2010, p. 29) argue that a religious congregation is more favourable among more Americans than any other type of club, group, or association. Another insight offered by Berger et al. (1996) state that organizations such as churches play a crucial role in mediating organizations, interfacing between citizens and the impersonal mechanisms of public service bureaucracies. Meanwhile, in Partnering with Religious Communities for Children, UNICEF (2012, p. 9) even promotes the congregations and their leaders, which have deep community roots and serve as regular gathering places for congregants, and local faith leaders are often trusted community figures.

The engagement of religious congregations in refugee resettlement also strengthens integration and social cohesion in host countries (Ager & Strang, 2008; Bagby, 2014; Ives & Sinha, 2010; Nimer, 2002; Yang & Ebaugh, 2001). Scholarly articles have documented that Christian congregations or churches play a significant role in resettling and integrating new immigrants, including refugees in Canada (Bramadat, 2014; Goldring & Landolt, 2014; Handy & Greenspan, 2009; Janzen et al., 2012, 2016; Ley, 2008; McKinley, 2008; Reimer et al., 2016). Other researchers (Janzen et al., 2012; Wilkinson, 2009) contend that many Christian congregations within Canada intentionally seek to integrate new Canadians into their worship experience and organizational life with varying effectiveness and intentionality.

Inclusion here refers to migrants' full economic, social, cultural, and political participation in host communities. Inclusion is part of the integration, the two-way process of mutual adaptation between migrants and host societies in which migrants are incorporated into the receiving community's social, economic, cultural and political life. As such, integration entails joint responsibilities for migrants and host communities (McAuliffe & Triandafyllidou, 2021).

However, regarding inclusion in the host society, a critical question remains whether religious congregations could fall into what Foner & Alba (2008) categorize as a 'bridge or barrier' to immigrants' integration into the local community. In transatlantic comparison, Foner and Alba have prominently contrasted the somewhat different functions of religion as a "bridge" to the mainstream in the United States while constituting a "barrier" to immigrant integration in Western Europe. Religious participation may be related to socioeconomic integration through a causal mechanism triggered by specific characteristics of the spiritual field (Connor & Koenig, 2014). It has often been noted that the United States is far more religious than Europe and has a rather congregational, voluntaristic, or "Tocquevillian"

religious field. In contrast, the European context is not characterized by such actively religious civil society but by highly state-regulated religious economies (Norris & Inglehart, 2011). When it turns to Canada, historians and sociologists often note that Canada lies between the United States and Western Europe in terms of both religious boundary configurations and religious field characteristics (Lyon & Van Die, 2000).

The specific accusation has been pointed to non-Western religions, such as Islam, as a barrier to integration, which demonstrates its incompatibility with democracy or secularism. Such as the sociologist Ernest Gellner (1981) who once said that Islam is hard for the West to digest and suggested that Islam has a regressive impact on migrant integration. In treating women in Islam, Hirsi Ali (2021) asserts that Muslim women have the most to gain by integrating with the West. Agreeing with the truism that women are the key to integration, she argued that migrant women who are educated and working tend to have children who succeed at school and go on to thrive.

Meanwhile, this accusation above stated is refuted by Kuru (2009). He argues that the incompatibility of Islam in the West could not be explained by simply referring to Islam and its allegedly anti-secular characteristics since Islam in different landscapes has always been affected by complex socio-political and economic factors. Another scholar, Stepan (2012), stresses that all religions are "multivocal" in that they may have pro-democratic, anti-democratic, pro-secular, and anti-secular interpretations. Socio-political and economic contexts largely shape these interpretations. Meanwhile, Ozyurt (2013) provides exciting findings about Islam's paradoxical impact on Muslim immigrant communities' integration outcomes. She notes that commitment to Islam increased Muslim immigrant women's civic and political engagement but decreased their cultural and psychological integration into US society.

Eby et al. (2011) provide evidence that faith-based actors' support of resettlement

through community co-sponsorship increases refugees' local integration prospects, especially by enhancing social connections in the community that positively impact other aspects of integration, including employment. They also argue that the value-added role of faith communities in refugee resettlement in the US is attributable to several factors. They include long-term community presence, established local networks, capacity for advocacy, and strong motivation for service based on core beliefs and values enshrined in various religious traditions. Finally, they provide examples of the role members of faith communities in the US have played and continue to carry out as powerful advocates for developing and improving policies that affect refugees domestically and internationally. They include expanding access to resettlement for refugees in countries of first asylum and improving conditions for those whose safe third country is the United States.

Studies have found that refugees sponsored by religious congregations had better outcomes in terms of employment, host-country language acquisition, community integration, and overall resettlement experiences than those sponsored by a family member or who received assistance solely from a resettlement agency (Breslow et al., 1997; Ives, 2007). Matthias Rohe (2016) also argues that religion is not hampering but advancing the process and the progress of integration since it helps refugees to meet social and economic needs in a way that enables them to encounter linguistic, cultural, and religious familiarity in the new country.

Religious groups are influential in private sponsorship because they motivate their community members through appeals to shared spiritual principles and have the structures and resources to be mobilized into social action. Not only could Canada's private sponsorship program fail to function without the support of religious groups, but it is also entirely unlikely that it ever would have been created without them (Cameron, 2021b b).

In the past two decades, there has been a surge of scholarly articles highlighting the

involvement of faith communities, mainly from Christian congregations or Christian-based organizations, in sponsoring and assisting refugees in resettlement in the USA, Canada and elsewhere. The active involvement of Christian churches in the refugee resettlement program originated and evolved soon after World War II. Refugee relief was also partly an instrument of America's Cold War strategy. At the same time, the humanitarian and missionary impulses of American churches, which were at work independent of the diplomatic cause, provided an impetus for their relief activities. While the state created the legislative framework, churches played a leading part in arranging and implementing the resettlement, sometimes lobbying and negotiating with the government.

Christian congregations as objects of research are relatively overrepresented in numerous studies about the engagement of religious establishments in refugee resettlement (Beaman et al., 2016; Bramadat, 2014; Cecil et al., 2018; Chiba, 2014; Derwing & Mulder, 2003; Dwyer et al., 2013; Ebaugh, 2003; Eby et al., 2011; Goldring & Landolt, 2014; Good Gingrich & Enns, 2019; Handy & Greenspan, 2009; Ho et al., 2011; Hyndman et al., 2017; Ives & Sinha, 2010; Jackson & Passarelli, 2016; Janzen et al., 2012, 2016; Labman & Pearlman, 2018; Ley, 2008; Macklin et al., 2018; Mavelli & Wilson, 2017; McKinley, 2008; Nawyn, 2006; Reimer et al., 2016; Snyder, 2011; Tse, 2011; Van Dijk, 2001; Wilkinson, 2009)

In contrast, despite having the potential advantage of providing modes of support similar to Christian congregations in refugee resettlement, there is limited understanding of the role of mosques in resettlement work in the Canadian context. Many scholars have argued that mosques are not just religious sanctuaries for Muslim worshippers. However, in a Muslim society, mosques can also serve several functions, from an education center to a playground, from a health clinic to a meeting hall. A mosque is also a place to address local problems and find collaborative solutions (Al-Krenawi, 2016; Bagby, 2009; Belthessazar & Abednego, 2006;

Kahera, 2002; Muhammad, 1996; Owen, 1992; Wardak, 2002; Zaimeche, 2002). Waugh (2018) indicates that a mosque is more than a building since it is the centre of an ever-expanding support community.

However, proximity and similarity affect the degree of affiliation. Khallouk (2018) notices that since most Muslims in Germany have experienced migration, the appeals of the Islamic associations in Germany have more resonance among their members than those of the Churches. Moreover, since the Muslims living in Germany are often from the same area, most refugees share a similar cultural background, which is crucial to sketch a realistic picture of the expectations and evaluations of the state and society in Germany.

Baeza (2018) provides a specific case that reported how the religious congregations had filled the gap left by the government. Baeza (2018) points out the case of Syrian refugees in Brazil. Better equipped than local NGOs to meet the needs of these migrants, Brazilian mosques played a decisive role in hosting refugees and have replaced the organizations of the Syrian Lebanese diaspora and their historical role in mutual aid. It is not with the Syrian-Lebanese charities, however old and well established, that the refugees found their primary material and symbolic support, but with the Islamic institutions. The rise of Islamic charity associations in Syria has helped to shape the portrayals of refugees who have naturally turned to mosques for support. They then found comfort in speaking Arabic, while most of the Syrian-Lebanese diaspora lost the use of this language.

However, what is happening in Brazil is more than just a replica of the processes in the Middle East. The unprecedented role played by Brazilian Muslim associations in dealing with Syrian refugees does not present any of the characteristics and perplexities offered to Islamic charity networks in Jordan, Lebanon or Turkey. Their method of financing, mainly local, is a determining factor in their modalities and capacities for action, including the relative flexibility

with which they negotiate their integration into Brazilian society. Thus, five years after the implementation of humanitarian visas for Syrians seeking refuge in Brazil, these mosques, far from promoting religious isolationism, participate fully in the socio-economic and cultural integration of refugees in Brazil (Baeza, 2018).

Within this context, the role of mosque congregations and Islamic-based groups, along with Muslim educational or service associations, deserves special attention. Those institutions provide a sense of community and offer valuable material and psychological support that Muslims need and often cannot find in a state-funded and state-run institution (Bullock, 2010; Moghissi et al., 2009, p. 106). Waugh (2018, p. 205) also notes the importance of religion for many traumatized Muslim refugees who had psychological damage that eventually challenged the local mosque to provide services suitable to their needs. In a similar vein, having analyzed and assessed the activities of Islamic associations in Germany during the current refugee crisis, Khallouk (2018) has a positive perception of Islam—like all Abrahamic religions— that supports integration into the societies of Europe.

With this continuing trend of refugee reception in Canada and the importance of a mosque in the growing Muslim community, the study about the engagement of mosques as Muslim congregations within refugee resettlement in Canada becomes more relevant, including to what extent leadership shapes mosques' participation in refugee resettlement initiative.

2.3 Framing mosques as the spectrum of Muslim congregation

2.3.1 Understanding mosque: its meaning, functions, and expansions

The mosque (from the Arabic masjid) is, etymologically, the "place where one prostrates oneself"). The term, used in the Koran, referred at first to the pre-Islamic sanctuaries of Mecca (the Ka'ba) or Jerusalem. At the time of the hijra (the Prophet's departure and his forced

migration to Medina in 622), Muhammad constructed a brick wall surrounding a rectangular courtyard open to the sky in Medina. Such was the first mosque, the house of the Prophet, political and military headquarters, and a familiar place of worship for nascent Islam (Vauchez & Walford, 2009). Muhammad built a mosque upon his arrival in Medina, even before he built his personal house, to demonstrate its utmost importance (Solomon & Almaqdisi, 2007). The building of the very first mosque was one of the events that marked the establishment of the Islamic community. Muslims assembled at this house-mosque for prayer and to discuss business matters (Esposito, 2022) and, first and foremost, a political office: its combined function was a socio-religious and socio-political outlet (Solomon & Almaqdisi, 2007).

The mosque symbolizes the Muslim community. Barker (2014) defines a community as "a group of individuals or families (who) share specific values, services, institutions, interests, or geographical proximity. According to Warren, the community is characterized as (1) space, (2) people, (3) shared values and institutions, (4) interaction, (5) distribution of power, and (6) social system. Further conceptualizations of community may be derived from each of these six themes (Netting et al., 2017). Chaskin (2013) contends that community occurs around three dimensions: physical, social or relational, and political. It is important to note that three dimensions can simultaneously coexist.

Some mosques in North America, still in their formative years, operate out of rental spaces, while hundreds of others are well-established in owned facilities. Beyond serving as places for worship, offering the five daily prayers and weekly Friday services attended by men, women, teens, and children, mosques have increasingly become centers for community engagement and learning. Many mosques now offer Quranic recitations, retreats during Ramadan, and classes for parenting and marriage counseling. They provide mentoring programs and sports activities for youth and even full-time schools and daycare services, often

determined by the size and social composition of the local Muslim community (Nimer, 2002; Ahmed & McGee, 2024).

In addition to their educational role, mosques function as centers for social and economic development. For example, mosques in Indonesia, like the Nurul Islam Islamic Center in Bekasi, organize activities such as financial literacy programs, zakat distribution, and support for underprivileged families (Sutanto, 2019). Similarly, mosque in North America, like the Islamic Society of Greater Houston uses its network of mosques to facilitate community development through both social and recreational activities, furthering their role as a familial and spiritual nucleus in Muslim communities (Abumelhim, 2018).

Mosques also play an essential role during significant Islamic occasions. They are hubs for organizing collective prayers for Ramadan and hosting send-off gatherings for pilgrims departing for Hajj and Umrah. Funerary prayers are often held at the mosque, with the deceased placed before the mihrab, reflecting its enduring importance in Muslim life (Effendi & Arifi, 2023).

As Islamic centers, mosques often cater to multigenerational, multiethnic congregations, offering diverse services such as counseling, educational workshops, and interfaith dialogue initiatives. In times of crisis, they provide a space for community support and guidance from religious leaders. Through these multifaceted roles, mosques in North America have evolved into dynamic institutions that address not only the spiritual but also the social, educational, and economic needs of their communities.

As the sacred space for individual and congregational worship, the mosque has social and intellectual significance for Muslims (Esposito, 2011). Every mosque attempts to be modelled on Muhammad's first mosque, built and directed in Medina (Solomon & Almaqdisi, 2007). The diversity of mosque functions, already evident in the time of the Prophet, reached an apogee in

the Ottoman complex known as the külliye. The külliyye concept is based on the earliest form of the mosque. The mosque was used not only as a house of prayer but also as a place for eating, teaching, and a hostel for the poor. The structure of the külliyye is derived from such a concept. Instead of using one mosque for various services, other buildings were built to center on the mosque that provided the specific services. The services expanded and "were incorporated under one foundation document; each housed its building within an enclosure.". The majestic Süleymaniye külliye, built in the sixteenth century in Istanbul, consists of a monumental congregational mosque, five medreses, two preparatory schools, a hospital and medical school, a Sufi lodge, a hostel or caravansary, a public bath and fountains, a public kitchen, housing for mosque teachers and caretakers, a wrestling ground, cafés, shops, imperial mausoleums, and a cemetery (Esposito, 2009).

For Muslims living in the West, mosques serve many of the same social, political, and educational functions they did at home. Because of the varied and increasing number of services provided by Islamic centers, Muslims increasingly see the centers not only as sacred spaces but as focal points of local social activism (Nimer, 2002, p. 39). In addition, they forge a sense of solidarity among the members of the minority Muslim population. Many turn to the mosque as a haven from discrimination and a place to receive moral support. Muslims affirm their shared values at the mosque and reinforce their Islamic identity (Esposito, 2022).

Muslims without a mosque are like being in an ocean without a boat. The mosque represents Muslims and is hard to describe (Gaber, 2022, p. 88). Generally, four significant forces affect a person's Islamic identity: Islamic law, the family, the community, and the society. Located at the center of this force is the individual (Yousif, 2008, p. 64). Here, the Muslim community, which the establishment of a mosque provides, can also provide a source of strength and stability for the individual. Identification with the community may foster a

sense of solidarity and bonding among community members.

These historical facts about the functions and meaning of the mosque indicate that the mosque must be understood not only to the extent of conducting associated religious rituals and an enormous scope of communal responsibilities. It is therefore convinced that the concept of the mosque as a community development center and basic Islamic principles and values provide a mechanism to articulate a mission in a broad sense that embodies the ultimate purpose of the mosque.

2.3.2 Exploring Mosques and their Expanding Social Services

The study about mosques as unit of analysis is evolving. One of the prominent feature of research on mosques have been carried out by scholars in Malaysia, as compiled by Mahazan A.M. & Abdullah A.G. (2013). It emphasizes the performance of mosque institutions, which could be measured from various aspects, including the number of jamaah (congregants) who regularly visit the institution, activities organized by the mosque, financial stability, and physical appearance. Nevertheless, among all of the criteria of mosque performance, mosque attendance could be argued as the most important criteria according to them.

Previously, a study by D'Addario & CERIS (2008) on Peace Village, located in Vaughan, Ontario, notably exposed a thriving faith-based community that has fostered a sense of social cohesion and permanence for Ahmadi Muslim newcomers. It is the Baitul Mosque, a mosque that becomes their neighbourhoods centre which powerfully marked the presence of the religion and culture of Ahmadi Muslims in the multicultural mosaic of Toronto. A similar report, followed by a recommendation (Bullock, 2010), provides an example of the first mosque in Toronto, the Dunda Street mosque. She asserts that since spirituality is an essential dimension of human existence, mosques had been proven to assist Muslim immigrants in Canada by providing deeply felt spiritual satisfaction, leading to better integration into the

wider society. Mosques provide social association, networks, and cohesion, often leading to civic engagement that contributes to and strengthens the Canadian social fabric.

It has been reported that Muslim congregations centred on mosques also engage in service provision for refugees, as found in the American cities of Philadelphia (Ives & Sinha, 2010) and Baltimore (Chaudhary et al., 2019). For example, Ebaugh (2003) and Bagby (2009) asserted that mosques also assisted refugees in U.S. society. Mosques in other countries have also provided significant assistance during the Syrian refugee crisis, such as in Germany (Khallouk, 2018). In Germany, mosques have served as focal points for community integration and support, offering language classes, counselling, and spaces for cultural exchange to facilitate integration into German society (Okyay & Okyay, 2017). In Turkey, where the largest population of Syrian refugees resides, mosques have played a pivotal role in providing immediate humanitarian aid, organizing zakat (charity) distributions, and fostering long-term integration by addressing educational and employment needs (Jacoby et al., 2019; Gibárti, 2021). In Brazil, mosques have collaborated with civil society organizations to support Syrian refugees by offering language courses, employment assistance, and cultural adaptation programs, despite limited public funding (Baeza, 2018; Menezes, 2020).

Following other studies on American mosques, Ebaugh (2003) demonstrated the role of mosques as agents of immigrant incorporation into mainstream American society. Hirschman (2004) noted that mosques, churches, and temples have helped generations of immigrants and their children become Americans. According to Herberg in his classical text (1960, p. 22), becoming American does not require complete assimilation. New immigrants need to acquire a new language, develop new loyalties, and learn the basic tenets of the host country's political culture. However, they are not required to change their religion.

Some of the well-established Muslim communities have already been represented in

interfaith councils. Mosque leaders have joined other faith groups in some regions to defend shared values. Some centers increasingly target low-income people. They offer food pantries and soup kitchens, especially during Ramadan. Other centers collect food and clothes for distribution or donation to food banks and homeless shelters. Mobile United of the Red Cross visits mosques during community blood drives. Few centers even offer medical services to patients without health insurance (Nimer, 2002, p. 39).

A study by Yousif (2008) records how mosques in Canada helped recent Muslim immigrants by encouraging Muslims to avoid the temptations of their new social environment, remain faithful to the Islamic way of life and simultaneously become law-abiding citizens of Canada. Taking lessons from his study on a mosque in the national capital region, he noted that the mosque helps create unions among different community members since Islam heavily emphasizes the sense of belonging and solidarity to a larger ummah (Muslim community). The mosque, socially and religiously, fosters a sense of cohesiveness, belonging and unity for Muslims living in Ottawa (Yousif, 2008, p. 82).

Throughout Canada, Muslim communities have grown in the past century, and mosques have become literal community centers. The recent and dramatic arrival of Muslim refugees has doubled the number of Muslims using the mosque in some communities. In response, the supporting functions of many mosques have become even more vital. Today, many mosques have created English language courses, promoted specific clothing and food drives, become centers to find shelter, schools, and vocations, and served as hubs of mediation for refugees to acclimatize to their new homes. (Gaber, 2022, pp. 127–128)

Thousands of Muslim refugees arrived in some Canadian cities, doubling the Muslim population in the area. The influx of these newcomers pressures the mosque and Muslim community to adapt mosque services and accommodate more users. The charitable activities

of mosques were quickly attuned to this wave of new arrivals, as mosques also became hubs of transition for immigrants in an entirely new environment. The widespread trend of Canadian mosques becoming essential centers for social, educational, and community activities was especially evident in these mosques (Gaber, 2022, pp. 221–222).

With the secular and the sacred welded together and expressed through a unified and prescribed behavioural doctrine, the role of the mosque differs from the church in the sense that there is no need for some activities to be classified as 'secular' and excluded from the building for that reason. From the earliest times, the mosque has always been a religious and social center for a community, as well as – in the case of the congregational mosque - providing a platform for political pronouncements at midday prayers on Fridays. Besides its religious role, the range of activities traditionally associated with the mosque was comparable to those previously associated with the Greek agora or the Roman Forum (Frishman et al., 1994, p. 32).

While the primary function of a mosque is to welcome the faithful for religious practice, the mosque can also encompass a space or complex where other structures serve the community in different ways. The mosque is not just an architectural or building structure but a multidimensional space that can function in various ways – religious, political, or social (Mawani, 2019). Each mosque can be read as an articulation of a community's identity, whether minority or majority and is a product of the local and global dialogue. Finally, what can be noticed and expected from the growing development of mosques nowadays is their expanding role in social services to the community.

2.4 Exploration of Leadership within Mosque Engagement

Discussion on mosques' engagement in community intervention will take leadership into account. Leadership is a universal phenomenon that has played a decisive role in human history. Leadership is the critical driver for change, effective performance, and organizational

access. The concept of leadership has been widely studied in various theoretical foundations and contexts over the last many years. Here, to frame how Muslim congregations centred around mosques exercise and practice leadership toward goal achievement, I would like to revisit leadership concepts from two significant points of view: social work and Islamic perspectives. I also utilize leadership-as-practice to analyze how leadership is exercised, shared, and practiced throughout the refugee resettlement process.

2.4.1 Situating Leadership within Social Work and Macro Practice

The concept of leadership is a multidimensional construct shaped by various leadership theories and methods, including their respective ideas of human nature. A distinction can be made between the classical-traditional and new leadership approaches, which operate in different reference systems. The classical-traditional leadership approaches and theories focus on one-, two- or multidimensional relationships. At the same time, the new leadership approaches also consider several other factors from institutional, political, technological and legal contexts, their relationship to individual and group behaviour, and dynamic-situational, systemic and cultural influences on leadership (Arnold, 2022, p. 11).

Classical leadership theories refer to individual factors of leadership, which can be differentiated between trait, behavioural and situational approaches. Meanwhile, the new leadership approaches can be understood as a reaction to sociocultural, political and economic changes in the organizational environment over the twentieth century and the associated transformation of values from "values of duty and acceptance to values of self-development and autonomy." In contrast to the classical approaches, complex and integrative leadership theories are in the foreground, which can be characterized in particular by the following basic dimensions of the new leadership model: (1) interaction, (2) system, (3) participation, and (4) meaning (Arnold, 2022, p. 19).

Uhl-Bien (2006: 668), in a review of this literature, defines leadership as a social influence process through which emergent coordination (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviours, ideologies, and so forth) are constructed and produced' (d) Constructionist theories evaluate how leadership creates meaning and helps people to make sense of situations. From this perspective, leadership is fundamentally regarded as a process of sensemaking (Pye, 2005; Weick, 1995) and leadership development as a means by which participants can reframe their understandings (Fairhurst, 2005; Foldy et al., 2008). Leadership is exercised in narratives the leader uses to help communities reframe their understanding of social problems and solve them.

Several perspectives on leadership have been summarized in the past two decades by Hogg (2001, p. 185). They are (1) personality perspective, which identifies some personality correlates of leadership; (2) situational perspective, which stresses the right circumstance to produce an effective leader; (3) interactionist perspective, which puts the effectiveness of a particular behavioural style is contingent on the favorability of the situation to that behavioural style; (4) transactional perspective which focuses on leadership as a dynamic product of transactions between leaders and followers; and (5) transformational leadership motivates followers to work for collective goals that transcend self-interest and transform organizations.

Meanwhile, Yukl (2020) has provided a recent summary as an overview of the major research approaches used to study leadership. These include (1) the trait approach, which emphasizes attributes of leaders such as personality, motives, values, and skills; (2) the behaviour approach, which focuses on identifying effective leadership behaviour; (3) the situational approach, which emphasizes the importance of contextual factors that influence leadership processes; (4) the power-influence which seeks to explain leadership effectiveness in terms of the amount and type of power possessed by a leader and how power is exercised;

and (5) the integrative approach which involves more than one type of leadership variable.

Bolman and Deal (2021) discuss the importance of "framing" in making sense of organizations. They identify four such frames to describe organizations: (a) The Structural Frame explores the convergence of organizational structure and function and shows why social architecture must consider the environment. It also tells the role of structural architecture in determining roles and relationships and assigning tasks within the organization; (b) The Human Resource Frame dissects the complex dynamics at the intersection of people and organizations and charts the leadership and human resource practices that build motivation and high performance; (c) The Political Frame shows how competition, conflict, and the struggle for power and resources can be either a tool for growth or a toxic landmine for an individual or organization. This frame sees organizations as arenas in which power and politics play out among individuals and groups, and (d) The Symbolic Frame defines organizational culture and delves into the emotional and existential underbelly of social life. It underscores the power of symbolic forms such as heroes, myths, and rituals in providing the glue that bonds social collectives.

Leadership plays a pivotal role in guiding religious communities. Regarding religious leadership, Bolden & Kirk (2009) develop four categories of leadership theories to help clarify some of the conceptual contestations on religious leadership: (a) Essentialist theories focus on identifying leadership traits and behaviours. Leadership is thus considered to be situated within the person and identity of the leader. Based on this framework, good leadership resides in the leader's personal qualities, the behaviours they enact and the functions they perform. Some theories typically under this approach are the trait and behavioural models, which were dominant until the 1970s (e.g., Blake and Mouton, 1964; Stogdill, 1974), followed by subsequent situational and contingency perspectives (e.g., Fiedler, 1967; Hersey & Blanchard,

1977) and, to a considerable extent, 'transformational' leadership (e.g., Bass, 1985). (b) Critical theories argue that leadership is often employed to maintain power and status rather than empower followers. This approach takes a more skeptical perspective on leadership by exposing the underlying dynamics of power and politics within organizations. For example, Gemill and Oakley (1992) describe leadership as 'an alienating social myth' used to maintain status relationships and legitimize the unequal distribution of power and resources. (c) Relational theories view leadership as a group quality that resides within the relationship between leaders and followers, emphasizing the distribution of influence and expertise among them. According to this approach, leadership resides not within leaders but in their relationships with others. As Bennet et al. (2003) contend, it recognizes the emergent nature of leadership processes and the distributed nature of expertise and influence.

Leadership is central to all forms of macro practice in social work. The work on leadership itself has had some profound insights over the past 30 years that can benefit anyone involved in macro practice (Burghardt, 2014). It seems clear that leadership development is to community organization and macro practice what social functioning is to clinical work (Saleebey, 2013). Netting et al., (2017, pp. 193–194) stress the importance of understanding organizations for social workers. She emphasizes that social workers with little or no understanding of how organizations operate, how they interact, or how they can be influenced and changed from both inside and outside are likely to be severely limited in their effectiveness. A more inclusive definition of the concept of organizations has been proposed by Cooren, who defines an organization as a "plenum of agencies," where these agencies can be human, non-human, textual, architectural, and so on.(Cooren, 2006).

2.4.2 Leadership in Islamic Perspectives

Discussion about leadership in Islam is well-developed. Leadership is crucial in Islam since, in the Islamic worldview, humans are supposed to assume one of the most demanding leadership roles, vicegerency of God on earth or Khilafa. In their role as vicegerents (Khalifa), humans have responsibilities toward God and the rest of God's creations (including plants and animals), for which they are accountable in this life and the next (the Hereafter). As vicegerents, they are to recognize the existential rights of all creatures and work toward establishing 'adl (justice) and the mizan (balance or equilibrium)'. (Faris & Abdalla, 2018, p. 9).

In most circumstances, Muslims are encouraged to appoint and follow a leader as per Islamic textual resources (as stated in the Quran, 2:143, and the hadith of Abu Dawud, 1984). Mutalib et al., (2022) elaborate that the Qur'anic verses call on Muslims to obtain leadership. From Islamic basic principles, values and norms, Islam possesses unique guidelines and distinct characteristics of leadership from the formative period—moreover, various kinds of research attempt to identify Muhammad's leadership model, characteristics, and styles. The Muslim scholars discuss and present an Islamic perspective on leadership and outline some crucial lessons from Islamic teachings and practices of Muslim personalities (Beekun & Badawi, 1999). The model of Islamic leadership has four dimensions: Consciousness of God, Competency, Consultation, and Consideration (The 4C model). Modern leadership theories also emphasize accountability in the dispensation of leadership. As stated by Fitzpatrick, 'leadership entails a dynamic relationship based on mutual influence and common purpose between leaders and collaborators in which both are moved to higher levels of motivation and moral development as they affect real, intended change' (Abdallah et al., 2019).

The importance of traits or virtues such as moral courage, sincerity, forbearance, effective communication, eloquence, and kindness are highlighted in the Qur'an and Hadith

(prophet Muhammad's sayings) as the foundational sources for practicing Muslims. It is also argued that the Adamic leadership narrative, which is stated clearly by The Qur'an that leadership on earth started at the time of the formation of Adam (Abdullatif & Sharif, 2020), demonstrated that leadership is a trust and a responsibility, not a privilege. Therefore, anyone who assumes or is given a leadership position is accountable before God and their followers (Faris & Abdalla, 2018, p. 23).

A leader's first and ultimate duty is articulating a dynamic, core organization mission, which brings the most profound meaning. By which the leadership can ensure that the organization's mission aligns with people's growth and development. A mission can be briefly described as an organization's overall purpose as it implies reasons for its existence and its responsibilities towards the stakeholders. The mosque's articulated and compelling meaningful mission is to function as a community development centre following the concept of the mosque in Islam (Jazeel & Ghani, 2012).

Servant leadership, which emphasizes increased service to others, has recently received growing attention and recognition (Sendjaya & Sarros, 2002). This leadership concept is an increasingly popular addition to the repertoire of leadership styles that suit community institutions. Indeed, servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization (Greenleaf, 2002). The concept of servant leadership was introduced almost five decades ago, arguing that servant leaders prioritize stakeholders' interests over personal ones and, unlike other leadership strategies, understand their position as a vehicle for serving workers, the organization, and the community (Ortiz-Gómez et al., 2020).

Servant leadership is arguably one of the leadership styles most consistent with social and religious entities since it implies an approach based on moral values and ethical principles. Servant leadership is a management strategy that prioritizes and turns workers' needs into objectives, putting employees' good above the leader's self-interest and showing concern for others. In the servant leadership style, followers are the focus of servant leaders, in contrast to other leadership theories, which focus on leaders instead of followers. Greenleaf and Spears's (2004) contribution to servant leadership is valuable because they directly extend the role of a leader into the relationship with those with whom one works. Equally important, they document the qualities one must have to succeed in their relationship-building model: less directing than serving (Burghardt, 2014).

However, servant leadership is not the only one relevant to the discussion of the Islamic leadership model. Haddara and Enanny (2009) conclude that among the developed leadership models in Islam are the servant (Greenleaf, 1977), the transforming (Burns, 1978) and the ethical model (G. A. Yukl, 2006). In addition to the previous typologies, Abdallah et al. (2019) resume with four models. First, servant leadership. The Qur'an praises selfless, altruistic people: 'And give then (emigrants) preference over themselves, even though they required that' (Qur'an-Surat al Hashr [59], ayat 9). The concept of servant leadership in its current modern context highlights the relevance of role modelling (Greenleaf et al., 2002) which is exemplified by the leadership style of the prophet: 'For you, in the prophet, is a good role model' (Qur'an - Surat Ahzab [33]: ayat 21); Second, transformational leadership, as developed by Burns (1978) which emphasizes the interaction of leaders and their constituencies as collaborators working toward mutual benefit; Third, ethical leadership. According to this view, the moral framework for ethical leadership in Islam is centered on the willingness to submit to the Creator and, Fourth, Situational leadership. The Islamic situational leadership model emphasizes skills,

trust, knowledge, and piety. In this dispensation, the Islamic model also mentions additional characteristics of followers, such as trust, flexibility and understanding (Abdallah et al., 2019). These types of leadership styles provide theoretical concepts that can be synthesized to elaborate and view leadership in a Muslim congregation or mosque and to see how it impacts their congregation's role in refugee resettlement.

In summary, leadership in Islam is grounded in spiritual, ethical, and moral principles that emphasize accountability to God and service to the community. The concept of vicegerency (Khilafa) underscores the profound responsibility entrusted to humans to uphold justice and maintain balance in all aspects of life. Islamic leadership models, inspired by the Qur'an, Hadith, and the exemplary leadership of Prophet Muhammad, emphasize four key dimensions: God-consciousness, competence, consultation, and consideration (the 4C model). These foundational principles align closely with contemporary leadership frameworks, such as servant leadership, transformational leadership, and ethical leadership, which advocate for selflessness, moral integrity, and collaborative progress. Such models resonate deeply with the leadership practices of Muslim congregations, particularly in community-based efforts like refugee resettlement. The Dorval mosque's sponsorship initiatives, guided by these values, demonstrate how leadership can foster positive change by addressing the needs of the community while remaining committed to ethical and spiritual ideals. By integrating Islamic principles with modern leadership approaches, Muslim congregations can cultivate leadership that not only advances organizational objectives but also fulfills their broader moral and social responsibilities.

2.4.3 The Salience of Leadership Perspectives in Analyzing Mosque's Engagement in Refugee Resettlement

By excluding the discussion about leadership within the congregation, the study about mosque engagement in refugee services will be fruitless. In Islam, a mosque is a community center that functions for the holistic development of the jamaat, considering their unique problems and needs in a context (Jazeel & Ghani, 2012). Historically, establishing a mosque is connected with the socio-political engagement of the Muslim community. Esposito (2022) assert that the mosque has been a center of political activity since Muhammad's days. Leadership dynamics within the mosque can determine how resources are collected and distributed to support a cause. Based on the Malaysian case as an illustration, Mahazan & Abdullah (2013, p. 60) argue that the performance of mosques in providing services to the general public should also be investigated from the standpoint of organizational leadership theories and practices.

In many mosques in most Muslim countries, talking about leadership in the mosque is inseparable from the discussion on the traits of leaders, that is, imams. Some leadership scholars insisted that the study of leadership should not be separated from the study of leaders' characteristics (Zaccaro et al., 2018). Although leader traits perspectives were once regarded as insufficient to explain the phenomenon of effective leadership due to a pessimistic review by Stogdill (1948) and Mann (1959). Zaccaro et al. (2018) stress that the issue should not be dragged to the demise of leadership traits research. This is because the leadership traits identified in the findings are still relevant in providing us with information concerning effective leadership, provided that the researched traits are integrated with other significant leadership variables, such as leadership performance and situational factors. (Mahazan A.M. & Abdullah A.G., 2013)

Nevertheless, the leadership within a Western mosque, notably in congregational mosques, particularly in North America, is quite different from the rest of Muslim countries elsewhere. Bagby (2018) argues that almost all-American mosques have been founded and managed by lay leaders, not Imams. Reservations to his argument are plausible given the diversity of Imam's taxonomy. Padela et al. (2011) note that an Imam can be a person who leads congregational prayers, serves as a spiritual advisor, is an Islamic legal expert, or is a mosque board president; multiple, but not mutually exclusive, types of Imams exist.

Mosque leadership in refugee resettlement here refers to the role that leaders and organizations within the Muslim community, often centered around mosques or Islamic centers, play in supporting the resettlement of refugees, particularly those from Muslim-majority countries. These leaders and organizations often take on crucial responsibilities in assisting refugees to adapt to their new environment, both in practical and emotional aspects.

Mosque leadership in refugee resettlement is a valuable resource for refugees, as it leverages the strengths of the local Muslim community and provides a sense of belonging and cultural support. These leaders and organizations play a significant role in facilitating the successful integration of refugees into their new society while preserving their cultural and religious identities.

Although leadership within mosques is inseparable from the presence of the Imam as a leading figure, for this study, the notion of leadership will not necessarily refer to the Imam as a person who directs or leads the mosque. Instead, it will focus on leadership in congregational studies, which Heifetez, as quoted by Ammerman (1998), suggests various activities that people can exercise within a congregation or other organization. It also employs the multiple views of leadership models as aforementioned.

In a minority context, as the prevailing Islamic institution, a mosque can play a leading

role in shaping and developing Muslim life through its multifaceted and complex role in religion, society, culture, and politics within its community (Jazeel & Ghani, 2012). Mosques are also challenged to help boost social services by providing essential social support to the communities around them (Mujahid, 2016). However, the fact beyond disputes is that effective leadership is required to manage excellence in the human affairs of all spheres of living. Leadership is the critical driver for change, effective performance and administrative access. It significantly contributes to establishing and sustaining a proactive, innovative culture within the organization, fostering an atmosphere of trust and mutual support. Leadership is assessed on achieving standards of excellence through new potentials, which leads to seeking new avenues of opportunities and activating the human spirit (Drath & Palus, 1994; Kotter, 1990).

In a minority setting, the mosque's leadership demands various dimensions. Most importantly, an articulated mission dramatically contributes to effective leadership processes. This mission addresses the mosque's overall purpose and its responsibilities towards the jama'at. The Islamic concept of the mosque, derived from Islamic textual sources and the prophetic model, establishes a compelling and meaningful mission for the mosque. (Jazeel & Ghani, 2012).

Servant leadership is among many leadership styles that can be applied to frame the role of the mosque in social services. The most persuasive argument for the mosque to adapt and grow in servant leadership is to draw parallels to Islamic teachings. It is firmly believed that servant leadership is embodied in Islamic texts and sayings. It can be reasonably attributed to the essence of modern-day servant leadership, which is rooted in Islamic teachings found in its sources. Retracing these teachings reveals the profound interrelationship and strongly encourages the adoption of servant leadership. Beekun & Badawi (1999) extend their argument and say: "..they (leaders) seek their welfare and guide them toward what is good…the idea of

a leader as a servant has been part of Islam since its beginning and has only recently been develop by Robert Greenleaf." There are popular traditions that represent the most fundamental aspects of this concept itself.

The Islamic conception of social services, solidarity, and the objectives of Shariah justify espousing servant leadership as a valid model for a religious organization and its leadership, such as the mosque. Servant leadership applied to the mosque can be described as a model comprising three mutually supporting, yet distinct, integrated parts. The first element is the basic principles of servant leadership. The second component is the personal dimensions, which identify the required commitment, virtues, and skills. Meanwhile, the third is management and leadership practice responsibilities, which involve many traditional management duties. Some may be marginally affected by servant leadership but are nevertheless part of the model (Jazeel, 2020).

In addition to the servant leadership model, which will frame the way mosques will navigate their services in refugee resettlement, this study also appreciates the importance of the leadership-as-practice approach to increase our knowledge of mosque leadership as relational and collective activities and performances in refugee resettlement initiatives. It is worth noting that the leadership literature is predominantly dominated by normative leadership models that prescribe how individual leaders should perform, regardless of context. However, a practice perspective is needed to shift focus to social and cultural relations and interactions between leader and subordinates, the collective, the negotiated, and the sensemaking of participation in leadership practice.

