Building Community:
A Framework for Services for the Filipino Community in the Lower Mainland Region of British Columbia

Thank You

This project is very much about the shared commitment of government, community agencies and individuals to ensuring that immigrants to British Columbia can participate fully in the mainstream of community life.

The project wanted to engage people in a discussion about the settlement and integration needs of the Filipino population in the Lower Mainland region. Now, as the project is completed, I would like to thank all those who became engaged in this discussion:

- ➢ *the Community Resource Group which provided direction and advice;*
- ➢ *those people from the Filipino community and from a variety of community agencies who shared their experiences and thoughts;*
- ➢ *staff from MOSAIC, the City of Vancouver and Canadian Heritage who provided support and encouragement throughout the course of this work; and*
- ➢ *Eleanor Atienza, the project's community facilitator, who worked long and hard, and who contributed in immeasurable ways to the project's goals.*

Their experience, advice and commitment will certainly enrich both the Filipino community and the larger Canadian community of which they are now a part.

Martin Spigelman

EXECUTIVE SUMMARY

British Columbia and the Lower Mainland region in particular have been fundamentally transformed through the past fifteen years by the arrival of over 500,000 immigrants. There are now approximately 50,000 Filipinos who are in the midst of the ever-challenging settlement and integration process.

The City of Vancouver, the federal Department of Canadian Heritage and MOSAIC initiated this project to identify the Filipino community's service needs and to build a policy framework for supporting the community's efforts to settle successfully in this region. The project's methodology included extensive consultations with members of the Filipino community and analysis of Statistics Canada and Citizenship and Immigration Canada data sources.

Community Profile

The statistical data provide a very detailed picture of the Filipino community.

➢ Fifty-five percent of the Filipino population arrived during the 1990s. Filipinos now represent 7.3% of the region's visible minority population and about 2.4% of the entire population. They are the third largest visible minority group in Vancouver, Richmond and Surrey.

➢ The community is both disproportionately female (58%) and relatively young. Almost 67% are in their prime working years (15–44) and only 2% are seniors.

➢ Most Filipinos arrived as Family Class immigrants or through the Live-in Caregiver program. Relatively few arrived as economic class immigrants. Filipino immigrants are well educated with over 30% having a university degree. However another 25% have only a high school diploma or less.

➢ Filipino women are more likely than Filipino men to have a university degree and are less likely to be unemployed. Nevertheless their average income is lower than that of Filipino men. In spite of their education, their credentials and their prior training, 48% of Filipinos are working in sales and services, one of the lowest paying and least stable occupational areas.

Community Issues

The Filipino community welcomed this opportunity to identify their needs as individuals, as immigrants and as a community. Among the many issues discussed, three proved to be quite unexpected.

The first concerned youth who saw themselves as being little different from other young people, whether immigrant or Canadian-born, visible minority or Caucasian. They described immigration and resettlement as one of life's challenges and little different from the challenge facing any young person who moves to a new neighbourhood or a new community. Young people, they said, have to work to fit in wherever they are.

The second concerned Filipinos who entered Canada through the Live-In Caregiver Program. Although Regulations governing their working and living conditions are in place, these often cannot be enforced and some employers exploit caregivers' vulnerability, insecurity and isolation. Some caregivers are not aware of their rights. Others are reluctant to complain for fear of employer retribution and deportation. Furthermore, participants said, reaching out for help from community agencies *"is not the Filipino way."*

The third issue concerned the Filipino churches in the Lower Mainland region. These churches play a central and vital role in the Filipino community and clearly are the most effective way of reaching community members. Pastors are often called upon to provide support when a family is in crisis or when there is violence and abuse. Some of the pastors, however, may not be able to work closely with existing social service agencies because of differences in philosophy and worldview.

Filipino participants in this process identified a range of community needs, for example:

➢ orientation to life, customs and values in BC and better information on the services available in the community;

➢ opportunities to come together both as a community and with other Canadians, and opportunities to acquire work in the fields in which they are trained;

➢ special services and supports for live-in care givers, social housing for low-income people and seniors, and temporary housing for those escaping an abusive relationship with a spouse or employer; and

  ➢ family counselling and support, provided in a professional, culturally sensitive and timely manner, to help Filipinos cope with the pressures inherent in the settlement process.

The project identified four types of agencies whose services are available to meet these needs. First, there are government agencies that provide a wide variety of services, invariably in English, to the entire community. Second, there are the large multicultural agencies that provide services to immigrants. Some of these have developed a particular capacity to work with the Filipino community. Third, there are some organizations that focus upon a particular issue or need, for example domestic violence, credential evaluation or the needs of live-in caregivers. Fourth, there are a number of Filipino agencies that are serving their community.

A Framework for Service and Action

A framework outlines a general approach for organizations to use as they plan, develop and implement policies and services. It is a tool that provides direction, guidance and consistency. It allows organizations to set priorities, make decisions and allocate resources.

The framework emerging from this project places the Filipino community's needs in the context of the Lower Mainland region. While appreciating the uniqueness of this community, it identifies the universality of the immigrant experience and distinguishes between:

  ➢ those needs which Filipinos share with very many other residents in BC, whether immigrant or Canadian-born;

  ➢ those needs which Filipinos share with other immigrants in the region, for example the profound isolation often associated with the settlement experience; and

  ➢ those needs which are unique to or particularly acute in the Filipino community, for example the situation of live-in caregivers and the tendency of community organizations to overlook Filipinos because of their ability in English.

The framework offers a *Statement of Principles and Goals* to suggest how services should be provided and what the services are intended to achieve. This Statement

presents a challenge to all the different organizations currently providing services. It emphasizes community involvement in the decision-making process, choice, respect for the community's unique characteristics, ensuring accessibility and providing services in a professional manner. It also suggests that agencies' primary service goal should be to support Filipinos' own efforts both to preserve their culture and identify and to integrate into the larger Canadian community.

Finally the framework addresses the question of who should be providing which services. It rejects the suggestion that any particular type of agency should be restricted to providing certain services. Instead it recommends a community development approach which builds on the many strengths evident in the Filipino community and in the array of organizations available to Filipinos.

Community development is not directed at solving one or even several specific problems. Instead it is an effort to bring the community together and to build an environment in which people have the power, the will, the tools and the commitment to achieve their common goals. This part of the framework identifies a variety of measures which, together, will:

> ➤ build capacity and professionalism in the smaller Filipino organizations;

> ➤ strengthen the ability of the Filipino organizations to work together;

> ➤ remove access barriers in the larger multicultural organizations;

> ➤ strengthen the ability of the multicultural organizations to reach out to the Filipino community; and

> ➤ enable all these organizations to work together toward their common goal of helping Filipinos settle in the Lower Mainland region.

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1. Introduction

Between 1986 and 1999, over 500,000 immigrants arrived in British Columbia with 85% settling in the Lower Mainland region.[1] These newcomers have fundamentally transformed the area with the number of people born in India, China and Vietnam doubling, the number born in Malaysia, the Philippines and Pakistan tripling, the number born in Iran, Hong Kong and Korea quadrupling, and the number born in Taiwan rising by more than ten times.[2] Immigrants now make up 48% of the population in Richmond, 45% in Vancouver and 42% in Burnaby.[3]

British Columbia is no longer quite so British.

1.1   Purpose and Objectives

About 50,000 Filipinos are part of this transformation. The City of Vancouver, the federal Department of Canadian Heritage and MOSAIC – one of the large immigrant-serving agencies – initiated this project to learn more about the Filipino community and its service needs. Their goal was to build a foundation for supporting the community's own efforts to settle successfully in this region. More specifically, the project's objectives were:

➢ to construct a social and economic profile of the community;

➢ to identify current and emerging needs; and

➢ to construct a framework for addressing the policy and service delivery issues confronting the Filipino community.

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[1] This report uses the terms 'Lower Mainland region' and the 'Vancouver CMA" (Census Metropolitan Area) interchangeably. The term "Vancouver CMA" is the Statistics Canada designation for the area roughly equivalent to the Greater Vancouver Regional District (GVRD).
[2] Hiebert, 1998: 17.
[3] See BC, MRMI, 1999 or Martin Spigelman Research Associates, 1999. The *Looking Ahead* data and reports can be found at www.lookingahead.bc.ca.

1.2 Methodology

Community development principles guided the project. The research team included a facilitator from the Filipino community and was supported by a Community Resource Group that provided direction and insights for the research team. The project overview and the meeting guides were available in both English and Tagalog. The research process included, first, meetings with representatives of different groups in the Filipino community and, second, reporting back to the community.

The project also made extensive use of data specially ordered from the 1996 Census, the most reliable and comprehensive source of information for research purposes.[4] These data focused on:

> ➢ the "visible minority" rather than immigrant population in order to capture the entire Filipino population including the Canadian-born children of immigrants; and

> ➢ those cities with the largest Filipino populations, namely Vancouver, Burnaby, Richmond, Surrey and the Tri-Cities.

The project supplemented the Census information – for comparative purposes and to fill the Census gap from 1996 to the present – with more recent data from the Landed Immigrant Data System (LIDS) maintained by Citizenship and Immigration Canada (CIC).

1.3 Organization

This report is organized in 4 sections. Section 2 uses the Census and other data to build a profile of the Filipino community. Section 3 summarizes the focus group meetings and interviews, and also identifies the services available in the region. Section 4 discusses and presents a policy and service framework. The appendices, under separate cover, include background materials from the project and additional data from the 1996 Census.

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[4] In cases where a household does not return the Census form, Statistics Canada enumerators contact that house to determine why not. The enumerators can provide the Census questionnaire in any of forty-two languages. Statistics Canada also has translators who will call a non-reporting household and ask them to complete the Census by telephone, in the language of their choice.

2. Community Profile

Immigrants to Canada are today most likely to be born in Asia. As illustrated in **Figure 1**, the proportion of visible minorities among immigrants has been increasing over the past three decades. Visible minority people now make up almost 90% of the total immigrant population in British Columbia and 31% of the total population in the Lower Mainland region. Many different nationalities are included in this population with the largest

Fig. 1, Visible Minority as Percent of All Immigrants, Canada, 1960-96

groups being from China, South Asia and the Philippines.[5]
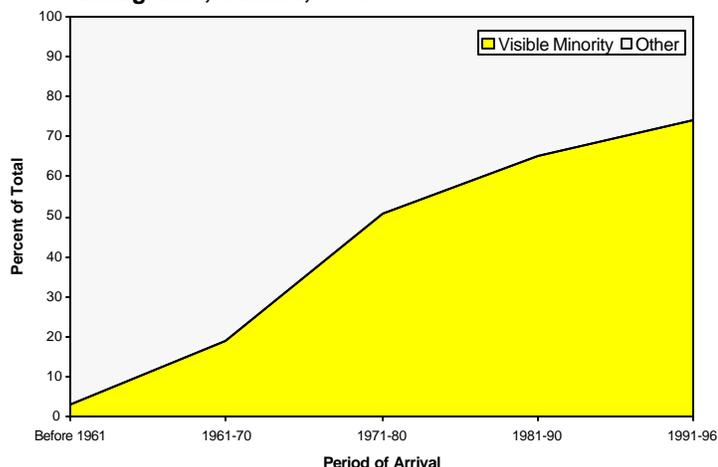
Fig. 2, Visible Minority Population, by Nationality, Vancouver CMA 1996
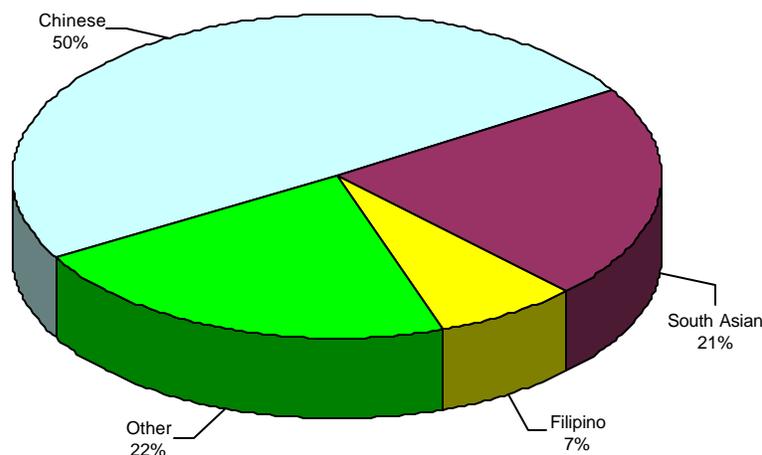
Table 1 on the following page identifies the largest visible minority groups in each of the project's study cities.

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[5] South Asia includes, for example, India and Pakistan. Statistics Canada defines "visible minority" as those persons, other than Aboriginal people, who are non-Caucasian in race or non-white in colour.

**Table 1, Largest Visible Minority Groups by Selected Cities, 1996**

Vancouver	Richmond	Burnaby	Coquitlam	Surrey
Chinese	Chinese	Chinese	Chinese	S. Asian
South Asian	South Asian	South Asian	South Asian	Chinese
Filipino	Filipino	Korean	Korean	Filipino

Immigration from the Philippines

Filipinos came to British Columbia in three waves. The first was in the 1960s and consisted largely of professionals having the skills and credentials needed by the province's growing economy. The 1970s brought a second wave characterized by people arriving as sponsored immigrants. The third wave, through the 1980s and 1990s, consisted largely of migrant workers, for example women arriving as part of the Live-In Caregiver Program.[6] **Figure 3** shows the Filipino population in the Vancouver CMA by time of arrival to 1999. About 55% of the total Filipino population arrived during this decade.