Leadership is classically defined by a leader's traits, qualities, and behaviours (Bass & Stogdill, 1990; Horner, 1997). Leadership is a role that leads towards goal achievement, involves the interaction of influence, and usually results in some form of changed structure or

behavior of groups, organizations, or communities (Lassey & Sashkin, 1983). The best way to lead is through the interaction between the leader's traits and behaviors and the situation in which the leader exists. This concept was a significant insight at the time because it opened the door to the possibility that leadership could differ in every situation (Saal & Knight, 1988). The most current theory on leadership embraces leadership as a process in which leaders are not considered as individuals in charge of followers but as members of a community of practice in the sense of "people united in a common enterprise who share a history and thus certain values, beliefs, ways of talking, and ways of doing things." Building on and modifying this view, Drath & Palus (1994) propose a leadership theory as a process. Instead of focusing on a leader and followers, they suggest studying the social process within groups engaged in an activity. A prevalent way of viewing leadership is as a process of social influence. This report offers an alternative perspective: seeing leadership as a process of social meaning-making., Drath & Palus (1994) propose a leadership theory as a process. Instead of focusing on leaders and followers, they suggest studying the social process within groups engaged in an activity. A prevalent way of viewing leadership is as a process of social influence. This report presents an alternative perspective, viewing leadership as a process of social meaning-making.

In fact, the main preoccupation is to de-centralize leadership from "individuals" to "relations," in particular, co-constructive (subject-to-subject) relations, rather than to fully explore the potential to de-centralize leadership to "the activity of doing work," something that may be more fully explored by scholars adhering to leadership-as-practice (Crevani & Endrissat, 2016, p. 27).

Leadership-as-practice emphasizes the importance of practices, rather than the practitioner (the leader). It follows precisely the other way around from the style approach. The practice approach does not ask what style is typical for a particular leader but what kind of

practice enables a specific identity or agency (Nicolini, 2012). From this perspective, leadership is co-constructed by actors in certain practices/practices. The "unit of analysis" is thus not a single "unit" but a bundle of related actions or "the work of leadership" as it takes form in patterns of action and interaction (which are routinized when examining practices, respectively emergent when examining practices). Leadership-as-practice is based on a process perspective, which means considering the world as "an ongoing routinized and recurrent accomplishment" (Nicolini, 2012, p. 3). Thus, leadership is a phenomenon that occurs in space and time (Crevani & Endrissat, 2016, p. 34).

Leadership-as-practice theory focuses on leadership as an activity rather than a set of inherent traits or roles. It emphasizes the practice of leadership by individuals and groups within specific contexts, such as refugee resettlement. Leadership-as-practice in refugee resettlement acknowledges that leadership is not the sole responsibility of one individual or a formal leader but is a shared and adaptive process. It emphasizes the importance of collaboration, ethical decision-making, and learning from experiences to support refugees effectively during the resettlement process.

Despite the promising use of leadership-as-practice, here I appreciate the emerging new leadership approaches (adapted and expanded from (von Au, 2016, p. 6; Arnold, 2022) consist of four components: relationship/interaction, organization as system/culture, participation/flexibility, and meaning seeking/neuro-leadership model.

Figure 1: New Leadership Approaches
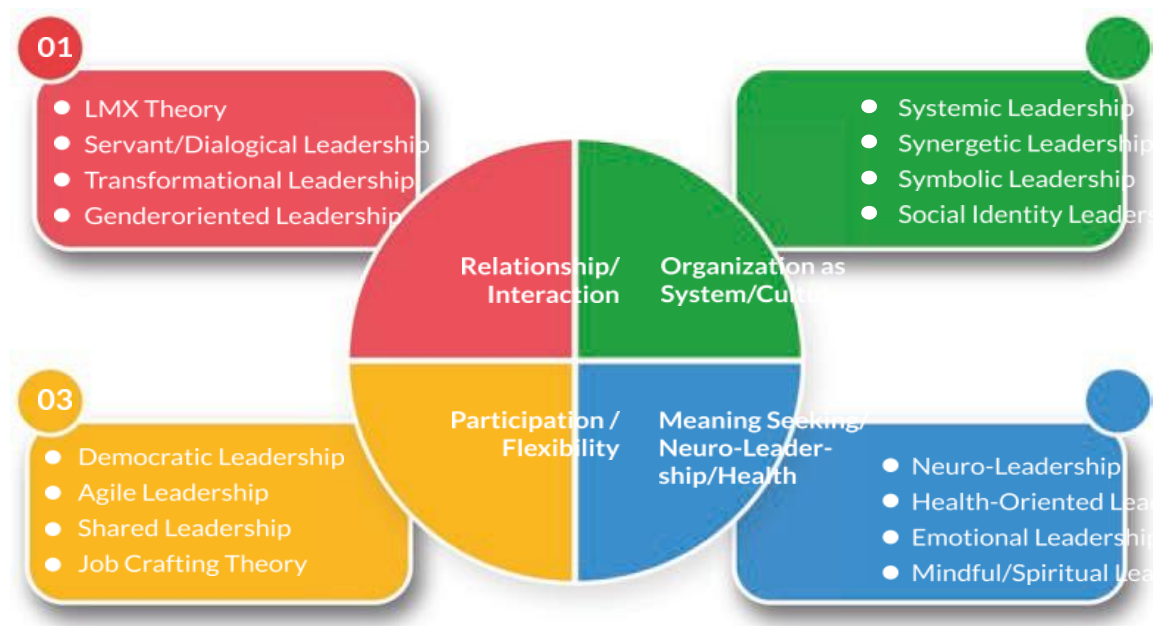
2.4.3.1 Relationship and Interaction Level

Leadership is viewed as a transformative process that is rooted in fundamental values and beliefs, with the objective of enhancing performance and personal development. Contemporary leadership theories emphasize the interactive aspect of leadership (Shields, 2020). The mutual trust and respect that define leader-follower relationships are the primary focus of the leader-member exchange (LMX) theory (Graen & Uhl-Bien, 1995). Servant leadership, emotional leadership, and dialogical leadership all share comparable concepts. Greenleaf's (1977) servant leadership model, for example, promotes the development of initiative among followers by leaders, thereby reducing their reliance on formal authority. Goleman et al.. (2002) emphasize the importance of emotional leadership, which involves the development of "resonance" by interacting with the emotions of team members. Dialogical leadership (Dietz & Kracht, 2011) emphasizes the importance of ongoing dialogue among stakeholders to facilitate collaborative endeavors.

Burns' (1978) transformational leadership paradigm is centered on mutual transformation, with a particular emphasis on the development of idealized influence, personalized attention, intellectual engagement, motivation, and meaning (Bass & Avolio, 1994). In this paradigm, leaders inspire group action, present a compelling vision, and facilitate a sense of coherence. This approach is further elaborated upon by gender-based theories, such as Bem's (1974) androgyny theory and difference theory, which posit that effective leadership involves the integration of both traditionally "masculine" and "feminine" attributes (von Au, 2016; Kark et al., 2012).

2.4.3.2 System Level

At this level, leadership is situated within a broader systemic context that encompasses complex, multi-layered issues and interactions between internal and external elements. Arnold (2017) and Schmid (2016) have both emphasized the importance of systemic leadership in managing stakeholder relationships, cultivating a supportive organizational culture, and shaping communication channels (e.g., among employees, customers, and suppliers). Von Au (2016) posits that leaders who employ a systemic approach can enhance organizational structures and foster development by leveraging their distinctive qualities and style. Graf et al. (2017) propose the synergetic leadership model, which outlines the management of system differentiation, resource distribution, role definition, process management, reflective practice, and securing external support. The primary focus of symbolic leadership is the significance of leaders' actions, communication, symbols, and rituals in influencing the organization's culture (von Rosenstiel, 2014). The social identity leadership model (Hogg & van Knippenberg, 2003) emphasizes the importance of ongoing refinement in aligning leader characteristics with group identity (Hernandez Bark et al., 2017).

2.4.3.3 Flexibility and Participation

Agile leadership, shared leadership, and job crafting are contemporary leadership models that emphasize adaptability and collaboration, in contrast to traditional leadership styles that are concentrated on authority or charisma. Agile leadership promotes cross-functional teams, reflective practices, regular performance assessments, and continuous learning, prioritizing the capacity to promptly adapt to evolving environments, customer requirements, and product updates (Häusling & Rutz, 2017). Raelin's (2003) concept of "leaderful practice" promotes collective leadership, which is distinct from hierarchical structures, and emphasizes community support and shared strength (von Au, 2016).

Shared leadership (Werther, 2013) is the process of distributing roles and responsibilities among multiple leaders, both formal and informal, with the shared objective of achieving common objectives. In collaborative contexts, leaders must possess self-leadership skills that are consistent with job crafting leadership. This type of leadership involves the proactive adaptation of job positions, promoting work satisfaction, and developing employees' strengths. Müller (2017) delineates three job crafting strategies: reinterpreting job perception, altering work relationships, and adjusting the scope of duties.

2.4.3.4 Level of Meaning

Self-development, mindfulness, resilience, health promotion, emotional intelligence, and the integration of neuroscientific insights are becoming increasingly important in the context of emerging leadership trends. Ghadiri et al. (2013) define neuroleadership as a "brain-friendly" methodology that investigates the effects of changes on the brain, thereby addressing the physical and psychological obstacles that are associated with change, such as stress-related conditions such as anxiety, fatigue, and depression (von Au, 2016).

The significant impact of "psychological well-being" on performance and outcomes

necessitates its promotion. Grawe (2004) delineates psychological well-being into four distinct levels: motivational schemas, behaviour, meeting requirements, and striving for consistency. Leaders who promote mindfulness and awareness foster healthy leadership practices that benefit the entire team through reflective self-management (von Au, 2016).

In all, these contemporary leadership perspectives transcend conventional frameworks by acknowledging that leadership is a multifaceted process that is influenced by interactions, systems, participation, and meaning. This summary establishes the foundation for a more in-depth examination of contemporary leadership theories.

2.5 Conclusion

The theoretical framework employed in this dissertation will combine theories on the role of religious congregations in refugee resettlement, with a focus on the congregational type of religious community, specifically mosques in Canada. To analyze how mosques experience this activity and how knowledge can be derived from their experiences, theories of leadership-as-practice focusing on how leadership, as an expression of interaction and relations both inter- and intra-mosque, is exercised and produced, will be used. Additionally, the servant leadership model provides a framework for mosque engagement in refugee resettlement. This framework will be applied to review the configuration of collaborative action leadership, rather than merely focusing on individual behaviors or traits of leaders. It is expected to discover the 'how' of leadership practice within mosque engagement in refugee resettlement and provide a detailed explanation as a lesson learned for other mosque communities that share similar trajectories in active engagement in refugee resettlement.

Based on the interconnection of the concepts mentioned above, I propose a Venn diagram that illustrates the relationship:

Figure 2: Conceptual framework for the dissertation
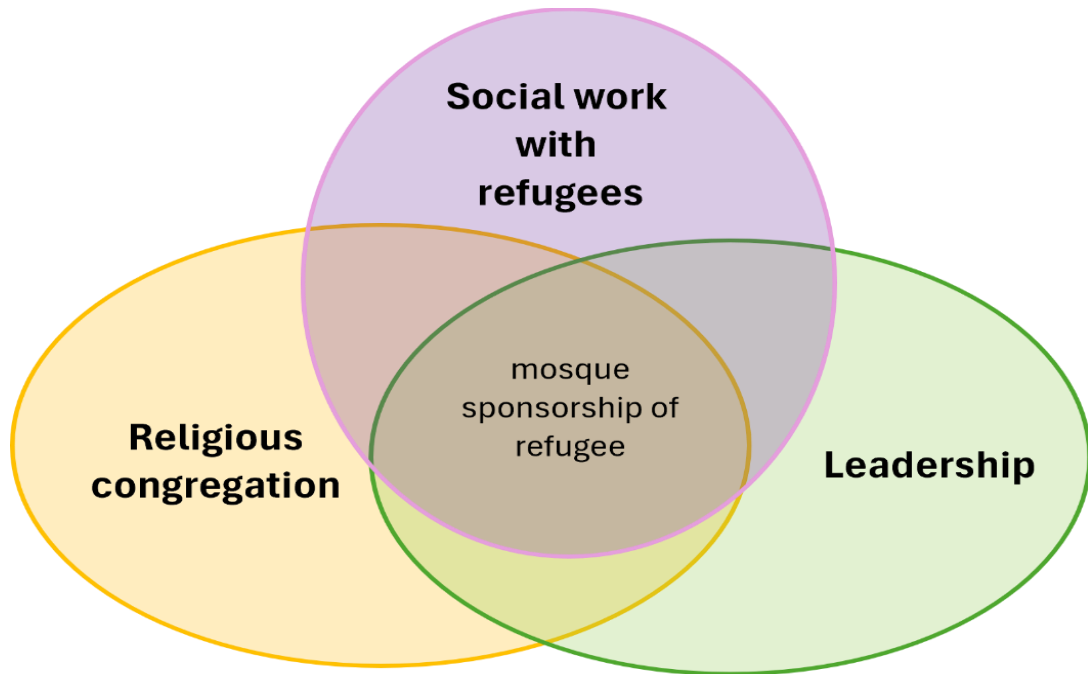
In sum, centering the case study of mosque sponsorship of refugees and using it as window, I will explore the way leadership of Muslim congregation in refugee resettlement and how it informs social work theories and practices with refugees.

3. METHODOLOGY

The aim of this study is to respond to Drolet et al.'s (2018) call to action for social workers to strengthen their support and involvement in the resettlement of refugees. This dissertation aims to contribute to this call by examining the intersection of social work with refugees and the social role of Muslim congregations, including an analysis of how leadership interacts within this process.

3.1 Research Question

This study is trying to find a comprehensive answer to the following questions:

- What and how do mosques practice refugee sponsorship and support refugee settlement in Canada?

- How does the engagement of the mosque in refugee sponsorship reveal leadership-as-practice?

By applying an adapted case study methodology to the role of mosque engagement in refugee sponsorship, as exemplified through the experience of Dorval Mosque, my study aims to build knowledge about the leadership-as-practice of mosques in refugee resettlement and how refugee sponsorship is practiced. This chapter provides an overview of the case study methodology and how I applied its primary principles, my reflexive research process and my research design. The final section of the paper describes the research design of my study. It includes the sample, the phases of the research process, data collection and analytical procedures, ethical considerations, and an evaluation of findings and limitations.

3.2 Research Setting

This study employs qualitative methods, gathering multiple forms of data and utilizing

both inductive and deductive data analysis (Creswell & Creswell, 2018). We will also discuss how to compare, replicate, catalogue, and classify social phenomena (Locke et al., 2013), and gradually make sense of these phenomena through comparison, replication, cataloguing, and organization (Miles et al., 2014).

Among three of Canada's largest cities chosen as they have the highest number of Muslims who have come as refugees, Montreal, Toronto and Vancouver (Vézina & Houle, 2017). This research draws on a case study of a mosque located in a suburb of Montreal, which, despite its specific ethnic affiliation, has become a beacon of openness toward multiculturalism and has a long-standing history of refugee reception over decades. It has also engaged in leadership by sharing knowledge with other congregations.

3.3 Case Study Approach

This research project will utilize the case study design since the research aims to gain a profound insight into one or several objects and processes confined in time and space (Verschuren et al., 2010). Typically, case studies are qualitative, although they can incorporate quantitative data as part of a mixed-methods design. A case study typically refers to the examination of an individual and the reporting of their lived experience in relation to the phenomenon. A single-case or single-subject design typically refers to examining a single subject within a group, comparing it to the remainder. Another definition that best captures the full depth and breadth of case study concepts and descriptions is offered by Creswell et al., (2007, p. 245) who define a case study as "a methodology, a type of design in qualitative research, an object of study and a product of the inquiry." Further, Creswell & Creswell (2018, p. 14) define a case study as "exploring a program, an event, an activity, a process, or one or more individuals in-depth."

A case study has many similarities with other designs, but what sets it apart is that it is

bounded. Bounding is when the researcher sets precise criteria for the boundaries that define their case (i.e., what or who is and is not a case). For example, the researcher might identify a specific person, a specific type of family, a specific hospital, or a specific university as the participant in the case. The more detailed and narrow the case, the better. The boundaries of this study are the engagement of a mosque in refugee resettlement and the exercise and practice of leadership within this process.

Case study research involves the study of a case (or cases) within a real-life, contemporary context or setting (Yin, 2014). This case may involve a specific entity, such as an individual, a small group, an organization, or a combination of these. At a less tangible level, it may be a community, a relationship, a decision process, or a project (Creswell & Poth, 2018, p. 96). Meanwhile, Stake (2018) states that case study research is not a methodology but a choice of what is to be studied (i.e., a case within a bounded system, bounded by time and place). In contrast, others present it as a strategy of inquiry, a methodology, or a comprehensive research strategy (Creswell & Poth, 2018). The leadership exercised and practiced by the Dorval Mosque, which involves multiple stakeholders in the mosque's engagement with refugee resettlement, is the subject of this case study.

Another definition is provided by Simons (2020, p. 681) who argues that 'A case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, or system in a real-life context.' It is research-based, inclusive of various methods, and evidence-led. In common parlance, a case study documents a particular situation or event in detail in a sociopolitical context.

Case studies are characterized by (1) a small domain consisting of a small number of research units; (2) intensive data generation; (3) more depth than breadth; (4) a selective, i.e. a strategic sample; (5) an assertion concerning the object as a whole (instead of an object that is

unravelled in observation units and variables, as it is the case in reductionist survey research); (6) an open observation on site; (7) qualitative data and research methods (Verschuren et al., 2010).

Although a project, program, or policy is typically the focal point of a case, there may also be depictions of key players involved in the case. Simons (2020b) refers to these as case profiles. These profiles or brief individual cameos could be quite noticeable in specific situations. Because the way policies and programs are implemented was discovered through people's views, interpretations, and interactions (Kushner, 2000). In these situations, the program remains the primary subject of examination; yet, by examining how individuals carry out their various responsibilities within the program, a better understanding of the actual experience and significance of the program in real life can be gained.

Hamilton and Corbett-Whittier (2013) suggest that case studies may be further defined in terms of individual and group approaches to case study research. They differentiated five models of case studies specific to educational research that could be applied to other disciplines: reflective, longitudinal, cumulative, collective, and collaborative (Hamilton & Corbett-Whittier, 2013, p. 15).

In this study, the bounded system is the Dorval Mosque, specifically its role as a religious congregation engaged in refugee sponsorship and resettlement. This case is bounded by three key factors: setting, time, and leadership. The setting refers to the Dorval Mosque as the primary site of study, where refugee sponsorship activities take place. The time frame includes the mosque's refugee sponsorship efforts over the past decade, with historical context dating back to its earlier sponsorship of refugees from the ex-Soviet Union and Bosnia in the 1990s. Lastly, leadership is a defining boundary, as the study examines the role of Mehmet, the mosque's president and Imam, in shaping and sustaining these sponsorship efforts.

Following Hamilton and Corbett-Whittier (2013), this study aligns most closely with the Intrinsic Case Study model. This approach is appropriate because the focus is not solely on generalizing findings to other contexts but on understanding the particularities of the Dorval mosque's refugee sponsorship efforts—its motivations, leadership strategies, and challenges. Unlike an Instrumental Case Study, which aims to contribute to broader theoretical constructs, or a Collective Case Study, which compares multiple sites, this research is deeply embedded in the specificities of the Dorval mosque and its leadership.

Creswell (2007) differentiates three categories of case studies: multiple (collective) case studies, single instrumental case studies, and intrinsic case studies (p. 74). Multiple (collective) case studies focus on a singular issue but use numerous cases to examine that issue. The single-instrumental case study utilizes a single case to illustrate a specific issue or aid in theoretical refinement. This type of case study allows for the reporting of inter- and intra-case differences. Intrinsic case studies are used when a case is unique, so the case itself is the focus (Creswell et al., 2007).

At first, this research used a collective or multiple-case study, as defined by Stake (2018), aimed at understanding a phenomenon, population or general condition by studying several cases of refugee sponsorship by Muslim congregations. In this study, I employ a single instrumental case study, as it illustrates how mosques engage in refugee resettlement and how leadership is exercised among various actors. Additionally, an instrumental case study aims to provide insight into an issue or refine a theory, where understanding the complexities of the case is secondary to understanding something else.

I am fully aware that Yin (2009) and Vannoni (2015) recommend using multiple case studies for greater credibility. According to Yin (2009), numerous case studies enable the researcher to analyze data within each situation and across situations. Even if only two cases

are studied, the criticism typically made of using only one case for research — that the case is aberrant in an undesirable way — is reduced by using the second case for replication. Multiple case studies increase the scope and credibility of the findings. Yin (2009) explains that numerous case studies permit multiple replication opportunities and the opportunity to present various contrasting cases. However, while only some researchers would recommend using innumerable cases, according to Mills, Durepos, and Wiebe (2010), there is general agreement on the preference for selecting one case from various rather than providing single cases to answer exploratory or explanatory research questions.

There are three key emphases in designing a case study: the broad focus of the study, the nature of the case, and the framing of questions or issues. In this study, I follow Creswell and Poth (2018) who view a case study as a methodology in which a case study is a type of design in qualitative research that may be an object of study and a product of the inquiry.

Yin (2009) divides case study research into three categories: exploratory, descriptive, and explanatory. Exploratory case studies are pilot studies conducted before implementing a large-scale investigation. They serve the purpose of identifying questions and selecting types of measurement for a subsequent, more focused investigation. Descriptive case studies provide one or two examples of an event to illustrate a real-life situation. These studies provide a familiarity with the situation and a common language regarding the topic. Explanatory case study research collects facts, includes evidence, critically analyzes the case or cases presented, and offers alternative conflicting explanations. This type of case study aims to explain causal relationships and develop theory. This aligns with textbook descriptions regarding the three purposes of any research. Yin sees case studies as a method (Yin, 2014). Regarding this study, I employ descriptive case studies because they allow for the description of a single phenomenon in a real-life situation.

95

3.4 Data Collection

Gerring (2004) notes, "A 'case study'... is best defined as an intensive study of a single unit with the aim of generalizing across a larger set of units." Here, a case study can focus on a single case to provide an in-depth analysis of a particular phenomenon (Tight, 2017). This approach enables researchers to examine the complexities and unique aspects of the case within its real-life context. For a case study, the analysis consists of a detailed description of the case and its setting. A case study approach can provide in-depth and context-specific insights into leadership in refugee resettlement. It allows for a nuanced understanding of leadership challenges and opportunities, making it a valuable research method in this complex and sensitive field.

I followed the definition of triangulation offered by Creswell (2018). It is defined as the convergence of the data collected from different sources of evidence to evaluate the strength of a case study finding and enhance the construct validity of measures used in the case study. It is recommended that any case. In terms of data collection methods, this study employed interviews as the primary instrument to gather data. I used interviews conducted with key informants, both within and surrounding the case study, to describe, explain, understand, and explore opinions, behaviors, and experiences, providing insights into the phenomenon.

Additionally, observation is used, and documentary analysis is employed. The documentary analysis was employed in triangulation, as documents can corroborate, refute, elucidate, or expand findings across other data sources, thereby helping to guard against bias (Frey, 2018). I collected qualitative documents, which, according to Creswell and Creswell (2018), may include public documents such as newspapers, minutes of mosque boards or group meetings, official reports, or private documents such as emails or letters, provided that consent can be gained and the ethical implications are not compromised. Regarding mosque documents,

I collected them after obtaining permission from the Imam. I was allowed to take a photo of the documents, and I also made notes and analyzed. On one occasion, during an interview, he was eager to show them to me and let me have a look for a while.

Each form of data collection mentioned above (interview, observation, and documentation) was employed to create solid generated data. Referring to Charmaz (2014)It is noted that data collection will cease when the categories (or themes) are saturated and no longer reveal new properties. In terms of reporting case studies, I follow the approach suggested by Stake (1995), which opens and closes the case study narrative with vignettes since it describes the case, presents themes, assertions, or interpretations of the researcher, and begins and ends with realistic scenarios (Creswell, 2017, p. 196). Additionally, as noted by Lincoln and Guba (1985), a substantive case report is employed. They describe a need for the explication of the problem, a thorough description of the context or setting, a description of the process observed in that context, saliences at the site, and outcomes (lessons learned) of the inquiry.

3.4.1 Interview

3.4.1.1 Semi-Structured Interview

A semi-structured interview is used most often in research in the social sciences. While a structured interview has a rigorous set of questions that do not allow for deviation, a semi-structured interview is open, allowing new ideas to be introduced during the interview as a result of the interviewee's responses. Here, as an interviewer in a semi-structured interview, I have provided a framework of themes to be explored.

Semi-structured interviews are widely used in qualitative research (Edwards & Holland, 2013, pp. 2–3). The choice of a semi-structured interview is a middle way between an unstructured and a structured interview. In contrast to the unstructured interview, which tends to be more informal, free-flowing, and conversational in nature, a structured interview is

entirely planned, meaning every interviewee receives the same set of interview questions. A semi-structured interview is one that falls in between. The questions are structured, giving interviewees more opportunity to express themselves fully. However, I acknowledge the issue with semi-structured interviews, which are less objective and legally harder to defend when compared with structured interviews. I understand that semi-structured interviews somewhat restrict the interviewee's free flow of thoughts, thereby limiting the overall potential of the interview.

However, it must be acknowledged that the semi-structured interview, which combines elements of both structured and unstructured interviewing, offers both advantages. For interviewers, the constructed part of the semi-structured interview gives them a general overview of the interviewees. It helps them draw an objective comparison from the interviewees, which is helpful for either a qualitative research study or a job interview. Because the unstructured part of semi-structured interviews provides interviewees with more space to request clarification on answers and express their thoughts freely, they usually feel less stressed during the interview. They would present more communication skills to the interviewers and build a personal bond with them in a relatively warm and friendly atmosphere (Bryman & Bell, 2019).

In a semi-structured interview, the interviewer uses a set of predetermined questions, and the respondents answer in their own words. Some interviewers use a topic guide as a checklist to ensure all respondents provide information on the same topics. The interviewer can probe areas based on the respondent's answers or ask supplementary questions for clarification. Semi-structured interviews are helpful when collecting in-depth information systematically from several respondents or interviewees are needed.

Field researchers who enjoy flexibility regarding how an interview is administered but

who wish to maintain some structure over its parameters might prefer a semi-structured interview. In a semi-structured interview, the interviewer uses an interview guide with specific questions organized by topic but only sometimes asked in a specified order. The flow of the interview, rather than the order in a guide, determines when and how a question is asked. Depending on how the interview progresses, a question previously planned for late in the interview might be asked earlier. Additionally, interviewees often answer a question before it is requested. If so, the question is skipped.

Semi-structured interviews are usually scheduled in advance and expected to last a certain amount of time; during them, the interviewer might engage in dialogue with the interviewee rather than ask questions, particularly if an interpretive or critical paradigm frames the research (Bailey, 2018).

In the qualitative interviews, I conducted face-to-face interviews with 16 participants. Participants included mosque boards of directors, an Imam, volunteers involved in refugee resettlement, congregants, and agencies.

3.4.1.2 Recruitment Process

Recruiting informants for case studies involves identifying and selecting individuals or groups with relevant knowledge or experience related to the research question or topic of interest. Here are some general steps and considerations for recruiting informants in my study:

1. Define Inclusion Criteria: First, I defined the criteria for selecting informants. I considered factors such as expertise, experience, roles, or perspectives that aligned with the focus of the case study. This ensures that informants contribute valuable insights.

2. Identify Key Stakeholders: I determined the critical stakeholders in this case. These individuals or groups may significantly influence or directly affect the studied phenomenon. Stakeholders include Imams, congregants, and other agencies who work with the mosque.

3. Use Purposeful Sampling: I chose the employed sampling in this case study. This involves intentionally selecting informants who can provide rich, detailed information and diverse perspectives relevant to the research question.

4. I also did snowball sampling. This involved asking initial informants to recommend other individuals relevant to the study. This method can help identify less visible or harder-to-reach participants.

5. I contact Gatekeepers: First, I seek permission or cooperation from the gatekeeper, that is, the Imam, who has control or influence over access to potential informants. In this study, the gatekeeper facilitates contact with the target population.

6. I consider gathering information from multiple sources to triangulate data and enhance the study's validity. This involved consulting documents, observations, and interviews with various informants.

7. I maintain ethical practices to ensure the recruitment process adheres to ethical guidelines. Obtain informed consent from informants, clearly explaining the purpose of the study, their role, and any potential risks or benefits. Assure confidentiality and anonymity when necessary.

8. Establish Rapport: Build a positive relationship with informants. I communicate the purpose of the study and the importance of their contribution. Establishing rapport can encourage openness and honesty during data collection.

I targeted the informants based on inclusion and exclusion criteria. Besides the mosque administration, which served as the primary interviewees, I also included individuals who have worked with the mosque, including those from the local council, NGOs, or civil society organizations. I excluded some people who did not have direct involvement with the mosque's effort in refugee resettlement.

I have key informants from outside Montreal because I need to capture the greater context on what, how, and why mosques as Muslim congregations are involved in refugee resettlement in Canada. By interviewing informants from various areas in Canada, I gained insight into how Muslim communities centered around mosques participate in refugee resettlement.

Table 2: List of Informants

No	Participant Pseudonym	Gender	Position	City
1	Mehmet	Man	Imam of Dorval mosque	Lachine
2	Shaikh	Man	Imam of ICQ/ISQ	Saint Laurent
3	Ian	Man	ARM	Montreal
4	Tarek	Man	Imam of ICNA mosque	Scarborough
5	Boushra	Man	Volunteer at IIT Ontario	Toronto
6	Omar	Man	Al Jenna Mosque Scarborough	Scarborough
7	Tia	Woman	MAC	Toronto
8	Shawkat	Man	BCMA	Richmond
9	Sheila	Woman	WIRN	Dorval
10	Shah	Woman	CCWMA	Montreal
11	Paul	Man	ARM	Montreal
12	Christ	Man	Dorval City of Council	Dorval
13	Sam	Woman	Dorval City of Council	Dorval
14	Enri	Man	Marquette MNA	Lachine
15	Karim	Man	Resident Imam of Dorval	Montreal
16	Edi	Man	Parent of children joining Sunday school in Dorval Mosque	Pierrefonds

3.4.1.3 Interview Procedures

Here, I outline the steps involved in conducting an interview, from initial contact to its conclusion.

a. Before the interview:

Firstly, I defined the objectives. I identified my goal and the information I needed to gather. I ensured that an interview was an appropriate way to meet my goals. Secondly, I chose the type of interview. I reviewed the required information, budget, time, and potential respondents and

decided whether I needed to conduct semi-structured, or unstructured interviews. Third, I chose the appropriate respondents. Depending on the type of interview, I decided on the characteristics of the interviewees and the number of interviews required. Fourth, I decided how the interviews would be conducted. Here, I consider face-to-face interviews including Zoom. For this study, interviews conducted via Zoom were considered face-to-face, as they allowed for real-time, synchronous interaction and visual communication, fulfilling the key characteristics of traditional face-to-face interviews. This approach also ensured accessibility and safety for participants and researchers. Fifth, I decided on the method for recruiting my respondents. I obtained contact information for several respondents. I contacted them by phone, e-mail, or regular mail and introduced myself, my organization, and my project. I explained the purpose of the interview and the importance of their participation and set up an appointment. Sixth, I decided how I would record the interviews. Depending on the type of interview, I used voice recorders or computer-aided devices, backed up by written notes that were taken during the interview. Seventh, I created a list of questions and tested them with a sample of respondents; the questions must be tailored to the type of interview. Here, I developed an information kit that includes an introduction to the research topic and clear instructions.

b. During the interview

I conducted several steps during the interview. First, I introduced myself and initiated a friendly yet professional conversation. Second, I explained the purpose of my project, the importance of their participation, and the expected duration of the interview. However, I was prepared to reschedule the interview if the informant needed help with the timing. Third, I explained the interview format. Fourth, I told the informants how the interview would be recorded and how the collected information would be used. I also obtained their written consent to participate.

Fifth, I asked informants if they had any questions; Sixth, I controlled my tone of voice and language. I remained as neutral as possible when asking questions or probing on issues. Seventh, I focused on the topic of inquiry and completed the interview within the agreed time limit. Eighth, I ensured proper recording without distracting the informants; I regularly checked my notes and voice recorder. Ninth, I completed the session. I provided all the questions, explained how I would use the data, thanked the respondents, and asked them if they had any questions.

c. After the interview

I followed what Easwaramoorthy and Zarinpoush (2006) have suggested several steps that were taken after the interview. First, I saved the recorded interview correctly and made additional notes if needed. Second, I organized my interview responses, as responses from both unstructured and semi-structured interviews needed to be transcribed. Third, I prepared for data analysis and searched for resources to analyze qualitative data.

3.4.2 Observation

One of the earliest and most fundamental research methodology approaches in qualitative research is observation. This method entails gathering information through the use of one's senses, particularly by methodically and meaningfully observing and listening. In the social and behavioral sciences, observations are highlighted by Adler as the essential foundation of all research methods (cited in Smit & Onwuegbuzie, 2018).

Observations are a fundamental qualitative research method that involves the careful documentation of actions and behaviors, either through participant observation, where the researcher actively engages in the observed activities, or non-participant observation, where the researcher observes from a distance without direct involvement (Morgan, 2017; Marietto, 2018). Participant observation provides deep insights into cultural and behavioral dynamics

through immersion, as highlighted by Robey and Taylor (2018) and Dahlke et al. (2015). In contrast, non-participant observation allows for unbiased recording of real-time behaviors in natural settings, including online environments (Steils, 2019). Both methods contribute uniquely to understanding complex contexts, with documentation often relying on written notes, audio or video recordings, or photographs to capture nuances (Takyi, 2015; Hammer et al., 2017). Ultimately, the choice of method depends on research goals, with each offering distinctive advantages in generating meaningful insights.

Throughout my studies, I visited the Dorval Mosque 14 times. When I was there, I could pay close attention to the situation, the behavior and actions of the Imam, the interaction and behavior of congregants, and the way donations were distributed. In terms of observation, I employed unstructured observation, which allowed me to observe without predefined categories, thereby providing more flexibility. My observations can be divided into two types: participant observation, where I actively participate in the setting while observing, such as when I drove a newly resettled refugee who had received donations from the mosque back to her apartment, and when I assisted the mosque imam in sorting clothing donations. However, I frequently conducted non-participant observation, such as observing how mosque attendants collect items from the mosque and distribute donations to congregants, the interactions among congregants before and after the congregational prayer, and the way donations are dropped off at the mosque by passersby.

Once I had visited the study site, I immediately jotted down my observation records in a separate file and compiled them with other notes. I used them in analysis by reducing data to coding, summarizing, and classifying it to identify significant features associated with the study problems. Then, I organized the data by gathering information on specific themes or issues and

presenting the findings in writing. Lastly, I interpreted the data by identifying trends, patterns, and explanations that could lead to findings that could be verified further.

3.4.3 Documentation

Documentation consists of the organization's business documents to support security and accounting events. Its strength lies in its prevalence and low cost. Documents can be generated internally or externally. Internal documents provide less reliable evidence than external ones, mainly if the client's internal control is suspect. Documents that are external and have been prepared by qualified individuals such as attorneys or insurance brokers provide additional reliability.

As for documentation review criteria, I include three areas of focus suggested by Johnson (2020):

(a) A review is used for the "generalized" level of rigor, a high-level examination that looks for required content and any obvious errors, omissions, or inconsistencies.

(b) Study of documents is used for the "focused" level of rigour; that is, an examination that includes the intent of "review" and adds a more in-depth assessment for more significant evidence to support a determination of whether the document has the required content and is free of errors, omissions, and inconsistencies.

(c) Analyze is used for the "detailed" level of rigour; that is, an examination that includes the intent of both "review" and "study," adding a thorough and detailed analysis for significant grounds for confidence in the determination of whether required content is present and the document is correct, complete, and consistent. (Johnson, 2020)

3.5 Data Analysis Procedures

Three stages of data analysis will be employed, including data reduction, data display, and data conclusion (Miles et al., 2014). Stake (2018) advocates four forms of data analysis

and interpretation in case study research. In categorical aggregation, the researcher seeks a collection of instances from the data, hoping that issue-relevant meanings will emerge. In direct interpretation, on the other hand, case study research examines a single instance and draws meaning from it without considering multiple cases. It is a process of breaking down the data and reassembling it in a more meaningful way. Additionally, the researcher identifies patterns and seeks correlations between two or more categories. This correspondence could be represented as a 2x2 table, illustrating the relationship between two categories. Yin (2014) advocates for a cross-case synthesis as an analytical technique when the researcher studies two or more cases. He suggests that a word table can be created to display the data from individual cases according to some uniform framework. The implication is that the researcher can look for similarities and differences among the cases. Finally, the researcher develops naturalistic generalizations from analyzing the data, generalizations that people can learn from the case for themselves, apply learnings to a population of cases, or transfer them to another similar context. Following Creswell and Poth (2018), I provide a description of the case and a detailed view of its aspects – the "facts."

As of this study, I employ the last form to develop naturalistic generalizations, hoping that the learnings from the data findings can be applied to other similar contexts, such as mosques that engage with refugee resettlement. Since this study focuses on examining themes or patterns of meaning within data exploration, as Naeem et al. (2023) define, a thematic analysis approach was used. The thematic analysis emphasizes organization, provides detailed descriptions of the data set, and offers theoretically informed interpretations of meaning. All in-person or remote interviews will be audio-taped for transcription and analysis.

In this research, transcripts are coded according to a common coding framework, following procedures that include cross-site discussions of emerging themes and the exchange

of coding summaries.

This research employs triangulation as a validity strategy, alongside other methods, to verify the trustworthiness of the findings. In addition to interviews, data from documentary analysis will help triangulate the study's findings. To ensure consistency, I follow Yin (2009), who suggests that qualitative researchers document the procedures of their case studies and as many steps of the procedures as possible.

3.6 Ethical Consideration

Since this research involves human subjects, the study requires approval from McGill's Research Ethics Board. Throughout all phases, I informed participants of the study's purpose and asked them to sign a consent form as part of the ethical considerations. Regarding the government directives regarding COVID-19 prevention, which required social distancing, in-person participant data collection was replaced with telephone or virtual communications from 2021 to 2022. Following government protocols regarding COVID-19, mitigation is essential in this critical situation. Therefore, I had to ensure that my research would not increase the level of risk to participants. However, I turned to in-person data collection when the pandemic ended, and some restrictive measures were lifted in 2022. Additionally, I needed to ensure that the privacy and confidentiality of participants were respected, including obtaining consent from participants who submitted their forms via email. All consent was properly collected and documented.