Fig. 3, Filipinos by Time of Arrival to 1999, Vancouver CMA
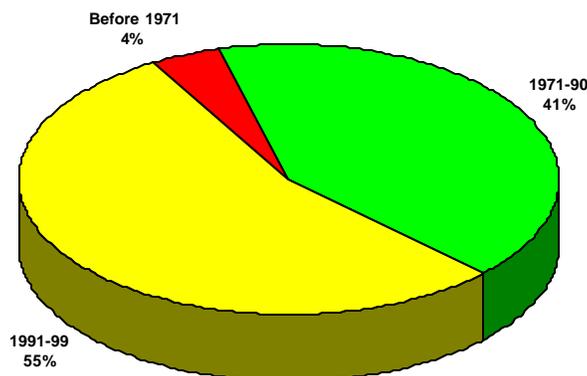
In 1998, the Philippines was the third largest source country for immigrants to Canada but the fifth largest for British Columbia.[7] The 2,700 Filipino immigrants who arrived in 1998 represented just over 7% of all immigrants to BC in that year. **Table 2** uses data from LIDS to present the number of Filipino immigrants arriving in BC by year since the 1996 Census.

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[6] Filipino-Canadian Youth Alliance, 1998: 19.
[7] Canada, CIC, 1999: 7; Canada, CIC, 1998: 5. China was the leading source country for BC followed by Taiwan, India and Hong Kong.

Table 2, Filipino Immigrants to BC[8]

1996	1997	1998	1999
3,200	3,000	2,700	2,800

Sex and Age[9]

Sixty-two percent of Filipinos in the Vancouver CMA are female. In the City of Vancouver itself, 64% are female compared to 58% in Richmond. As indicated in **Figure 4**, the Filipino population is relatively young with two-thirds being in their prime working years (ages 15 to 44 years) and only 2% being seniors (age 65+ years).

Fig. 4, Filipino Population by Age, Vancouver CMA 1996
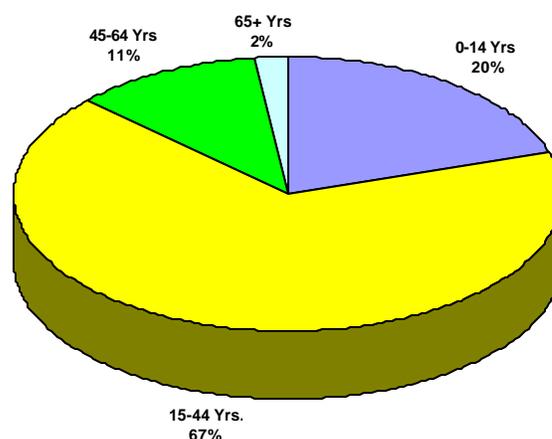
Settlement Patterns

Filipinos live in all the different cities in the Lower Mainland although there is not an identifiable Filipino enclave as there is for many other communities.[10] **Table 3** indicates their proportion of both the total population and the total visible minority population in each city while the map on the following page shows their distribution in the study communities.

Table3, Filipinos as a Proportion of Population by City, 1996	Vancouver	Burnaby	Richmond	Surrey	Tri-Cities
Filipinos as % of Total Population	2.3%	3.3%	2.0%	3.2%	1.1%
Total Visible Minority Population	227,500	69,700	73,200	87,200	38,800
Filipinos as % of Visible Minority Population	7.3%	5.0%	6.3%	7.8%	7.6%

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[8] Canada, CIC, 1999: 29; Canada, CIC, 1998: 19. LIDS, Special Run, 2000.
[9] Age-related data are from the LIDS Special Run data.
[10] Hiebert, 1998a: 28.

Greater Vancouver Regional District 1996
Filipino Population (40,700)
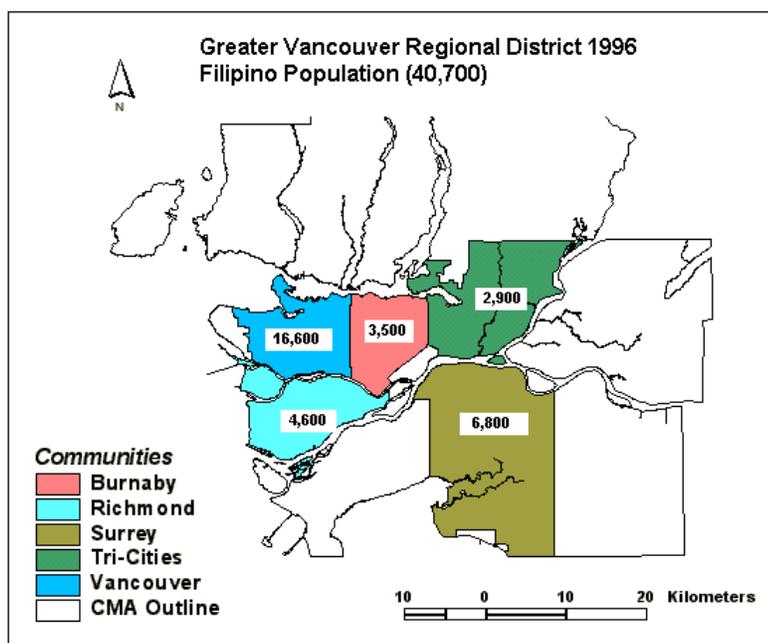
Immigrant Class

In 1998, 26% of all immigrants to BC were Family Class, 65% were Economic Class (skilled worker or business), 5% were Refugees and a further 4% were classified as "Other" including those entering through the Live-In Caregiver Program. The Philippines was the third largest source of Family Class immigrants to Canada in 1998. It was not one of the top ten source countries for Economic Class immigrants.[11]

Table 4 presents data for those Filipino immigrants who arrived in Canada since the 1996 Census. It shows that over 3,000 Principal Applicants entered through the Live-In Caregiver Program, another 1,700 as skilled workers and only 27 as entrepreneurs, self-employed or investors.

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[11] Canada, CIC, 1999: 28, 41 & 74.

**Table 4, Filipinos by Immigrant Class, 1996-99**

Category	Male	Female	Category	Male	Female
Live-in Caregiver, Principal	603	2,543	Son/Daughter	242	195
LCP, Dependant	351	302	Parent/Grandparent, Dependent	398	675
Skilled Worker, Principal	861	872	Other	30	47
Skilled Worker Dependant	1,179	1,262	Refugee	4	2
Entrepreneur, Principal	12	5	Dependants Abroad	2	2
Entrepreneur, Dependant	18	23	Retired, Principal or Dependent	0	0
Self-employed, Principal	6	1	Retired Dependent	0	0
Self-employed, Dependant	5	10	Deferred Removal Order	0	0
Investor, Principal	2	1	Prov/Terr Nominees	3	4
Investor Dependant	2	15	**Total**	**4,757**	**6,865**
Spouse or Fiancé(e)	1,039	906			

Education

Recent immigrants are generally better educated than those who arrived in earlier years. In 1998, for example, 37% of all immigrants arriving in BC had a university degree compared to 24% in 1995. Similarly in 1998, 17% had nine or fewer years of schooling compared with 19% in 1996.[12]

Figure 5 focuses on those with a university degree and shows that a significantly higher proportion of Filipino immigrants have a degree than do either other immigrants or the Canadian-born population. There are some differences across cities with Burnaby having the highest proportion of

Fig. 5, Proportion with University Degree, Vancouver CMA 1996

Filipinos with a university degree and Vancouver the lowest.

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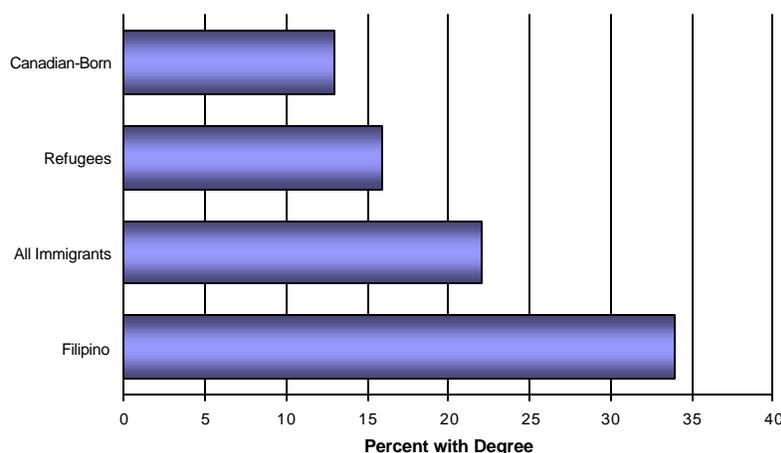
[12] Canada, CIC, 1999: 30.

The apparent educational advantage of Filipinos diminishes when one takes a broader view of post-secondary education. Over 40% of both the Filipino and the Canadian-born populations have a post-secondary degree or diploma from either a university or a college. At the same time, a smaller proportion of Filipinos than other BC residents have only a high school diploma or less, 24% compared to 41%.

Filipino women are generally better educated than Filipino men. Forty-four percent of women in the Vancouver CMA have a post-secondary degree or diploma compared to 36% of men while 23% of women and 27% of men have a high school diploma or less.

Filipino immigrants who arrived between 1996 and 1999 show a similar pattern. Again, 31% have a university degree and a further 16% have a post-secondary certificate or diploma. This is illustrated in **Figure 6**.

Fig. 6, Filipino Immigrants by Education, 1996-99
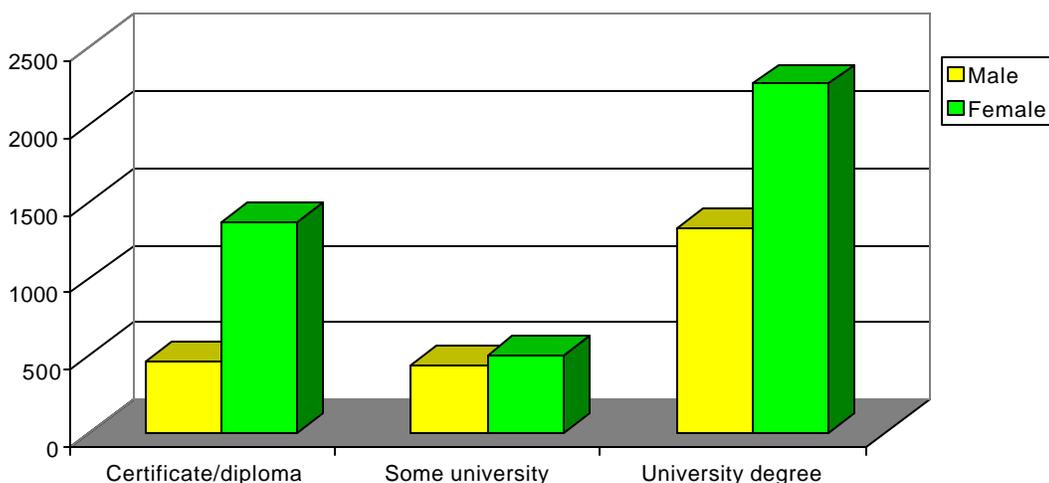
Labour Force Activity

Filipinos in the Vancouver CMA work in many different occupations. Twelve percent, for example, work in the health sector, 18% in Business, Finance and Administration, 48% in Sales and Service and 22% in occupations classified as "Other." Males in the Vancouver CMA – with the exception of those in Burnaby and the Tri-Cities – are more likely than females to be unemployed. However compared to both non-immigrants and other immigrants, Filipinos generally have a higher labour force participation rate and a

lower unemployment rate. **Table 5** indicates the unemployment and labour force participation rates for Filipinos in the different study communities.

Table 5, Filipino Labour Force Activity 1996 (%)	Vancouver CMA		Vancouver		Burnaby	
	Male	**Female**	**Male**	**Female**	**Male**	**Female**
Unemployment Rate	7.8	6.4	9.5	6.9	5.4	5.5
Participation Rate	*74.5*	*75.3*	*74.6*	*75.1*	*71.0*	*76.1*
	Richmond		Surrey		Tri-Cities	
	Male	**Female**	**Male**	**Female**	**Male**	**Female**
Unemployment Rate	7.9	6.0	7.2	7.0	4.3	5.1
Participation Rate	*77.3*	*74.5*	*73.8*	*73.2*	*78.5*	*71.7*

As with other immigrants, the longer Filipinos are in the country the more fully they are participating in the paid labour force. The 1996 unemployment rate among recent Filipino immigrants (i.e. those who arrived between1991 and 1996) was 16% compared to 11.5% for those who arrived between 1981 and 1990 and 6% for those who arrived before 1981. LIDS data for 1999 indicate that 21% of immigrants from the Philippines intended to work as caregivers or homemakers and a further 30% as students.

Income

In spite of 40% of Filipino immigrants arriving in the period 1991-1996, and 60% arriving since 1986, this group's average income is:

➢ higher than that of other recent immigrants;

➢ lower than that of all immigrants in the Vancouver CMA; and

➢ significantly lower than that of non-immigrants.

This pattern is illustrated in **Figure 7** on the following page. Filipinos in the Vancouver CMA receive less in government transfer payments – Employment Insurance, Income Assistance and Old Age Security primarily – than Canadian-born residents of BC and slightly more than those immigrants who arrived between 1991 and 1996.