Regarding semi-structured interviews, there are some concerns related to ethical considerations. Because semi-structured interviews allow people to communicate and express their thoughts freely to some degree, I need to pay attention to issues of intercultural competence and cultural dimensions during the communication. Intercultural competence requires people to recognize and respect the diversity of different cultural backgrounds.

People with high intercultural competence often respect individual variations and different cultural patterns. They typically conduct self-assessments and are aware of the differences between individuals. They make their conclusions and assessments based on reliable evidence. To improve their self-awareness, people can enhance their intercultural competence through regular self-assessments, including their values, beliefs, and personal biases. The interviewers need to understand that their personal beliefs and biases may slightly impact how they address questions and, consequently, influence the outcomes of semi-structured interviews.

As an interviewer, I am also required to be aware of the cultural dimensions. A lack of recognition of cultural dimensions can lead to miscommunication and undesirable outcomes during semi-structured interviews. Having a high level of cultural dimensions can be reflected in, for example, respecting cultures that are masculine, individualistic, and uncertainty-avoidant.

3.7 Position of Researcher

The researcher's position in a case study can influence the research process and outcomes. Researchers in case studies typically assume one of several roles, each with implications for data collection, analysis, and interpretation. In addition, researcher roles in case studies include observer, participant, and facilitator (Sandars, 2021; Green et al., 2022)

For the past several decades, there has been debate concerning the researcher's function as an insider or an outsider (Green et al., 2022; D. Hogg et al., 2018; Sandars, 2021; Unluer, 2015; Xu, 2017). The way researchers relate to the communities they study has been the subject of a contentious discussion. While an insider's perspective may help a researcher better comprehend a group of individuals that may not be readily accessible to an outsider, adopting an outsider's perspective is thought to provide a more objective assessment of the facts.

However, post-structuralists and post-modernists contend that researchers occupy constantly changing positions and are never entirely inside or outside the community they are studying (Xu, 2017). In this study, I tried at my best to change my position frequently as an insider since I am a practicing Muslim and consider myself on a broad level as part of the mosque membership. But I am also an outsider since I was not living in the Dorval area, which limits my regular attendance in this mosque for worship and other religious activities.

According to Unluer (2015), the insider researcher role is common in case study research, and it must be acknowledged that a researcher's role impacts the credibility and validity of the study. The tension, whether as an insider or outsider, has arisen and interplayed during my study. Several scholars have pinpointed the significance of having this understanding about positionality and social locality (Hogg et al., 2018).

As a researcher, I acknowledge and reflect on the influence I have on the study. This acknowledgment implies that my reflexivity involves recognizing and addressing my subjectivity. As a researcher, I am responsible for openly discussing my background, experiences, and biases, thereby contributing to transparency and enabling readers to interpret findings in context.

As a practicing Muslim, I developed a sense that I am part of the mosque community since I also join some of the mosque services and engage in its activities. Even further, I joined its mailing list. I acknowledge that it would affect how I view the role of the mosque in providing services to its congregants. Meanwhile, since I am not residing in the area and do not frequently attend the regular congregational worship at the mosque, I can also feel that I am not fully part of the mosque community. This partial engagement will determine my position as a researcher in this study.

I also acknowledge that my personal identity as a practicing Muslim would possibly

lead to certain biases, which may drive me to have a sympathetic view toward the mosque's causes. However, since I recognize that I must establish a neutral position to stand, this will guide me in avoiding leniency and help me navigate this tendency. My previous personal experience, in which I developed a critical standpoint toward the way Muslim communities act and interact with the broader society under a secular atmosphere, reminds me of the importance of maintaining distance from the research subject.

Since I have lived in Montreal, I have visited several mosques across the region. From these visits, I developed some understanding about the nature and services mosques offer. I am also able to distinguish how mosques here in Montreal operate and serve the Muslim community, as well as how the previous mosques differ from the Dorval Mosque, which became the locus of my study.

In Montreal, I also embraced my identity as a member of the Indonesian diaspora in Canada. It did not take long for me to get in touch and engage with the Indonesian Muslim community in Montreal, which led to the establishment of an organization named Syiar Montreal. During 2021-2022, I was appointed Coordinator of Family Halaqah of Syiar Montreal, which gave me the mandate to organize regular halaqah. Halaqah (meaning "circle" or "gathering") is a traditional Islamic study circle or gathering where individuals come together to learn about and discuss religious, spiritual, and educational topics. It typically involves a teacher or facilitator who leads the session and shares knowledge while participants engage by asking questions, sharing insights, or simply listening attentively. Since the COVID-19 pandemic was still ongoing during the first semester of my assignment, the halaqah was conducted virtually over Zoom. However, when the situation improved and some measures were lifted in early Spring 2022, the halaqah was held in-person by obeying social distancing protocol.

Apart from that position, I was also mandated as Chairman of Nahdlatul Ulama Special Branch in North America, which is an extension of Nahdlatul Ulama (NU). NU is the largest Muslim organization in Indonesia, founded in 1926 to promote traditional Sunni Islam while addressing social, educational, and religious issues. NU emphasizes the values of moderation, tolerance, and harmony, aligning with the principles of Ahl al-Sunnah wa'l-Jama'ah. Its mission includes fostering Islamic education, advancing social welfare, and strengthening interfaith dialogue to promote peace and social justice. NU operates a vast network of Islamic boarding schools (pesantren), universities, and healthcare facilities, alongside active engagement in community development and humanitarian efforts. The organization also significantly advocates for pluralism and contributes to national and global discussions on Islamic values and governance. The majority of members of this special branch are part of the Indonesian Muslim diaspora in the US and Canada who follow Ahl al-Sunnah wa'l-Jama'ah or the Sunni school of thought. Sunni is widely adhered to by most Muslims and has become the most prominent branch of the denomination in the Muslim world.

By holding these identities alongside several roles, I developed a greater sense of belonging and an understanding of how Islam as a religion and Muslims as a community of faith have evolved over the years in Canada, particularly in Montreal.

3.8 Study Limitations

The study's limitations refer to the characteristics of design or methodology that impacted or influenced the interpretation of the findings from my research. Study limitations are the constraints placed on the ability to generalize from the results, to describe applications further to practice, and related to the utility of findings that result from how I initially chose to design the study, the method used to establish internal and external validity, or unanticipated challenges that emerged during the study. I also consider acknowledging a study's limitations

as an opportunity to suggest further research. By connecting my study's limitations to suggestions for further research, any unanswered questions may become more focused as a result of my study.

A key objective of the research process is to discover new knowledge, confront assumptions, and explore what we do not know. Therefore, I must acknowledge the limitations of my study, which also provide opportunities to demonstrate what I have thought critically about the research problem, understood the relevant literature published, and correctly assessed the methods chosen for studying the issue.

Claiming limitations is a subjective process because I must evaluate the impact of those limitations. It is my responsibility to list the key weaknesses and the magnitude of my study's limitations. However, to do so will diminish the validity of my research because it leaves the readers wondering whether or in what ways the limitations in my study may have impacted the results and conclusions. Moreover, limitations require a critical appraisal and interpretation of their impact. I must be able to answer the following question: Do these problems with errors, methods, validity, etc., eventually matter and if so, to what extent? (Price & Murnan, 2004).

All studies have limitations. However, I must restrict my discussion to limitations related to the research problem under investigation. For example, if a meta-analysis of existing literature is not a stated purpose of my research, it should be discussed as a limitation rather than something else. Here are the limitations related to methodology and the research process. I need to describe and discuss how they impacted my results.

3.8.1 Methodological Limitations

A lack of available and reliable data will likely require me to limit the scope of my analysis and the size of my sample, or it may pose a significant obstacle in identifying a trend and a meaningful relationship. I must describe these limitations and explain why I believe data

is missing or unreliable. However, I do not simply throw up my hands in frustration, as I can use this to highlight a need for future research, specifically in designing a different method for gathering data.

A lack of prior research studies on the topic means that previous studies form the basis of my literature review. It helps lay a foundation for understanding the research problem I am investigating. Depending on the scope of my research topic, there may be little prior research. Discovering a limitation will be an essential opportunity to identify new literature gaps and describe the need for further research.

After completing my interpretation of the findings, I discovered that how I gathered data inhibited my ability to analyze the results thoroughly. I acknowledge the deficiency by stating that future researchers need to revise the specific method for gathering data, such as the measure used to collect the data.

Since I am relying on pre-existing data or conducting a qualitative research study and gathering it myself, I must admit that self-reported data is limited because it can rarely be independently verified. In other words, at face value, I have to be accurate in what people say in interviews. However, self-reported data can contain several potential sources of bias that I should be alert to and note as limitations. These biases become apparent if they are incongruent with data from other sources. These are (1) selective memory [remembering or forgetting past experiences or events]; (2) telescoping [recalling events from one time as if they took place in another time]; (3) attribution [attributing positive outcomes or events to one's agency but blaming adverse outcomes on external factors] and, (4) exaggeration [the act of representing outcomes or embellishing events as more significant than is suggested from other data].

3.8.2 Limitations of the Researcher

I must acknowledge that, for specific reasons, my access is denied or limited in some

way. For example, it was not granted when I intended to recruit participants by posting a message on a poster in the mosque. This made me search for the participants by snowballing from one person to another.

I tried to take some measures to avoid perpetuating cultural and other biases, such as incorporating more diverse informants.

Overall, this research has certain limitations, as follows:

- This study only focuses on a mosque in a suburban city in Montreal, which will overlook the trend or situation of Muslim congregations in rural or urban Quebec and the rest of Canada

- This study only explores one branch of Islam's denominations: Sunni. It must be well noted that Islam in Canada is getting more diverse, and there is a sizeable Ahmadiyya or Shiah community group that should be included in future studies either for more descriptive or comparative nuance.

- Given the complexities of mosque services, further research is needed to expand the theme and cover more nuance of mosque-related social services.

- I also experienced limited access to women participants, so this dissertation does not adequately address gender dynamics. I acknowledge that recent scholarship has tended to overlook the role of women in mosque-led refugee sponsorship despite their significant contributions to faith-based humanitarian efforts.

- This study is initially affected or triggered by the situation dating back to 2015-2017 when an influx of Syrian refugees came to Canada, which began the massive involvement of various civil society stakeholders to sponsor and resettle refugees privately, including muslim congregation. It is worth noting to incorporate the context of other refugee streams, such as from Afghanistan after the fall of Kabul by the Taliban in August 2021 or non-Muslim

countries, such as the recent Ukrainian refugees after the Russian invasion in Ukraine in February 2022.

Using a case study helps unpack the complexities of the case into specific explanations, mainly to expand theoretical typologies. Case studies provide detailed and context-rich descriptions of a particular case, offering a deep understanding of the subject under investigation. Despite its advantages, it is essential to note that case studies do not provide as detailed and vivid explanations as ethnography, narrative, and phenomenology. Case studies typically involve a small number of cases, sometimes only one.

-

3.9 Conclusion

The methodology employed in this study provides a comprehensive framework for exploring the intersection of social work, refugee resettlement, and the role of Muslim congregations, mainly through the lens of leadership-as-practice. By adopting a qualitative, single-instrumental case study approach, the research provides a detailed and context-specific understanding of the Dorval Mosque's engagement in refugee sponsorship and resettlement. The combination of semi-structured interviews, observations, and documentary analysis ensures a robust and multi-dimensional approach to data collection, supported by triangulation to enhance the validity and reliability of findings. The decision to focus on a single mosque enables an in-depth exploration of the complexities of leadership within a bounded context; however, this focus inherently limits the generalizability of the findings to other settings or Islamic denominations. Ethical considerations, including adherence to COVID-19 protocols and informed consent procedures, underscore the study's commitment to conducting responsible and respectful research. Reflexivity plays a crucial role in navigating the researcher's dual positionality as both an insider and outsider, contributing to transparency and

mitigating potential biases. While acknowledging the study's limitations—such as its focus on a single mosque, the Sunni denomination, and specific refugee streams—the methodology remains well-suited to address the research questions and objectives. Ultimately, this chapter lays a solid foundation for understanding how mosques practice refugee sponsorship and the leadership dynamics involved, providing valuable insights that contribute to the broader discourse on social work, faith-based organizations, and refugee resettlement.

Building on this methodology, the following chapters will present the results of this study, highlighting key findings from interviews, observations, and document analysis. These findings will delve into how the Dorval Mosque operationalizes its refugee sponsorship initiatives, the specific leadership practices that emerge within this context, and the broader implications for understanding the role of mosques in fostering community resilience and social integration. Through detailed thematic analysis, the results will illuminate both the successes and challenges faced by the mosque, providing a rich narrative that underscores the critical intersection of faith-based leadership and refugee resettlement efforts.

4. FINDINGS OF THE STUDY

4.1 Introduction

This chapter presents the study's findings on the role of a Muslim congregation in refugee resettlement in Montreal. The findings are organized to address two significant questions based on transcripts from interviews, observational reports, and documentation. The first section provides a comprehensive overview of Canada-wide experiences in refugee sponsorship, laying the groundwork for understanding the national context. It then transitions into a detailed exploration of the Dorval Mosque's unique experience in sponsoring and resettling refugees. To provide the necessary context, the chapter also traces the trajectory of the Muslim community in Montreal, which serves as the backdrop for the establishment and evolution of the Dorval Mosque.

The second focus of this chapter examines the role of leadership within mosques in promoting community welfare, particularly in the context of refugee resettlement. This section draws from insights gathered from multiple muslim congregation experiences across Canada to highlight leadership practices for the common good. Finally, the chapter delves into the specific case of leadership at the Dorval Mosque, analyzing how its leaders have engaged in and shaped refugee sponsorship initiatives.

Key themes identified include the historical involvement of mosques in refugee sponsorship efforts across Canada, highlighting both the challenges and opportunities in sustaining long-term engagement. This chapter also explores the various leadership approaches employed by mosque leaders, including faith-driven, compassionate, and participatory models of leadership. Additionally, it examines the strategic partnerships and collaborative efforts that have been instrumental in fostering refugee integration and community cohesion.

Through interview transcripts, observational data, and supporting documentation, the chapter presents a comprehensive overview of the mosque's dynamic contributions and its evolving leadership in response to the increasing demand for refugee resettlement.

4.2 Canada-Wide Experience in Refugee Sponsorship

This section provides a preliminary exploration of refugee sponsorship efforts across Canada, highlighting the contributions of Muslim communities and organizations. It demonstrates the involvement of Muslim communities and mosques in refugee sponsorship across three key regions of Canada: British Columbia, Ontario (specifically Toronto), and Quebec (specifically Montreal). While this dissertation focuses on mosque leadership in Montreal, Canada-wide experiences provide critical insights into the broader role of mosques and Muslim organizations in refugee resettlement.

Drawing from interviews with informants in British Columbia, Ontario, and Quebec, the findings reveal diverse approaches to refugee sponsorship, ranging from structured SAH models to community-driven initiatives such as PSRP. The experiences of BCMA, ICNA, IIT, and Masjid Dorval demonstrate the adaptability and resilience of Muslim communities in addressing the needs of refugees.

4.2.1 Contributions Across Canada

4.2.1.1 British Columbia: The BCMA Model

The British Columbia Muslim Association (BCMA) serves as a prominent example of a structured, region-wide initiative in refugee sponsorship, illustrating an approach to refugee sponsorship. BCMA operates as a Sponsorship Agreement Holder (SAH) under the Canadian government, allowing it to sponsor refugees independently. As an SAH, BCMA has sponsored families from diverse backgrounds, including Syria, Somalia, Iraq, and Sudan. Shawkat from BCMA describes his organisation's collaborative model:

"BCMA is registered as a Sponsorship Agreement Holder (SAH) with the Canadian government, enabling us to sponsor refugees from overseas. As part of this program, we receive annual government allocations to sponsor families. The association collects donations to cover the costs of sponsorships and ensures that families are welcomed upon their arrival."

BCMA's network of 14 mosques plays a critical role in settlement support. Further, Shawkat elaborated:

"Each mosque under BCMA plays a role in supporting refugee families. For instance, if a family is settled near a particular mosque, that mosque becomes a focal point for community support. Congregants help the family integrate into the local community by providing friendship, cultural orientation, and access to food banks or zakat resources."

Despite challenges posed by the COVID-19 pandemic, BCMA adapted by continuing its sponsorship and settlement programs. A notable initiative was the "Befriend a Family" program, which paired refugees with local Muslim families to guide them through the integration process.

"We have built strong collaborations with local settlement agencies, which help fill gaps in healthcare, education, and employment. Programs like 'Befriend a Family' are excellent examples of how we connect refugees with the community for long-term support."

Shawkat also highlighted the organization's flexibility:

"Each year, the government allocates a specific number of sponsorships to BCMA. For instance, we started this year with a quota of 48 refugees, which we fulfilled. We then requested additional allocations and received 30 to 35 more. The government's flexibility allows us to sponsor more families based on our capacity."

BCMA also emphasizes long-term integration, with a focus on family reunification and settlement support. Shawkat detailed a specific case:

"Recently, we finalized sponsorship for a young Afghan man teaching English at a UNHCR school in Indonesia. His papers are complete, and he is expected to arrive in Canada soon. This demonstrates the diversity of backgrounds among the refugees we support."

The British Columbia Muslim Association (BCMA) exemplifies a structured, region-wide model of refugee sponsorship in Canada, highlighting the vital contribution of Muslim congregations to refugee resettlement. As a Sponsorship Agreement Holder (SAH), BCMA sponsors refugees from diverse backgrounds and relies on its network of 14 mosques to provide settlement support, including cultural orientation, friendship, and essential services. Despite challenges like the COVID-19 pandemic, BCMA continued its efforts by introducing the "Befriend a Family" program, pairing refugees with local Muslim families for long-term integration. Through collaboration with local settlement agencies and flexible management of

government allocations, BCMA consistently exceeds its quotas to sponsor additional families. Its focus on family reunification and diverse sponsorship cases, such as a young Afghan teacher from a UNHCR school, underscores its commitment to sustainable refugee support.

4.2.1.2 Ontario: IIT and ICNA's Initiatives

The experiences in Ontario, particularly in Toronto, highlight a mix of mosque-led and community-driven initiatives. Organizations like the Islamic Institute of Toronto (IIT) and the Islamic Circle of North America (ICNA) have played significant roles in refugee sponsorship and settlement.

Both IIT and ICNA spearhead impactful refugee sponsorship efforts. Bushra, a volunteer of IIT, outlined her organisation's approach:

"IIT is not just a mosque but also a community center. When the Syrian refugee crisis began, a group of community members affiliated with IIT started raising funds for private sponsorships. Later, when the government announced its Syrian refugee resettlement program in late 2015, the IIT community came together to support government-assisted refugees as well."

IIT mobilized volunteers to provide immediate and long-term support for refugees. As Bushra noted:

"Once the first families arrived, we mobilized quickly. For example, when refugees were housed in a motel near the Taric Islamic Centre, the Imam there contacted us, and we immediately began collecting essential items, such as baby formula, diapers, clothing, and hygiene products.

Meanwhile, ICNA's model, as described by Tarek, an imam at a mosque in Scarborough, focuses on forming sponsorship groups that extend beyond the mosque's boundaries. He operates outside a traditional mosque framework, relying on diverse community sponsorship groups.

"ICNA is a community-based organization rather than a mosque-based one. While some mosques are occasionally involved in our projects, our model is not centered on mosques. Instead, we facilitate sponsorships by forming local sponsor groups, which can include Muslims and non-Muslims."

Since 2015, ICNA has sponsored 87 families, demonstrating the power of interfaith and community collaborations. Tarek emphasizes:

"Mosques may contribute, but they are not central to our model. Most of the funding and logistical work is done by sponsor groups, not directly by mosques."

Both IIT and ICNA have underscored the importance of partnerships and sustainability in their sponsorship models. For instance, Bushra added:

Our partnership with organizations like COSTI enabled us to formalize support programs, such as 'Befriend a Family,' which paired local Muslim families with Syrian refugees to help them navigate their new lives.

The flexibility of community-driven models has allowed organizations like ICNA to address financial constraints and maximize inclusivity. Tarek stated:

"Our sponsorship model in ICNA ensures that families receive comprehensive settlement support, including assistance with language training, navigating healthcare systems, and finding employment opportunities."

The experiences in Toronto highlight the significant role of Muslim congregations in refugee resettlement, exemplified by the Islamic Institute of Toronto (IIT) and the Islamic Circle of North America (ICNA). IIT, a mosque and community center, mobilized its members to sponsor Syrian refugees and provide both immediate and long-term support, including essential items and integration assistance. ICNA, operating beyond a traditional mosque framework, forms diverse sponsorship groups that include both Muslims and non-Muslims, fostering interfaith collaboration. Since 2015, ICNA has sponsored 87 families, with a focus on sustainability and inclusivity. Both organizations demonstrate the impact of community-driven models, leveraging partnerships with agencies like COSTI, a non-profit organization that provides settlement and integration services to immigrants and refugees in Ontario, to formalize programs such as "Befriend a Family," which connects local Muslim families with refugees for long-term support.

4.2.1.3 Quebec: Masjid Dorval's Unique Contributions

In Greater Montreal, Masjid Dorval stands out for its long history of refugee sponsorship and financial independence. Montreal's refugee sponsorship efforts, led by mosques such as Masjid Dorval, showcase a distinctive blend of historical commitment and muslim community-driven action. Mehmet, the Imam, shared:

"Masjid Dorval was established in 1990. During the Bosnian War in the 1990s, we sponsored 33 Bosnian families. Later, during the Syrian war, we assisted approximately 40 Syrian families in settling here. In total, over the years, we've sponsored more than 70 families, including two from Russia."

Masjid Dorval's initiatives were driven by Islamic principles of humanitarianism, as reflected in Mehmet's statement:

"The Quran states, 'If you save one life, it is as if you have saved the whole world.' We live by this principle. Helping people in need is an essential part of our religion."

Unlike other organizations, Masjid Dorval did not rely on external fundraising; instead, it pooled resources from its leadership and congregation. Mehmet explained:

"We used our own savings. We never charged refugees or asked for external donations. When we identified a need, we pooled our resources and deposited the required funds with the immigration authorities. Without the necessary financial deposits, the immigration process would not even start."

Beyond financial sponsorship, Masjid Dorval has actively supported refugee integration through community-building activities, including barbecues, field trips, and Canada Day celebrations. Mehmet elaborated:

"We organize activities such as barbecues, field trips, and Canada Day celebrations. These events help maintain a sense of community and connection with the mosque."

By starting with Canada-wide experiences, this chapter highlights the shared challenges and innovative strategies employed by Muslim organizations across the country. These insights provide a foundation for delving into the specific case of the Dorval Mosque, exploring how its leadership has addressed the unique challenges and opportunities in refugee sponsorship while contributing to the broader Canadian context.

4.2.2 Situating Refugee Sponsorship in Challenges and Opportunities

Refugee sponsorship in Canada, although impactful, presents its own unique set of challenges and opportunities. Insights from informants across the country highlight how Muslim communities and their leadership have navigated these dynamics in their sponsorship efforts.

4.2.2.1 Challenges in Refugee Sponsorship

One of the most significant challenges faced by Muslim organizations is the strain on resources and infrastructure. As Omar, a volunteer from Al Jenna Mosque Scarborough, notes, agencies like COSTI often found themselves overwhelmed during the influx of refugees in 2016:

"The Canadian government took the lead in resettling refugees, particularly in 2016, but organizations like COSTI were overwhelmed with managing the logistics. This created gaps, and volunteers had to step in to provide support, such as opening bank accounts or helping refugees navigate the system."

In British Columbia, Shawkat highlights the disruptions caused by the COVID-19 pandemic:

"The pandemic significantly disrupted our fundraising efforts, which are critical for sponsorships. Fundraising dinners and campaigns at mosques had to be paused, reducing our capacity to sponsor families."

Another persistent challenge is the rising cost of living, particularly housing affordability, as noted by both Omar and Shawkat:

"The cost of living has increased significantly. For example, in 2016, renting a two-bedroom apartment in Scarborough cost $1,100; however, it's now over $1,600. Many refugees are still reliant on welfare, as employment opportunities remain limited." (Omar)

Similar to Omar, Shawkat also notes:

"The rising cost of housing in British Columbia has made it more difficult to settle refugees locally, as affordability becomes a major barrier"

Language barriers and cultural misunderstandings also present ongoing difficulties. Tarek explained:

"Language barriers and cultural misunderstandings are ongoing challenges. Volunteers who don't speak Arabic, for instance, struggle to communicate effectively with Syrian refugees."

Additionally, Bushra points out the challenge of managing expectations within both refugee families and the volunteers assisting them:

"Cultural sensitivity and managing community expectations were significant challenges. Some volunteers struggled to understand the priorities of refugee families, while others provided unsolicited advice that refugees found overwhelming."

Meanwhile, specific to Quebec, Masjid Dorval also faced challenges of racism and Islamophobia. Mehmet notes:

"Our mosque was attacked 12 times. They shot at my car, broke windows, and damaged doors. These attacks were from racist organizations that opposed us bringing refugees here. Despite these threats, we continued our work because it was the right thing to do."

Muslim organizations involved in refugee sponsorship face numerous challenges, including strained resources, rising costs, and cultural barriers. Resource constraints, as highlighted by Omar from Al Jenna Mosque in Scarborough, were exacerbated during the 2016 refugee influx when agencies like COSTI were overwhelmed, leaving volunteers to fill critical gaps. The COVID-19 pandemic further disrupted fundraising efforts, reducing the capacity to sponsor families, as noted by Shawkat in British Columbia. Rising housing costs present

another significant challenge, making it difficult for refugees to secure affordable housing in cities like Scarborough and Vancouver. Language barriers and cultural misunderstandings continue to hinder effective communication and support, while managing expectations within both refugee families and volunteers remains a delicate task. Additionally, Masjid Dorval in Quebec faced severe challenges of racism and Islamophobia, including multiple attacks on the mosque, yet persisted in its sponsorship efforts, underscoring the resilience of Muslim organizations in continuing their mission despite adversity.

4.2.2.2. Opportunities in Refugee Sponsorship

Despite these challenges, Muslim organizations and communities have also discovered significant opportunities to make a lasting impact. One key opportunity is the ability to foster personal connections that enhance integration. As Bushra shares:

Programs like 'Befriend a Family' demonstrate how personal connections between local families and refugees foster lasting bonds and aid refugees in navigating life in Canada.

Similarly, Shawkat highlights the role of community engagement in long-term support:

"We've built strong collaborations with local settlement agencies, which help fill gaps in healthcare, education, and employment. Programs like 'Befriend a Family' are excellent examples of how we connect refugees with the community for long-term support."

The flexibility and inclusivity of community-driven sponsorship models offer another opportunity. Tarek emphasized the inclusive approach adopted by ICNA:

"The community sponsorship model is inclusive and adaptable, involving both Muslims and non-Muslims. This diversity strengthens social bonds and allows refugees to access resources beyond the Muslim community."

Additionally, the resilience of Muslim communities during crises has demonstrated their capacity to adapt. Shawkat highlights the government's responsiveness to additional sponsorship requests:

"The flexibility of the Canadian government in allowing us to request additional refugee quotas annually has enabled us to sponsor more families than initially allocated."

Finally, the faith-driven motivation of these communities underpins their sustained efforts. Omar noted the evolving role of refugees in contributing back to the community:

"The layers of integration within Canadian society are remarkable. The Syrian refugees who arrived in 2016 now form a layer within the Muslim community, and many of them are helping newer arrivals, demonstrating how integration progresses across generations."

Through these challenges and opportunities, Muslim organizations and communities have not only provided critical support to refugees but have also strengthened their own networks and capacities. These experiences set the stage for examining the specific

contributions and leadership practices of the Dorval Mosque in refugee sponsorship, which will be explored in the next section.

The involvement of the Dorval Mosque in refugee sponsorship has been impactful but not without challenges. The Imam acknowledged that language barriers pose a significant challenge, particularly in maintaining connections among refugees after resettlement. The Syrian refugee he sponsored, along with their family, could only speak Arabic, which made communication difficult. They primarily maintained contact with him and the Dorval Mosque through their relatives.

I recalled my request to him to accompany me in visiting a Syrian refugee family after Eid, ideally on a weekend when the family would not be working. He admitted his limited proficiency in Arabic, noting that his speaking ability was constrained, while he could understand most of the language. I offered to have my wife, fluent in Arabic, serve as a translator, and he eagerly accepted the suggestion. However, until the end of writing this dissertation, no refugee family was willing to be interviewed.

In addition, Sheila from West Island Refugee Network, where Dorval Mosque collaborated, notes some challenges, from securing housing to language barriers and cultural differences.

"The most significant one was securing affordable housing, which is already a known issue in the area. Language barriers also posed difficulties, especially for families who spoke little or no French or English. We addressed this by connecting them with language teachers and volunteers who could help them practice. Cultural differences presented another challenge, but through open dialogue and mutual learning, we managed to build trust and understanding over time.

The Imam also acknowledges the problem of the language barrier:

"Language barriers play a significant role, as we don't speak Arabic or other languages the refugees may use. We primarily communicate in English or French."

When asked about a recently arrived Syrian refugee family, he noted that they had moved to Longueuil shortly after their arrival and that no contact had been maintained since then. He explained that such cases are common; newly arrived refugees typically stop by the mosque briefly to collect essential items before moving on to their destination to begin their new lives in an apartment. As a result, it is unrealistic to expect regular mosque visits once they have settled.

He also recalled a few instances of urgent need, where the Dorval Mosque provided financial assistance to refugees in crisis, such as during illness. In such cases, the mosque issued monthly checks of $1,300 for a year. However, these situations were exceptions rather than the norm. In most cases, refugees settled quickly, often with the support of relatives already residing in Canada and soon began receiving government benefits as permanent residents.

He also mentioned Syrian refugees who had initially found work at the Amoun bakery upon their arrival in Montreal a few years ago. Since the bakery had since closed, some of these refugees had successfully transitioned to starting their own businesses, with his assistance in helping them secure employment during their initial resettlement phase.

Another challenge is an external factor, that is, a threat. One of the most memorable moments was the vandalism and terror that were due to the Dorval Mosque's effort to sponsor Syrian refugees. He recalled:

"We encountered opposition from certain racist groups in Quebec who threatened me personally, vandalized my car, and even attacked the mosque. However, within our mosque community, there was full support for the sponsorship efforts."

He also added:

"They threatened me by phone, they shot at my car. They attacked the mosque."

The findings highlight the significant external challenges faced by the Dorval Mosque in its refugee sponsorship efforts, particularly the threats and acts of vandalism fueled by opposition from certain racist groups. Despite these hostilities, the unwavering support from the mosque community illustrates the strength of collective solidarity and the resilience of its leadership.

This experience underscores the reality that faith-based organizations engaged in humanitarian efforts, such as refugee sponsorship, often operate in a complex sociopolitical environment where they may face resistance and even violence. The personal risks borne by leaders like Mr. Deger, including threats to his safety and attacks on the mosque, reflect the high stakes involved in advocating for vulnerable populations.

Ultimately, the response of the Dorval Mosque exemplifies courageous and steadfast leadership in the face of adversity. By maintaining its commitment to refugee sponsorship despite these challenges, the mosque not only fulfills its humanitarian mission but also sets a powerful example of resilience and moral integrity for the broader community. This resilience demonstrates that leadership in such contexts requires not only strategic and organizational

capabilities but also personal courage and a deep commitment to principles of justice and compassion.

Regarding the mosque's contribution to social activities and the broader community, a member of the Quebec parliament has expressed appreciation for the mosque, citing the leader or Imam. In an interview, Enri, a member of Quebec's legislative assembly, commends the mosque's leader, describing him as a role model and highlighting his welcoming approach as an example that others in the community should follow.

"We are so lucky to have Mehmet as a leader. He is an example to others, and his way of doing things with open arms should be replicated."

Drawing from the above statement, the Dorval Mosque's refugee sponsorship efforts illustrate the importance of adaptable and responsive leadership in addressing the multifaceted challenges of resettlement. While limitations such as language barriers and limited long-term engagement exist, as well as threats from another hostile environment, the mosque's actions demonstrate a commitment to supporting refugees both in their immediate needs and on their path toward independence. These experiences underscore the need for ongoing reflection and innovative strategies to enhance the mosque's role as a hub of support and integration.

Sheila provides another acknowledgment from West Island Refugee Network.

"Under Mehmet's leadership, the Dorval Mosque was particularly supportive by sharing their experiences and offering practical advice. They played a crucial role in connecting us with resources and helping us navigate the initial challenges of the sponsorship process. Although we did not co-sponsor the event directly with the mosque, we shared a mutual understanding and worked side by side in a spirit of

community support."

The statement highlights the Dorval Mosque's significant role as a supportive and resourceful partner in refugee sponsorship, even in instances where direct co-sponsorship was not involved. The mosque expanded its influence beyond its immediate responsibilities by sharing its experiences and offering practical guidance to others navigating the sponsorship process. This demonstrates the mosque's broader commitment to fostering a spirit of collaboration and mutual aid within the community.

What Dorval Mosque has been doing in refugee sponsorship resonates with what I noted from Ian from Action Refugie Montreal in the interview:

"I would like to emphasize that refugee sponsorship is a collective effort. One organization cannot do it alone; it requires a whole community working together. The challenges are real, but the rewards are even greater. Seeing people rebuild their lives and contribute to society is immensely gratifying. I hope that more communities will recognize the value in participating and make an effort to get involved.

The statement underscores a crucial insight about refugee sponsorship: its success hinges on collective effort and community collaboration. It also highlights that no single organization can shoulder the responsibility alone, emphasizing the importance of engaging diverse stakeholders to address the multifaceted challenges of resettlement. While the process presents significant obstacles, the transformative outcomes—such as helping refugees rebuild their lives and make a positive contribution to society—are profoundly rewarding.

This perspective calls for broader community involvement and underscores the shared responsibility of supporting refugees. It serves as a reminder that refugee sponsorship is not merely a logistical endeavor but a powerful opportunity to foster solidarity, promote

integration, and create a more inclusive society.

4.3 Dorval Experience of Refugee Sponsorship

While many mosques in Montreal play important roles in serving their communities, the Dorval Mosque stands out for its unique and sustained commitment to refugee sponsorship. Unlike other mosques that primarily focus on spiritual guidance and local community support, the Dorval Mosque has emerged as a beacon of humanitarian action, extending its reach to those fleeing war and displacement. Its long history of sponsoring refugees—from Bosnian families in the 1990s to Syrian families in recent years—illustrates its dedication to faith-driven service and its ability to adapt to the evolving needs of vulnerable populations. This subsection delves deeper into the Dorval Mosque's leadership, strategies, and challenges in supporting refugee resettlement.

4.3.1 Dorval Mosque among Other Mosques in Montreal

I first visited the Dorval Mosque in September 2021 at the invitation of the Imam. A few weeks prior, I made a call to request a preliminary interview. Knowing that I was a family man had three children, he kindly invited us all to come and visit. Wearing a mask due to the COVID-19 pandemic, I arrived there with my family. We were welcomed warmly by the Imam. It was a pleasant experience for my children. After praying in the main hall, we were invited to come downstairs to the basement. There were restrooms for males and females, a lower prayer hall, and a storage room that functioned as a thrift room for storing donated clothes, utensils, and other household goods. We were pleased to get the things we needed, such as shoes, a coat, and other goods we liked. Before we left, the Imam gave toys to my children.

Prior to visiting this mosque, I visited many mosques as a passer-by who decided to

pray, particularly on Fridays, for the congregational prayer. Since I do not affiliate with any specific mosque, I gained the freedom to visit any mosque in Montreal as a tourist might. Unlike other mosques, which are situated adjacent to housing complexes or offices or in a basement, the Dorval mosque is unique in its location in an affluent neighbourhood inhabited mainly by Anglophone families.

Edi, chairman of Syiar Montreal, a community of Indonesian Muslims in Montreal, shared during his interview that he usually brings his children to the Dorval mosque for weekly halaqah, held on Saturday and Sunday mornings from 9 AM to 12 PM. There, they learned the Arabic language and how to recite the Quran. The instructors are volunteers who live nearby and are committed to sharing their time to teach the children.

During my five years living in Montreal, I visited more than 25 mosques across Greater Montreal, as well as others in Ontario and Alberta. I can identify some similarities and differences between these visits to the mosques. One notable signpost in many mosques I visited is the invitation for visitors to donate generously to the mosque's operation. I have even found mosques that advertise their monthly costs to attract congregants and donors. However, this situation is not found in the Dorval mosque.

During one of my visits to the Dorval Mosque, the Imam handed me a map of mosques and musallas (small places designated for public prayer) located throughout Greater Montreal. He has been mapping the locations of the mosques since 2015 and continues to do so.

Talking about how the muslim community in Montreal expanded over the years, he noted:

"The community grew rapidly, and we soon realized the need for additional mosques in various municipalities. We recognized this back in 1975, as the Islamic Center of

Quebec was the only mosque serving a vast area. To address the need, we aimed to establish a mosque in each municipality, a goal that was largely accomplished by 2015. By that time, we had expanded to 77 mosques, and now, we have 82."

Historically, the Dorval Mosque is affiliated with the Turkish Muslim Association established in 1988. The Imam said in his interview:

"Our association, the Turkish Muslim Association, was established in 1988. We have a long history of supporting and educating our community, initially using different facilities. For example, we utilized the Islamic Center of Quebec, which was the first mosque in Montreal, as well as other locations like libraries for teaching children."

The Dorval Mosque building was established in 2004, following the Turkish Muslim Association's purchase of a mosque previously owned by CIC Al Jamieh, which had been sold in 2002. Previously, this association had been part of CIC Al Jamieh, which bought a church building sold by Jehovah's Witness in 1992. For the next decade, the Turkish Muslim Association had become an active member of CIC Al Jamieh. Due to the ongoing need to expand, thanks to the increased number of congregants, CIC Al Jamieh moved to Pierrefond and bought a sold synagogue. Meanwhile, the Turkish Muslim Association purchased the mosque building on Neptune Street Dorval, which was soon famously named Dorval Mosque.

"In the past, there were no mosques in the West Island area. We started searching for a suitable building and looked at locations in LaSalle, Lachine, Dorval, Beaconsfield, and other areas. Eventually, we found this place, which was a former Jehovah's Witnesses

temple being sold after they built a new one. We purchased it in 1992."

Mosque members are from 26 nationalities, and membership is free. There is no strict membership requirement; it is claimed that the number of members is approximately 3,000. All members are connected through the mailing list group and receive regular emails with updates from the mosque administration. Despite having a Turkish background, the mosque is a typical Canadian mosque, open to other ethnic; no Turkish flag or symbol is put on the wall or visible on the mosque premise, and the sermon is delivered bilingually in both French and English (not Turkish language, unlike other Turkish mosques in Montreal). Given its location close to the highway and the airport and its position in the affluent neighbourhood of Dorval, the mosque becomes a hub/transit mosque for passers-by.

Dorval Mosque is not the only Turkish mosque in the Greater Montreal Area; there are two other Turkish mosques. However, the Dorval Mosque was prominently featured as a multi-ethnic mosque with a diverse congregation. As part of the Turkish community in Montreal, Dorval Mosque was also involved in fundraising to help earthquake victims in Türkiye in February 2023, which killed thousands of lives, and many more fundraising before. When disasters struck the country, the Turkish association in Montreal sent three planes carrying aid, including food, clothing, and other essentials, to Türkiye.