Fig. 7, Average Total Income, Vancouver CMA, 1996
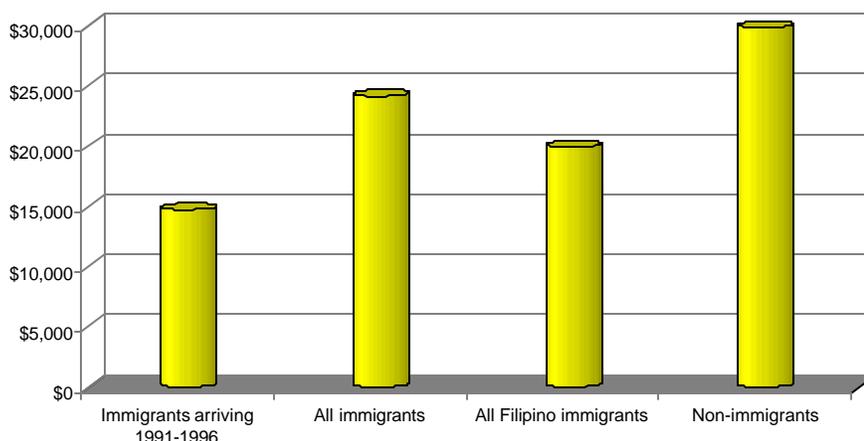
Figure 8 indicates that those Filipinos working in the health sector and in the natural and applied sciences and related sectors have the highest incomes. However 48% of Filipinos work in the sales and services sector where they earn the second lowest average income.

Fig. 8, Income by Occupation among Filipinos, Vancouver CMA 1996
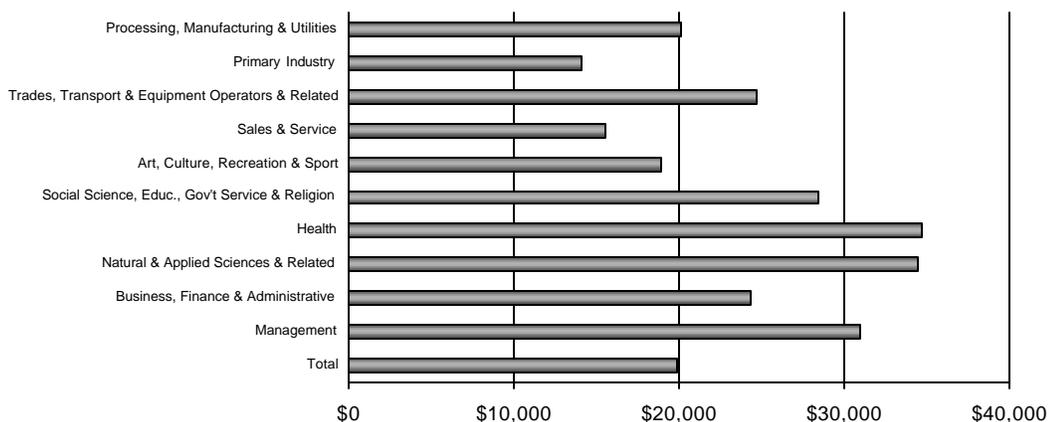
In 1996, the average income across all occupations among Filipinos was highest in the Tri-Cities ($23,016) and lowest in Vancouver ($18,561). It was also higher for men ($21,600) than for women ($18,900). Although there were more female than male Filipino workers (20,100 and 12,210 respectively) in the Vancouver CMA, there were more men than women in management in every city except Richmond and in two of the three occupations with the highest average incomes, i.e. natural and applied sciences

and management. Women dominated the relatively low-income sales and services occupations.

Family Status

There are 1,770 Filipinos in the Lower Mainland region who are lone parents, about 5.5% of the adult population. This is significantly lower than the 15% rate among all Canadians. The Tri-Cities have the lowest percentage of Filipino lone-parent families with 3.3% while Vancouver has the highest with 6.8%. About 81% of these lone parent families have one or two children while the rest have three or more children.

Filipino lone and non-lone parents have similar educational attainment levels with about 31% of each having a university degree and 27% having a high school diploma or less. Surprisingly, in the Vancouver CMA and in the cities of Vancouver and Richmond, lone parents have an average total income which is slightly higher than that of all families. The difference is only about $1,000 however. In the other cities (Burnaby, Surrey, Tri-Cities), this trend is reversed, although again only by about $1,000.

The reason for this unusual situation is likely due to government transfer payments. As illustrated in **Figure 9**, lone parent families generally receive more in government transfer payments than do all families. The only city in which this is not the case is Burnaby where lone parents receive about $150 less than the average for all families.

Fig. 9, Filipino Population by Family Status: Income from Government Transfer Payments, 1996
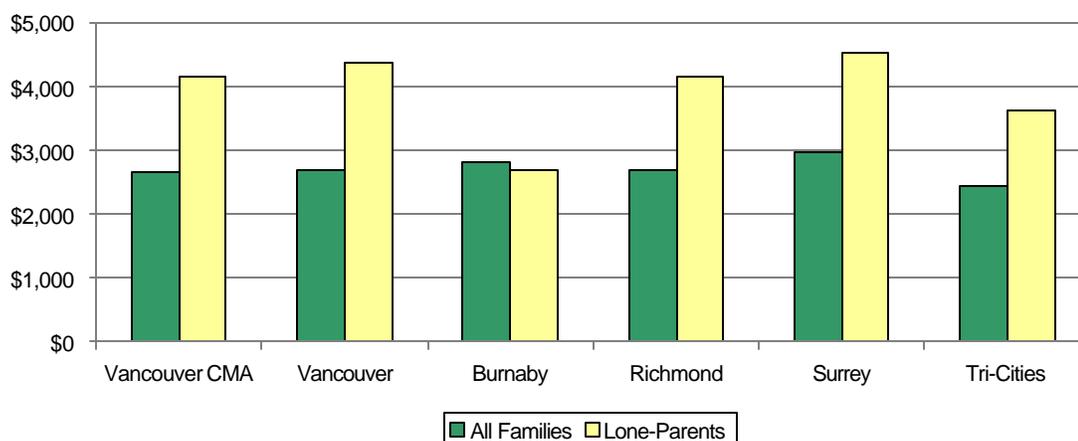
What have we learned about the Filipino community?

➢ *The Filipino community in the Vancouver CMA is growing quickly but still relatively small. Filipinos represent 7.3% of the region's visible minority population and about 2.4% of the entire population.*

➢ *The Filipino community is both disproportionately female (58%) and relatively young. Almost 67% are between 15 and 44 years of age and only 2% are seniors.*

➢ *About 22% of people in the Filipino community arrived in BC during the years 1996-1999 and another 32% between 1991 and 1996.*

➢ *Most Filipinos arrived as Family Class immigrants or through the Live-in Caregiver program. Relatively few arrived as economic class immigrants.*

➢ *Filipino immigrants are well educated. Over 30% have a university degree compared to 23% of other immigrants and 13% of the Canadian-born population. At the same time, however, almost 25% of Filipino immigrants have only a high school diploma or less.*

➢ *Filipino women are more likely than Filipino men to have a university degree and are less likely to be unemployed. Nevertheless their average income is lower than that of Filipino men.*

➢ *In spite of their education, 48% of people in the Filipino community are working in sales and services, one of the lowest paying and least stable occupational areas. The unemployment rate for Filipinos in the Lower Mainland region is lower than that of both non-immigrants and all immigrants.*

➢ *Given both the recent arrival of the Filipino community and its employment and income patterns, it is likely that some assistance is required to support the community's efforts to settle and integrate.*

3. Community Issues

3.1 Process

The project gathered the views of community members and service providers on the circumstances and needs of the Filipino community, and on approaches for ensuring these needs are addressed in the most appropriate and effective manner. This component of the project included:

> ➢ seven meetings specifically with community members – youth, seniors, live-in caregivers, social service providers, the media, religious leaders and a social group. In total, the meetings involved fifty-nine people of whom thirty-four were women and twenty-five were men.

> ➢ one meeting with nine service providers working with the larger immigrant-serving agencies in the region – for example Immigrant Services Society (ISS) – and with the International Credential Evaluation Service. These agencies have staff or services specially targeted to either the Filipino or the Korean community.[13]

> ➢ key informant interviews with the immigrant-serving agencies in the region, selected staff from the Ministry of Multiculturalism and Immigration and officials in the different city administrations.

Table 6 provides a profile of meeting participants. The group was reasonably representative of the Filipino community as a whole. Eighty-three percent, for example, were born in the Philippines while most came to British Columbia some time after 1981. Only a small proportion was over 65 years of age. Forty percent lived in Vancouver.

Most participants indicated that their circle of friends consisted of other people from the Philippines. The largest number were involved in activities associated with their church although to some extent this is the consequence of one meeting involving primarily religious leaders. Other than the church, only the Filipino-Canadian Support Services Society (FCSS) attracted a significant amount of involvement by this group.

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[13] The research team was conducting a similar project for the Korean community in the Vancouver CMA.

Table 6, Survey of Filipino Focus Group Participants				
1. Where were you born? (n=52)				
Canada 12%		Philippines 83%		Other 6%
2. Where are you living now? (n=52)				
Vancouver 40%	Burnaby 14%	Richmond 14%	Surrey 15%	Tri-Cities/Other 17%
3. If you were born outside of Canada, when did you come to this country? (n=44)				
1980 or earlier 23%		1981–1990 41%		In 1991 or later 36%
4. When you first came to Canada, where did you first settle? (n=43)				
Lower Mainland Region 79%		Elsewhere in BC 5%		In another province 16%
5. How old are you now? (n=50)				
24 years or younger 14%	25–44 50%		45–64 28%	65+ 8%
6. Are most of your friends … (n=56)				
from the Philippines 72%		born in Canada but also Filipino 14%		not Filipino 14%
7. Can you give us the names of two organizations in which you are involved?				
Church organization 15		Filipino-Canadian Support Services (FCSS) 9		MOSAIC 3
Immigrant Services Society 2		Filipino Seniors Club of BC or related 4		Social Group 6
West Coast Domestic Workers Association or related 5			Knights of Columbus 3	
Filipino Association of BC 2		BCGEU or related 3	Youth/student group 5	

Others organizations identified by one person only: the Philippine Women's Centre, Battered Women's Support Services, Canadian Parents for French, Girl Guides, Filipino Women's Support Group, Richmond Filipino-Canadian Society, Parents in Crisis, Multicultural Family Support Services, Simon Fraser Health Region, National Action Committee on the Status of Women, Free Press, Self-Help Resource Association and the Burnaby Hospice.

8. In the past three months, have you used:	*Yes*	*No*
• the public library	33	16
• a local swimming pool	21	24
• the services of a Filipino organizations	10	22
• other City or community services	5	22

3.2 Community Needs and Issues

The following summarizes some of the most important issues discussed by meeting participants.

Youth

This meeting involved nine young adults from Vancouver, Richmond, Surrey and Burnaby. Most were 24 years of age or younger and had been born in the Philippines itself. They were generally involved in a variety of community and church groups.

These young adults had clearly come to terms with their dual identity and were perfectly comfortable with both their Filipino ethnicity and their Canadian values. While adults in other focus group sessions spoke of the differences between Filipino adults and youth, the youth themselves saw this simply as a generation gap similar to what their Canadian-born and Caucasian friends experience with their own parents.

The young people described the particular challenges confronting them. As immigrants they had to adapt to a new home, school and community, and had to find new friends. In doing so, they – like all young people – generally looked for those who were most like themselves. They regretted the tendency of more-established Filipinos to remain separate from newer immigrants and to dismiss them as *fobs*, i.e. "*fresh off the boat*" But participants saw this as one of life's challenges and little different from the challenge facing any young person who has to move with their parents to a new neighbourhood or a new community. Young people, they said, have to work to fit in wherever they are.

The participants did identify the pressures associated with having parents who, because they are immigrants, have to work long hours for little income, and the family tensions associated with their parents being underemployed and frustrated. The children of immigrants, they said, are often "*latchkey kids.*" They noted also the adjustment problems associated with rejoining a parent who came to Canada without their family but the success of that process, they said, was very much based upon their upbringing and their family's dynamics.

Several participants believed that a community centre could bring Filipino youth together. A Filipino centre, such as the one struggling to get off the ground in Surrey, would help new immigrants adapt to their new homes and, perhaps, help to break down some of the barriers that divide the different waves of immigrants. Others in the group, however, wanted "any" place – not necessarily a Filipino place – where young people could "hang out" and pursue their sporting, artistic or other interests. One young person commented that he has been involved in Filipino basketball leagues but to him, the goal was to play basketball rather than to forge bonds with other Filipinos.

Some participants noted that the Kalayaan Centre offers a meeting place to young people but its location was considered unsuitable. The Filipino churches also provided a place for Filipino youth to come together and most often were located where people lived rather than downtown or in Surrey.

Finally, these young people dismissed racism as a significant issue. It exists, they said – *"and likely will always exist"* – but it is targeted at a wide variety of groups and sometimes at Caucasians themselves.

Seniors

There are several organizations bringing together seniors in the Filipino community, for example the FILCAN Grandparents Society and the Filipino Seniors Club of BC. The latter has more than 500 members. These organizations attempt, within their limited resources, to reach out to new arrivals.

These older adults, like the youth, suggested *"there are not enough opportunities for our seniors to come together."* They spoke of the difficulty of acquiring adequate space in existing community centres and of the transportation problems facing those who are not living with family. They identified the need for a Filipino community centre although they too had reservations about the effort underway in Surrey. The seniors' group was not familiar, however, with what support might be available from government for such centres or to meet other community needs such as social housing.

In this regard, one participant reminded the group that *"everything has to start in the community itself. You have to help yourself."* This participant also emphasized the importance of integrating with Canadian society rather than remaining apart, associating only with other Filipinos.