One of the remarkable features of this mosque is its personal touch to congregants who attend Friday prayer. On one occasion, to perform congregational Friday prayer, I arrived at the mosque at 12:30 PM. As I pushed the door open, I saw the Imam already seated near the entrance, warmly greeting every attendee who entered. He sprayed my hands with cologne as a hygiene measure.

The mosque regularly hosts two Friday prayer sessions: the first at 12:30 PM in the

basement prayer hall and the second at 1:30 PM in the main prayer hall upstairs. When I arrived, the basement was nearly full, and the sermon was already underway, but people continued to arrive. The Imam was actively supervising to ensure the smooth arrival of attendees. He sprayed disinfectant on the hands of each person entering, guided them to place their shoes in the designated racks, and offered assistance to those unfamiliar with the mosque's layout. At one point, he noticed a visitor without socks and, mindful of current health concerns, went upstairs to retrieve a pair to give to the man for free.

As people continued arriving for the second prayer session, I observed the Imam multitasking. In addition to assisting attendees, he frequently answered phone calls on two devices—one of which appeared to be the mosque's office phone. Many of these calls were inquiries about prayer times or Friday prayer schedules. While he patiently answered each question, I wondered if a voicemail system might help streamline the process of addressing these queries. Some of the calls also involved donations; I overheard one caller mentioning they would bring items to donate, to which the Imam responded warmly and appreciatively.

Due to his busy schedule, the Imam handed me the sprayer and asked for my assistance in spraying the hands of arriving congregants. I continued this task until the second Friday prayer session was about to begin. Throughout, I observed his unwavering dedication as he managed both the logistics of the prayer sessions and the community's needs with warmth and attentiveness.

The Dorval Mosque's approach to fostering community is characterized by its remarkable emphasis on personal touch in welcoming and engaging congregants. Exemplified by Imam Mehmet's actions, this focus on small, intentional gestures reflects the mosque's commitment to creating a warm, inclusive, and supportive environment. By prioritizing personal interaction, the mosque not only fulfills its role as a place of worship but also serves

as a sanctuary of care and service, embodying its broader mission of inclusivity and community building.

In addition, the mosque has served as a donation hub by providing its basement as storage for various items. I noted my experience during my visit to this mosque. When I arrived and parked the car, I opened the window to greet the Imam, and he responded warmly. Stepping out of the car, I approached him, and he asked for my assistance in bringing six large, black plastic bags of donated items down to the basement. I carried the bags to the entrance, where he took them from me and brought them downstairs himself.

He mentioned that the donations were anonymous, as he had no information about who had left them. This type of donation—bags left at the mosque's door—has been a consistent practice for years. Once he takes the items to the basement, he sorts them, a task he usually undertakes alone after prayers, once the congregants have left.

While we talked, he shared a story about a recent donation he provided to a young Algerian woman. Before coming to Montreal, she was an architect, but now she works just three hours a day at McDonald's. Referred to the Dorval Mosque by someone, she traveled from Montreal North, changing buses three times to reach the mosque. She brought her two children, aged 11 and 9, and they carried a large bag to collect items such as clothes, kitchenware, and other essentials.

The Imam also highlights that the mosque's charitable efforts extend beyond the Muslim community, helping families from diverse backgrounds, including those from Colombia and Ukraine. His reflections illustrate the mosque's inclusive approach to supporting those in need, regardless of faith or ethnicity.

Mehmet said in the interview:

"Our mosque actively provides assistance to anyone in need, regardless of their background."

The Imam also highlights the Dorval Mosque's commitment to inclusivity in its charitable efforts, emphasizing that their support extends beyond the Muslim community. He recounted examples of helping families from diverse backgrounds, including Colombians and Ukrainians, who approached the mosque in times of need. This approach reflects the mosque's broader philosophy of service, rooted in the principles of compassion and humanity rather than limited by religious or cultural boundaries.

By assisting families from various ethnic and faith backgrounds, the mosque positions itself as a welcoming and supportive institution within the broader community. This inclusivity not only reinforces the mosque's role as a hub of charity but also fosters stronger interfaith and intercultural relationships. It demonstrates the mosque's ability to act as a bridge between different communities, offering tangible aid while promoting mutual understanding and solidarity. The Imam's leadership in prioritizing support for anyone in need exemplifies the universal values of generosity and care, making the mosque a trusted space for those facing hardship, regardless of their background.

The engagement of community groups to sponsor refugees is not new in Canada; it has become a common trend. However, the involvement of minority religious groups, such as those represented by the Dorval Mosque in a suburb of Montreal, offers a new glimpse into how religious congregations came from Muslims as minority groups also participate in Canadian immigration policy toward refugees.

As the Dorval Mosque was recently built in 2004, the engagement of the Dorval Mosque with refugee sponsorship cannot be separated from its involvement in this area, which

141

dates back to the Turkish Muslim Association's decades-long involvement.

In the early few years of its establishment, the Turkish Muslim Association sponsored two families from the The Union of Soviet Socialist Republics (USSR) in the late period of perestroika, which was initiated under the leadership of Mikhail Gorbachev in 1985 until the collapse of the USSR in 1992, and its effect was the split of USSR to Russia and other 15 nation-states. The aftermath of the collapse of the Soviet Union was the dissolution of communist and socialist countries in most of Europe, including Yugoslavia, which also broke up and split into several countries, such as Croatia, Bosnia, and Serbia, leading to the Balkan War from 1992 to 1995.

"Our involvement in refugee sponsorship started during the Glasnost period, when people were seeking to leave the Soviet Union. We first sponsored two families from Russia during that period."

He further adds:

"To bring refugees to Canada, we had to obtain permission from the federal government, complete extensive paperwork, and deposit funds to support them for one year"

A historical precedent paved the way for the association to sponsor refugees. Initially, the project was based on a request from a family member who approached the association to sponsor refugees from Russia, and the application process began thereafter. Afterwards, the association was ready to welcome and sponsor upcoming refugees.

During this tumultuous period of the Balkan war, the Turkish Muslim Association sponsored 33 Bosnian families that arrived in Montreal from 1992 until 2002. From this historical precedence, the Dorval Mosque already depended on what its predecessor did to help refugees. The legacy of the Turkish Muslim Association (pre-Dorval mosque) in sponsoring non-Turkish refugees soon provided a path that the Dorval Mosque came to follow and continue.

"During the Bosnian War from 1992 to 1995, we sponsored 33 families, which brought over 100 people. Historically, Bosnia was part of the Ottoman Empire, so there was a cultural and historical familiarity with Turkish organizations."

One of the main reasons to start doing sponsorship was his pity to Muslim refugees at the time. He adds:

"Additionally, there weren't many other groups willing or able to help. Most Christian organizations prioritized Christian refugees, leaving us as one of the few associations willing to assist Muslim families."

He recalls the experience with enthusiasm:

"It was a significant undertaking that took considerable time due to the financial requirements. We could not bring all the families at once, so they arrived one by one as we secured the necessary funds."

It gained prominence when the Syrian civil war broke out in 2011, triggered by the Arab Spring, which initially spread from Tunisia and swept through other Middle Eastern and North African (MENA) countries, including Algeria, Egypt, Jordan, and Syria. Soon afterwards, millions of refugees from Syria exited the country and entered neighbouring countries, such as Türkiye and others.

Since then, the Dorval Mosque has sponsored 10 Syrian families in 2014, and in 2017, it again supported 10 Syrian refugee families. Only one refugee family arrived in 2022 and is still awaiting the arrival of the other nine families.

He continues:

"We then continued our sponsorship efforts when the Syrian Civil War broke out in 2011. The first Syrian family we sponsored arrived in 2014, although we applied in 2011. The delay was due to the lengthy processing time."

The decision to engage in refugee sponsorship at the Dorval Mosque is made by the administrative team, which includes the president, vice president, secretary, and treasurer. They discuss the possibility and proceed if a consensus is reached. Meetings are infrequent, and once a decision is made, the application process involves depositing the required funds, completing paperwork with the assistance of an approved immigration consultant, and waiting for the family's arrival.

The mosque does not seek external funding for sponsorships. Instead, the administration utilizes its resources by depositing funds directly into the mosque's account to meet government requirements. Upon the arrival of a sponsored family, a designated individual with a large vehicle picks them up, often during winter, and provides them with clothing and

supplies. Housing arrangements are made before the family's arrival, and if relatives are present, the family typically stays with them.

The mosque's community members, including the Imam, personally assist with finding schools, connecting families to healthcare, and ensuring that basic needs such as food, clothing, and furniture are met. Follow-up support is typically left to the family's relatives. However, for families without local relatives, such as a Pakistani refugee family that arrived without any resources, the mosque steps in to provide additional support.

The primary responsibility for assisting refugees in resettlement rests with their relatives, who are entrusted to provide adequate support. The mosque adopts a non-interventionist stance, respecting the contributions of these family members and refraining from direct involvement in their resettlement efforts.

This insight aligns with what I observed during my fieldwork, where I noted the Imam said during the interview:

"Most of the responsibility falls to the relatives of the refugees, and they often do a good job supporting their family members. We do not interfere with how they assist their relatives, as we trust them to provide the necessary help."

The Dorval Mosque's refugee sponsorship process is highly centralized, relying on. This insight aligns with my observations during fieldwork. While the mosque ensures immediate and essential support upon the family's arrival, long-term follow-up is generally managed by relatives unless additional intervention is required. This approach highlights the mosque's structured but flexible strategy in balancing organizational resources with

community involvement, ensuring refugees are supported both during their initial settlement and in unique circumstances of need.

During our conversation, I explained the importance of documentation and reminded him of a previous discussion in which he had emphasized its value. He immediately understood, stood up, and went to his office. Moments later, he returned with a binder filled with a wealth of archival materials, including letters, reports, forms, and even scanned newspaper articles. He proudly mentioned that he had personally organized and bound the documents himself.

He generously allowed me to examine the binder and take pictures of the documents. As we reviewed them, he briefly explained the purpose of each form and provided additional context. At one point, he even suggested specific documents for me to focus on and helped position them to ensure I could capture the images clearly.

While reviewing the documents, I noticed a name affiliated with the mosque. When I inquired, he explained that she was an immigration counselor who had handled much of the paperwork for refugee resettlement. Without hesitation, he offered to connect me with her. Using his cellphone, he called her directly but, unfortunately, could not reach her. He left a voicemail, introducing me and expressing his hope that she would respond soon. I was deeply touched by his spontaneous effort to facilitate this connection.

Regrettably, despite his attempt to assist, the immigration counselor remained unavailable and unwilling to share her experiences by the time I completed writing this dissertation. However, his proactive and supportive gesture reinforced my appreciation for his dedication and his genuine desire to assist me in my research.

The documentation provided by the Dorval Mosque offered valuable insights into the procedural requirements for undertaking refugee sponsorship. Among the key documents were

the resolution of the board of directors, a formal declaration demonstrating the collective decision and commitment of the mosque's governing body to sponsor refugees. Additionally, the two years of income tax returns were included, serving as evidence of the mosque's financial stability and its capacity to support resettlement efforts. The letter of patented registration further validated the mosque's legal status as a registered entity capable of entering into sponsorship agreements. Finally, the bank statements provided a transparent record of the mosque's financial resources, crucial for meeting the financial requirements of sponsorship. These documents collectively underscore the administrative rigor and accountability required for refugee sponsorship, reflecting the mosque's structured approach to fulfilling its humanitarian mission.

Besides providing the services, the mosque also offers assistance through collaboration with other actors by extending partnerships with other institutions:

"We engage in various activities involving partnerships with the provincial and federal governments, local CLSC centers, municipal administrations, and hospitals. We collaborate with other organizations to provide social support and aid to the community."

Further, the Imam also highlights the support of the program:

"They often request specific types of support, and we participate in their programs. This includes financial assistance for hospitals and palliative care units, not only for Muslim patients but for the broader community. We also support single mothers, people with disabilities, and individuals facing domestic violence by providing financial aid, clothing, and bus fare."

In terms of the kind of services, Sheila from West Island Refugee Network notes:

We provided a range of assistance, from basic necessities like clothing, bedding, and kitchen supplies to more involved support such as finding housing and enrolling children in school. We also helped them understand and access healthcare and connected them with language courses to facilitate their integration. Volunteers from each congregation played different roles—some focused on day-to-day practical help, while others offered mentorship and social support to ease the transition."

The mosque's provision of financial aid, clothing, and transportation assistance underscores its role as a compassionate and proactive community partner, embodying the service and care principles central to its mission. This multifaceted engagement benefits those in need and strengthens the mosque's ties with the broader community, fostering an environment of mutual respect and collaboration.

The findings above highlight the multifaceted nature of the assistance provided to refugees, encompassing immediate needs and long-term integration support. The aid ranged from basic necessities, such as clothing and household items, to critical services like securing housing, enrolling children in school, navigating healthcare, and accessing language courses. Volunteers played diverse roles, some focusing on practical, day-to-day tasks, while others provided mentorship and social support to help refugees adjust to their new environment.

4.4 General Reflections of Leadership in Mosques for Community Good

The findings on mosque leadership begin with an examination of the unique characteristics of the Muslim congregation in Montreal. Understanding the historical and social trajectory of this community is essential to contextualizing the role of mosques as community hubs and leadership centers. By tracing the origins and development of the Muslim population in Montreal, the following subsection explores the foundations upon which the Dorval Mosque and its leadership practices were built. This historical perspective sets the stage for a broader reflection on how mosques across Canada, and specifically in Montreal, navigate leadership challenges and opportunities to contribute to the common good.

4.4.1 Landscape of Muslim Congregation in Montreal as Context for Dorval Mosque

Before I settled in Canada, I had heard that Islam was a growing religion within the country. This is a common trend in the US, Australia, and many European countries. My knowledge solidified when I conducted preliminary research on Islam and mosques in Canada before arriving in Montreal. The Islamic Studies Department, developed by McGill University in the 1950s, was the first in North America, followed by Harvard University, an indication of how Islam has been growing in Canada not only as a community but also as an academic subject. Further, in Minarets in the Horizon, authored by Hogben (2021), the establishment of Islamic Studies at McGill University is described as contributing to the development of Islam in Montreal, attracting many Muslim scholars and students from around the world to study, work, and reside in the city. Here, I found the connecting dots between the school and its legacy, which helped trigger the growth of the Muslim community in Montreal.

When I first set foot in Canada and settled in Montreal, I discovered that there were already numerous mosques in the area. By googling using the Google Maps application, I noticed the spread of mosques in this area. As a practicing Muslim, I enjoyed the experience

of visiting mosques across this city. This experience gave me a sense of belonging to the community. Particularly after the incident of the Quebec mosque shooting in 2017, the sense of solidarity and togetherness could somehow be felt when the trauma was healed through specific activities and policies. One of the remarkable events during my time in Montreal was the enactment of January 29, 2021, as the National Commemoration Day of the Quebec Mosque Shooting, designating the date as the National Day of Remembrance and Action Against Islamophobia, even before the UN General Assembly adopted a motion a year later on March 15, 2022, to declare the date as International Day Against Islamophobia.

During a class assignment at McGill University, I had the opportunity to meet with the Imam of ICQ (Islamic Centre of Quebec). I interviewed him as part of the final assignment of the course. From his story, I gained firsthand information about how ICQ was established in 1954 and was subsequently given to the Quebec National Assembly in 1965. ICQ became the second-oldest mosque in Canada after the Al Rashid Mosque, which was built in Edmonton in 1938. I met him twice in 2019 and 2023, and during our interviews, I gained a great deal of information about how the Muslim community in Montreal has developed and evolved over time.

Acknowledging his position as a fully functional resident Imam, he did not talk about the management or leadership of the mosque. He said that ICQ did not sponsor refugees, and all decision-making in the mosque is under the board. A few years later, when I had the chance to revisit the mosque, I discovered that he was no longer an imam at ICQ and had moved to downtown Montreal. In the summer of 2023, I met him again as an imam at ISQ (Islamic Service of Quebec), a new mosque located in downtown Montreal's office complex.

Based on my observation, there are more Sunni mosques in Montreal, followed by Shia and Ahmadiyyah Mosques. The denomination sign can be seen from the name of the mosque

or a clearly visible indication inside the building. Meanwhile, the identity of these mosques also intersects with ethnicity. These mosques are primarily operated by specific ethnicities, which influences the language spoken and used in the mosque, such as Arabic, Amazigh, Lebanese, Bengali, and Turkish. These can be observed in the language of instruction used in the sermon, notably the Friday prayer sermon, as well as the language signs posted in the mosque. From my frequent visits for Friday prayer in some mosques across Montreal, unlike many other mosques which stick to either combined French and Arabic or combined English and Arabic, I found there is a unique mosque which delivers the sermon in two official languages of Canada, English and French, apart from Arabic as the language of Islam, that is Dorval Mosque.

The Turkish Muslim Association (TMA) started the practice of refugee sponsorship in the late 1980s. The tradition persisted after the association converted the building into a mosque, which it acquired in 2004. Some activities of refugee sponsorship by this association have continued since, establishing a good reputation for this mosque as an exemplary model of mosque engagement in refugee sponsorship.

Despite its modest size, the Dorval Mosque demonstrates significant community leadership and resilience. Under the leadership of its dedicated Imam, who travels daily from Lachine and balances responsibilities with his large family, the mosque actively supports refugee resettlement and community engagement. Since 2017, the mosque has sponsored 10 applications for Syrian refugees, although only one has been approved due to delays attributed to limited personnel at the Canadian immigration office. The mosque invests significant resources for refugee sponsorship, requiring deposits of up to $38,000 per family.

The mosque's initiative in refugee resettlement started with sponsorship and expanded to other congregations. The mosque has a leadership role in promoting its engagement in

refugee sponsorship. The initiative of the Dorval Mosque in refugee sponsorship inspired other congregations to follow suit and adopt the mosque's approach to refugee resettlement. The leadership had spread. It is worth noting how churches and synagogues in the West Island collaborated with the Dorval Mosque and drew lessons from the mosque's experiences.

Mehmet has been frequently invited by churches in West Island and other local entities to discuss his mosque's experiences in refugee sponsorship. Other Turkish mosques in St. Laurent have also invited him as they prepare their initiatives to support refugees. Notably, the mosque's leadership model has been both emulated and expanded.

In an interview, he explained:

"We partnered with synagogues and churches. Representatives from these religious groups visited the mosque for meetings, during which we shared our knowledge and experience with them. We taught them how to apply for sponsorships, complete the necessary paperwork, and manage financial deposits. This collaboration resulted in synagogues sponsoring around five families and churches sponsoring an additional five families.

Further, he explained the effect of media outlets which publicized his mosque's effort:

"We did not formally collaborate with media outlets. We did, however, guide other organizations, including churches and synagogues, by showing them how to sponsor refugees and meet the necessary requirements. They applied under their own names but learned the process from us."

Besides sponsoring refugees, the mosque has maintained a legacy of assisting immigrants in need. The mosque continues to actively welcome newcomers actively, regardless of their faith or gender, and provides support to those who seek it.

A testimony from Shah from CCMW becomes a testament. Showing openness of the mosque and made it distinct compared to other mosques.

"The Dorval Mosque is very woman-friendly and open to us. They allow us to meet and contribute to their work. The Dorval Mosque has always been welcoming and supportive, even providing us with space for meetings when needed."

Furthermore, she appreciates the mosque's openness and willingness to collaborate, regardless of gender affiliation. She also notes the way her organisation and members also contribute to the mosque efforts:

"We contribute by donating money, clothing, and household items. Members of our organization donate to the mosque, and that is how we participate to their work."

"Some members contribute by cooking, donating kitchen utensils, clothing, or bedding. Each person contributes in their own way, and we come together to share what we have done."

In relation to what has been uttered above, the Imam also says:

"Our mosque actively provides help to anyone in need, regardless of their background."

The mosque provides comprehensive and well-coordinated support to refugees upon their arrival, addressing both immediate and long-term needs. This includes arranging transportation to the mosque, providing clothing and winter supplies, and securing housing or apartments in advance. Beyond these initial efforts, the mosque provides essential services, including enrolling children in schools, connecting families with healthcare providers, and ensuring they have access to furniture, food, and clothing to settle comfortably into their new lives.

Further, the Imam says:

"We have a designated person with a large vehicle who picks them up and brings them to the mosque. We have clothing and winter supplies ready for them, as most arrive during the winter. We also secure housing or an apartment for them before they arrive so they can settle in directly."

"We assist with finding schools, connecting them to doctors, and ensuring they have necessary furniture, food, and clothing."

One of the initiatives that demonstrated leadership was the response to a major earthquake that hit Türkiye in early February 2023. The devastating earthquake that struck southern Turkey and Syria deeply moved me, prompting me to express my condolences and sympathies for the tragedy. Following a suggestion from NU (Nahdlatul Ulama) – the largest Muslim organization in Indonesia which I am affiliated, to perform a shalat ghaib (funeral

prayer in absentia) and recite tahlil (special recitation) for the deceased, I called the Imam on Thursday, February 9, at 3:30 p.m. to confirm the Friday prayer schedule and inquire about the ghaib prayer. I was informed that the mosque holds two Friday prayer sessions, at 12:15 p.m. and 1:15 p.m. I decided to attend the second session.

Once the schedule was confirmed, I shared the information with my Indonesian friends in Montreal, who are part of the NU group, and invited them to join the Friday prayer and ghaib prayer at the Turkish mosque in Dorval. On Friday, I picked up a friend and his 9-year-old son to accompany me to the mosque. We arrived at 12:50 p.m., giving us enough time to acclimate to the mosque's atmosphere before the khutbah (sermon) began. The Imam kindly gave a toy to my friend's son, acknowledging the presence of a child.

At 1 p.m., Sheikh Karim, originally from Lebanon and associated with Masjid Salaheddin in Du Parc, Montreal, who regularly delivers sermons and leads halaqah in the Dorval Mosque, took the microphone while we waited for the sermon to begin. He spoke eloquently in English, raising awareness about the earthquake in Türkiye and Syria. Drawing on Islamic teachings, he connected the disaster to signs of the final days (qiyamah) and quoted verses from the Quran to contextualize the event. He ended his remarks by reciting the adhan (call for prayer)

At 1:15 p.m., the Imam arrived and began the sermon. The first part, delivered in Arabic, addressed the disaster, extracting lessons and citing relevant Quranic verses. The second part of the sermon, in French, reiterated and emphasized these points. The khutbah ended at 1:30 p.m., and the congregation performed the Friday prayer (salah).

After the salah, Sheikh Karim announced the shalat ghaib and explained the procedure, detailing the recitations for each rak'ah (a single iteration of prescribed movements and supplications performed by Muslims as part of the obligatory prayer, known as salah).

155

Following the shalat ghaib, there was a brief prayer, and Sheikh Karim once again spoke about the disaster, contextualizing it within the broader framework of a Muslim's responsibilities in this world. However, I did not observe any fundraising activities for the victims or recovery efforts at the mosque.

From this snapshot of initiative, the Dorval Mosque's leadership during the earthquake tragedy showcases a model of faith-based, responsive, and inclusive action, deeply rooted in Islamic values. This mirrors its refugee sponsorship initiatives, where the mosque provides logistical support and fosters a sense of belonging and community for those in need. Such leadership reflects the broader potential of mosques to serve as hubs of social welfare and resilience, aligning spiritual obligations with practical community support.

The event mentioned above also demonstrates that the mosque leadership anchors its actions on Islamic values, such as fostering solidarity and drawing lessons from hardship to strengthen faith. This religious motivation aligns with the mosque's refugee sponsorship, which is driven by a desire to seek God's pleasure through acts of service and compassion.

During one of my observation visits, the Imam demonstrated the mosque's openness and responsiveness by facilitating aid to a recently arrived refugee who was picking up essentials from the mosque's storage

Knowing that I had a car, the Imam asked me for a favour: to assist a woman, who I later learned was a Kurdish refugee named Nouria, who had recently found an apartment in Dorval. I drove her from the mosque to her apartment, helping transport items she had picked from the mosque's storage, including clothing and other essentials, and putting them in my car. She spoke little to no English, and despite my efforts to communicate, she struggled to understand. When we arrived at her apartment, she used the Google Translate app to type something in Turkish and showed it to me—it was a lengthy word expressing "Thank you."

After helping her bring the items into the apartment lobby, I returned to the mosque to continue my conversation with the Imam while waiting for the Maghrib prayer at 5 p.m. The Imam's request for assistance speaks to a leadership approach that distributes responsibility and engages others in the process of helping. This not only amplifies the mosque's ability to support vulnerable individuals but also fosters a sense of shared purpose and community involvement. It underscores that addressing social challenges is not the sole responsibility of mosque leadership but rather a collective effort.

Beyond providing essential items, the mosque facilitated transportation and personal assistance, demonstrating a holistic approach to refugee support. This mirrors the comprehensive role mosques can play in refugee resettlement, addressing immediate needs and facilitating integration and dignity for newcomers.

By personally taking the initiative and involving others in acts of service, the Imam set an example of compassionate leadership. This hands-on approach inspires those within the mosque's network to follow suit, reinforcing the mosque's role as a center of action and care.

During another visit to the mosque, I had a personal experience volunteering to sort and organize donated clothes. After the prayer, once the last visitor had left, the Imam asked me for assistance in sorting the clothes stored in the mosque's basement. I agreed, and we opened the plastic bags filled with donations downstairs.

Together, we sorted through the clothes, separating items based on their condition and material. The Imam showed meticulous attention to detail, dividing good-quality items from those that were overly worn or damaged. He expressly set aside clothes made of polyester, explaining to me that polyester is not ideal because it can be harmful to the skin. This was a valuable lesson I learned from Mr. Deger during this process. Clothes made of polyester or in

poor condition were removed and prepared for donation to organizations such as Renaissance and the Salvation Army, which he said usually accept such items.

As we worked, we sorted clothing into categories: adult wear, children's clothes, and women's items. Some pieces were ripped, overly used, or unsuitable for wear, while others were in excellent condition, even brand new, with tags still attached. These high-quality items were set aside for distribution to those in need.

The Imam also highlights the organized nature of some donations, pointing out clothes that a Canadian family had donated. He showed me how the items were neatly packaged with detailed information tags, and each piece was carefully tied together. Impressed by their thoughtfulness, I took a photo to document this model of organized donations.

After completing the sorting, we reorganized the carpet arrangement in the basement, ensuring the space was ready for its subsequent use. This experience not only deepened my understanding of the mosque's behind-the-scenes operations but also provided a glimpse into the dedication and care with which the Imam manages these responsibilities, ensuring the dignity and respect of both the donors and recipients.

The story of assisting the Imam in sorting donated clothes reveals critical lessons about the importance of leadership in the Dorval Mosque's operations and its broader role as a community-centered institution. The Imam's hands-on approach and attention to detail reflect a leadership style that is practical, empathetic, and deeply committed to maintaining the mosque's mission of service.

The Imam's direct involvement in sorting clothes demonstrates leadership by example. Rather than delegating the task entirely, he personally participates in the process, modeling the values of responsibility and dedication. This hands-on approach not only inspires those around

him but also ensures that the task is done thoughtfully and with care. Such leadership fosters trust and motivates others to contribute actively.

Despite I appreciate the Imam's resourcefulness in collaborating with organizations like Renaissance and the Salvation Army to redistribute unsuitable items. However, I find myself questioning whether this strategy fully aligns with the mosque's mission to provide direct and meaningful support to those in need. While partnering with external organizations ensures that donations are utilized sustainably, I wonder if there are opportunities for the mosque to deepen its engagement with the local community that may be overlooked. Personally, I believe that involving refugees or community members more directly in sorting and redistributing donations could enhance the sense of empowerment and inclusion. This would not only reflect the mosque's broader mission but also create stronger, more localized networks of support.

Based on my personal experience mentioned above, I find that something resonates with the Dorval Mosque's long-standing history of refugee sponsorship. It illustrates the value of leadership that is responsive, compassionate, and rooted in community action. It also highlights how such leadership fosters a supportive environment for refugees to begin rebuilding their lives. By facilitating immediate and personalized assistance, the mosque not only addresses practical needs but also strengthens social bonds, reflecting a leadership model that is as much about building relationships as it is about providing aid.

Overall, the Dorval Mosque embodies strong leadership, community service, and resilience, playing a significant role in supporting refugees and fostering social harmony in Montreal. This example serves as an inspiring model for mosques in other regions, such as Indonesia, by showcasing proactive community involvement and effective leadership.

A member of the Quebec National Assembly from Marquette extended appreciation to the leadership in the mosque:

"Mehmet is not only an Imam but also the president of the Dorval Mosque. I first met him after calling to arrange a visit to the mosque, and from the very beginning, we connected quickly because we shared similar views on helping others. We quickly became friends, and I consider myself very fortunate for that. Mehmet is highly respected both within the community and for his significant contributions to his field of work across the province of Quebec."

Another testimony from Shah becomes a testament to the dedication and involvement of this mosque in refugee sponsorship:

"The Dorval Mosque is deeply involved in refugee resettlement. Mehmet has sponsored families since 2017, and some are only arriving now, years later. It is a long process, but he is dedicated and hardworking."

The dual roles of Imam and president allow Mehmet to blend spiritual guidance with strategic oversight. His leadership ensures that the mosque operates not only as a place of worship but also as a hub of social action, addressing the immediate and long-term needs of vulnerable populations. This integration of faith-based leadership with pragmatic service delivery is critical to the mosque's success in refugee sponsorship.

The recognition from public figures like Enri and the testimonies of those directly involved, like Shah, illustrate how effective leadership inspires trust and mobilizes action within and beyond the congregation. By leading with humility and commitment, Mehmet motivates others to engage in meaningful ways, amplifying the mosque's impact.

The leadership demonstrated by Mehmet is central to the Dorval Mosque's ability to make a lasting difference in the lives of refugees and the broader community. His dedication, resourcefulness, and ability to build partnerships highlight how effective leadership can transform a religious institution into a dynamic force for social good. This case exemplifies the importance of leadership rooted in compassion and collaboration in achieving sustainable and meaningful outcomes in refugee resettlement and community support.

However, when I asked if it would be possible to share contacts of volunteers or government officials who have collaborated with the mosque.

"We do not maintain a formal list of contacts for such purposes."

The response highlights a notable administrative weakness in the mosque's operations, particularly in its lack of a formalized system for managing contacts and partnerships. While the mosque relies on informal, in-person introductions during Friday gatherings to connect individuals with volunteers or collaborators, this approach is ad hoc and lacks a structured framework. The absence of a formal contact list or database limits the mosque's ability to coordinate efficiently with external stakeholders, track ongoing collaborations, or facilitate long-term partnerships. This administrative gap highlights the need for enhanced organizational practices to improve the mosque's capacity for effective community engagement and support its initiatives. By adopting a more systematic approach, the mosque could strengthen its operational efficiency and expand its impact.

It also reflects a reliance on informal, in-person interactions rather than structured record-keeping or formalized networking. While this approach allows for organic and immediate connections during mosque gatherings, it also highlights a potential gap in

systematically managing relationships with volunteers and collaborators. To enhance its capacity for sustained collaboration, the mosque could benefit from establishing a formal contact system, which would facilitate streamlined communication, foster long-term partnerships, and improve coordination in supporting refugees and other community initiatives.

When asked for advice to community organizations or mosques considering involvement in refugee sponsorship, Ian from ARM said:

"My advice would be to start by building a network of dedicated volunteers and establishing partnerships with other local organizations. It is important to have a reliable support system in place to manage the various aspects of resettlement, from housing and language support to employment assistance. Organizations should also prepare for a financial commitment and have a plan in place for fundraising or securing grants. Lastly, patience and persistence are key, as the process can be slow and complicated; however, the results are worth the effort.

It recommends that community organizations and mosques interested in refugee sponsorship prioritize establishing a robust network of committed volunteers and fostering collaborations with local organizations. They emphasize the importance of establishing a reliable support system to address fundamental resettlement needs, including housing, language support, and employment services. Furthermore, organizations should prepare for the financial responsibilities involved by implementing effective fundraising plans or applying for grants. Lastly, they underscore the importance of patience and perseverance, acknowledging that while the sponsorship process can be lengthy and challenging, the outcomes are deeply fulfilling.

Further, he suggests that:

"Understanding the cultural background and specific needs of the refugee groups you are supporting is essential. Additionally, possessing project management, fundraising, and communication skills can be highly beneficial. Being familiar with the basics of immigration laws and processes is also important, as it helps you navigate the sponsorship requirements more effectively. But above all, empathy and the ability to build trust are the most crucial qualities."

It becomes a challenge for the Dorval Mosque to create an environment in which effective refugee sponsorship can blend practical skills with emotional intelligence. Understanding refugees' cultural backgrounds and needs is essential, while competencies in project management, fundraising, communication, and immigration law enhance the process. Above all, empathy and trust-building are crucial for fostering respectful relationships and successful resettlement.

4.5 Revisiting Leadership at Dorval Mosque

A small number of people operate the Dorval Mosque. Three individual donor members, including the mosque leader (Imam), provide and support its maintenance. Unlike other typical mosques in Montreal, the mosque never asks for donations from its members or others. Although there are two donation boxes located at the entrance of the prayer hall and the basement hall, they are simply placed there, and there is no instruction for the mosque attendants to fill them during the Friday sermon, when most congregants gather at the mosque.

"We are three people who regularly contribute and cover the expenses. The mosque does not actively ask for donations during Friday prayers as we understand the financial struggles of our community members."

The Imam said:

"The mosque is led by a team of four executives: a president, vice president, treasurer, and secretary. I serve as the president, and the other leaders live in different parts of the city. We communicate through digital means, such as WhatsApp and email, rather than holding frequent in-person meetings.

When asked about the mosque's service, he said:

We offer a range of services, including marriage and funeral arrangements, as well as educational and counseling support. If someone is facing psychological distress, such as suicidal thoughts, they come to us, and we talk to them or refer them to professionals."

Currently, the President of the Dorval Mosque-Turkish Muslim Association is Mehmet Deger, who has led the association since its inception in 1988. He is a prominent figure in this association. He is not only the leader but also the manager of the daily running of this mosque. He consistently visited the mosque around noon and stayed there until 6 pm. However, if Ramadan came in summer, which meant the special prayer for Ramadan night could be performed at 10.30 pm at the latest, he could go home around 11 pm afterward. He will be on

standby in the mosque to cater to the needs of visitors and congregants who stop by to pray the Zuhoor and Ashar prayers (during spring and summer), as well as the Maghrib and Isha prayers (during fall and winter).

On Friday, he will come very early to prepare the congregation and the communal prayer, which will be held twice. The first session of Friday's sermon, followed by prayer, begins at 12:30 PM, and the second session will be held at 1:30 PM. The first session is in the basement, and the sermon is in French. The second session is conducted in the main hall, and the prayer and sermon are delivered in English. The use of two official Canadian languages, French and English, unlike other mosques in Montreal that deliver the sermon in either English or French, combined with Arabic or solely in Turkish or other non-English or French languages, has made this mosque a typical example of a Canadian mosque. It is not surprising to note that the congregants of this mosque are from 26 nationalities, as the Imam said. This mosque represents the true face of Canadian multiculturalism, which celebrates diversity and respects differences.

This mosque is also quite inclusive in terms of gender participation. There is a small prayer room designated for women located on the same floor, adjacent to the main prayer hall, with a thin curtain to cover the space. This design differs from other mosques, which typically separate the area for female congregants and keep it out of sight from male attendees, often by locating it in the basement or upper foyer of the building. In addition, one of the mosque boards is a woman who is a treasurer, and some volunteers are also women.

> "Women are included in the mosque's organizational structure. For example, our
> treasurer is a woman who handles the financial management of the mosque. Her

background as an accountant ensures that financial operations are conducted with accuracy and transparency."

One of the issues the mosque is now facing is succession. It means preparing the upcoming stakeholders to continue leading and serving the mosque, which is located in a non-Muslim neighborhood, and the members must visit the location for prayer purposes. The Imam notes that few young people are interested in helping with the mosque's management, which has raised concerns about the mosque's long-term sustainability.

The Imam acknowledges that one of the key challenges facing the Dorval Mosque is the lack of youth engagement in volunteerism. Few young people show interest in becoming actively involved in the mosque's activities, which raises concerns about the mosque's future sustainability. He recognizes that this disengagement could lead to significant gaps in leadership and management once the current generation of leaders can no longer maintain their roles.

From my observations, it is evident that much of the mosque's leadership and management revolves around the Imam himself. He serves not only as the backbone of the mosque's daily operations but also as its gatekeeper, overseeing everything from administrative tasks to community outreach. However, this reliance on a single individual presents a critical vulnerability. The Imam has not yet identified or prepared a successor, and he admitted the difficulty of finding someone willing and capable of dedicating as much time and energy as he does to running the mosque daily.

This situation underscores the importance of developing a clear and actionable succession plan to ensure the mosque's continuity. Without one, the mosque risks facing operational disruptions and losing its pivotal role as a community hub. Furthermore, the lack

of youth involvement highlights a broader issue of generational engagement, reflecting the need for strategies to attract and inspire younger members to participate in mosque activities. This could include mentoring programs, leadership training, or initiatives that align with the interests and needs of younger generations.

The Imam's current role, while invaluable, also demonstrates the limitations of a centralized leadership model. A more distributed and inclusive leadership structure, where responsibilities are shared among a team of committed individuals, could not only relieve the burden on one person but also foster greater community involvement and resilience. Proactively addressing these issues will be essential to ensuring the mosque's long-term sustainability and continued service to the community.

From the explanation explored above, it can be said that the engagement of the Dorval Mosque in refugee resettlement began in 2011, when it sponsored Syrian refugee families as a continuation of social action initiated by the Turkish Muslim Association (TMA) as a muslim congregation, which had previously sponsored Russian and Bosnian families before acquiring ownership of the mosque. Although at the very first activity, this association did not have a mosque building, the TMA could be considered a congregation since it gathered Turkish Muslim people for worship, teaching and learning Islamic subjects that were initially located or centred around CIC Al Jamieh Mosque in Dorval (1992-2002) before entirely purchasing and operating its mosque named Dorval Mosque after since.

It is also worth noting that the Dorval Mosque's initiative in refugee resettlement has sparked the interest of other congregations, inspiring them to undertake similar refugee sponsorship efforts. Consequently, the Dorval Mosque has become a central hub for learning about refugee sponsorship. The leadership approach of the Dorval Mosque has been emulated by surrounding congregations, facilitating the spread of these practices.

Despite its pioneering role in refugee sponsorship that inspired others to emulate its efforts, the model employed by the Dorval Mosque is distinct in that it delegates the responsibility of caring for sponsored refugees to the families of the refugees themselves. The mosque administration does not intervene in the daily challenges of adapting or integrating the refugees into Canadian society. Upon arrival, the refugees generally reside near relatives who have already settled in Montreal, which accounts for the absence of refugees in the Dorval neighborhood.