Many of these older adults came to Canada as sponsored family members and make an important contribution to the family's well-being by caring for the young children while the parents are working. They enjoy this role because *"it is a joy to help"* but at the same time *"there is no perfect relationship."* When family problems arise, the older generation is faced with a dilemma. Some want their own homes but cultural norms suggest they should live with family. Those same norms – for example, their commitment to solving their own problems and their concern about embarrassing the family – all preclude their seeking help to resolve family tensions by going to either

Filipino or broader community organizations. Not being familiar with the range of services that are available adds to this problem.

For some, the solution is to return to their extended family in the Philippines as both they and their grandchildren get older.

Live-In Caregivers

This group described the many challenges facing caregivers although at the same time provided examples of the ability of some to move on to more satisfactory employment after fulfilling their contractual requirements.

The Live-In Caregiver Program (LCP) offers temporary employment opportunities for individuals willing to provide care for children, the elderly or people with disabilities in their own homes. Eligibility requirements include high school equivalency, training or experience in a related field and an ability to work in the English language. Caregivers who complete 24 months of full-time, live-in employment during a 36-month period can apply for permanent landed immigrant status for themselves and their dependants.

LCP wages, working and living conditions are all regulated. Unlike employed landed immigrants, these caregivers are not entitled to paid sick leave, Employment Insurance, medical coverage or English-language training. They require Citizenship and Immigration Canada (CIC) authorization to change employers and cannot work for more than one employer at a time. In order to discourage students from using the LCP door into Canada, the program prohibits caregivers from attending any educational institution or taking any academic, professional or vocational training courses. CIC may grant an exemption from this condition although its brochures on the LCP do not identify this option.

There has been a dramatic decline in the number of people entering Canada through the LCP, from almost 11,000 in 1990 to less than 2,000 in 1995. Eighty-two percent identified the Philippines as their country of last permanent residence. The Vancouver CMA received 875 people under the LCP in 1998, 607 in 1997 and 824 in 1996.[14]

Meeting participants described the difficulties confronting live-in caregivers.

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[14] Canada, CIC, 1999: 28.

➢ They suffer from the stigma associated with providing in-home care and with the perception of their having few skills. Some in the Filipino community itself *"look down on us and think of us as servants."* This stigma is particularly onerous since 34% of LCP arrivals from the Philippines (1999) had a university degree.[15]

➢ They run the risk of losing the skills and credentials that would allow them to acquire other employment when their contract's obligations are fulfilled.[16]

➢ They often have to struggle with a variety of personal issues, for example the debts acquired as part of the emigration process, the guilt of leaving their family and children behind and, ultimately, the challenge of rebuilding their families and readjusting to family life in Canada.

Although Regulations and labour standards are in place – and generally are viewed as reasonable – there remains always the issue of enforcement. Some employers take advantage of them and of their vulnerability, insecurity and isolation. In many cases it appears that the live-in caregivers themselves are not fully aware of their rights and are reluctant to complain for fear of employer retribution or even deportation.

In other cases they are reluctant to reach out for help because *"it is not the Filipino way."* That *"Filipino way,"* participants said, is to endure challenges in the expectation that life will eventually become better. Enduring hardship and even abuse is accepted as an inevitable part of their struggle to resettle in Canada.

A number of organizations are available to help live-in caregivers, for example:

➢ the West Coast Domestic Workers Association answers legal and immigration questions and provides information on employment;

➢ VanCity Savings and Trust provides funding to help caregivers improve their English language skills;

➢ the BC Federation of Labour provides funding for a newsletter targeted to caregivers; and

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[15] Rivers and Associates, 2000: 16.
[16] Philippine Women's Centre, 1997: 20.

> ➢ the Philippine Women's Centre conducts weekend sessions to help caregivers re-enter the paid labour force in a suitable occupation, following the completion of their contract.

Importantly, one of the region's Filipino ministries – Silungan – has enlisted the support of several churches to provide *"weekend-away residences"* for live-in caregivers. Volunteers have made four apartments available and the ministry plans to explore the potential for municipal funding to expand this number. It also hopes to establish a welcoming committee for new arrivals, to host information and social forums to break down their isolation and to develop an array of supports and counselling services.

Service Providers

This group brought together a number of Filipinos who are providing social services through different government and community agencies. Their work in this sector provides them with a unique perspective on the issues that confound the settlement and integration process for Filipinos in the Lower Mainland area.

The group suggested – as others also did – that their community was not receiving the services they required, particularly in comparison with other immigrant groups in the region. They noted, for example, that there are only two settlement workers in the entire region targeted to the Filipino community, one working with the Richmond Multicultural Services Society and other with the Immigrant Services Society (ISS) in Vancouver.

Some of the participants were critical of the provincial government's policy of not funding ethno-specific organizations. The multicultural organizations, they said, often overlooked the Filipino community because its members appeared to be comfortable in English. They further suggested that Filipino organizations were best suited to understand their community's needs and to meet these needs in a culturally appropriate manner. They also suggested that vigorous outreach efforts are required because individuals and families in crisis *"do not trust government services, are not accustomed to accessing social services, have too much pride to admit to problems and want to rely on themselves, their families, pastors and friends."* That too, they said, was *"the Filipino way."*

Some of the participants also expressed reservations about certain of the Filipino organizations in the region. The Kalayaan Centre, for example, appears to emphasize

education rather than direct service and has a particular ideological hue that sets it apart from some members of the community. They noted as well that most Filipino organizations in the region were primarily social groups, focusing on a particular activity or on a region or institution in the Philippines itself, rather than on the needs of the local community. Finally they worried about the Filipino churches duplicating services that already exist in the different community agencies.

Participants discussed family issues, family conflict and domestic violence within the Filipino community. At the root of these problems were family separation, the pressures associated with their low-income situation, the challenge of finding meaningful employment and the frustration of Canadian employers not recognizing their education, skills and training. Participants emphasized how women who arrive as sponsored immigrants are particularly vulnerable to domestic violence. They often do not know about the resources available to help them escape a violent situation. Even when this information is available, some victims are afraid of the police and are afraid they may lose their landed immigrant status if they become involved in a criminal justice matter.

The discussion touched on a number of other issues as well: the situation of live-in caregivers, the need to provide Filipino immigrants with good information as soon as they arrive in Canada, the importance of community development efforts, the need for social service agencies to reach out to the community and the need to raise the community's visibility through political action.

Religious Leaders

This group consisted mostly of pastors from the different Filipino churches throughout the Lower Mainland region. Their churches clearly play a central and vital role in the Filipino community and are the most effective way of reaching community members. Many of the churches had special programs for different groups but the pastors suggested that more was needed, for example special events to breakdown caregivers' isolation and programs for youth.

The pastors identified distress and frustration as serious problems in many Filipino families. Young people, influenced by their schools and their peers, are in conflict with their parents and grandparents, and are losing some of their moral values. Parents are suffering from the stress and tension of being underemployed. Some of the pastors are barely able to keep up with the many demands for family support. At the same time,

they have to respect the privacy of their parishioners and cannot become involved in family issues, even when violence is a concern, unless invited to do so.