Given that Dorval Mosque is not exclusively a refugee service organization, it allows families greater flexibility in managing the adjustment period of privately sponsored refugees. The institution of the Dorval Mosque primarily serves administrative functions; the Dorval Mosque Turkish Muslim Association's name is used to sponsor refugees, ensuring their safe arrival in Canada, after which the primary responsibility shifts to the families who initiated the sponsorship.

This arrangement illustrates a partnership between a registered charity, which lends its name for administrative purposes, and the families who submit sponsorship proposals to the mosque for resettling the refugees. Beyond merely providing its name for sponsorship, Dorval Mosque also contributes significantly by supplying essential items for newly sponsored refugees. It operates a storage distribution system that serves as a transitional shelter, providing essential items such as utensils, clothing, kitchenware, and other necessities to help newcomers, including refugees, establish their new lives.

Furthermore, under the current imamship, the Dorval Mosque has developed extensive networks with both individuals and organizations that can provide jobs or services, thanks to the Imam's recognized community service. Mehmet has been instrumental in facilitating critical access to these services for newcomers. It can be posited that, in contrast to more

orthodox mosques in some areas of Montreal and other parts of Canada, the Dorval Mosque exemplifies a typical Canadian mosque in terms of its multicultural composition and openness to gender issues, and it engages with or supports Canadian national policies.

These attributes have significantly contributed to its role as a pivotal connection between newcomers and Canadian society, as well as a transit hub for the storage essentials required by newcomers to begin their new lives. This hub extends its services beyond refugees to anyone in need, regardless of their status (newcomers or residents)

4.6. Conclusion

The findings in this chapter illuminate the pivotal role of Muslim congregations, particularly the Dorval Mosque, in refugee sponsorship and community service. By examining the broader Canadian context, this study highlights how Muslim organizations across various regions, including British Columbia, Ontario, and Quebec, have contributed to the resettlement of refugees through innovative and adaptive strategies despite facing significant challenges such as limited resources, cultural barriers, and systemic pressures.

The Dorval Mosque emerges as a unique case within this national framework, demonstrating resilience and a deeply rooted commitment to humanitarian action. With a legacy rooted in the Turkish Muslim Association's earlier sponsorship efforts, the mosque's leadership under Mehmet has exemplified compassionate and faith-driven service. The mosque's ability to sponsor refugees and provide essential items while operating within a collaborative and inclusive model reflects its critical role as both a community hub and a bridge for newcomers integrating into Canadian society.

This chapter highlights the significance of leadership in mosque-based community initiatives. General reflections on leadership across mosques in Canada reveal diverse approaches, including participatory, faith-driven, and transformative leadership models, which

are instrumental in advancing community welfare. Within the Dorval Mosque, the dual roles of Imam Mehmet as a spiritual leader and organizational manager have fostered a culture of compassion and inclusivity. His personal dedication, strategic outreach, and practical service delivery have enabled the mosque to address immediate and long-term refugee needs while inspiring other congregations to engage in similar initiatives.

Nevertheless, this chapter also highlights key challenges facing the Dorval Mosque, including sustainability concerns and a lack of youth engagement. These findings underscore the need for a succession plan and broader strategies to cultivate the next generation of leaders, ensuring the mosque's continued role in community building and humanitarian service.

Ultimately, the findings presented in this chapter offer a compelling narrative of how faith-based organizations, such as the Dorval Mosque, can operate as dynamic agents of social change. By balancing religious obligations with pragmatic service, the mosque demonstrates how leadership, adaptability, and collaboration can address complex social issues, such as refugee resettlement, while strengthening community bonds and promoting inclusivity within a multicultural society.

5. DISCUSSION

Recent trends in welcoming refugees and their reception in Canada have sparked extensive discussions about the emergence of new initiatives in refugee sponsorship (Pohlmann & Schwiertz, 2020). These discussions highlight how traditional models have evolved, with non-traditional actors stepping in to play critical roles. Notably, religious congregations from minority communities, such as Muslim congregations, have become increasingly active in these efforts.

Mosques have played a crucial role in community mobilization, acting as centers that

provide spiritual guidance and practical support and resources for refugees. Mosques play a crucial role in helping refugees integrate into their new communities by fostering a sense of belonging and unity. They serve as hubs for social connection and assistance, offering resources such as shelter, education, and access to essential services. Research shows that mosques are particularly effective in addressing the needs of minority communities, providing both bonding support within immigrant groups and bridging opportunities to connect refugees with the broader society. This dual role is critical in fostering resilience and integration among displaced populations (Allen, 2010; Al-Krenawi, 2016). Additionally, mosques have played a pivotal role in providing emergency shelter and serving as partners in humanitarian and social interventions, further underscoring their central contribution to refugee support (Cahyadi et al., 2021).

Faith-based organizations are increasingly recognized for their leadership, compassion, and resilience in humanitarian efforts. By connecting with local communities, they provide resources and foster resilience through spiritual and material support. Organizations like Islamic Relief build trust and offer culturally sensitive aid to displaced populations (Kirmani & Khan, 2008). Their role as intermediaries between donors and local communities enhances accountability and capacity building (Kraft & Smith, 2018). Rooted in faith traditions, they promote resilience in conflict and displacement contexts (Ager et al., 2015).

This chapter will examine the specific case of the Dorval Mosque, focusing on its significant role in refugee sponsorship. It will examine how the mosque has positioned itself as a pivotal force in refugee resettlement efforts, detailing the leadership strategies that have guided its initiatives over the years. By focusing on the approach of the Dorval Mosque, this analysis will provide insight into the unique ways such religious organizations engage in and influence the resettlement process. Furthermore, it will explore the challenges and successes

faced by the mosque's leadership, shedding light on the broader implications of this engagement for both the local community and the wider refugee support network in Canada. This discussion will contribute to an understanding of how leadership within religious minority communities, as exemplified by the Dorval Mosque, adapts to fulfill a dual role of spiritual stewardship and community advocacy in the realm of refugee support. while also incorporating a critical approach to evaluate its challenges and limitations.

5.1 The Engagement of Mosque as Muslim Congregations in Refugee Resettlement

Like churches and synagogues, mosques possess unique qualities that distinguish them. Firstly, mosques serve as multifunctional community hubs, offering not only religious services but also educational programs, social assistance, and cultural activities to cater to the diverse needs of Muslim communities. For instance, mosques have historically played a vital role in community empowerment, providing spaces for worship and serving as centers for education, social support, and even economic development (Al-Krenawi, 2016).

While many religious congregations emphasize community, mosques uniquely integrate collective worship, social welfare, and community development into a singular framework rooted in Islamic teachings. Unlike other traditions, Islam mandates collective worship, such as Jumu'ah (Friday prayers), fostering unity and social cohesion (Dana et al., 2011). Mosques also serve as multi-functional institutions, providing spaces for prayer and centers for education, dispute resolution, and community organizing, particularly for immigrant and minority communities in Western contexts (Al-Krenawi, 2016). Moreover, zakat (obligatory charity) institutionalizes social solidarity, positioning mosques as critical hubs for financial and social support to marginalized groups, including refugees (Peucker & Ceylan, 2017). In Western societies, mosques also promote integration and civic participation, serving as a vital bridge between Muslim communities and broader society (Isgandarova,

2009). This distinct combination of worship, charity, and community engagement makes mosques unique in their ability to foster unity and resilience.

The Imam's role in a mosque extends beyond spiritual leadership to include practical support, such as counseling on personal and relational issues, cementing the mosque's role as a community hub. In Western contexts, Imams address mental health needs, act as cultural mediators, and provide tailored support to underserved populations, bridging gaps in service delivery (Ali et al., 2005; Abu-Ras et al., 2008). This multifaceted role fosters social cohesion and reinforces the mosque's position as a vital community resource (Al-Krenawi, 2016).

The results of this thesis offer different perspectives on the engagement of the Dorval Mosque in the sphere of refugee sponsorship as it navigates the complexity of the refugee resettlement regime in Quebec, particularly, and in Canada as a whole. "If you save one life, you save the whole world. If you kill one person, it is like you kill the whole world," the Imam said during the interview, quoting a verse from the Quran, for example. "We are trying to apply the Quran in our lives. Moreover, we are helping people," he continued. This statement highlights the transcendent motivation to engage in refugee sponsorship.

The Dorval Mosque exemplifies the distinctive role that mosques play, not only as sites of worship but also as vibrant community centers. Like many active churches and synagogues, the mosque provides multipurpose services that extend beyond religious rites to include social and educational support. For instance, the mosque's basement serves as a storage area for donated goods, providing newly arrived refugees and community members with convenient access to essential items. This commitment to social unity and tangible support underscores the mosque's integrated approach to addressing both spiritual and practical needs, aligning with the roles fulfilled by active churches and synagogues in their communities.

One quote from the Imam illustrated this when he said, "We put all of our money into

this process, saving lives. So, this is how we accomplished it. We did not charge anything from them, as the mosque never charges anyone. Further he again stressed, "we never ask money from anyone. Even. We never ask for any money from anyone. We do not collect money here." I noticed that there are no verbal requests for donations during Friday prayer gatherings. Although a donation box is placed inside the prayer hall, it remains there passively without any appeal for contributions.

Based on this interview and observation, key aspects of the Dorval Mosque's leadership in refugee resettlement, such as Servant Leadership, are revealed. Servant leadership, characterized by empowering, developing people, and focusing on empathy and humility, has been shown to be effective in fostering social connections and addressing the unique needs of displaced populations (Popa, 2012). It highlights the mosque's commitment to selfless service, prioritizing the community's welfare and aligning with the principles of servant leadership. It also demonstrates financial sacrifice and sustainability. It is understood that while showcasing the mosque's dedication, financial commitment also raises questions about long-term sustainability and the need for broader support and partnerships. In addition to this, the statement demonstrates ethical leadership, where the focus on saving lives reflects a leadership driven by moral and ethical values, aligning with Islamic teachings and the meaning-seeking dimension of leadership.

The Dorval mosque's strategy for community engagement reflects the Islamic principle of collective involvement, offering services that cater to a varied audience, including bilingual alternatives and informal donation distribution. The mosque's leadership, guided by its Imam, displays a blend of spiritual and practical support, offering religious counsel and addressing daily needs, so supporting the mosque's role as a holistic community center. The Imam's dual role highlights the mosque's dual responsibilities as both a site for prayer and a center for

community life and support, exemplifying the Dorval mosque's adherence to these distinctive attributes of mosques.

One proposed perspective is to consider the Dorval Mosque as an active agency arising from a Muslim-based religious congregation that participates in both refugeedom and refugeehood. The notion of refugeedom, as articulated by Gatrell (2013), encompasses the complex interplay among refugees, the state, and society, emphasizing the institutional, communal, and policy-oriented structures that either support or impede the integration of refugees into a new social environment.

From the perspective of refugeedom, the Dorval Mosque serves as a vital intermediary between the state and refugees, representing the Muslim community's active involvement in facilitating refugee integration. The mosque serves as a connecting hub that helps bridge the transition of newcomers into Canadian society, easing their settlement and fostering a sense of belonging. Furthermore, the Dorval Mosque has a significant influence on the interaction and support dynamics between the state and society regarding refugees, thereby contributing to a multi-layered support system that transcends state-driven initiatives.

In contrast, the concept of refugeehood, as defined by Shacknove (1993), encompasses the individual and collective experiences associated with becoming and living as a refugee. This dimension addresses the emotional, psychological, and social realities that individuals encounter as they adapt to a new identity and existence in an unfamiliar environment. In terms of refugee support, the Dorval Mosque provides material assistance, including clothing and amenities, while also fostering an inclusive environment that enables refugees to feel acknowledged, connected, and supported in their new community. The mosque provides essential support and resources to aid refugees during their initial resettlement, maintaining a respectful balance by limiting its intervention in their personal lives. This approach enables

refugees to navigate their experiences with autonomy, ensuring that the mosque's involvement is supportive yet non-intrusive, thereby empowering refugees to build their new lives while still feeling connected to a supportive community.

The dual engagement in both refugeedom and refugeehood demonstrates that the Dorval Mosque adopts an integrated approach, balancing its function as a faith-based institution that addresses refugees' material and social needs alongside their emotional and identity-related challenges. This positioning underscores the mosque's pivotal role in shaping the experiences and outcomes of refugee integration within the socio-religious context of Canadian society.

The Imam said that they did not intervene too much in the refugees' wishes to start their lives away from the mosque. There are also no requirements for the sponsored refugees to actively give back what they received from the mosque, even to become regular attendants of the mosque. It is well-noted to explain further that the mosque, despite the Imam's objection to the lesser inclination of refugees, notably Muslim refugees, to be actively engaged in mosque activities, there is a caution to not interfere with the Muslimness of refugees. The Imam said that he is not in the position to urge the refugees to be active in mosque activities.

Although there are differences, the way the mosque interacts with the situation reaffirms Knitter's (2010) point that religion seems to have two faces that can lead to harm and happiness. If the mosque had authority over individual refugee life, it could pressure the newcomers to engage with the mosque. However, it did not happen. The mosque delicately does not harm personal life or even interfere with the Muslimness of refugees. It is important to appreciate the way the mosque navigates and avoids the complexities of interference to refugees' Muslimness.

Another important observation about the Dorval Mosque in its engagement with

refugee sponsorship is its role in expanding the concept of hospitality—something prevalent in pre-Islamic Arabia and further consolidated with the advent of Islam. The Dorval Mosque has practiced hospitality in a manner that Zaman (2016, p. 42) notes is a feature of Islamic practical ethics, including the provision of emplacement or homemaking for people who are forcibly displaced.

The Imam noted that the mosque community welcomed everyone, sharing the experience of how the mosque had opened its doors to every visitor, not just newcomers or refugees. As he said, "Well, we do not categorize it; mostly, it's Sunni." But everybody comes here. Come and they talk to us." He even mentioned that the service and goods donated by the mosque also included non-Muslim refugees. In terms of social service, he added that his mosque somehow does social work activities:

"Some families have arguments among themselves, so they call us; we try to settle them down, explain their mistakes, and discuss their good points. So, we try to find a solution to their problem. Sometimes, they have problems with the kids. Some schools have issues with their students, and the teachers contact us. We help them. We have family violence, sometimes we help them. There are some sick people, psychological problems, we help them. We go to jail. I tried to help the inmate. There is a lot of social work going on."

The Dorval Mosque, therefore, demonstrates a religious congregation, consistent with the characteristics outlined by Marty (1994), Cnaan and Boddie (2001), and other scholars. The mosque unites around 3,000 members who share a common identity based on their faith, convening regularly for worship and religious activities. The mosque's practices include

collective rituals, teachings, and events that foster spiritual and social connections among its members, aligning with Pargament's (2008) and Chaves' (2004, 2017) perspectives on congregations as essential local social environments for spiritual practice. The Dorval Mosque, featuring a designated area for communal gathering and prayer distinct from daily living and work environments, aligns with the criteria established by Cnaan and Boddie (2001). The mosque's leadership, led by Mehmet, meets the requirement of having a distinct religious leader. Furthermore, its established structure and acknowledged name highlight its organizational objectives and community identity. Although 'congregation' is traditionally associated with Christian groups, as noted by Bagby (2014), Nimer (2002), and Yang and Ebaugh (2001), the term is also relevant to non-Christian organizations such as the Dorval Mosque, thereby affirming its function as a religious congregation involved in community worship and support.

The mosque in Dorval is a prime example of the role that religious groups play in the joint execution of policies, particularly in the context of efforts to resettle refugees and integrate them into society. According to Ortiz-Gómez et al. (2020), religious groups have emerged as key actors within the third sector and the social economy, making substantial contributions to fields such as social inclusion, health improvement, and educational advancement. By actively aiding refugees, the Dorval Mosque, which is a religious congregation, exemplifies these traits. It demonstrates how faith-based organizations expand their influence beyond the realm of spiritual instruction and into the realm of actual social action. It was brought to the attention of Mavelli and Wilson (2016) that the participation of religious organizations, such as churches, in the community has been a crucial component in the successful implementation of refugee policy. This collaborative approach is also reflected in the work that the Dorval Mosque undertakes to sponsor and integrate refugee families, highlighting the mosque's position as a

key partner in the implementation of policy. Furthermore, the mosque contributes to the broader objectives of refugee resettlement through its coordinated efforts, volunteer mobilization, and leadership under Mehmet. This demonstrates that religious congregations play an important role in shaping and supporting public policies in meaningful and community-driven ways.

The Dorval mosque's engagement in refugee resettlement parallels the significant contributions of Christian congregations in assisting immigrants. The involvement of religious organizations in refugee resettlement plays a crucial role in fostering social cohesiveness within host nations (Bagby, 2014; Nimer, 2002; Yang & Ebaugh, 2001). Research in Canada has shown the essential functions that Christian congregations perform in the resettlement and integration of refugees (Bramadat, 2014; Goldring & Landolt, 2014; Handy & Greenspan, 2009; Janzen et al., 2012, 2016; Ley, 2008; McKinley, 2008; Reimer et al., 2016). These congregations frequently assimilate newcomers into their religious rituals and communal life with varying degrees of intention and effectiveness (Janzen et al., 2012; Wilkinson, 2009). The Dorval Mosque demonstrates its commitment to social inclusion and belonging by sponsoring and supporting immigrant families, thereby creating a welcoming atmosphere. Under Mehmet's leadership, the mosque organizes resources and volunteers to offer extensive assistance to refugees, reflecting the deliberate initiatives of Christian congregations to assimilate new members into their worship and community frameworks. This underscores that, like Christian churches, the Dorval Mosque serves not only a spiritual purpose but also plays a crucial role in promoting social integration and aiding immigrant resettlement.

Meanwhile, in contrast to Gellner's thesis (1981) that Islam serves as an obstacle to integration and implies a negative effect on migrant assimilation, the activities of the Dorval Mosque present a compelling counterexample.

Gellner's thesis reflects a particular sociological perspective rooted in the 20th century, when Islam was seen as culturally distinct and resistant to the secular, individualistic norms of Western societies. However, this view is contested and has been challenged by more recent empirical studies, which emphasize the complexity and diversity of Muslim migrant experiences. Recent studies on Muslim integration in Western societies reveal both challenges and opportunities. Discrimination and societal biases are significant barriers, but alignment with democratic values and societal acceptance can foster integration, as seen in Denmark and across Europe (Goli & Rezaei, 2011; Statham & Tillie, 2016). Integration challenges are often rooted in societal perceptions rather than religious differences (Adida et al., 2016). In contrast, shared cultural practices and interfaith dialogues, as observed in France, Germany, and Sweden, highlight potential pathways for coexistence (Macey & Clarke, 2024). These findings underscore the importance of inclusive strategies and cultural exchange to improve integration outcomes.

The Dorval Mosque, by refraining from interfering in personal expressions of Islam and by supporting refugees without enforcing religious strictness, serves as a prime example of inclusivity and adaptability. The mosque honors individual autonomy by allowing sponsored refugees to express their Muslim identity in ways that resonate with their personal beliefs rather than imposing specific practices on them. This approach demonstrates a commitment to fostering a nurturing, non-coercive environment that promotes integration and celebrates diversity within the Muslim community. The Dorval Mosque demonstrates a sophisticated grasp of Islam by refraining from interfering in the personal religious practices of refugees. This approach aligns with democratic values of freedom and personal choice, effectively countering the stereotype that Islam is at odds with Western principles of secularism and democracy. This inclusive perspective emphasizes that, rather than obstructing integration,

institutions such as the Dorval Mosque play a crucial role in fostering social cohesion and honoring individual autonomy.

Stepan's (2012) concept that all religions are "multivocal" can be used to comprehend the position of the Dorval Mosque. This concept encompasses both pro-democratic and anti-democratic, as well as pro-secular and anti-secular interpretations. The mosque's pro-democratic and inclusive interpretation of the faith is evident in its respect for individual expressions of Islam and its non-interference in personal religious observances. The Dorval Mosque exemplifies how Islam is aligned with democratic values of freedom and pluralism in this context by creating an environment in which sponsored immigrants are supported without dictating their level of religious adherence. This counters the idea that Islam is inherently incompatible with secular or democratic frameworks, instead emphasizing the religion's multivocal character and its ability to facilitate integration and coexistence within a diverse society.

The Dorval Mosque, instead, exemplifies the perspective presented by Rohe (2016), indicating that religion facilitates integration by meeting the social and economic needs of refugees. The mosque provides a space for newcomers to gain familiarity with linguistic, cultural, and religious aspects, thereby facilitating their transition into a new environment and promoting a sense of community support and belonging.

This study on the involvement of the Dorval Mosque in refugee resettlement offers an essential alternative perspective to the primary focus on Christian congregations in the current literature on the engagement of religious institutions in refugee resettlement. This study was conducted to provide an alternative perspective. While numerous studies have highlighted the involvement of Christian congregations in this field (Beaman et al., 2016; Bramadat, 2014; Cecil et al., 2018; Chiba, 2014; Derwing & Mulder, 2003; Dwyer et al., 2013; Ebaugh, 2003;

Eby et al., 2011; Goldring & Landolt, 2014; Good Gingrich & Enns, 2019; Handy & Greenspan, 2009; Ho et al., 2011; Hyndman et al., 2017; Ives & Sinha, 2010; Jackson & Passarelli, 2016; Janzen et al., 2012, 2016; Labman & Pearlman, 2018; Ley, 2008; Macklin et al., 2018; Mavelli & Wilson, 2017; McKinley, 2008; Nawyn, 2006; Reimer et al., 2016; Snyder, 2011; Tse, 2011; Van Dijk, 2001; Wilkinson, 2009), there is a notable gap in examining the contributions of non-Christian religious institutions. This study aims to enhance our understanding of how religious diversity improves the landscape of community-driven resettlement efforts by examining the steps that the Dorval Mosque has taken to help newcomers, including refugees. This thesis presents an inclusive and comprehensive picture of how other faith groups contribute to social integration and assistance for refugees. It challenges the overrepresentation of research that is centered on Christianity and emphasizes the multivocal character of religious participation in humanitarian work.

The Dorval Mosque contests the traditional criteria of mosque performance established by Mahazan and Abdullah (2013), which emphasize factors such as congregant attendance, coordinated events, financial viability, and architectural aesthetics. Although these metrics are significant, the Dorval mosque's involvement in refugee resettlement demonstrates that a mosque's true impact can also be evaluated through its contributions to social support and community integration, extending beyond conventional criteria to encompass humanitarian and social services that foster cohesion and provide assistance to vulnerable populations. One testimony on the way this mosque has transformed into a hub is stated by Sheila from West Island Refugee Network. She said:

I have been in the mosque when their downstairs room was filled to the brim with clothing, bedding, and kitchen supplies. They have dedicated their limited space to

creating a place where families referred to Mehmet can come and take what they need, whether it is shoes, kitchen items, or any other essential item. He ensures that those supplies reach their new homes. I have also heard of instances where they found work for a man, although it did not work out because the location was outside Montreal, which made attending French classes difficult. This highlights the challenges of resettling people in areas outside urban centers.

While the mosque has successfully found work for individuals, challenges remain, particularly when resettling refugees in areas outside urban centers, where access to resources such as French language classes can be limited. This highlights both the mosque's proactive support and the complexities of integrating refugees beyond city environments.

The function of the Dorval Mosque corresponds with the overarching trend of mosque involvement in immigration and refugee assistance, as seen in several global contexts. Like instances documented in American cities such as Philadelphia (Ives & Sinha, 2010) and Baltimore (Chaudhary et al., 2019), where mosques extend services to refugees, the Dorval Mosque exemplifies a proactive strategy in facilitating refugee resettlement in Canada. This position aligns with the research of scholars such as Ebaugh (2003) and Bagby (2009), who emphasized the participation of mosques in aiding refugees in U.S. society. Moreover, the involvement of mosques in providing aid to refugees has been documented during the influx of Syrian refugees into nations such as Germany (Khallouk, 2018), Turkey (Jacoby et al., 2019), and Brazil (Baeza, 2018). Drawing from Ebaugh's (2003) depiction of mosques as facilitators of immigrant assimilation and Hirschman's (2004) claim that religious institutions, such as mosques, have traditionally aided immigrant integration, the Dorval Mosque serves as a pertinent example within the Canadian context. By providing services and fostering

community involvement for refugees, the Dorval Mosque not only strengthens its religious and social objectives but also contributes to the broader narrative of mosques as pivotal entities in the integration and support of immigrant communities.

5.2 Navigating Mosque Leadership Toward Refugee Resettlement

The Dorval Mosque's involvement in refugee resettlement provides a unique lens through which to examine the intersection of faith-based leadership and humanitarian efforts. This section explores how mosque leadership has navigated the challenges and opportunities associated with refugee sponsorship, highlighting the dynamic and adaptive nature of their approaches. Drawing on both formal and informal leadership strategies, the discussion delves into how leadership practices at the mosque have evolved in response to the needs of refugees and the broader community.

5.2.1. Incorporating Discourse on Leadership in Refugee Resettlement

The involvement of mosques in community intervention demonstrates a distinctive approach to leadership that integrates spiritual direction with tangible assistance. The leadership of the Dorval Mosque, under the guidance of Mehmet, exemplifies the role of faith-based institutions in facilitating change and fostering community cohesion. Leadership represents a critical element that has profoundly shaped human advancement, guiding organizations and communities toward enhanced performance and transformative results. Leadership has been shown to significantly influence organizational performance, employee engagement, and overall outcomes, particularly through transformational and participatory styles. This impact is further supported by evidence linking effective leadership behaviors to organizational culture, innovation, and employee performance (Cahyono & Nur, 2023). Within Muslim congregations associated with mosques, leadership plays a dual role, directing both worship and religious practices while also pursuing broader social goals, including the

resettlement and integration of refugees. Examining leadership concepts in relation to the Dorval Mosque's role in community support reveals two critical perspectives. From a social work perspective, leadership encompasses the strategic mobilization of resources, the promotion of social inclusion, and the establishment of pathways that enable vulnerable individuals to gain access to support and empowerment. Leadership, viewed through an Islamic lens, encompasses the principles of amānah (trust), rahmah (compassion), and shūrā (consultation) (Beekun & Badawi, 1999). This framework ensures that the leader functions as a servant to the community, prioritizing the collective well-being of all. The integration of these perspectives provides a comprehensive understanding of the operational dynamics of mosque-centered leadership in achieving community objectives while merging spiritual intent with practical implementation.

The leadership model of the Dorval Mosque exemplifies an inclusive, service-oriented approach that extends beyond its formal sponsorship initiatives to support the broader community, including refugees who are not directly affiliated with the mosque. The mosque's basement functions as a storage area for donated things, which are easily accessible to newcomers without procedural obstacles, demonstrating a leadership approach characterized by transparency, accessibility, and community trust. The acceptance of all item donations and the facilitation of their distribution underscore the mosque's commitment to serving as a resource center for anyone in need. The mosque's readiness to support refugees referred by local social services or the CLSC demonstrates its function as an integrated and responsive community partner. This responsiveness is exemplified when adjacent CLSC offices reach out to the mosque for certain products, such as strollers, intended for refugee families. I noticed that when the Imam received a call from CLSC, they were asking for that item. This dynamic connection suggests that the mosque's leadership strategy embodies servant leadership ideals,

prioritizing community welfare and fostering a collaborative network with other social service providers. The Dorval Mosque establishes itself as a proactive and adaptable leader in community support by fostering an inclusive environment free from bureaucratic obstacles, underscoring the significance of religious organizations as essential contributors to the broader social service framework.

5.2.2 From Leadership-As-Practice Toward Newer Approach in Leadership

Analyzing the Dorval Mosque's involvement in refugee resettlement by considering leadership-as-practice redirects attention from Mehmet's leadership style to the collective and systematic actions that constitute the mosque's initiatives. This approach emphasizes the collaborative nature of leadership at the Dorval Mosque, shaped by the interconnected practices of volunteers, congregants, and community partners. This creates a network of actions that exemplifies "the work of leadership" as articulated by Nicolini (2012). Leadership in this context represents a continuous and evolving process, characterized by collaborative practices that work towards achieving goals and facilitating the integration of refugees. This perspective emphasizes that leadership manifests through patterns of action and interaction rather than being defined solely by the attributes of an individual leader.

Shah affirms an example of collaboration from the Canadian Council of Muslim Women's Montreal Chapter. In her interview, she noted that:

"Just last month, I was involved in an issue that required my attention. If I encounter a problem and believe that Mr. Mehmet can assist, I do not hesitate to reach out. For instance, a Syrian refugee woman had trouble finding an apartment, so I contacted Mr. Mehmet. He guided me by suggesting people to call and provided valuable contacts. With that information, I was able to assist the woman in securing an apartment. This

collaboration has proven highly effective."

Building on the concept of leadership as practice, which emphasizes collective actions and practices over individual leaders, it is essential to explore how contemporary leadership methodologies expand and refine this perspective. These modern methodologies emerged as responses to significant sociocultural, political, and economic shifts during the twentieth century, marking a shift in organizational values from "values of duty and acceptance to values of self-development and autonomy" (von Au, 2016, p. 13, transl. MA). In contrast to conventional leadership models, which often prioritize hierarchical or stylistic frameworks, contemporary theories emphasize integrative and complex dynamics that align with current organizational needs. For example, Complexity Leadership Theory emphasizes the relational and adaptive processes necessary to navigate dynamic interactions within complex adaptive systems, rather than relying on static traits or hierarchical control (Schneider & Somers, 2006). Similarly, integrative approaches, such as leadership in networks, highlight how leadership emerges from the interactive "spaces between" individuals and ideas, aligning with organizational adaptability (Carter et al., 2015). Additionally, leadership frameworks now incorporate adaptive processes to foster innovation and systemic change, moving beyond traditional top-down paradigms (Uhl-Bien & Arena, 2018).

The InLeaVe® leadership paradigm illustrates this transition by including four essential dimensions: interaction, system, participation, and meaning (von Au, 2016, pp. 13–18). These characteristics provide a comprehensive understanding of leadership that is flexible, cooperative, and focused on generating mutual benefits. Utilizing contemporary theories to examine the Dorval Mosque's involvement in refugee resettlement provides a more nuanced understanding of how leadership practices are influenced by interaction and participation

187

within a framework aimed at achieving significant communal goals.

There is a pressing need for new leadership approaches to build upon and expand the leadership-as-practice perspective, given the evolving complexity and demands of modern organizational environments. Traditional leadership models, which often center around a singular leader's traits or styles, fall short in addressing the multifaceted nature of contemporary social, cultural, and economic challenges. These models can overlook the importance of collaborative practices, shared decision-making, and adaptive strategies, which are essential for navigating the increasingly interconnected and dynamic landscape of organizations and communities.

First, the shift in values from "duty and acceptance" to "self-development and autonomy" (von Au, 2016, p. 13) reflects a transformation in how individuals within organizations view their roles and contributions. New leadership theories, such as those encapsulated in the InLeaVe® model, emphasize interaction, systems thinking, participation, and the pursuit of meaning—key elements that support environments where individuals feel empowered, involved, and committed to shared goals. These approaches move beyond static, top-down hierarchies to a framework that values collective agency and the co-creation of solutions.

Second, as organizations and institutions, such as the Dorval Mosque, tackle complex social issues like refugee resettlement, the leadership needed must extend beyond a single leader's influence. It must incorporate the practices and interactions of various actors to foster innovation, resilience, and inclusiveness. Newer approaches view leadership as a dynamic and integrative process, where interaction and systemic thinking allow for responsive, adaptive practices that align with community needs and values. This perspective recognizes that leadership is not merely about directing but about creating environments where shared

188

leadership can thrive. Such an approach resonates with the concept of integrative leadership, which emphasizes bringing diverse groups together to solve complex societal challenges through collaborative and inclusive practices (Crosby & Bryson, 2010). Leadership is increasingly seen as a relational, emergent, and dynamic process situated within social contexts, fostering innovative and adaptive solutions (Carter et al., 2015).

During a visit to the mosque, the Imam asked me to assist a Kurdish refugee who had recently secured an apartment in Dorval. I drove her to her new residence, transporting clothing and items she had selected from the mosque's storage. Despite her limited English, she expressed her gratitude using Google Translate before I returned to the mosque to continue my conversation with the Imam. From this anecdotal experience, I gained insight into how the Imam fostered a sense of volunteering among others. This practice illustrates compassionate and effective leadership.

Lastly, the modern world's rapid technological, sociopolitical, and economic shifts require adaptable and evolving leadership. New leadership approaches focus on managing complexity and fostering shared understanding within diverse teams. These models emphasize adaptive and inclusive leadership to manage dynamic systems, foster innovation, and create environments where diverse perspectives can flourish (Chua et al., 2023). By incorporating dimensions such as participation and systems thinking, these theories enable leaders to build cohesive, flexible structures that foster creativity, adaptability, and sustained engagement..

5.2.3 Revisiting Mosque Engagement in Refugee Resettlement: Applying Newer Approaches of Leadership

The findings presented in previous chapters draw on qualitative data from interviews, observations, and documents, offering insights into the intersection of religious motivation, community leadership, and sustainability. Using newer leadership theories such as Interaction

and Relationship Level, Organization as System/Culture, Participation and Flexibilization, and Meaning-Seeking/Neuro-Leadership, this analysis explores how the mosque's leadership under Mehmet shaped its successful sponsorship program, structured around several leadership frameworks to provide insight into how mosque leadership functioned in the context of refugee sponsorship. These frameworks align with complex organizational leadership theories, which emphasize dynamic systems, interconnectivity, and participatory leadership to enable organizational effectiveness. Additionally, relational approaches, such as self-determination and identity-based leadership, have been shown to motivate engagement and foster inclusion within sponsorship programs (Chudleigh, 2024).

Leadership theories provide diverse frameworks for understanding how leaders influence their organizations and followers. The Interaction and Relationship Level Leadership model emphasizes the importance of leader-follower dynamics in shaping outcomes. It focuses on personal connections and communication between leaders and community members. Research by Bedell-Avers et al. (2009) examines how charismatic, ideological, and pragmatic leaders interact to address shared challenges, revealing that such interactions often align with their respective mental models. Similarly, Livi et al. (2008) found that leadership often emerges through dyadic and group interactions, highlighting the relational nature of leadership within organizational settings.

The Organization as System/Culture perspective examines the role of leadership in structuring organizational relationships. This perspective examines how the mosque as a cultural and religious organization influences its engagement in refugee sponsorship. Holmlund (2004) provided a refined conceptualization of relationship interactions, suggesting that categorizing these interactions facilitates a deeper understanding of how organizations

function as cohesive systems (Holmlund, 2004). This approach emphasizes the importance of analyzing systems holistically to enhance organizational leadership practices.

The Participation and Flexibilization framework emphasizes engagement and collaboration as essential components of effective leadership. It highlights the flexibility and participatory nature of the mosque's leadership in accommodating the needs of refugees and volunteers. Ouyang and Chang (2018) examine the relationship between participatory roles and cognitive engagement, finding that active social participation fosters deeper collaboration and innovation. This underscores the importance of adaptability and participation in contemporary leadership contexts.

Finally, the Meaning-Seeking/Neuro-Leadership framework highlights the role of emotions and intentionality in leadership relationships. It explores how spiritual and ethical values underpin the mosque's leadership approach to resettlement. Dasborough and Ashkanasy (2002) propose that leadership is intrinsically emotional, with leaders influencing followers' perceptions through emotional regulation and intentional behaviors. Their findings underscore the importance of emotional intelligence in fostering meaningful leader–member exchanges.

Together, these frameworks offer a comprehensive understanding of how leadership dynamics at various levels—relational, systemic, participatory, and emotional—interact to shape organizational success. This multidimensional perspective aligns well with analyzing leadership practices, such as those under Mehmet's direction in the mosque's sponsorship program, which likely benefited from these integrated approaches.

5.2.3.1 Interaction and Relationship Level Leadership

The Interaction and Relationship Level theory focuses on interpersonal relationships between leaders and their followers. In the case of the Dorval Mosque, Mehmet exemplifies this leadership style through his active daily presence in the mosque. His commitment to the

congregation—being available from morning to evening—demonstrates a leader deeply invested in building personal connections.

Mehmet's leadership, as both President of the Turkish Muslim Association and Imam of the mosque, reflects a strong interactional leadership style. Mehmet's role extends beyond spiritual guidance as he engages directly with community members and volunteers on a daily basis. His presence in the mosque from morning to evening allows him to build close relationships with congregants and volunteers alike, and not always around spiritual activities.

This interactional style is pivotal in fostering trust and commitment within the mosque community, which is critical for the successful execution of refugee sponsorship programs. Mehmet's personal involvement in daily operations, from organizing prayers to overseeing the donation system, demonstrates a hands-on approach that resonates with the needs of refugees and the congregation. The consistent email and WhatsApp communications further reflect a relational leadership model that ensures members feel connected and informed.

Based on my experience up to the time of writing this, I have consistently received weekly messages via WhatsApp sent from his number, as well as regular emails in my inbox. This practice is one way the mosque maintains communication and engagement with its congregants. When I inquired about who was responsible for sending these email blasts, he confirmed that he managed them.

The mosque's volunteer network, while limited by language barriers (many volunteers speak only Turkish), exemplifies this relational leadership model. Volunteers assist refugees upon arrival, helping them navigate early challenges in a new country. Despite the language limitations, the commitment of the volunteers under Mehmet's guidance demonstrates the strength of these interpersonal bonds, which are vital in supporting refugee integration into Canadian society.

In terms of relationship level, this mosque has provided a platform for mutual interaction among its attendants or congregants. I observed that a few young male congregants who attended the first prayer session collected items from the mosque, such as trousers and shoes, and placed them in Dollarama bags. Simultaneously, other congregants arrived with donations, including bottled water, cakes, and kitchen supplies, which were taken downstairs. This led me to reflect on how this mosque functions as a hub—a place where people come and go, exchange donations, and engage in a system of giving and receiving. This openness to donations highlights the mosque's pivotal role as a central hub for community support.

On March 23, 2023, during my visit to the mosque, I asked the Imam if he had ever refused a donation. He responded that he had not. While this might suggest an open-door policy for contributions, it does fully explain why the mosque is always filled with supplies and its storage areas are never empty. The key lies in the continuous flow of people who actively choose to donate, underscoring the mosque's significant role as a vital hub for community aid and support. This consistent engagement from the community highlights the trust and reliance placed on the mosque's ability to distribute resources effectively.

In addition, he informed me that CLSC Dorval-Lachine often refers refugees to the mosque for support. He recalled a previous instance when someone from the CLSC contacted the Dorval Mosque to inquire about the availability of a stroller for a refugee family. Demonstrating proactive leadership, he stood up, walked upstairs to his office, and called the CLSC. I could overhear parts of the conversation, during which he asked for the contact information of the individual who had previously called regarding the stroller. He then informed the person on the line that the stroller was now available and requested the contact information for a social worker at CLSC. After receiving the contact details for the social worker team, he shared them with me.

This behavior aligns with servant leadership theory, which emphasizes prioritizing the needs of others, fostering trust, and cultivating a supportive environment. By taking the initiative to coordinate with the CLSC and ensure the provision of resources for the refugee family, he exemplified a leader focused on service and community welfare.

Another example of how servant leadership as part of interaction/relationship level leadership operates in the running of this mosque is stated by Sheila,

"Well, my perception of mosque leadership, particularly regarding the Dorval Mosque, is unique. Although I have attended one or two other mosques for specific events, such as memorials, I am not a regular attendee at those mosques. My main experience has been with the Dorval Mosque, and I can say that although it is small, it is very strong, largely due to Mehmet's leadership. He has shown exceptional commitment. For example, in our last conversation, he was helping Colombian families and explained how useful translation services, such as those available on mobile phones, have been for communication. Despite the language barrier, they were able to communicate effectively."

In the resettlement process, Mehmet also built relationships with the families sponsoring the refugees. These families often borrowed the mosque's name, which acted as a guarantor for the sponsorship. The close-knit relationships between mosque leadership and the sponsors indicate an effective interactional leadership model where collaboration was based on personal ties and mutual trust.

It is clear that using interaction/relationship-level leadership as a lens will focus our analysis on interpersonal relationships, mutual understanding, and fostering connections within and beyond the immediate group.

5.2.3.2 Organizational Culture and Leadership as a System

The Dorval Mosque operates within a unique organizational culture that blends its Turkish origins with its adaptation to the multicultural Canadian context. Unlike other Turkish mosques, which often retain Turkish as the primary language for sermons and communications, the Dorval Mosque uses English and French. This shift underscores an organizational culture that prioritizes inclusivity and adaptability, essential for serving refugees and the local community. Unlike other ethnic-based mosques, the decision to adopt two official Canadian languages represents a significant leadership move that reinforces the mosque's commitment to inclusivity and reflects a more systemic and culturally informed leadership approach. By fostering an environment that welcomes Muslims from diverse cultural backgrounds, the mosque's leadership creates an inclusive atmosphere that mirrors broader Canadian values of multiculturalism.

Mehmet's leadership demonstrate a balance between tradition and modernity, distinguishing the Dorval Mosque from other Turkish mosques, such as the Turkish Cultural Center in Montreal North. During my visit to the mosque, I observed a deeply traditional atmosphere, with sermons and notices exclusively in Turkish, creating a space that felt more reflective of Türkiye than Canada. In contrast, the Dorval Mosque integrates cultural inclusivity and modern practices, making it more accessible to diverse congregants and fostering a stronger connection to the local Canadian context.

The Dorval Mosque's organizational culture significantly contributes to its success in refugee sponsorship and community engagement. By leveraging its status as a trusted

institution, the mosque has established strong relationships with both Muslim and non-Muslim neighbors, as evidenced by their shared use of the mosque's parking lot and invitations to religious celebrations. These practices enhance the mosque's social capital and solidify its role as a hub for community connection and support in Dorval.

Volunteerism is another cornerstone of the Dorval Mosque's organizational culture. After prayers, I assisted Imam Mehmet in sorting donations for earthquake relief in Turkey and Syria. Mehmet's meticulous approach to organizing and distributing donations—sorting by quality, fabric, and condition—reflects the mosque's commitment to efficient and meaningful aid. This attention to detail, coupled with the collaborative efforts of volunteers, demonstrates how the mosque sustains its community-focused initiatives while fostering a spirit of shared responsibility and service.

Shah, in her interview, emphasized the way volunteerism emerges:

"I cannot comment on other mosques, but I know that the Dorval Mosque is deeply committed and works very hard. One of the remarkable aspects is that when refugees are settled, many return to volunteer alongside Mehmet, assisting in the distribution of supplies and even cooking. It is truly a strong collaboration that demonstrates a supportive and active community."

5.2.3.3 Participation and Flexibilization in Leadership

The participation of the mosque's members, while voluntary, is structured to maximize flexibility. The mosque's leadership does not mandate financial donations from its congregation; instead, donations are freely given, with three prominent donors, including the Imam himself, covering the majority of operational costs. This leadership model encourages participation without imposing financial burdens, allowing members to contribute in ways that suit their abilities.

The mosque's ability to mobilize volunteers to assist newly arrived refugees reflects a participatory approach to leadership. Volunteers were actively involved in supporting the refugees during their first days in Montreal, helping them navigate a new environment. This participatory leadership demonstrates that the mosque's leadership is flexible and open to collaboration, enabling greater community involvement and adaptability.

However, this flexibility comes with challenges, particularly regarding future sustainability. The lack of young engagement in the mosque's leadership and management poses a potential risk to the mosque's long-term viability.

Here, I would recount my experience when I visited the mosque to donate my 32-inch TV and other items, which he gratefully accepted. Although I mentioned that the TV was intended for the mosque's use, he explained that it would instead be made available to anyone in need, as the mosque did not require it. We then engaged in a productive discussion while sitting near the front door, with him across from me. He shared that one of the mosque's challenges is the limited number of young people willing to volunteer, which he recognized as a potential sustainability issue in the future. It became evident to me that the leadership and management of the mosque heavily revolve around him; he acts as both the backbone and gatekeeper. Unfortunately, he has no successor and has yet to prepare for a succession plan due to the difficulty of finding someone equally committed to managing the mosque's daily operations.

Mehmet's strong personal leadership has been a key asset, but as the community ages, there is a need to attract younger members to take on leadership roles. Without this generational transfer of leadership, the mosque may struggle to maintain its current level of engagement in refugee sponsorship and other activities.

The mosque's flexible approach to refugee sponsorship, where families use the mosque's name for sponsorship purposes but resettle far from Dorval, also reflects this model of leadership. While this system enables broader refugee support, it may compromise the mosque's ability to maintain direct relationships with the families it sponsors, thereby limiting the impact of the sponsorship on the local community.

5.2.3.4 Meaning-Seeking and Neuro-Leadership

The religious motivation behind the mosque's refugee sponsorship efforts is a key aspect of its leadership. Sponsoring refugees is viewed as an act of service to God, aligning with Islamic teachings that emphasize helping those in need. This religious motivation serves as a powerful tool for meaning seeking within the community, inspiring members to contribute to the mosque's efforts despite the challenges and resource constraints.

The neuro-leadership approach, where meaning is derived from religious obligations and personal satisfaction in helping others, enhances the mosque's collective sense of purpose. By framing refugee sponsorship as a path to spiritual fulfillment, Mehmet taps into a deep well of motivation that transcends financial or social incentives. This is evident in the congregation's consistent willingness to donate both material goods and time, even without direct requests from the mosque's leadership.

An example of meaningful leadership occurred when Shaikh Karim, a Lebanese man from Masjid Salaheddin in Montreal, addressed the congregation. He spoke eloquently in English about the recent Turkey-Syria earthquake, connecting it to Quranic verses and Islamic teachings on the signs of the final days, before concluding with the adhan. Karim's act of raising awareness and connecting the earthquake to Quranic verses and eschatological signs is an example of meaning-making. This type of leadership emphasizes creating a narrative that

resonates with the community's core beliefs and values. Neuro-leadership emphasizes how leaders can tap into their audience's emotional and cognitive responses to create impactful experiences. By relating the disaster to significant religious themes, Karim engaged the congregation's emotions and spirituality, fostering a collective sense of awareness and urgency.

Refugee sponsorship at the Dorval Mosque can be viewed through the lens of meaning-seeking leadership. Mehmet's leadership goes beyond administrative duties; his engagement with refugee resettlement is deeply rooted in Islamic values of charity, community, and social responsibility. This type of leadership not only serves the immediate needs of refugees but also imbues the mosque community with a sense of purpose and mission.

5.2.4 Why new leadership approaches?

Employing new leadership approaches to investigate the leadership process at the Dorval Mosque, within the context of refugee resettlement, is essential for understanding the complex and multifaceted nature of such leadership. These approaches—relationship and interaction, organization as culture and system, participation and flexibility, and meaning-seeking and neuro-leadership—offer a comprehensive framework for understanding mosque leadership in community-based initiatives. Effective leadership relies on relationship norms and flexible participation within an adaptive organizational culture (Liu & Lin, 2019). Leadership flexibility, informed by mindfulness and meaning-seeking practices, enhances leaders' ability to balance long-term strategies with immediate needs while fostering collaboration (Baron et al., 2018). Additionally, strategic flexibility supported by participatory and innovative organizational cultures enables resilience and responsiveness to diverse community needs (Anning-Dorson, 2021; Kafetzopoulos & Gotzamani, 2024). Together, these

dimensions illustrate how mosque leadership integrates community-building, education, and spiritual guidance.

The Dorval Mosque's involvement in refugee resettlement is not a static, top-down process but a dynamic interaction between leaders, congregants, and external partners. The relationship/interaction level of leadership emphasizes the importance of reciprocal relationships built on trust, which is evident in the mosque's reliance on collaborative decision-making and the integration of family and volunteer support in resettlement efforts. This focus on relationships highlights how mosque leadership can mobilize a collective effort that extends beyond religious obligations, fostering strong community bonds that are crucial for successful integration.

The organization at the culture/system level provides insights into how the Dorval Mosque functions as more than a place of worship. The mosque operates as a community center that embodies an organizational culture rooted in inclusivity, adaptability, and support. Understanding leadership through this lens sheds light on the internal and external dynamics that enable the mosque to engage effectively with stakeholders, such as local social services and government bodies. This systemic perspective helps illustrate how mosque leadership can build sustainable practices that align with broader societal goals, positioning the mosque as an integral part of the social ecosystem in Canada.

The participatory and flexible approach within the mosque underscores the collaborative nature of its leadership, which is crucial for fostering broad-based engagement. While Imam Mehmet plays a central role as a key figure in guiding and inspiring the mosque's initiatives, leadership is not confined solely to him. Instead, it is distributed across various actors, including youth and volunteers, who actively contribute to the resettlement process. This balance between centralized guidance and shared leadership ensures that the mosque

remains resilient and adaptive, addressing potential issues of sustainability and succession while maintaining its capacity to respond effectively to the ever-changing landscape of community engagement and social service provision.

Finally, the meaning-seeking/neuro-leadership level highlights the mosque's ability to provide not just material and logistical support but also emotional and psychological assistance. Leadership at Dorval Mosque incorporates elements of mindfulness and emotional intelligence, creating a nurturing environment that aids the well-being of both refugees and volunteers. This approach reinforces the importance of leading with empathy and understanding, ensuring that the leadership process aligns with the broader goal of supporting the mental and emotional health of all involved. By employing neuro-leadership principles, the mosque's leadership helps instill a shared sense of purpose and meaning, fostering a community that is committed to collective action and resilience.

These new leadership approaches provide a robust analytical framework that not only deepens the understanding of mosque leadership in refugee resettlement but also offers practical insights for replicability. They highlight practices that can be adopted by other religious and community congregations aiming to engage in similar initiatives. Understanding how Dorval Mosque integrates these four levels of leadership provides a blueprint for fostering sustainable and inclusive leadership practices that can be scaled to other contexts, both within Canada and internationally. By employing these approaches, future studies can identify the core elements that contribute to effective leadership in faith-based community initiatives, informing policies and practices that support comprehensive refugee resettlement and integration efforts on a broader scale.

5.3 Challenges and Future Directions

Drawing from the above statement, the Dorval Mosque's refugee sponsorship efforts illustrate the importance of adaptable and responsive leadership in addressing the multifaceted challenges of resettlement. While limitations such as language barriers and limited long-term engagement exist, as well as threats from another hostile environment, the mosque's actions demonstrate a commitment to supporting refugees both in their immediate needs and on their path toward independence. These experiences underline the need for continuous reflection and innovative strategies to strengthen the mosque's role as a hub of support and integration.

Despite the mosque's success in refugee sponsorship, several challenges loom. The findings highlight the significant external challenges faced by the Dorval Mosque in its refugee sponsorship efforts, particularly the threats and acts of vandalism fueled by opposition from certain racist groups. Despite these hostilities, the unwavering support from the mosque community illustrates the strength of collective solidarity and the resilience of its leadership.

This experience underscores the reality that faith-based organizations engaged in humanitarian efforts, such as refugee sponsorship, often operate in a complex sociopolitical environment where they may face resistance and even violence.

This experience underscores the reality that faith-based organizations engaged in humanitarian efforts, such as refugee sponsorship, often operate in a complex sociopolitical environment where they may face resistance and even violence. In the Canadian context, such hostility, including the threatening phone call and repeated vandalism directed at the Dorval Mosque, reflects the intersection of racism, xenophobia, and Islamophobia. Islamophobia, which has been identified as a form of systemic discrimination (Zine, 2012), continues to shape the experiences of Muslim communities in Canada. The 2017 Environics Institute survey revealed that nearly half of Canadian Muslims reported experiencing discrimination due to

their faith, highlighting how public perceptions and negative stereotypes fuel marginalization (Environics Institute, 2017).

Such challenges are not isolated but are part of a broader pattern of exclusion and hostility towards Muslim communities. Scholars like Bakali (2016) argue that Islamophobia in Canada is entrenched in historical and contemporary policies and practices that portray Muslims as "the other." The experiences of the Dorval Mosque demonstrate how these societal biases are heightened when Muslim organizations engage in public and humanitarian roles, such as refugee sponsorship. Research by Kazemipur (2014) further emphasizes that Muslims in Canada often face higher scrutiny and resistance in their public activities, a phenomenon tied to the post-9/11 securitization of Muslim identities.

This resistance not only threatens the safety of faith-based organizations but also undermines Canada's broader commitment to multiculturalism. It challenges the nation's self-image as a welcoming space for refugees and immigrants (Kymlicka, 2010). The work of the Dorval Mosque, which includes providing housing, employment opportunities, and essential support for Syrian refugees, embodies the values of compassion and inclusion. However, the backlash they faced underscores how racism and Islamophobia can act as barriers to these efforts. These incidents serve as a call to action for policymakers, community leaders, and civil society to address hate-driven acts and systemic discrimination, ensuring that faith-based organizations can continue their vital humanitarian work without fear of violence or intimidation. In addition to that, the personal risks borne by leaders like Mr. Deger, including threats to his safety and attacks on the mosque, reflect the high stakes involved in advocating for vulnerable populations.

Ultimately, the response of the Dorval Mosque exemplifies courageous and steadfast leadership in the face of adversity. By maintaining its commitment to refugee sponsorship

despite these challenges, the mosque not only fulfills its humanitarian mission but also sets a powerful example of resilience and moral integrity for the broader community. This resilience demonstrates that leadership in such contexts requires not only strategic and organizational capabilities but also personal courage and a deep commitment to principles of justice and compassion.

The most pressing issue is the sustainability of the mosque's operations, particularly as younger members show less interest in leadership roles. Without a clear succession plan or active efforts to engage the youth, the mosque's future is uncertain, particularly its role in refugee sponsorship.

Furthermore, the mosque's reliance on a small group of Turkish-speaking volunteers creates a language barrier that may limit its ability to expand its refugee sponsorship activities. As Montreal continues to attract refugees from diverse backgrounds, the mosque may need to broaden its volunteer base and develop programs that cater to non-Turkish-speaking refugees and community members.

The leadership of Mehmet and the organizational culture of the Dorval Mosque have played a pivotal role in its success as a refugee-friendly mosque. Through a combination of relational leadership, cultural adaptation, and religious motivation, the mosque has successfully sustained its refugee sponsorship efforts for over a decade. However, future challenges, particularly regarding leadership succession and language diversity, will require the mosque to adapt further if it is to continue its role as a leader in refugee resettlement.

From my observations, it is evident that much of the mosque's leadership and management revolves around Imam Mehmet himself. He serves not only as the backbone of the mosque's daily operations but also as its gatekeeper, overseeing everything from administrative tasks to community outreach. However, this reliance on a single individual

presents a critical vulnerability. Imam Mehmet has not yet identified or prepared a successor, and he admitted the difficulty of finding someone willing and capable of dedicating as much time and energy as he does to running the mosque daily.

This situation underscores the importance of developing a clear and actionable succession plan to ensure the mosque's continuity. Without one, the mosque risks facing operational disruptions and losing its pivotal role as a community hub. Furthermore, the lack of youth involvement highlights a broader issue of generational engagement, reflecting the need for strategies to attract and inspire younger members to participate in mosque activities. This could include mentoring programs, leadership training, or initiatives that align with the interests and needs of younger generations.

The Imam's current role, while invaluable, also demonstrates the limitations of a centralized leadership model. A more distributed and inclusive leadership structure, where responsibilities are shared among a team of committed individuals, could not only relieve the burden on one person but also foster greater community involvement and resilience. Addressing these issues proactively will be essential to ensuring the mosque's long-term sustainability and continued service to the community.

This analysis underscores the importance of leadership that is both flexible and deeply rooted in a sense of purpose, providing valuable insights into how faith-based organizations can play a pivotal role in refugee integration. The Dorval Mosque's experience provides a valuable case study in the intersection of religious motivation, community leadership, and refugee resettlement.

The leadership of the Dorval Mosque in refugee sponsorship serves as a testament to the power of relational, culturally driven, and meaning-based leadership. Under Mehmet's hands-on approach and the mosque's flexible organizational structure, guided by deep-rooted

religious motivation, the mosque has played a pivotal role in refugee resettlement for over two decades. Through a combination of relational leadership, cultural adaptation, and a strong sense of purpose, the mosque has successfully sustained its efforts in this humanitarian work. However, challenges related to sustainability, leadership succession, and language diversity underscore the need for future leaders to adapt and evolve in order to maintain the mosque's impact. This analysis highlights how faith-based institutions like the Dorval Mosque can balance tradition with innovation in their leadership practices, offering valuable insights into how such organizations can play a crucial role in refugee integration.

5.4 Conclusion

The discussion on the entanglement of historical religious traditions and modern leadership practices in the context of the Dorval mosque's refugee sponsorship advances our understanding of new leadership approaches in several meaningful ways. It highlights how faith-based leadership, rooted in spiritual principles, can evolve to address contemporary social challenges such as refugee resettlement. This case study offers valuable insights into the integration of spiritual, relational, and participatory leadership, demonstrating how religious congregations can serve as models of adaptive leadership that respond to complex societal needs.

One significant contribution is the way it showcases the fusion of spiritual leadership with organizational management. Traditionally, leadership within religious congregations, especially in mosques, focused primarily on spiritual guidance. However, the Dorval mosque's experience illustrates that modern Imams must also adopt operational roles to manage administrative tasks, coordinate volunteers, and mediate between religious and secular expectations. This dual leadership model, exemplified by Mehmet, presents a new paradigm where religious leaders serve as both spiritual mentors and community organizers, embodying

multidimensional leadership that is essential for effective social service delivery.

The discussion also contributes to theories of relational and participatory leadership by emphasizing the importance of trust-based relationships within faith communities. At the Dorval Mosque, Mehmet's leadership embodies a relationship-centered approach that fosters trust and emotional connection, mobilizing the congregation and engaging volunteers in refugee sponsorship. This relational dimension is crucial in refugee work, where building a sense of community and belonging is as important as providing material assistance. This insight enriches relational leadership theories by showing how faith-based contexts amplify the power of relationships, creating resilient networks of support.

Furthermore, the flexibility and cultural sensitivity demonstrated by the Dorval Mosque offer new perspectives for leadership frameworks such as Participation and Flexibilization. The mosque's ability to adapt to the needs of refugees—whether by providing storage space for donations or coordinating symbolic sponsorships for families—demonstrates adaptive leadership in action. This case study demonstrates that practical leadership must be dynamic and responsive to shifting social conditions, thereby enriching leadership theories that emphasize participation and adaptability.

The exploration of meaning-seeking and neuro-leadership within the Dorval Mosque contributes to the growing understanding of how leaders inspire action through purpose and emotional connection. Deger's ability to frame refugee sponsorship as a spiritual act aligned with divine approval exemplifies how leaders can connect their community's efforts to higher meanings, fostering sustained engagement. This enriches neuro-leadership frameworks by providing an example of how emotional and spiritual motivations can reinforce collective action, especially in faith-based contexts where a shared purpose drives participation.

Through a thorough investigation, the application of contemporary leadership

theories—analyzing the four levels of leadership: interaction/relationship, system, participation/flexibilization, and meaning—indicates that the uniqueness of the Dorval Mosque is based on a cohesive leadership strategy. This approach integrates multiple levels of leadership, establishing connections that extend beyond the mosque and engage with the wider ecosystem. The integration of these leadership levels allows the mosque to operate as a central, adaptive, and supportive entity within its community, thereby improving its capacity to foster relationships, encourage flexibility, and facilitate meaningful participation in its mission.

In sum, the analysis of mosque leadership in refugee sponsorship contributes to the advancement of multi-faceted leadership theories by offering new insights into how spiritual, relational, participatory, and adaptive leadership practices converge in real-world scenarios. It provides a blueprint for integrating religious motivations with practical leadership strategies, making it relevant not only to faith-based organizations but also to secular leadership frameworks interested in community engagement and social service delivery. This discussion demonstrates that modern leadership is not confined to corporate or governmental spheres but also thrives within religious institutions, offering innovative solutions to complex humanitarian challenges.

6. CLOSING

This chapter summarizes the discussion from the investigation into the leadership function of the Dorval Mosque in the context of refugee resettlement. This encompasses the mosque's amalgamation of religious impetus with social initiatives, its leadership methodologies prioritizing trust and community involvement, and the sustainability challenges, including youth engagement and leadership roles. The research highlights the mosque's role in creating a supportive environment for refugees while acknowledging the unique context of its operations and leadership.

6.1 Reconstructing the Idea of a Canadian Mosque

Mosques in Canada are multifaceted institutions that serve as cultural hubs and community centers, in addition to being places of worship, accommodating the diverse needs of the Canadian Muslim population. The rich diversity of Muslims in Canada is reflected in the diverse sizes, purposes, and ethnic or sectarian affiliations of these mosques. The distinctions influence the way mosques serve their congregants, whether they are traditional religious sites or multipurpose facilities that offer a diverse array of religious, social, and cultural activities.

Canadian mosques are indispensable elements of both religious and societal life throughout the country, regardless of their configuration, as they play a crucial role in the development of community, the preservation of cultural heritage, and the promotion of integration. A typical Canadian mosque serves as a multifaceted hub for spiritual and societal engagement, blending cultural preservation with social integration. It functions as a community center for worship, education, celebrations, and interaction, fostering a sense of belonging and rootedness, even in remote areas like the Arctic (Mossmann, 2024). At the same time, it helps

Muslims maintain their religious and cultural identity while actively participating in Canadian society, acting as a bridge between communities and promoting inclusivity (Hussain, 2004).

Nevertheless, it is imperative to develop a term that accurately represents the distinctive paradigm of numerous Canadian mosques, given their distinctive features. A mosque that embodies inclusivity, openness, and engagement with broader societal and national policies while also being sensitive to Canadian contexts could be considered a "Canadian mosque." This type of mosque cultivates an environment in which various interpretations and practices of Islam coexist in harmony, acknowledging and embracing the diverse manifestations of Muslim identity and Muslimness that are present throughout the nation. These mosques are not merely places of prayer but also inclusive spaces that foster mutual respect, cultural exchange, and dialogue among Muslims of diverse backgrounds. They are also distinguished by their dedication to being bilingual or multilingual, guaranteeing accessibility and participation irrespective of the congregation's dominant linguistic or cultural heritage.

The Canadian Mosque is distinguished by its proactive involvement in national policies, including refugee resettlement and social welfare. It seeks to establish itself as a collaborative partner with government agencies and community organizations. This engagement indicates a dedication to social responsibility. It serves as evidence that the mosque is not merely a religious institution but rather a vital component of Canadian civil society that actively contributes to the social fabric. Additionally, Canadian mosques prioritize tolerance, cultivating an inclusive environment for individuals of all religious affiliations. This method aligns with Canada's multicultural and inclusive principles, establishing the Canadian mosque as a model of religious and social unity that fosters collective well-being and integration.

This new term would not only acknowledge the unique characteristics of mosques in Canada but also emphasize their progressive role in community development. It would

highlight the way these mosques adapt to Canada's sociocultural landscape, serving as exemplars of community resilience, civic engagement, and inclusivity. There is an opportunity to demonstrate how Muslim congregations can adapt to the complex needs of their adherents and make a positive impact on broader society by defining what a "Canadian mosque" entails.

The Dorval Mosque exemplifies the essence of a "Canadian mosque," blending spiritual devotion with active civic engagement. Its decade-long commitment to refugee sponsorship highlights its dedication to social responsibility and collaboration with government agencies, reflecting the broader role of Canadian mosques in addressing societal needs. By using English and French in sermons, the mosque ensures inclusivity and accessibility, fostering intercultural dialogue and community cohesion. Beyond being a place of worship, it serves as a hub for social and cultural activities, embodying the Canadian mosque's mission of preserving religious identity while promoting integration and multicultural harmony.

6.2 Policy Implications

The findings underscore critical policy implications at both provincial and national levels, suggesting that faith-based organizations play a significant role in the fabric of refugee resettlement efforts. The Quebec government should acknowledge the pivotal contribution of mosques and other religious institutions by establishing targeted support programs that facilitate their involvement in resettlement initiatives. This could include grants or funding opportunities to enhance religious organizations' capacity to provide essential services, such as housing assistance, language training, and cultural orientation programs, as well as ensuring sustainability by training youth leaders or volunteers. To strengthen these efforts, the government should foster strategic partnerships between these organizations and public services, ensuring an integrated approach that leverages both sectors' strengths. However, in contexts like Quebec, where the government emphasizes laicity and maintains a cautious stance

toward religious organizations, these partnerships would need to be carefully designed to respect secular values while addressing shared societal goals.

The Canadian federal government should formalize the involvement of faith-based organizations, including mosques, within the PRSP initiative framework. This could be achieved by developing policies that encourage and support the participation of religious congregations in refugee resettlement, recognizing them as essential partners in the national resettlement strategy. Such formal partnerships could include capacity-building programs, collaborative training sessions, and shared best practices to maximize the effectiveness of community-led resettlement efforts. Furthermore, the federal government should ensure that these collaborations are inclusive, representing various faith-based groups to reflect the diversity of Canadian society and foster equitable support for all communities involved in resettlement.

Immigration, Refugees and Citizenship Canada (IRCC) should consider supporting religious organizations involved in resettlement work by providing optional resources and training on leadership development, succession planning, and volunteer management. While maintaining the critical principle of religious/state independence, such initiatives could help these organizations strengthen their capacity to assist with resettlement without infringing on their autonomy. However, IRCC's involvement in areas like succession planning should be carefully framed to align with its mandate and avoid overstepping boundaries, ensuring that religious organizations retain full control over their internal governance.

Additionally, IRCC should facilitate knowledge-sharing platforms for mosques and other religious organizations involved in refugee sponsorship. These platforms would enable organizations to exchange insights, collaborate on best practices, and develop innovative approaches to community engagement, aligning with IRCC's mandate to support effective

refugee resettlement and sponsorship efforts.

Provincial and national policies should support initiatives that promote youth engagement in community leadership, with a focus on inclusive and secular approaches. Programs such as youth leadership grants and development opportunities could encourage young people to take active roles in resettlement work, fostering their involvement in addressing societal challenges. By framing these initiatives as broader community leadership rather than explicitly religious leadership, such policies would align with diverse regional contexts, such as Quebec, where secularism is prioritized. Investing in the next generation of leaders would help ensure that organizations, including faith-based ones, maintain sustainable and adaptive leadership practices capable of meeting evolving community needs.

Further recommendations include the development of policies that encourage cross-sector collaboration between religious organizations, social services, and non-profit agencies. This would help create a cohesive network that supports refugee integration at multiple levels, from immediate arrival to long-term community involvement. Establishing joint task forces or advisory committees that include representatives from religious congregations, community organizations, and government bodies could facilitate dialogue and improve coordination in policy implementation.

In summary, policies that acknowledge and strengthen the role of faith-based organizations like the Dorval Mosque in refugee resettlement are essential for creating a comprehensive, resilient, and sustainable support system. By fostering collaboration, ensuring inclusivity, and promoting forward-thinking leadership development, these policies would enhance the ability of community-based initiatives to effectively support refugees and contribute to Canada's reputation as a leader in compassionate, community-driven resettlement.

6.3 Practical Implications

The Dorval mosque's leadership model provides a compelling framework for religious congregations that are seeking to effectively engage in social work with refugees. To fortify this engagement, it is imperative to foster collective leadership practices that leverage the contributions of a diverse community and encourage active participation. This method guarantees the sustainability of endeavors by establishing an environment in which leadership is not restricted to a single individual or a small group, and responsibilities are shared. One practical measure to reinforce this paradigm is to encourage adolescent participation, which can maintain ongoing engagement and provide new perspectives on community-based resettlement initiatives. This would cultivate a new generation of leaders who are dedicated to supporting refugee integration by providing mentorship opportunities and youth leadership development programs within mosques.

The incorporation of newer leadership approaches in mosque underscores the importance of robust community engagement, collaboration, and interaction. Religious leaders should prioritize the empowerment of their members to actively engage in community activities and decision-making processes. This collaborative approach will not only establish a robust network of support but also foster a shared sense of purpose and responsibility. The involvement of social workers in these practices can be crucial, as they possess specialized knowledge in social systems and community support that can serve as a bridge between religious congregations and formal social services. The mosque's initiatives can be aligned with broader social work principles and support networks can be ensured to satisfy both spiritual and practical requirements by social workers acting as liaisons.

In order to facilitate the exchange of best practices and shared resources, community-based organizations should be encouraged to establish partnerships with mosques and other

religious congregations. Interfaith dialogue initiatives, collaborative seminars, and joint training sessions can function as platforms for innovation and learning. Mosques can expand their impact across various regions and replicate successful resettlement practices by establishing these partnerships. These connections can also result in the establishment of a comprehensive, multi-tiered support network that encompasses both faith-based and secular organizations, thereby improving the overall efficacy of refugee support systems.

Acknowledging and incorporating the role of social workers in refugee resettlement efforts should be well-maintained and even prioritized to enhance the engagement of mosques. Social workers can offer critical support in the navigation of complex social systems, providing guidance on trauma-informed practices, and facilitating culturally sensitive approaches that respect the backgrounds and experiences of the refugees. Their participation can improve mosques' capacity to address the emotional and psychological well-being of newcomers in addition to the logistical aspects of resettlement.

The practical implications also include the provision of training to religious leaders and congregants in the areas of sustainable project management, advocacy, and community organization. Workshops on community mobilization techniques, effective communication, and leadership skills that are consistent with both religious teachings and contemporary social work practices may comprise this training provided by the governments or civil society organizations. Mosques can establish an environment that fosters community resilience and long-term resettlement success by providing religious leaders with these resources.

Ultimately, a multidimensional approach that prioritizes collaboration, cultivates leadership, and capitalizes on the expertise of social workers is necessary to enhance the involvement of mosques in refugee resettlement. This integrated model will guarantee that the practical assistance offered is sustainable, culturally appropriate, and comprehensive, thereby

establishing mosques as significant contributors to the broader landscape of community-based social work and refugee support.

6.4 Contribution to Theoretical Framework

This research advances theoretical frameworks in three interrelated domains: social work with refugees, leadership, and studies of religious congregations. The findings provide a detailed analysis of the role of religious congregations in social work, highlighting their ability to integrate faith-based motivations with community engagement. This study highlights the significance of contemporary leadership theories, including servant leadership, leadership-as-practice, transformational leadership, and interconnected with newer leadership approaches, by demonstrating their practical application in real-world scenarios. The study enhances the comprehension of religious congregations by demonstrating how mosques can modify traditional roles to address modern social needs, reinforcing the assertion that religious entities play crucial roles in public policy and community support.

This study contributes to the broader social work and leadership field by providing a new lens through which to view the role of religious and community-driven leadership in refugee resettlement. Ultimately, this theory underscores that effective leadership in refugee resettlement is not just about strategy but building genuine relationships rooted in shared values and trust. As demonstrated by the Dorval Mosque instance, leadership is most effective when contextualized within a community's cultural and spiritual fabric. This results in a commitment that is both more profound and more long-lasting.

In addition, the discussion on the entanglement of historical religious traditions and modern leadership practices in the context of the Dorval Mosque's refugee sponsorship advances our understanding of new leadership approaches in several meaningful ways. It highlights how faith-based leadership, rooted in spiritual principles, can evolve to address

contemporary social challenges such as refugee resettlement. This case study offers valuable insights into integrating spiritual, relational, and participatory leadership, demonstrating how religious congregations can serve as models of adaptive leadership that respond to complex societal needs.

One significant contribution is how it showcases spiritual leadership's fusion with organizational management. Traditionally, leadership within religious congregations, especially in mosques, focused primarily on spiritual guidance. However, the Dorval mosque's experience illustrates that modern Imams must also adopt operational roles to manage administrative tasks, coordinate volunteers, and mediate between religious and secular expectations. This dual leadership model, exemplified by Mehmet, offers a new paradigm where religious leaders function both as spiritual mentors and community organizers, embodying multi-dimensional leadership that is essential for social service delivery.

The discussion also contributes to relational and participatory leadership theories by emphasizing the importance of trust-based relationships within faith communities. In the Dorval Mosque, Mehmet's leadership reflects a relationship-centered approach that leverages trust and emotional connection to mobilize the congregation and engage volunteers in refugee sponsorship. This relational dimension is crucial in refugee work, where building a sense of community and belonging is as important as providing material assistance. This insight enriches relational leadership theories by showing how faith-based contexts amplify relationships' power, creating resilient support networks.

The Dorval Mosque's flexibility and cultural sensitivity highlight leadership frameworks like Participation and Flexibilization. Its adaptive approaches, such as providing storage for donations and coordinating sponsorships, demonstrate leadership that responds dynamically to changing social needs, offering practical insights into participation and

adaptability in action.

The exploration of meaning-seeking and neuro-leadership at the Dorval Mosque illustrates how leaders inspire action through purpose and emotional connection. Mehmet's framing of refugee sponsorship as a spiritual act tied to divine approval fosters sustained engagement, enriching neuro-leadership by showing how emotional and spiritual motivations drive collective action in faith-based contexts.

In sum, the analysis of mosque leadership in refugee sponsorship contributes to the advancement of multi-faceted leadership theories by offering new insights into how spiritual, relational, participatory, and adaptive leadership practices converge in real-world scenarios. It provides a blueprint for integrating religious motivations with practical leadership strategies, making it relevant not only to faith-based organizations but also to secular leadership frameworks interested in community engagement and social service delivery. This discussion demonstrates that modern leadership is not confined to corporate or governmental spheres but also thrives within religious institutions, offering innovative solutions to complex humanitarian challenges.

The "mosque sponsorship of refugees" at the intersection of social work with refugees, leadership, and religious congregation reflects an integrated approach to community-driven resettlement efforts. The four newer leadership approaches (relationship/interaction, system level, participation/flexibilization, and meaning level) are woven through this interplay, forming a comprehensive framework that emphasizes trust, adaptability, inclusivity, and purpose. This model demonstrates how mosques can serve as both religious and social service centers, effectively contributing to refugee resettlement and offering a replicable and sustainable template for other faith-based and community organizations.

Figure 3 Synthesis of Social Work, Leadership and Religious Congregation

Synthesis of Social Work, Leadership, and Religious Congregation in Mosque Sponsorship of Refugees
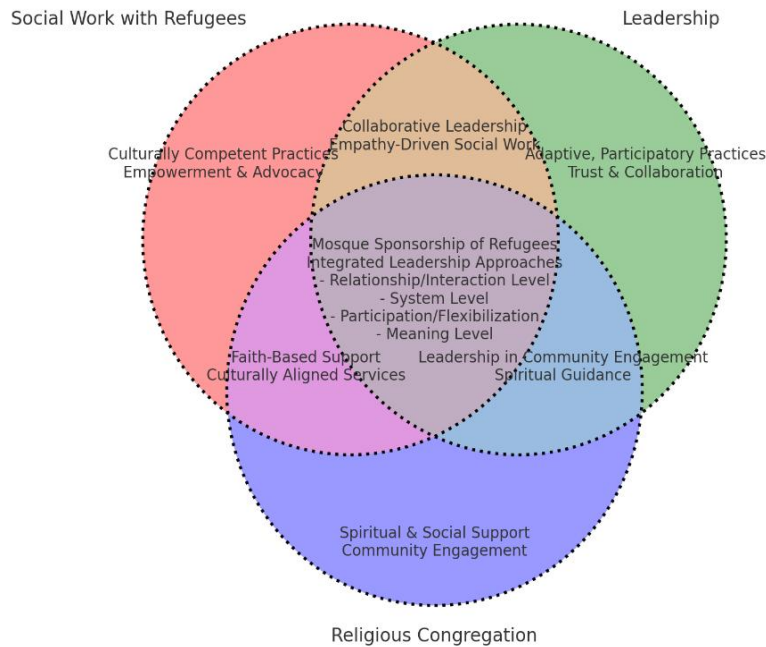
This Venn diagram synthesizes the intersection of Social Work with Refugees, Leadership, and Religious Congregation, with the focus on Mosque Sponsorship of Refugees at the center. The diagram highlights how the four elements of newer leadership approaches—relationship/interaction, system level, participation/flexibilization, and meaning level—integrate within this intersection to form a comprehensive framework for mosque-led refugee resettlement efforts.

The focus of social work with refugees is on delivering support, advocacy, and empowerment, highlighting the importance of culturally competent and trauma-informed practices that are grounded in social justice and integration. The intersection of social work and religious congregations enhances the provision of holistic care due to their mutual commitment. Mosques offer spiritual, emotional, and culturally pertinent support, aligning with the objectives of social work. Effective leadership in this domain mobilizes resources and promotes

empathy and collaboration to ensure comprehensive service delivery.

Leadership in this context is characterized by adaptability, participation, and a clear purpose, which are crucial for mobilizing community resources and fostering resilience. Leadership in mosques encompasses spiritual guidance and the administration of social initiatives, promoting trust and active engagement. Leadership that is compassionate and culturally informed is consistent with social work practices, thereby ensuring that refugee resettlement initiatives are empathetic and centered on community needs.

Mosques serve as community centers that fulfill spiritual, cultural, and social functions. They integrate the spiritual and practical dimensions of resettlement, providing a supportive environment for refugees. Effective leadership fosters community engagement, coordinates services, and encourages active participation among congregants.

In terms of incorporation of New Leadership Approaches, the integration of these domains in "mosque sponsorship of refugees" encompasses four essential leadership components: The relationship and interaction level establishes trust and mutual respect, creating a welcoming environment for both congregants and refugees; The mosque functions as an adaptive organization at the system level, coordinating with external partners, facilitating communication, and advancing sustainable practices; Participation and flexibilization highlight the importance of participatory leadership, engaging diverse community members to guarantee responsiveness to their needs, and at the Meaning Level, the mosque emphasize compassionate, purpose-oriented leadership that is consistent with spiritual principles and promotes emotional well-being.

6.5 Recommendations for Future Research

Future studies should conduct a comparative analysis of Islamic and Western leadership

models to further strengthen the study's contribution to religious and social work scholarship. It could then be expanded to discuss other mosque-led sponsorship models in Canada, allowing for a more comparative analysis of different leadership structures, financial approaches, and community engagement strategies.

Future studies should also investigate the comparative roles of diverse religious congregations in refugee resettlement, providing a comprehensive picture of how various faith-based groups facilitate the integration and support of refugees. Examining the efficacy of leadership methods among various religious institutions—such as mosques, churches, synagogues, and temples—can uncover distinct strengths and common issues among these different groups. These studies could benefit from examining the specific leadership methods that enhance community resilience, particularly their impact on the long-term integration and well-being of refugees.

Furthermore, research employing qualitative methodologies, as well as potentially quantitative approaches where appropriate, is necessary to investigate the implementation of shared leadership frameworks and succession planning in mosques, such as the Dorval Mosque. While qualitative methods can explore the lived experiences and perspectives of leaders and volunteers, quantitative studies might be valuable for examining patterns, trends, or the impact of leadership initiatives over time. Such studies could provide significant insights into how religious institutions manage sustainability concerns, particularly regarding the long-term participation of leadership and volunteers. Understanding the effective integration of shared leadership models in faith-based organizations will elucidate the best practices that promote continuity, adaptation, and collective accountability within religious congregations.

Research must also acknowledge the essential role of young engagement in leadership within religious contexts. Examining measures that promote leadership roles for younger

generations may reveal methods to enhance sustained engagement and a sense of ownership among young people. This emphasis is especially pertinent in light of the prevailing trends indicating a decrease in young engagement among several religious communities. Identifying obstacles to adolescent involvement and successful strategies to surmount them might enable future studies to establish frameworks that foster intergenerational leadership and sustain organizational vitality.

Future research should acknowledge the significant contribution of women in faith-based humanitarian efforts. Hence, further research should address gender dynamics adequately and not overlook the role of women in the mosque-led sponsorship model.

The suggested theoretical framework offers a new perspective for analyzing leadership in faith-based refugee resettlement; however, further research is needed to enhance its applicability across diverse cultural, organizational, and geographical contexts. Comparative studies examining the operation of leadership models in religious congregations across diverse cultural contexts—such as urban versus rural environments or nations with varying religious and state policies—could yield profound insights into the adaptability and efficacy of these models. These inquiries would enhance the scholarly discourse on leadership, social work, and religion studies, fostering more integrated frameworks that connect theory and practice.

Moreover, investigations examining collaborations between religious institutions and governmental or non-governmental entities may provide valuable insights into the ways such partnerships strengthen refugee care systems. This would facilitate the identification of optimal methods for policy alignment and resource sharing, enhancing the efficacy and inclusivity of future resettlement projects. Expanding research to encompass these complex connections and behaviors enables researchers to understand the crucial role of religious congregations, such as the Dorval Mosque, in fostering resilient, compassionate, and sustainable communities.

Future research should explore the role of women in mosque-led refugee sponsorship, addressing a gap that this dissertation could not fully capture due to limited access to female participants. Given that recent scholarship has often overlooked women's contributions to faith-based humanitarian efforts, further investigation is needed to highlight their significant roles and provide a more comprehensive understanding of gender dynamics within these initiatives.

6.6 Reflecting My Positionality

Upon concluding my dissertation, I acknowledge the significant influence of my engagement and positionality on the study and data collection process. As a researcher and a practicing Muslim, I balanced academic rigor with empathic comprehension of the participants' experiences. My own beliefs and anticipation for mosques to engage actively in social and policy domains shaped my methodology, prompting me to investigate the intricate leadership and community dynamics comprehensively.

My dual perspective brought both challenges and benefits to my research. On the problematic side, my belief in the mosque's potential for social engagement risked introducing confirmation bias, as I could unconsciously favour data aligning with my views while overlooking critical perspectives. Additionally, balancing my role as both a researcher and someone invested in the mosque's mission created tensions, and participants might have tailored their responses based on my perceived connection to the mosque. On the other hand, this connection fostered trust and provided access to key individuals and sensitive information that might have been unavailable to an outsider. It also provided me with a nuanced understanding of the mosque's operations and its broader community role, enabling more insightful analysis. At the same time, my investment inspired deeper engagement with the research process. This reflective method enabled me to evaluate my impact objectively, guaranteeing that participants' perspectives were genuinely conveyed and that the analysis

accurately reflected their experiences.

Comprehending my expectations and positions facilitated my exploration of the relationship between leadership within the mosque environment and more significant social obligations. This interaction enhanced the research's depth, highlighting openness and underscoring the significance of investigating how religious organizations, such as mosques, can act as catalysts for social and policy transformation. This technique enhanced the study's conclusions by emphasizing the interdependence of researcher subjectivity and rigorous academic inquiry.

6.7. Concluding Remarks

The participation of the Dorval Mosque in refugee resettlement illustrates the convergence of religious activity and social service. Addressing leadership sustainability, policy collaboration, and community participation enables religious congregations to enhance their support for vulnerable populations and make substantial contributions to academic and practical frameworks that inform future policy and social work practices. The Dorval mosque's initiatives exemplify the capacity of religious institutions to transcend spiritual guidance and emerge as vital contributors to community development and humanitarian efforts. This approach highlights the mosque's role in addressing refugees' immediate needs while also demonstrating its potential as a model for promoting integration and achieving long-term resettlement success.

The study of the Dorval Mosque underscores the importance of collaborative leadership and the equitable distribution of responsibilities among community members. The mosque has demonstrated that involving volunteers, congregants, and family networks in the resettlement process can enhance the capacity of religious organizations to support broader social objectives. Collaborative approaches facilitate leadership models that prioritize participation,

adaptability, and a community-oriented perspective—attributes essential for tackling complex social challenges such as refugee resettlement.

The example of the Dorval Mosque underscores the importance of balancing structured support with granting refugees the autonomy necessary for successful integration into their new environment. The mosque promotes non-intrusive, supportive practices that honor the individuality and agency of refugees, thereby fostering empowerment instead of dependence. However, it is also critical to address the potential gap in support for those who may have drifted away from the mosque and feel unable to ask for help when needed. This highlights the need for outreach strategies that ensure all refugees feel included and supported regardless of their level of connection to the mosque. This approach benefits refugees by fostering self-reliance while aligning with social work principles that emphasize dignity, respect, and inclusiveness.

The findings have significant implications for policy and practice. This model can inform policymakers in fostering collaborations with religious organizations within comprehensive resettlement strategies. Integrating the unique strengths of faith-based communities can enhance the effectiveness of refugee support systems by governmental and non-governmental agencies. Furthermore, religious organizations may implement best practices from models such as the Dorval Mosque to enhance community engagement and service delivery.

Finally, examining the Dorval mosque's involvement in refugee resettlement offers significant contributions to the theoretical frameworks of social work, leadership, and religious studies. This work challenges traditional leadership concepts by presenting a collaborative and participatory model grounded in a religious framework. This study enhances the comprehension of the role of religious congregations as active agents of change, influencing

social policy and contributing to societal well-being. The Dorval Mosque illustrates the potential of religious organizations to act as advocates and supporters for vulnerable populations by connecting faith-based initiatives with public service, thereby demonstrating the integration of spirituality and social responsibility.

BIBLIOGRAPHY

Abdallah, A., Çitaku, F., Waldrop, M., Zillioux, D., Preteni Çitaku, L., & Hayat Khan, Y. (2019). A review of Islamic perspectives on leadership. International Journal of Scientific Research and Management, 7(11). https://doi.org/10.18535/ijsrm/v7i11.sh02

Abdullatif, B., & Sharif, M. F. M. (2020). Leadership in islam: Views, methods, and suggestions in the Nigerian Islamic Organization. International Journal of Academic Research in Business and Social Sciences, 10(3), Pages 174-182. https://doi.org/10.6007/IJARBSS/v10-i3/7036

Abella, I., & Troper, H. (1983). None is too many: Canada and the Jews of Europe, 1933-1948. University of Toronto Press.

Abu-Ras, W., Gheith, A., & Cournos, F. (2008). The Imam's role in mental health promotion: A study at 22 mosques in New York City's Muslim community. Journal of Muslim Mental Health, 3(2), 155–176. https://doi.org/10.1080/15564900802487576

Abumelhim, M. (2018). A Comparative study of mosque-life between the east and west: The Islamic Society of Greater Houston (ISGH) as a case study. Cross-cultural Communication, 14, 21-24. https://doi.org/10.3968/10722.

Adams, M. (2007). Muslims and multiculturalism in Canada [Powepoint Presentation]. https://web.archive.org/web/20120127182349/http://www.environicsinstitute.org/PDF-MuslimsandMulticulturalisminCanada-LiftingtheVeil.pdf

Adelman, H. (1991). Canadian refugee policy in the postwar period: An analysis. In Refugee Policy Canada and the United States (pp. 177–223). Center for Migration Studies.

Ager, A & Strang, A. (2008) Understanding integration: A conceptual framework. Journal of Refugee Studies Vol. 21, No. 2 Published by Oxford University Press. doi:10.1093/jrs/fen016

Ager, J., Fiddian-Qasmiyeh, E., & Ager, A. (2015). Local faith communities and the promotion of resilience in contexts of humanitarian crisis. Journal of Refugee Studies, 28, 202-221. https://doi.org/10.1093/JRS/FEV001.

Agrawal, S. (2019). Canadian refugee sponsorship programs: Experience of syrian refugees in Alberta, Canada. Journal of International Migration and Integration, 20(4), 941–962. https://doi.org/10.1007/s12134-018-0640-7

Ahmed, Z., & McGee, B. (2024). Field notes: The role of american mosques in supporting muslim families. Journal of Islamic Faith and Practice. https://doi.org/10.18060/28113.

Ali, O. M., Milstein, G., & Marzuk, P. M. (2005). The imam's role in meeting the counseling needs of muslim communities in the united states. Psychiatric Services, 56(2), 202–205. https://doi.org/10.1176/appi.ps.56.2.202

Ali, S., Mahmood, A., McBryde-Redzovic, A., Humam, F., & Awaad, R. (2022). Role of mosque communities in supporting muslims with mental illness: Results of CBPR-oriented Focus Groups in the Bay Area, California. Psychiatric Quarterly, 93(4), 985–1001. https://doi.org/10.1007/s11126-022-10002-x

Allen, R. (2010). The bonding and bridging roles of religious institutions for refugees in a non-gateway context. Ethnic and Racial Studies, 33, 1049 - 1068. https://doi.org/10.1080/01419870903118130.

Al-Krenawi, A. (2016). The role of the mosque and its relevance to social work. International Social Work, 59(3), 359–367. https://doi.org/10.1177/0020872815626997

Ammerman, N. T. (1998). Studying congregations: A new handbook. Abingdon Press; WorldCat.org.

Ammerman, N. T., & Farnsley, A. Emery. (1997). Congregation & community. Rutgers University Press; WorldCat.org.

Anning-Dorson, T. (2021). Organizational culture and leadership as antecedents to organizational

flexibility: implications for SME competitiveness. Journal of Entrepreneurship in Emerging

Economies. https://doi.org/10.1108/JEEE-08-2020-0288.

Anthony Lorenzo Cherubini. (2023). Syrian refugees' stability and opportunity in canada and

implications on mental health: A Literature Review. Spectrum, 11.

https://doi.org/10.29173/spectrum201

Arar, R., & FitzGerald, D. S. (2023). The refugee system. Polity Press.

Arnold, Maik. (2022). Social work leadership and management current approaches and concepts for

social and human service organisations (1–1 online resource.). Springer; WorldCat.org.

https://doi.org/10.1007/978-3-031-17632-6

Axelrod, A., & Phillips, C., eds. (2004). Religious wars. In Encyclopedia of Wars: Vol. Vol. 3 (pp.

1484–1485).

Baeza, C. (2018). Le rôle des mosquées dans l'accueil des réfugiés syriens à São Paulo: Entre

confessionnalisation des solidarités et intégration à la société brésilienne. Brésil(s).

WorldCat.org. https://doi.org/10.4000/bresils.3224

Bakali, N. (2016). Islamophobia in Canada: Manifestations, policies, and practices. Sense Publishers.

Bagby, I. (2009). The american mosque in transition: Assimilation, acculturation and isolation.

Journal of Ethnic and Migration Studies, 35(3), 473–490.

https://doi.org/10.1080/13691830802704640

Bagby, I. (2014). Mosques in the united states (J. I. Smith & Y. Y. Haddad, Eds.; Vol. 1). Oxford

University Press. https://doi.org/10.1093/oxfordhb/9780199862634.013.012

Bagby, I. (2018). Governance issues in american mosques: Exploring the present and making

recommendations for the future. Journal of Islamic Faith and Practice, 1(1).

Bailey, C. A. 1950-. (2018). A guide to qualitative field research (3rd ed.). SAGE; WorldCat.org.

http://catdir.loc.gov/catdir/toc/ecip0610/2006007756.html

Barker, R. L. (2014). The social work dictionary (Sixth edition.). NASW Press; WorldCat.org.

Baron, L., Rouleau, V., Grégoire, S., & Baron, C. (2018). Mindfulness and leadership flexibility.

Journal of Management Development, 37(2), 165–177. doi: 10.1108/JMD-06-2017-0213

Bass, B. M., & Stogdill, R. M. (Ralph M., 1904-1978. (1990). Bass & Stogdill's handbook of

leadership: Theory, research, and managerial applications (3rd edition.). Free Press ;

WorldCat.org. http://catdir.loc.gov/catdir/enhancements/fy0641/89017240-s.html

Bauder, H. (2011). Closing the immigration–Aboriginal parallax gap. Geoforum, 42(5), 517–519.

https://doi.org/10.1016/j.geoforum.2011.03.007

Bauder, H., & Breen, R. (2022). Indigenous perspectives of immigration policy in a settler country.

Journal of International Migration and Integration. https://doi.org/10.1007/s12134-022-

00951-4

Beaman, L. G., Selby, J. A., & Barras, A. (2016). No mosque, no refugees: Some reflections on

syrian refugees and the construction of religion in canada. In The refugee crisis and religion:

Secularism, security and hospitality in question (Critical perspectives on religion in

international politics). Rowman & Littlefield International.

Beckford, J. A. (2015). Religious organizations. In International Encyclopedia of the Social &

Behavioral Sciences (pp. 406–412). Elsevier. https://doi.org/10.1016/B978-0-08-097086-

8.84044-1

Bedell-Avers, K. E., Hunter, S. T., & Mumford, M. D. (2009). Charismatic, ideological, and

pragmatic leaders: An examination of leader–leader interactions. The Leadership Quarterly,

20(3), 299–315. https://doi.org/10.1016/j.leaqua.2009.03.005

Beekun, R. I., & Badawi, J. (1999). Leadership: An Islamic perspective. Amana Publisher.

Belthessazar, A., & Abednego, B. (2006). The mosque and its role in society. Pilcow Press.

Berger, P. L., Neuhaus, R. J., & Novak, M. (1996). To empower people: From state to civil society (2nd ed). American Enterprise Institute.

Bhabha, J. (2018). Can we solve the migr? Indigeneity, migration, and 'decolonizing' the treaty right to be here. Windsor Yearbook of Access to Justice, 31(2), 39–64. WorldCat.org.

Bielefeld, W., & Cleveland, W. S. (2013). Defining faith-based organizations and understanding them through research. Nonprofit and Voluntary Sector Quarterly, 42(3), 442–467. https://doi.org/10.1177/0899764013484090

Birani, A. (2017). Toward an inclusive islamic identity? A study of first- and second-generation muslims in Canada. .

Blain, M.-J., del Barrio, L. R., Caron, R., Rufagari, M.-C., Richard, M., Boucher, Y., & Lester, C. (2020). Private sponsorship of Syrian refugees: Perspectives of sponsors and refugees in Quebec. In L. K. Hamilton, L. Veronis, & M. Walton-Roberts (Eds.), A national project: Syrian refugee resettlement in Canada (1–1 online resource (xxvi, 365 pages) : illustrations., pp. 218–242). McGill-Queen's University Press; WorldCat.org. http://public.eblib.com/choice/PublicFullRecord.aspx?p=6265459

Bocker, A., & Havinga, T. (1998). Asylum applications in the european union: Patterns and trends and the effects of policy measures. Journal of Refugee Studies, 11(3), 245–266. WorldCat.org. https://doi.org/10.1093/jrs/11.3.245

Bolden, R., & Kirk, P. (2009). African leadership: Surfacing new understandings through leadership development. International Journal of Cross Cultural Management, 9(1), 69–86. https://doi.org/10.1177/1470595808101156

Bolman, L. G., & Deal, T. E. (2021). Reframing organizations: Artistry, choice, and leadership (Seventh edition., 1–1 online resource (xvi, 526 pages) : illustrations). Jossey-Bass; WorldCat.org.

https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=3020709

Bramadat, P. (2014). Don't ask, don't tell: Refugee settlement and religion in British Columbia. Journal of the American Academy of Religion, 82(4), 907–937. WorldCat.org. https://doi.org/10.1093/jaarel/lfu040

Breslow, M., Haines, D., Philipsen, D., & Williamson, I. (1997). Richmond's refugees: Understanding the interaction between refugees and their new communities. Migration World, 25, 31–34.

Bryman, A., & Bell, E. (2019). Social research methods (5th ed.). Oxford University Press; WorldCat.org. http://catdir.loc.gov/catdir/enhancements/fy0907/2008003361-t.html

Bullock, K. (2010). Support mosques to assist in muslim integration in canada [Policy Brief]. The Tessellate Institute.

Burghardt, S. (2014). Macro practice in social work for the 21st century: Bridging the macro-micro divide (Second edition., 1–xix, 490 pages : illustrations ; 24 cm). SAGE; WorldCat.org. http://sk.sagepub.com/books/macro-practice-in-social-work-for-the-21st-century-bridging-the-macro-micro

Burns, J. M. (1978). Leadership (1st ed). Harper & Row.

Cahyadi, A., Pilli, S., & Rahmat, I. (2021). Mosque as emergency shelter in natural disaster: Responses and challenges. Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan. https://doi.org/10.14421/jpm.2021.052-03.

Cahyono, A., & Nur, N. (2023). The influence of leadership style and organizational culture on employee performance. Journal of World Science. https://doi.org/10.58344/jws.v2i11.489.

Cameron, G. (2021a). Send them here: Religion, politics, and refugee resettlement in North America (1–1 online resource (xiv, 241 pages)). McGill-Queen's University Press; WorldCat.org.

http://public.eblib.com/choice/PublicFullRecord.aspx?p=6462055

Cameron, G. (2021b, March 31). Recognizing the role of religious groups in refugee sponsorship [Magazines]. Policy Options. https://policyoptions.irpp.org/magazines/march-2021/recognizing-the-role-of-religious-groups-in-refugee-sponsorship/

Canadian Council for Refugee. (2024). Private sponsorship of refugees. https://ccrweb.ca/en/private-sponsorship-refugees

Canetti D, Snider KL, Pedersen A, & Hall BJ. (2016). Threatened or threatening? How ideology shapes asylum seekers' immigration policy attitudes in Israel and Australia. Journal of Refugee Studies, 29(4), 583–606. WorldCat.org. https://doi.org/10.1093/jrs/few012

Carter, D., DeChurch, L., Braun, M., & Contractor, N. (2015). Social network approaches to leadership: an integrative conceptual review.. The Journal of applied psychology, 100 3, 597-622 . https://doi.org/10.1037/a0038922.

Casasola, M. (2016). The indochinese refugee movement and the subsequent evolution of UNHCR and canadian resettlement selection policies and practices. Refuge: Canada's Journal on Refugees, 32(2), 41–53. https://doi.org/10.25071/1920-7336.40270

Cecil, D., Stolzfus, K., & Hagues, R. J. (2018). The role of faith and faith based organizations in the german response to the refugee crisis. Social Work and Christianity, 45(3), 93–110.

Chakroun, F. (2022). Muslim organizations in Canada. Religious and Socio-Political Studies Journal. https://doi.org/10.29173/rssj10

Chan, K. J., Young, M. Y., & Sharif, N. (2016). Well-being after trauma: A review of posttraumatic growth among refugees. Canadian Psychology / Psychologie Canadienne, 57(4), 291–299. https://doi.org/10.1037/cap0000065

Charmaz, K. (2014). Constructing grounded theory (Second edition.). SAGE Publications; WorldCat.org.

Chaskin, R. J. (2013). Theories of community. In The handbook of community practice (2nd ed., pp. 105–121). SAGE.

Chatterjee, S. (2019). Immigration, anti-racism, and Indigenous self-determination: Towards a comprehensive analysis of the contemporary settler colonial. Social Identities, 25(5), 644–661. https://doi.org/10.1080/13504630.2018.1473154

Chaudhary, A., Dosto, N., Hill, R., Lehmijoki-Gardner, M., Sharp, P., Daniel Hale, W., & Galiatsatos, P. (2019). Community intervention for Syrian refugees in Baltimore City: The Lay Health Educator Program at a local mosque. Journal of Religion and Health, 58(5), 1687–1697. https://doi.org/10.1007/s10943-019-00893-9

Chaves, Mark. (2004). Congregations in America (1–1 online resource (xi, 291 pages) : illustrations). Harvard University Press; WorldCat.org. http://site.ebrary.com/id/10328854

Chaves, Mark. (2017). American religion: Contemporary trends (2nd edition., 1–1 online resource (xx, 149 pages) : illustrations). Princeton University Press; WorldCat.org. https://www.degruyter.com/doi/book/10.1515/9781400888375

Chiba, H. (2014). The role of the protestant church in the us refugee resettlement program during the early cold war era: The Methodist Case. Exchange, 43(1), 9–28. https://doi.org/10.1163/1572543X-12341300

Chu, N. (2015, June 15). Toronto church and mosque come together to bring refugee Syrian family to Canada | Toronto.com. https://www.toronto.com/news-story/5675233-toronto-church-and-mosque-come-together-to-bring-refugee-syrian-family-to-canada/

Chudleigh, S. (2024). Titles as identity: applying self-determination theory to increase sponsorships by experienced private refugee sponsors in Canada. Behavioural Public Policy.

CIFA. (2010). Many faiths, common action: Increasing the impact of the faith sector on health and development. Center for Interfaith Action on Global Poverty.

Cnaan, R. A., & Boddie, S. C. (2001). Philadelphia census of congregations and their involvement in

    social service delivery. Social Service Review, 75(4), 559–580.

    https://doi.org/10.1086/323163

Cnaan, R. A., & Curtis, D. W. (2013). Religious congregations as voluntary associations: An

    overview. Nonprofit and Voluntary Sector Quarterly, 42(1), 7–33.

    https://doi.org/10.1177/0899764012460730

Cnaan, R. A., Wineburg, R. J., & Boddie, S. C. (1999). The newer deal: Social work and religion in

    partnership. Columbia University Press; WorldCat.org.

Connor, P., & Koenig, M. (2014). Religion and the socio-economic integration of immigrants across

    Canada. In S. Lefebvre & L. G. Beaman, Religion in the public sphere: Canadian case

    studies. University of Toronto Press; WorldCat.org.

Cooren, F. (2006). The organizational world as a plenum of agencies. In Communication as

    organizing: Practical approaches to research into the dynamic of text and conversation (pp.

    81–100). Lawrence Erlbaum Associates.

Costigan, C. L., Taknint, J. T., Mudryk, E., & Al Qudayri, B. (2022). Building community:

    Connecting refugee and canadian families. Cultural Diversity and Ethnic Minority

    Psychology, 28(3), 338–348. https://doi.org/10.1037/cdp0000428

Couton, P. (2013). The impact of communal organizational density on the labour market integration

    of immigrants in canada. International Migration, 51(1), 92–114. WorldCat.org.

    https://doi.org/10.1111/j.1468-2435.2010.00673.x

Creswell, J. W., & Creswell, J. D. (2018). Research design: Qualitative, quantitative, and mixed

    methods approaches (Fifth edition.). SAGE Publications, Inc.; WorldCat.org.

Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). Qualitative research

    designs: Selection and implementation. The Counseling Psychologist, 35(2), 236–264.

https://doi.org/10.1177/0011000006287390

Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry & research design: Choosing among five approaches (Fourth edition.). SAGE; WorldCat.org.

Crevani, L., & Endrissat, N. (2016). Mapping the Leadership-As-Practice terrain—Comparative elements. In Leadership-as-Practice: Theory and Application (1st ed., pp. 21–49). Routledge. https://doi.org/10.4324/9781315684123

Crosby, B., & Bryson, J. (2010). Integrative leadership and the creation and maintenance of cross-sector collaborations. Leadership Quarterly, 21, 211-230. https://doi.org/10.1016/J.LEAQUA.2010.01.003.

D'Addario, Silvia. & CERIS. (2008). Finding home: Exploring Muslim settlement in the Toronto CMA (1–1 online resource (iv, 29 pages : color illustrations, color maps).). CERIS - the Ontario Metropolis Centre; WorldCat.org. http://www.deslibris.ca/ID/215142

Dahlke, S., Hall, W., & Phinney, A. (2015). Maximizing theoretical contributions of participant observation while managing challenges. Qualitative Health Research, 25(8), 1117–1122. https://doi.org/10.1177/1049732315578636

Dasborough, M. T., & Ashkanasy, N. M. (2002). Emotion and attribution of intentionality in leader-member relationships. The Leadership Quarterly, 13(5), 615–634. https://doi.org/10.1016/S1048-9843(02)00147-9

Dawson, F. (2022, October 27). Islam now second most popular religion in Canada. New Canadian Media. https://newcanadianmedia.ca/islam-now-second-most-popular-religion-in-canada/

Deger, M. (2023). Interview February 10 [Personal communication].

Dench, J. (2000). A hundred years of immigration to Canada 1900—1999 [Chronology]. https://ccrweb.ca/en/hundred-years-immigration-canada-part-2

Derksen, M., & Teixeira, C. (2023). Refugees and religious institutions in a mid-size Canadian city.

Population, Space and Place, e53. https://doi.org/10.1002/psp.2653

Derwing, T. M., & Mulder, M. (2003). The kosovar sponsoring experience in northern alberta.

Journal of International Migration and Integration, 4, 217–236.

Drath, W. H., & Palus, C. J. (1994). Making common sense: Leadership as meaning-making in a

community of practice (1–1 online resource (x, 27 pages)). Center for Creative Leadership;

WorldCat.org.

https://is041.skillport.com/skillportfe/main.action?path=summary/BOOKS/138862

Drolet, J., Enns, R., Kreitzer, L., Shankar, J., & McLaughlin, A.-M. (2018). Supporting the

resettlement of a Syrian family in Canada: The social work resettlement practice experience

of Social Justice Matters. International Social Work, 61(5), 627–633.

https://doi.org/10.1177/0020872817725143

Drolet, J., Moorthi, G., Elford, L., Weightman, A., El Chaar, D., Al Saadi, E., Khoury, C., & Smith,

E. (2020). The Alberta Syrian Refugee Project: Understanding trauma and resilience in

refugee resettlement. In A national project: Syrian refugee resettlement in Canada. McGill-

Queen's University Press.

Dubinsky, K., Mills, S. 1978-, & Rutherford, S. 1979-. (2016). Canada and the Third World:

Overlapping histories (1–1 online resource). University of Toronto Press; WorldCat.org.

https://www.deslibris.ca/ID/451578

Dwyer, C., Tse, J., & Ley, D. (2013). Immigrant integration and religious transnationalism: The case

of the 'Highway to Heaven' in Richmond, BC [Working Paper Series]. Centre of Excellence

for Research on Immigration and Diversity.

Easwaramoorthy, M., & Zarinpoush, F. (2006). Interviewing for research.

https://sectorsource.ca/sites/default/files/resources/files/tipsheet6_interviewing_for_research_

en_0.pdf

Ebaugh, H. R. (2003). Religion and the new immigrants. In Handbook of the Sociology of Religion. Cambridge University Press.

Eby, J., Iverson, E., Smyers, J., & Kekic, E. (2011). The faith community's role in refugee resettlement in the united states. Journal of Refugee Studies, 24(3), 586–605. WorldCat.org.

Edwards, R., & Holland, J. (2013). What is qualitative interviewing? Bloomsbury.

Effendi, S., & Arifi, M. (2023). Islamic study: Cultural aspects (Historic Mosques). Profetika: Jurnal Studi Islam. https://doi.org/10.23917/profetika.v24i01.1688.

Elcioglu, E. F. (2023). Neoliberal fatigue: The effects of private refugee sponsorship on canadians' political consciousness. Critical Sociology, 49(1), 97–113. https://doi.org/10.1177/08969205211064924

Elcioglu, E. F., & Shams, T. (2023). Brokering immigrant transnationalism: Remittances, family reunification, and private refugee sponsorship in neoliberal Canada. Current Sociology, 001139212311556. https://doi.org/10.1177/00113921231155652

Environics Institute. (2016). Survey of Muslims in Canada 2016: Final report. (1–1 online resource (43 pages)). The environics Institute; WorldCat.org. http://www.environicsinstitute.org/uploads/institute-projects/survey%20of%20muslims%20in%20canada%202016%20-%20final%20report.pdf

Esposito, J. L. (Ed.). (2009). The Oxford encyclopedia of the Islamic world. Oxford University Press.

Esposito, J. L. (2011). What everyone needs to know about Islam (2nd edition., 1–1 online resource (xix, 268 pages)). Oxford University Press; WorldCat.org. http://site.ebrary.com/id/10509729

Esposito, J. L. (Ed.). (2022). The Islamic world: Past and present. Oxford University Press.

Faris, N., & Abdalla, M. (2018). Leadership in islam based on primary sources. In N. Faris & M. Abdalla, Leadership in Islam (pp. 9–25). Springer International Publishing.

https://doi.org/10.1007/978-3-319-66441-5_2

Foner, N., & Alba, R. (2008). Immigrant religion in the U.S. and western europe: Bridge or barrier to inclusion? International Migration Review, 42(2), 360–392. WorldCat.org.

Fredette, J. (2017). Why muslim integration fails in christian-heritage societies, by Claire L. Adida, David D. Laitin, and Marie-Anne Valfort. Sociology of Religion, 78, 100-101. https://doi.org/10.1093/SOCREL/SRX002.

Frey, B. B. (2018). The SAGE Encyclopedia of Educational Research, Measurement, and Evaluation. SAGE Publications, Inc. https://doi.org/10.4135/9781506326139

Frishman, Martin., Khan, H.-Uddin., & Al-Asad, Mohammad. (1994). The mosque: History, architectural development & regional diversity. Thames and Hudson; WorldCat.org.

Gaber, T. (2022). Beyond the divide: A century of Canadian mosque design. McGill-Queen's University Press; WorldCat.org.

Gaffney, P. D. (2013). Mosque. In G. Bowering (Ed.), The Princeton Encyclopedia of Islamic Political Thought (pp. 363–365). Princeton University Press; Gale eBooks. https://link-gale-com.proxy3.library.mcgill.ca/apps/doc/CX1510900262/GVRL?u=crepuq_mcgill&sid=bookmark-GVRL&xid=a89d9def

Garnier, A., & Labman, S. (2020, November 22). Why Québec's refugee sponsorship suspension is so misguided. The Conversation. http://theconversation.com/why-quebecs-refugee-sponsorship-suspension-is-so-misguided-149250

Gatrell, P. (2013). The making of the modern refugee (First edition., 1–1 online resource (xii, 312 pages) : maps). Oxford University Press; WorldCat.org. http://site.ebrary.com/id/10719901

Gellner, Ernest. (1981). Muslim society. Cambridge University Press; WorldCat.org. http://catdir.loc.gov/catdir/toc/cam031/80041103.html

Ghahari, S., Lui, J., Nagra, S., & Morassaei, S. (2020). The life experiences of refugees in canada: A

comprehensive scoping review to identify unmet needs and barriers. Journal of International

Migration and Integration, 21(4), 1249–1261. https://doi.org/10.1007/s12134-019-00727-3

Gibarti, S. (2021). Aiding syrian refugees in Turkey: International approaches and domestic

policies. . https://doi.org/10.35467/SDQ/132027.

Gibelman, M., & Gelman, S. R. (2003). The promise of faith-based social services: Perception

versus reality. Social Thought, 22(1), 5–23. WorldCat.org.

https://doi.org/10.1080/15426432.2003.9960323

Gilmour, J. (2009). The kind of people canada wants: Canada and the displaced persons, 1943—

1953 [PhD Dissertation]. University of Toronto.

Glock, C. Y. (1962). On the study of religous commitment. Religous Education, Research

Supplement (42 (July-August)), 98–110.

Goldring, L., & Landolt, P. (2014). Transnational migration and the reformulation of analytical

categories: Unpacking latin american refugee dynamics in toronto. In The practice of

research on migration and mobilities (pp. 103–128). Springer.

Goli, M., & Rezaei, S. (2011). Radical islamism and migrant integration in denmark: An empirical

inquiry. Journal of Strategic Security, 4, 81-114. https://doi.org/10.5038/1944-0472.4.4.4.

Good Gingrich, L., & Enns, T. (2019). A reflexive view of refugee integration and inclusion: A case

study of the Mennonite Central Committee and the private sponsorship of refugees program.

Refuge, 35(2), 9–23. https://doi.org/10.7202/1064816ar

Gouvernement du Québec. (2023). Immigration Québec—Immigration rules and procedures.

https://www.immigration-quebec.gouv.qc.ca/en/rules-procedures.php

Government of Canada. (2022a). What is the Joint Assistance Sponsorship (JAS) Program?

https://www.cic.gc.ca/english/helpcentre/answer.asp?qnum=082&top=11

Government of Canada. (2022b, November 1). Notice – Supplementary Information for the 2023-

2025 Immigration Levels Plan [Promotional material].

> https://www.canada.ca/en/immigration-refugees-citizenship/news/notices/supplementary-
>
> immigration-levels-2023-2025.html

Government of Canada, S. C. (2022c, July 13). Focus on Geography Series, 2021 Census—Montréal

> (Census subdivision). https://www12.statcan.gc.ca/census-recensement/2021/as-sa/fogs-
>
> spg/page.cfm?lang=E&topic=1&dguid=2021A00052466023

Government of Canada, S. C. (2022d, October 26). 2021 Census Topic: Ethnocultural and religious

> diversity. https://www12.statcan.gc.ca/census-recensement/2021/rt-td/ethno-religion-eng.cfm

Government of Canada, S. C. (2022e, October 26). Religion by visible minority and generation

> status: Canada, provinces and territories, census metropolitan areas and census
>
> agglomerations with parts.https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810034201

Government of Canada, S. C. (2022 f, October 26). The Daily — The Canadian census: A rich

> portrait of the country's religious and ethnocultural diversity.
>
> https://www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026b-eng.htm

Graham, J. R. (John R., Delaney, R., & Shier, M. L. (2017). Canadian social policy: A new

> introduction (Fifth edition.). Pearson; WorldCat.org.

Green, J., Hanckel, B., Petticrew, M., Paparini, S., & Shaw, S. (2022). Case study research and

> causal inference. BMC Medical Research Methodology, 22(1), 307.
>
> https://doi.org/10.1186/s12874-022-01790-8

Greenleaf, R. K. (1977). Servant Leadership: A journey into the nature of legitimate power and

> greatness. Paulist Press.

Greenleaf, R. K., Spears, L. C., Covey, S. R., & Senge, P. M. (2002). Servant leadership: A journey

> into the nature of legitimate power and greatness (Anniversary edition.). Paulist Press;
>
> WorldCat.org. http://digitool.hbz-

nrw.de:1801/webclient/DeliveryManager?pid=1368425&custom_att_2=simple_viewer

Grudulaitė, L. (2019). The transformative learning narratives of practicioners working with refugees. Contemporary Research on Organization Management and Administration, 7(1), 18–28.

Guler, J., Hambrick, E., Kichline, T., & Vernberg, E. (2024). Adjustment after forced migration and resettlement: Perspectives of refugee service providers and community leaders. Journal of Immigrant & Refugee Studies, 22(1), 149–163. https://doi.org/10.1080/15562948.2021.2017097

Haddad, Y. Y., 1935-, & Smith, J. I. (1994). Muslim communities in North America. State University of New York Press; WorldCat.

Haddara, M., & Ennany, F. (2009). Leadership: An Islamic Perspective. 77.

Hamdani, D. (2015). Canadian Muslims: A Statistical Review. The Canadian Dawn Foundation. https://muslimlink.ca/pdf/Canadian-Muslims-A-Statistical-Review-Final.pdf

Hamdon, E. L. (2014). Islamophobia and the question of Muslim identity: The politics of difference and solidarity (1–1 online resource (110 pages).). Fernwood Pub.; WorldCat.org. http://www.deslibris.ca/ID/447117

Hamilton, L. (Lorna C.), & Corbett-Whittier, Connie. (2013). Using case study in education research. SAGE; WorldCat.org.

Hammer, B. A., Fletcher, F., & Hibbert, A. (2017). Participant observation: Enhancing the impact measurement in community-based participatory research. The Qualitative Report, 22(2), 439–455.

Handy, F., & Greenspan, I. (2009). Immigrant volunteering: A stepping stone to integration? Nonprofit and Voluntary Sector Quarterly, 38(6), 956–982.

Hanniman, W. (2008). Canadian Muslims, islamophobia and national security. International Journal of Law, Crime and Justice, 36(4), 271–285. https://doi.org/10.1016/j.ijlcj.2008.08.003

Haq, M. (2021). Belongingness to Canada: Synthesizing canadianness and muslimness among newly

emergent canadian muslims. ISLAMICA: Jurnal Studi

Keislaman. https://doi.org/10.15642/islamica.2021.16.1.30-57.

Harder, P. (2019). Celebrating 40 years of privately sponsored refugees in Canada. https://senate-

gro.ca/news/celebrating-40-years-of-privately-sponsored-refugees-in- canada/

Harris, S. 1967-. (2004). The end of faith: Religion, terror, and the future of reason (First edition.).

W.W. Norton & Company; WorldCat.org.

http://catdir.loc.gov/catdir/toc/ecip0417/2004007874.html

Hassan, G., Ventevogel, P., Jefee-Bahloul, H., Barkil-Oteo, A., & Kirmayer, L. J. (2016). Mental

health and psychosocial wellbeing of Syrians affected by armed conflict. Epidemiology and

Psychiatric Sciences, 25(2), 129–141. https://doi.org/10.1017/S2045796016000044

Haugen, S., Lenard, P. T., & Regan Wills, E. (2020). Creating canadians through private

sponsorship. Canadian Journal of Political Science, 53(3), 560–576.

https://doi.org/10.1017/S0008423920000244

Hein, J., & Niazi, T. (2016). The primordial refugees: Religious traditions, global forced migration,

and state–society relations. International Sociology, 31(6), 726–741.

https://doi.org/10.1177/0268580916662388

Herberg, W. (1960). Protestant, Catholic, Jew: An essay in American religious sociology (New ed.,

completely rev.). Anchor Books; WorldCat.org.

Hirsi Ali, A. (2021). Prey: Immigration, islam, and the erosion of women's rights (First edition.).

Harper, an imprint of HarperCollins Publishers; WorldCat.org.

Ho, E. L.-E., Hatfield née Dobson, M. E., & Tse, J. K. H. (2011). Making a Cantonese-Christian

family: Quotidian habits of language and background in a transnational hongkonger church

making Cantonese-Christian family. Population, Space and Place, 17(6), 756–768.

WorldCat.org. https://doi.org/10.1002/psp.640

Hogben, M. (2021). Minarets on the horizon: Muslim pioneers in Canada. Mawenzi House;

WorldCat.org.

Hogg, D., Crossland, J., & Hatton, K. (2018). Insider or outsider? The salience of researcher identity

in the context of a qualitative study of early help for families where there is child neglect.

SAGE Publications Ltd. https://doi.org/10.4135/9781526445292

Hogg, M. A. (2001). A social identity theory of leadership. Personality and social psychology

Review, 5(3), 184–200. WorldCat.org.

Hollenbach, D. (2014). Religion and forced migration. In The Oxford Handbook of Refugee and

Forced Migration Studies. The Oxford Handbook of Refugee and Forced Migration Studies.

Holmlund, M. (2004). Analyzing business relationships and distinguishing different interaction

levels. Industrial Marketing Management, 33(4), 279–287.

Holt, A. (2018). Religion and 100 Worst Atrocities in History.

https://apholt.com/2018/11/08/religion-and-the-100-worst-atrocities-in-history/

Hopewell, J. (1987). Congregation: Stories and structures. SCM Press.

Horner, M. (1997). Leadership theory: Past, present and future. Team Performance Management: An

International Journal, 3(4), 270–287. WorldCat.org.

https://doi.org/10.1108/13527599710195402

Houtsma, M. T. (Ed.). (1987). E.J. Brill's first encyclopaedia of Islam, 1913-1936. E.J. Brill.

Hughes, S. (2016). Making Canada Home: How immigrants shaped this country. Owlkids Books.

Hussain, A. (2004). Muslims in Canada: Opportunities and challenges. Studies in Religion, 33, 359 -

379. https://doi.org/10.1177/000842980403300305.

Hyndman, J., Payne, W., & Jiminez, S. (2017). The state of private refugee sponsorship in canada:

Trends, issues, and impacts. Centre of Excellence for Research in Immigration and

Settlement. http://refugeeresearch.net/wp- content/uploads/2017/02/hyndman_feb'17.pdf

Hyndman, J., Reynolds, J., Yousuf, B., Purkey, A., Demoz, D., & Sherrell, K. (2021). Sustaining the Private Sponsorship of resettled refugees in Canada. Frontiers in Human Dynamics, 3, 625358. https://doi.org/10.3389/fhumd.2021.625358

Hynie, M., McGrath, S., Bridekirk, J., Oda, A., Ives, N., Hyndman, J., Arya, N., Shakya, Y. B., Hanley, J., & McKenzie, K. (2019). What role does type of sponsorship play in early integration outcomes? Syrian refugees resettled in six canadian cities. Refuge, 35(2), 36–52. https://doi.org/10.7202/1064818ar

IRCC. (2022a). Refugee resettlement (REF-OVS-1) [Program descriptions]. https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/operational-bulletins-manuals/refugee-protection/resettlement.html

IRCC. (2022b, September 9). CIMM – Refugees and Resettlement – May 12, 2022. https://www.canada.ca/en/immigration-refugees-citizenship/corporate/transparency/committees/cimm-may-12-2022/refugees-resettlement.html

Isgandarova, N. (2009). Mosques as communities of memories vis-a-vis muslim identity and integration in the european union. European Journal of Economic and Political Studies, 2, 61-70.

Ives, N. (2007). More than a "Good Back": Looking for integration in refugee resettlement. Refuge: Canada's Journal on Refugees, 54–63. https://doi.org/10.25071/1920-7336.21384

Ives, N., Denov, M. S., & Sussman, T. (2020). Introduction to social work in Canada: Histories, contexts, and practices (Second edition.). Oxford University Press; WorldCat.org.

Ives, N., & Sinha, J. W. (2010). The religious congregation as partner in refugee resettlement: An overview of theory and practice for social workers. Canadian Social Work Fall 2010, 12(1),

210–217.

Ives, N., Sinha, J. W., & Cnaan, R. (2010). Who is welcoming the stranger? Exploring faith-based

service provision to refugees in Philadelphia. Journal of Religion & Spirituality in Social

Work: Social Thought, 29(1), 71–89. WorldCat.org.

Jackson, D., & Passarelli, A. (2016). Mapping migration, mapping churches' responses in europe.

http://www.ceceurope.org/wp-content/uploads/2015/07/2016-01-08-

Mapping_Migration_2015_Online   lo-res 2_.pdf

Jacoby, T., Mac Ginty, R., & S¸enay, B. (2019). Islam, the state and Turkey's Syrian refugees: The

Vaiz of Bursa. Journal of Refugee Studies, 32(2), 237–256. https://doi.org/10.1093/jrs/fey025

Janzen, R., Chapman, M. D., & Watson, J. W. (2012). Integrating immigrants into the life of

canadian urban christian congregations: Findings from a National Survey. Review of

Religious Research, 53(4), 441–470. WorldCat.org.

Janzen, R., Stobbe, A., Chapman, M., & Watson, J. (2016). Canadian christian churches as partners

in immigrant settlement and integration. Journal of Immigrant & Refugee Studies, 14(4),

390–410. https://doi.org/10.1080/15562948.2015.1123792

Jazeel. (2020). Servant leadership attributes of the mosques in Sri Lanka—An empirical analysis.

International Journal of Arts, Humanities & Social Science, 01(07).

Jazeel, & Ghani, J. (2012). Mosque leadership in muslim minorities—Articulating a dynamic

mission: A theoretical discussion. International Conference on Islamic Leadership-2 (iCiL-2)

2012, Kuala Lumpur.

https://www.researchgate.net/publication/321965796_Mosque_Leadership_in_Muslim_Mino

rities_-_Articulating_a_Dynamic_Mission_a_Theoretical_Discussion/citations

Johnson, L. (2020). Evidence of assessment. In Security Controls Evaluation, Testing, and

Assessment Handbook (pp. 555–563). Elsevier. https://doi.org/10.1016/B978-0-12-818427-

1.00014-8

Kafetzopoulos, D., & Gotzamani, K. (2024). Promoting BMI through organizational culture: The mediating role of strategic flexibility. Journal of Strategy and Management. DOI: 10.1108/jsma-01-2024-0010

Kahera, A. I. (2002). Urban enclaves, muslim identity and the urban mosque in America. Journal of Muslim Minority Affairs, 22(2), 369–380. https://doi.org/10.1080/1360200022000027320

Kaida, L., Hou, F., & Stick, M. (2020). The long-term economic integration of resettled refugees in Canada: A comparison of Privately Sponsored Refugees and Government-Assisted Refugees. Journal of Ethnic and Migration Studies, 46(9), 1687–1708. https://doi.org/10.1080/1369183X.2019.1623017

Kashyap, M. (2019). Unsettling immigration laws: Settler colonialism and the U.S. immigration legal system. Fordham Urban Law Journal, 46, 548.

Kazemipur, A. (2014). The Muslim question in Canada: A story of segmentation, integration, and exclusion. UBC Press.

Keller, S. L. 1937-. (1975). Uprooting and social change: The role of refugees in development. Manohar Book Service; WorldCat.org. https://bac-lac.on.worldcat.org/oclc/422763881

Kelley, Ninette., & Trebilcock, M. J. 1941-. (2010). The making of the mosaic: A history of Canadian immigration policy (2nd ed.). University of Toronto Press; WorldCat.org.

Kendil, N. (2019). ["When we have to make sense to the nonsense of trauma" Psychological intervention among shooting victims of January 29, 2017. Multicultural perspective].. Sante mentale au Quebec, 44 1, 11-30 .

Kendrick, M., Early, M., Michalovich, A., & Mangat, M. (2022). Digital Storytelling With Youth From Refugee Backgrounds: Possibilities for Language and Digital Literacy Learning. TESOL Quarterly, 56(3), 961–984. https://doi.org/10.1002/tesq.3146

Khallouk, M. (2018). Confronting the current refugee crisis: The importance of islamic citizens

    initiatives in germany. In Religion in the european refugee crisis. Palgrave MacMillan.

Khan, M. N., Ferrer, I., Lee, Y., & Rothwell, D. W. (2022). Examining the financial knowledge of

    immigrants in Canada: A new dimension of economic inequality. Journal of Ethnic and

    Migration Studies, 48(13), 3184–3201. https://doi.org/10.1080/1369183X.2020.1870443

Kim, S.-J. (2022a, June 16). As decade-long rise in global displacement hits another record, Canada

    continues as world leader in refugee resettlement, UNHCR report shows. UNHCR Canada.

    https://www.unhcr.ca/news/as-decade-long-rise-in-global-displacement-hits-another-record-

    canada-continues-as-world-leader-in-refugee-resettlement-unhcr-report-shows/

Kim, S.-J. (2022b, November 1). UNHCR welcomes Canada's continued leadership on refugee

    resettlement. UNHCR Canada. https://www.unhcr.ca/news/unhcr-welcomes-canadas-

    continued-leadership-on-refugee-resettlement/

Kirmani, N., & Khan, A. (2008). Does faith matter: An examination of Islamic Relief's work with

    refugees and internally displaced persons. Refugee Survey Quarterly, 27, 41-50.

    https://doi.org/10.1093/RSQ/HDN032.

Knitter, P. F. (2010). Social work and religious diversity: Problems and possibilities. Journal of

    Religion & Spirituality in Social Work: Social Thought, 29(3), 256–270.

    https://doi.org/10.1080/15426432.2010.495632

Kotter, J. P. (1990). A force for change: How leadership differs from management. Free Press ;

    WorldCat.org. http://catdir.loc.gov/catdir/samples/simon031/89077323.html

Kraft, K., & Smith, J. (2018). Between international donors and local faith communities:

    Intermediaries in humanitarian assistance to Syrian refugees in Jordan and Lebanon..

    Disasters, 43 1, 24-45 . https://doi.org/10.1111/disa.12301.

Kuru, A. T. (2009). A Research Note on Islam, Democracy, and Secularism. Insight Turkey.

https://www.insightturkey.com/articles/a-research-note-on-islam-democracy-and-secularism

Kushner, S. (2000). Personalizing evaluation (1–1 online resource (xv, 223 pages)). SAGE; WorldCat.org. http://site.ebrary.com/id/10668469

Kymlicka, W. (2010). The rise and fall of multiculturalism? New debates on inclusion and accommodation in diverse societies. International Social Science Journal, 61(199), 97–112. https://doi.org/10.1111/j.1468-2451.2010.01750.x

Labman, S., & Pearlman, M. (2018). Blending, Bargaining, and Burden-Sharing: Canada's Resettlement Programs. Journal of International Migration and Integration, 19(2), 439–449. https://doi.org/10.1007/s12134-018-0555-3

Lalonde, M. (2015, December 3). Local churches, synagogues, mosques line up to sponsor Syrian families | Montreal Gazette. https://montrealgazette.com/news/local-news/local-churches-synagogues-mosques-line-up-to-sponsor-syrian-families

Lassey, W. R. 1934-, & Sashkin, M. 1944-. (1983). Leadership and social change (3rd ed., rev.updated.). University Associates; WorldCat.org.

Lenard, P. T. (2016). Resettling refugees: Is private sponsorship a just way forward? Journal of Global Ethics, 12(3), 300–310. https://doi.org/10.1080/17449626.2016.1247290

Ley, D. (2008). The immigrant church as an urban service hub. Urban Studies, 45(10), 2057–2074. WorldCat.org.

Leymarie, C., & Bohn, M. (2022). Dismantling power relations in refugee service. In S. Makoni, A. Kaiper-Marquez, & L. Mokwena, The Routledge Handbook of Language and the Global South/s (1st ed., pp. 465–473). Routledge. https://doi.org/10.4324/9781003007074-48

Linder, E. W. (2010). Yearbook of american and canadian churches. Abingdon Press.

Liu, N.-C., & Lin, Y.-T. (2019). High-performance work systems, management team flexibility, employee flexibility and service-oriented organizational citizenship behaviors. The

International Journal of Human Resource Management, 32(16), 3912–3949. DOI: 10.1080/09585192.2019.1651374

Livi, S., Kenny, D. A., Albright, L., & Pierro, A. (2008). A social relations analysis of leadership. The Leadership Quarterly, 19(2), 235–248. https://doi.org/10.1016/j.leaqua.2008.01.003
☐

Locke, L. F., Spirduso, W. Wyrick., & Silverman, S. J. (2013). Proposals that work: A guide for planning dissertations and grant proposals (6th ed.). Sage; WorldCat.org. http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=63254

Lyon, D., & Van Die, Marguerite. (2000). Rethinking church, state, and modernity: Canada between Europe and America (1–1 online resource (xiv, 353 pages)). University of Toronto Press; WorldCat.org. https://doi.org/10.3138/9781442679306

Macey, L., & Clarke, P. (2024). Exploring the process of adaptation and integration of islam in european societies and its impact on cultural exchange and coexistence. Journal of Research in Social Science and Humanities. https://doi.org/10.56397/jrssh.2024.03.01.

Macklin, A., Barber, K., Goldring, L., Hyndman, J., Korteweg, A., Labman, S., & Zyfi, J. (2018). A preliminary investigation into private refugee sponsors. Canadian Ethnic Studies, 50(2), 35–57. WorldCat.org. https://doi.org/10.1353/ces.2018.0014

Mahazan, & Abdullah. (2013). A odel of imam's leadership and mosque performance in Malaysia. Global Journal Al Thaqafah, 3(2), 53–64. https://doi.org/10.7187/GJAT432013.03.02

Malak, A. (2008). Towards a dialogical discourse for Canadian Muslim. In Belonging and banishment: Being Muslim in Canada (pp. 74–84). TSAR Publications.

Maniatis, G., & Bond, J. (2018, July 17). A new model for refugee resettlement: Puts people first and gathers support [Voices]. https://www.opensocietyfoundations.org/voices/new-model-

refugee-resettlement-puts-people-first-and-gathers-support

Mansaray, B. (2019). Muslims in Canada: A microcosm. Sierra Leonean Writers Series.

Markusoff, J. (2019, January 23). Canada now brings in more refugees than the u.s. MacLeans. https://www.macleans.ca/news/canada/refugee-resettlement-canada/

Marietto, M. L. (2018). Participant and non-participant observation: Theoretical contextualization and guide suggestion for methods application. Revista Ibero-Americana de Estratégia, 17(4). https://doi.org/10.5585/riae.v17i4.2717

Marty, M. (1994). Public and private: Congregation as meeting place. In J. P. WInd & J. W. Lewis (Eds.), American congregations: Vol. Vol. 2: New perspectives in the study of congregations (pp. 133–166). University of Chicago Press.

Mavelli, L., & Wilson, E. (2016). The refugee crisis and religion: Secularism, security and hospitality in question. Rowman & Littlefield.

Mawani, R. (2019). Beyond the mosque: Diverse spaces of Muslim worship. I.B. Tauris, in association with the Institute of Ismaili Studies; WorldCat.org.

McAuliffe, M., & Triandafyllidou, A. (Eds.). (2021). World Migration Report 2022. International Organization for Migration. https://publications.iom.int/books/world-migration-report-2022

McDonough, S. (2000). The muslims of Canada. In J. R. Hinnells, R. B. Williams, & H. Coward (Eds.), The South Asian Religious Diaspora in Britain, Canada, and the United States (pp. 173–190). SUNY Press.

McDonough, S., & Hoodfar, H. (2009). Muslims in Canada: In P. Bramadat & D. Seljak (Eds.), Religion and Ethnicity in Canada (pp. 133–153). University of Toronto Press; JSTOR. http://www.jstor.org.proxy3.library.mcgill.ca/stable/10.3138/9781442686137.12

McKee, C., Lavell, L.-A., Manks, M., & Korn, A. (2019). Fostering better integration through youth-led refugee sponsorship. Refuge, 35(2), 74–85. https://doi.org/10.7202/1064821ar

McKinlay, C. (2021, June 8). Welcoming the stranger: The canadian church and the private sponsorship of refugees program. Toronto Metropolitan University. https://doi.org/10.32920/ryerson.14647872.v1

McKinley, C. (2008). Welcoming the stranger: The canadian church and the private sponsorship of refugees program [Thesis]. Ryerson.

McNally, R. (2023). Equally public and private refugee resettlement: The historical development of Canada's joint assistance sponsorship program. Refuge: Canada's Journal on Refugees, 39(1), 1–17. https://doi.org/10.25071/1920-7336.40941

Melnyk, G., & Parker, C. (2021). Finding refuge in Canada: Narratives of dislocation (1–1 online resource (vii, 187 pages) : illustrations (black & white)). AU Press; WorldCat.org. http://public.eblib.com/choice/PublicFullRecord.aspx?p=6483792

Mendoza, H. E. J. (2023, June 5). Between a Rock and a Hard Place: Access to the Justice System by Abused Refugee Women in Canada. Toronto Metropolitan University. https://doi.org/10.32920/ryerson.14656227

Menezes, A. R. T. (2020). Syrian refugees in Brazil. Revista Brasileira de Política Internacional, 48(1), 113–133. DOI: 10.14393/rfadir-v48n1a2020-50515.

MIDI, (Ministère de l'Immigration, de la Diversité et de l'Inclusion). (2017). Statistiques. Réfugiés Syriens. Tableaux synthèses, données en date du 4 décembre 2017. Direction de la planification, de la recherche et des statistiques, Gouvernement du Québec.

Miles, M. B., Huberman, A. M., & Saldaña, Johnny. (2014). Qualitative data analysis: A methods sourcebook (Third edition.). SAGE Publications, Inc.; WorldCat.org.

Milkie, M. A., Maghbouleh, N., & Peng, I. (2020). Stress in Refugee Resettlement: Syrian Mothers' Strain and Buffers during Early Integration. In L. K. 1980- Hamilton, L. 1975- Veronis, & M. 1968- Walton-Roberts (Eds.), A national project: Syrian refugee resettlement in Canada (1–1

online resource (xxvi, 365 pages) : illustrations., pp. 127–150). McGill-Queen's University

Press; WorldCat.org. http://public.eblib.com/choice/PublicFullRecord.aspx?p=6265459

Moghissi, H. 1944-, Rahnema, S. 1942-, & Goodman, M. J. 1941-. (2009). Diaspora by design:

Muslims in Canada and beyond (1–1 online resource (xv, 223 pages)). University of Toronto

Press; WorldCat.org. https://www.deslibris.ca/ID/430761

Morgan, S., Pullon, S., Macdonald, L., McKinlay, E., & Gray, B. (2017). Case Study Observational

Research: A Framework for Conducting Case Study Research Where Observation Data Are

the Focus. Qualitative Health Research, 27, 1060 - 1068.

https://doi.org/10.1177/1049732316649160.

Morris, S., Lenard, P. T., & Haugen, S. (2021). Refugee Sponsorship and Family Reunification.

Journal of Refugee Studies, 34(1), 130–148. https://doi.org/10.1093/jrs/feaa062

Mossmann, B. (2024). At Home in the Arctic: The Making of Muslim Lives and Places in the

Canadian North. Journal of Islamic and Muslim Studies. https://doi.org/10.2979/jims.00024.

Muhammad, O. B. (1996). The role of the mosque. Al-Muhajiroon Publications.

Mujahid, A. M. (2016). 8 things Masjids can do to help boost social services. Sound Vision.

https://www.soundvision.com/article/8-things-masjids-can-do-to-help-boost-social-services

Munir, H. (2017, May 16). Remembering the first Muslims in Canada. iHistory.

http://www.ihistory.co/first-muslims-in-canada/

Mutalib, M. A., Rafiki, A., & Wan Razali, W. M. F. A. (2022). Principles and practice of islamic

leadership. Springer Singapore. https://doi.org/10.1007/978-981-19-0908-5

Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic

analysis to develop conceptual model in qualitative research. International Journal of

Qualitative Methods, 22, 16094069231205789. https://doi.org/10.1177/16094069231205789

Nagra, B. (2011). 'Our Faith Was Also Hijacked by Those People': Reclaiming muslim identity in

Canada in a post-9/11 era. Journal of Ethnic and Migration Studies, 37(3), 425–441.

https://doi.org/10.1080/1369183X.2011.526781

Nauman, M. (2021). Exploration of the role of digital literacy in refugee migration and resettlement.

https://doi.org/10.7939/R3-BZA0-X854

Nawyn, S. (2006). Faith, ethnicity, and culture in refugee resettlement. American Behavioral

Scientist, 49(11), 1509–1527. WorldCat.org.

Netting, F. Ellen., Kettner, P. M., McMurtry, S. L., & Thomas, M. L. (2017). Social work macro

practice (6th ed.). Pearson Education; WorldCat.org.

Newbold, K. B., & McKeary, M. (2018). Journey to Health: (Re) Contextualizing the Health of

Canada's Refugee Population. Journal of Refugee Studies, 31(4), 687–704.

https://doi.org/10.1093/jrs/fey009

Nicolini, Davide. (2012). Practice theory, work, and organization: An introduction (1–1 online

resource). Oxford University Press; WorldCat.org.

http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9780191644627

Nimer, M. (2014). The north american muslim resource Guide (0 ed.). Routledge.

https://doi.org/10.4324/9780203953112

Norris, Pippa., & Inglehart, Ronald. (2011). Sacred and secular: Religion and politics worldwide

(2nd ed., 1–1 online resource (xvi, 375 pages) : illustrations). Cambridge University Press;

WorldCat.org. https://doi.org/10.1017/CBO9780511894862

Ortiz-Gómez, M., Ariza-Montes, A., & Molina-Sánchez, H. (2020). Servant leadership in a social

religious organization: An analysis of work engagement, authenticity, and spirituality at

work. International Journal of Environmental Research and Public Health, 17(22), 8542.

https://doi.org/10.3390/ijerph17228542

Ouyang, Z., & Chang, Y. (2018). The interplay between participatory roles and cognitive

engagement in fostering collaboration. Journal of Leadership Studies, 12(1), 56–68.

Owen, D. (1992). Ethnic minorities in great britain: Settlement patterns (University of Warwick Statistical Papers No. 1). Centre for Research in Ethnic Relations.

Ozyurt, S. S. (2013). The selective sntegration of muslim immigrant women in the united states: Explaining islam's paradoxical impact. Journal of Ethnic and Migration Studies, 39(10), 1617–1637. https://doi.org/10.1080/1369183X.2013.833691

Okyay, S., & Okyay, A. (2017). Labour market integration of syrian refugees in germany and turkey : Challenges and Prospects. .

Padela, A. I., Killawi, A., Heisler, M., Demonner, S., & Fetters, M. D. (2011). The role of imams in american muslim health: Perspectives of muslim community Leaders in Southeast Michigan. Journal of Religion and Health, 50(2), 359–373. WorldCat.org.

Paperny, A. M. (2022, October 26). A nation of immigrants: Newcomers' share of Canadian population hits record. Reuters. https://www.reuters.com/world/americas/nation-immigrants-newcomers-share-canadian-population-hits-record-2022-10-26/

Parasram, A. (2019). Pathological white fragility and the canadian nation: Pathological white fragility and the Canadian nation. Studies in Political Economy, 100(2), 194–207. https://doi.org/10.1080/07078552.2019.1646457

Pargament, K. I. (2008). The sacred character of community life. American Journal of Community Psychology, 41(1–2), 22–34. WorldCat.org. https://doi.org/10.1007/s10464-007-9150-z

Pargament, K. I., & Maton, K. I. (2000). Religion in american life: A community psychology perspective. In Julian. Rappaport & Edward. Seidman (Eds.), Handbook of community psychology (pp. 495–522). Kluwer Academic/Plenum; WorldCat.org. http://catdir.loc.gov/catdir/enhancements/fy0813/99049482-t.html

Peucker, M., & Ceylan, R. (2017). Muslim community organizations – sites of active citizenship or

self-segregation?. Ethnic and Racial Studies, 40, 2405 - 2425.

https://doi.org/10.1080/01419870.2016.1247975.

Pohlmann, V., & Schwiertz, H. (2020). Private sponsorship in refugee admission: Standard in

Canada, trend in Germany?. . https://doi.org/10.32920/ryerson.14638605.v1.

Popa, A. (2012). Learning about hardiness and servant leadership by accompanying refugees at a

united nations resettlement camp. Journal of Leadership Studies, 6, 72-78.

https://doi.org/10.1002/JLS.21231.

Price, J. H., & Murnan, J. (2004). Research limitations and the necessity of reporting them.

American Journal of Health Education, 35(2), 66–67. WorldCat.org.

https://doi.org/10.1080/19325037.2004.10603611

Proulx-Chénard, S. (2022). Quebec immigration policy. In The Canadian Encyclopedia.

https://www.thecanadianencyclopedia.ca/en/article/politique-du-quebec-immigration

Putnam, R., & Campbell, D. E. (2010). American grace: How religion divides and unites us. Simon

& Schuster.

Reimer, S., Chapman, M., Janzen, R., Watson, J., & Wilkinson, M. (2016). Christian churches and

immigrant support in canada: An organizational ecology perspective. Review of Religious

Research, 58(4), 495–513. https://doi.org/10.1007/s13644-016-0252-7

Robey, D., & Taylor, W. (2018). Engaged participant observation: An integrative approach to

qualitative field research for practitioner-scholars. Engaged Management Review.

https://doi.org/10.28953/2375-8643.1028

Rohe, M. (2016). Der islam in deutschland: Eine bestandsaufnahme. C.H. Beck.

Rousseau, C., Rummens, J. A., Frounfelker, R. L., Yebenes, M. R. C., & Cleveland, J. (2022).

Canadian Health Personnel Attitudes Toward Refugee Claimants' Entitlement to Health Care.

Journal of International Migration and Integration, 23(3), 1341–1356. https://doi.org/10.1007/s12134-021-00892-4

Saal, F. E., & Knight, P. A. (1988). Industrial/organizational psychology: Science and practice. Brooks/Cole Publishing Co.

Saleebey, Dennis. (2013). The strengths perspective in social work practice (6th ed.). Pearson; WorldCat.org.

Samuels, F., Geibel, R., & Perry, F. (2010). Collaboration between faith-based communities and humanitarian actors when responding to HIV in emergencies (ODI Project Briefing 41). Overseas Development Institute.

Sandars, J. (2021). Case study research. In M. Akman, V. Wass, & F. Goodyear-Smith (Eds.), How To Do Primary Care Educational Research (1st ed., pp. 121–124). CRC Press. https://doi.org/10.1201/9781003110460-21

Schneider, J. A. (2007). Connections and disconnections between civic engagement and social capital in community-based nonprofits. Nonprofit and Voluntary Sector Quarterly, 36(4), 572–597. WorldCat.org. https://doi.org/10.1177/0899764006297236

Schneider, M. and Somers, M. (2006) Organizations as complex adaptive systems: Implications for complexity theory for leadership research. The Leadership Quarterly, 17, 351-365. https://doi.org/10.1016/j.leaqua.2006.04.006

Scriver, P. (2004). Mosques, ghantowns and cameleers in the settlement history of colonial Australia [Aspects of this research were first presented at the Centre for Asian and Middle-Eastern Architecture. International Symposium (3rd: 2002: Adelaide)]. Fabrications, 13(2), 19–41. WorldCat.org.

Selby, J. A. (2023). History of muslims in canada. In J. A. Selby, Oxford Research Encyclopedia of Religion. Oxford University Press. https://doi.org/10.1093/acrefore/9780199340378.013.854

Selm, J. V. (2014). Refugee resettlement. In The Oxford Handbook of Refugee and Forced

    Migration Studies. , doi:10.1093/oxfordhb/9780199652433.013.0014

Sendjaya, S., & Sarros, J. C. (2002). Servant leadership: Its origin, development, and application in

    organizations. Journal of Leadership & Organizational Studies, 9(2), 57–64.

    https://doi.org/10.1177/107179190200900205

Shacknove, A. (1993). From asylum to containment. International Journal of Refugee Law, 5(4),

    516. WorldCat.org.

Shi, C., Dutt, A., Jacquez, F., & Wright, B. (2023). Transformative impacts of a civic leadership

    program created by and for refugees and immigrants. Journal of Community Psychology,

    51(5), 2300–2318. https://doi.org/10.1002/jcop.23028

Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts.

    Educational Administration Quarterly, 46(4), 558–589.

    https://doi.org/10.1177/0013161X10375609

Shields, C. (2020). Transformative leadership. Oxford Research Encyclopedia of

    Education. https://doi.org/10.1093/acrefore/9780190264093.013.632.

Simmons, J., & Bourne, L. S. (2013). The canadian urban system in 2011: Looking back and

    projecting forward. Cities Centre, University of Toronto.

Simons, H. (2020). Case study research: In-depth understanding in context. In P. Leavy (Ed.), The

    Oxford Handbook of Qualitative Research (2nd ed., pp. 676–703). Oxford University Press.

    https://doi.org/10.1093/oxfordhb/9780190847388.013.29

Smit, B., & Onwuegbuzie, A. J. (2018). Observations in qualitative inquiry: When what you see is

    not what you see. International Journal of Qualitative Methods, 17(1), 160940691881676.

    https://doi.org/10.1177/1609406918816766

Smith, C. D. (2020). A model for the world? Policy transfer theory and the challenges to

"Exporting" private sponsorship to europe. In Strangers to Neighbours: Refugee Sponsorship in Context (pp. 286–302). McGill-Queen's University Press.

Snyder, S. (2011). Un/settling angels: Faith-based organizations and asylum-seeking in the UK. Journal of Refugee Studies, 24(3), 565–585. https://doi.org/10.1093/jrs/fer029

Solomon, S., & Almaqdisi, E. (2007). The Mosque Exposed. ANM Press. https://journals.iupui.edu/index.php/JIFP/article/view/22352

Staff, N. (2023, April 18). Quebec welcomes historic number of immigrants in 2022. CityNews Montreal. https://montreal.citynews.ca/2023/04/18/quebec-historic-number-immigrants-2022/

Stake, RE. (2018). Case Studies. In N. K. Denzin & Y. S. Lincoln (Eds.), The SAGE handbook of qualitative research (Fifth edition.). SAGE; WorldCat.org.

StatCan. (2022). Religion by visible minority and generation status: Canada, provinces and territories, census metropolitan areas and census agglomerations with parts. https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810034201

Statistics Canada. (2022, October 26). Canada\u2019s religious composition continues to diversify. Government of Canada. https://www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026b-eng.htm

Statistics Canada, S. C. (2011). 2011 National Household Survey Profile—Census metropolitan area/Census agglomeration. https://www12.statcan.gc.ca/nhs-enm/2011/dp-pd/prof/details/page.cfm?Lang=E&Geo1=CMA&Code1=462&Data=Count&SearchText=montreal&SearchType=Begins&SearchPR=01&A1=Religion&B1=All&Custom=&TABID=1

Steils, N. (2019). Non-participant observation online: Using screen recording and trace analysis for collecting and analyzing individual behaviors online. Research Methods Online, 1, 30–33.

Statham, P., & Tillie, J. (2016). Muslims in their European societies of settlement: a comparative agenda for empirical research on socio-cultural integration across countries and groups.

Journal of Ethnic and Migration Studies, 42, 177 - 196.

https://doi.org/10.1080/1369183X.2015.1127637.

Stepan, A. (2012). Religion, democracy, and the "Twin Tolerations." In T. S. Shah, A. Stepan, & M.
D. Toft (Eds.), Rethinking Religion and World Affairs (1st ed., pp. 55–72). Oxford
University PressNew York. https://doi.org/10.1093/acprof:oso/9780199827978.003.0005

Stewart, A. (2022). Canadians consider certain religions damaging to society: Survey - National |
Globalnews.ca. Global News. https://globalnews.ca/news/8759564/canada-religion-society-
perceptions/

Stockemer, D., & Teodoro, A. (2022). Muslims in canada: Their identity and sense of belonging. In
D. Stockemer (Ed.), Muslims in the Western World (pp. 47–62). Springer International
Publishing. https://doi.org/10.1007/978-3-030-99487-7_4

Sutanto, R. (2019). Mosque-based community development. Spektra: Jurnal Ilmu-ilmu
Sosial. https://doi.org/10.34005/spektra.v1i1.1143.

Takyi, E. (2015). The challenge of involvement and detachment in participant observation. The
Qualitative Report, 20(6), 864–872.

Tan, J. S., & Allen, C. W. (2021). Cultural considerations in caring for refugees and immigrants.
primary care: Clinics in office practice, 48(1), 35–43.
https://doi.org/10.1016/j.pop.2020.09.005

Thobani, S. (2007). Exalted subjects: Studies in the making of race and nation in Canada. University
of Toronto Press.

Tight, M. (2017). Understanding Case Study Research : Small-scale Research with Meaning Ed. 1.
SAGE Publications.

Tse, J. K. H. (2011). Making a cantonese-christian family: Quotidian habits of language and
background in a transnational Hongkonger church. Population, Space and Place, 17(6), 756–

768. WorldCat.org. https://doi.org/10.1002/psp.640

Tumilty. (2023). Quebec taking a dwindling share of immigrants to Canada | National Post.

https://nationalpost.com/news/politics/quebec-immigrants-dwindling-canada

Uhl-Bien, M., & Arena, M. (2018). Leadership for organizational adaptability: A theoretical

synthesis and integrative framework. The Leadership Quarterly, 29(1), 89–104.

https://doi.org/10.1016/j.leaqua.2017.12.009

United Nations High Commissioner for Refugees. (2017, April 24). Canada's 2016 record high level

of resettlement praised by UNHCR. UNHCR. https://www.unhcr.org/news/news-

releases/canadas-2016-record-high-level-resettlement-praised-unhcr

UNHCR Canada. (2022). What is refugee resettlement? UNHCR Canada. https://www.unhcr.ca/in-

canada/unhcr-role-resettlement/refugee-resettlement/

UNHCR. (2010). Convention and protocol relating to the status of refugees 1951.

https://www.unhcr.org/3b66c2aa10.html

UNHCR. (2018). Europe: Syrian asylum applications.

UNICEF. (2012). Partnering with religious communities for children.

http://www.unicef.org/about/partnerships/files/Partnering_with_Religious_Communities_

for_Children_%28UNICEF%29.pdf.

Unluer, S. (2015). Being an insider researcher while conducting case study research. The qualitative

report. https://doi.org/10.46743/2160-3715/2012.1752

Van Dijk, J. (2001). The role of religion in the post war settlement patterns of dutch canadians. The

Canadian Review of Sociology and Anthropology, 38(1), 57–74.

Vauchez, André., & Walford, A. (2009). Encyclopedia of the middle ages. Oxford University Press.

Verschuren, P., Doorewaard, H. (Hans), & Mellion, M. J. (2010). Designing a research project

(Second edition /). Eleven International Publishing; WorldCat.org.

Vézina, M., & Houle, R. (2017). Settlement patterns and social integration of the population with an immigrant background in the Montréal, Toronto and Vancouver metropolitan areas (Ethnicity, Language and Immigration Thematic Series). Statistic Canada. https://www150.statcan.gc.ca/n1/pub/89-657-x/89-657-x2016002-eng.htm

von Au, C. (2016). Paradigmenwechsel in der Führung: Traditionelle Führungsansätze, Wandel und Leadership heute. In von Au, C. (Hrsg.), Wirksame und nachhaltige Führungsansätze.

Walton-Roberts, M., Veronis, L., Wayland, S. V., Dam, H., & Cullen, B. (2019). Syrian refugee resettlement and the role of local immigration partnerships in Ontario, Canada. The Canadian Geographer / Le Géographe Canadien, 63(3), 347–359. https://doi.org/10.1111/cag.12561

Wardak, A. (2002). The mosque and social control in Edinburgh's Muslim community. Culture and Religion, 3(2), 201–219. WorldCat.org. https://doi.org/10.1080/01438300208567192

Waugh, E. H. 1936-. (2018). Al Rashid Mosque: Building Canadian Muslim communities (First edition.). Gutteridge Books, an imprint of The University of Alberta Press; WorldCat.org.

White, M. (2011). The Great Big Book of Horrible Things: The Definitive Chronicle of History's 100 Worst Atrocities. W. W. Norton & Company.

Wilkinson, M. (2009). Transforming pentecostalism: The migration of pentecostals to canada. In Canadian Pentecostalism (pp. 263–267). McGill-Queen's University Press.

Wind, J. P. 1948-, & Lewis, J. Welborn. (1994). American congregations. University of Chicago Press; WorldCat.org. http://catdir.loc.gov/catdir/enhancements/fy0608/94004136-t.html

Wolcott, H. F. 1929-. (2008). Ethnography: A way of seeing (2nd ed.). Altamira Press; WorldCat.org. http://catdir.loc.gov/catdir/toc/ecip083/2007044642.html

World Population Review. (2024). Muslim Population by Country 2024. https://worldpopulationreview.com/country-rankings/muslim-population-by-country

Wuthnow, R. (1999). Mobilizing civic engagement: The changing impact of religious involvement.

In T. Skockpol & M. P. Fiorina (Eds.), Civic engagement in American democracy (pp. 331–363). Brookings Institution Press.

Xu, X. (2017). Researchers' Positioning: Insider or Outsider? The Morning Watch: Educational and Social Analysis, 44(No 1-2).

Yang, F., & Ebaugh, H. R. (2001). Transformations in New Immigrant Religions and Their Global Implications. American Sociological Review, 66(2), 269–288. https://doi.org/10.2307/2657418

Yin, R. K. (2014). Case study research: Design and methods (5 edition.). SAGE; WorldCat.org.

Yohani, S. C. (2020). Culture, mental health, and refugees. In R. Moodley & E. Lee (Eds.), The Routledge International Handbook of Race, Culture and Mental Health (1st ed., pp. 326–338). Routledge. https://doi.org/10.4324/9781315276168-33

Yousif, A. F. 1953-. (2008). Muslims in Canada: A question of identity (2nd ed.). Legas; WorldCat.org.

Yukl, G. A. (2006). Leadership in organizations (6th ed.). Pearson/Prentice Hall; WorldCat.org. http://catdir.loc.gov/catdir/toc/ecip057/2005003244.html

Yukl, G. A. (2020). Leadership in organizations (9th ed.). Pearson; WorldCat.org.

Zaccaro, S. J., Dubrow, S., & Kolze, M. (2018). Leader Traits and Attributes. In pages 29-55, The Nature of Leadership (Third Edition). SAGE Publications, Inc. https://doi.org/10.4135/9781506395029

Zaimeche, S. (2002). Education in islam: The role of the mosque. Foundation for Science Technology and Civilization.

Zaman, T. (2016). Islamic traditions of refuge in the crises of iraq and syria (Religion and global migrations). Palgrave Macmillan. doi:10.1057/9781137550064

Zastrow, Charles. (2013). The practice of social work: A comprehensive worktext (Tenth edition.).

Brooks/Cole; WorldCat.org.

Zine, J. (2012). Islam in the Hinterlands: Muslim cultural politics in Canada. UBC Press.