The pastors spoke of the need to build networks and partnerships among the different organizations serving the Filipino community. They suggested that the large immigrant-serving organizations – ISS, Burnaby Multicultural Society and MOSAIC were specifically mentioned – should train workers for the Filipino community and should work to build organizational skills within the community's own organizations. The churches should develop partnerships with the West Coast Domestic Workers Association and other secular organizations. They suggested that the government provide immigrants with church-based contacts before they even leave the Philippines and thereby ensure they are not quite so alone once in British Columbia.

Media

This meeting included four people associated with the Filipino press in the Lower Mainland region. They noted that the press plays a dual role, reporting on community activities and reporting to the community on events of interest to it, mostly in the Philippines. Given these roles, the media have a good sense of the issues confronting Filipinos and specifically identified the problems faced by live-in caregivers and by those who are underemployed.

Participants emphasized the importance of providing good information to Filipino immigrants – on racism, on the rights of live-in caregivers, on family issues and on the services available in the community through organizations such as ISS and the Kalayaan Centre.

Importantly this group – like the others – struggled with the question of acculturation, the need to balance their Filipino ethnicity with their Canadian environment. They believed the Filipino media have a role to play in this balancing act, in part because the media reaches into most Filipino homes. At the same time, however, the media are somewhat constrained by their need to emphasize accomplishments and their desire to instil pride. "Good news" stories about the Canadian community dominate their reporting.

Social Group

This meeting was organized by a community member and brought together people from Vancouver, the Tri-Cities, Burnaby and other communities in the Lower Mainland

region. The group was diverse including, for example, both younger and older people, male and female, non-Filipino spouses in some cases and caregivers, homemakers and small businesspeople.

This group was concerned with the situation of live-in caregivers. They offered stories about some caregivers having to endure abysmal living and working conditions, and offered practical measures for improving their situation:

➢ more outreach by organizations such as the West Coast Domestic Workers Association;

➢ a "host" or "buddy" program to break down the isolation confronting this group;

➢ more coverage of their situation in the Filipino and mainstream media, and perhaps the airing of public service announcements providing contact numbers for live-in caregivers;

➢ a "welcome wagon" program specifically targeted to live-in caregivers; and

➢ a "distress line" operated by a Filipino agency.

They also raised the accreditation problem, for example *"the engineer who worked in different countries and now is working as a janitor. He cannot afford to take the time off to go back to school."* For many people, the $200-$300 fee charged by the International Credential Evaluation Service constituted a significant barrier to improving their employment situation. Finally, they also identified the challenges and isolation associated with living in some communities and neighbourhoods where there are few Filipinos.

Significantly, most participants had never heard of the agencies that are currently offering support and services, for example Filipino-Canadian Support Services Society, ISS, MOSAIC or SUCCESS.

Multicultural Agency Service Providers

Participants in this group were all associated with larger agencies providing settlement, family, employment-training and credential evaluation services to immigrants in the region. This discussion was different from that of the other groups. While addressing

the specific needs of the Filipino community, the participants' cultural diversity, professionalism and involvement in immigrant-serving agencies gave them a broader perspective on many of the issues.

Importantly, they noted that both the larger multicultural organizations and the smaller ethno-specific organizations have their strengths and weaknesses. Indeed one particular organizational characteristic – for example, detachment from the specific community and anonymity for the client – could be a strength in some cases and a weakness in others. They also emphasized the importance of:

➢ professionalism in the design and delivery of services;

➢ providing services which are linguistically and culturally appropriate;

➢ addressing client needs in a holistic manner and accessing the broad range of services available in the community;

➢ ensuring that agencies support the efforts of Filipinos to integrate with Canadian society; and

➢ respecting the privacy and dignity of clients.

They grappled with the challenge of making their services known to the specific communities and groups of people. The identified the airport information service (Community Airport Newcomers Network) while acknowledging that it cannot effectively reach everyone and that, in the first rush of arrival, not everyone is paying attention to the information that is available.

They also identified some of the most pressing needs evident in the Filipino community: more information and better ways of reaching those who needed the information; information and training for those establishing small businesses; special efforts to identify and address cases of domestic violence and to raise awareness about such problems in the immigrant community; perhaps orientation and training for the pastors and ministers who often are the first contact for people in crisis; and training sessions to help immigrants understand life in Canada.

Finally, they identified ways of making the larger organizations more visible in and acceptable to the Filipino community. These organizations, they said, have to:

➢ be willing to partner with ethno-specific organizations;

➢ make their services available when they are needed, on weekends for example when live-in caregivers are not working;

➢ ensure that their own bureaucracy and systems do not create access barriers for new immigrants;

➢ ensure that their staff and Boards reflect the ethnic character of the communities which they are serving; and

➢ be willing to reach out to the community, through the Filipino press for example or by developing contacts in the different ethno-specific organizations.

3.3 Community Services

These meetings highlighted the needs of the Filipino community in the Lower Mainland region. Another of the project's components identified the services available to meet these needs.

The Lower Mainland region has responded vigorously to the growing number of immigrants in the area and to its increasing cultural diversity. There are four types of organizations providing services. First, there are government agencies such as the Ministry for Children and Families or the Parks and Recreation departments of the different cities. Second there are the large community-based, multicultural and immigrant-serving agencies, for example ISS, MOSAIC, Richmond Multicultural Services Society and Surrey Delta Immigrant Services Society. Some of these have Filipino staff and specifically target certain of their services to the Filipino community.

Third, there are both large and small organizations whose efforts are largely directed toward a particular cultural or linguistic community, for example SUCCESS, the Filipino-Canadian Support Services Society and the Filipino Nurses Association.

Fourth there are some agencies that focus on a particular issue or need, for example domestic violence, multicultural child care or credential evaluation. The Pacific Immigrant Resources Society and the International Credential Evaluation Service are examples of this fourth type of organization. Parents in Crisis is another organization of this sort. It serves both the immigrant and Canadian-born communities and has ten

community-specific Steering Committees including one for the Filipino community. Furthermore there are organizations such as Kwantlen College and Malaspina College which offer nursing refresher programs or the Open Learning Agency which is currently developing a program to address the cultural differences in the roles and expectations associated with the nursing profession in Canada.

Overall there are many programs and services available to Filipino and other immigrants in the Lower Mainland region.

Government Services

Both the city governments in the region and the provincial government provide services which are available to the Filipino community in the same way as they are available to others, both immigrant and non-immigrant.

The city governments generally do not consider themselves as mandated to provide services specifically to immigrants as that is traditionally the role of the two senior levels of government. However, administrators acknowledge that it is the cities and the basic institutions in each city, for example the schools and community centres, that most immediately feel the impact of an increasingly diverse population. Consequently the cities – some more than others – try to make their services accessible by:

➢ reaching out to the immigrant communities in different languages;

➢ engaging multicultural staff and cultural facilitators to provide a broader, more inclusive perspective on issues; and

➢ funding community development initiatives or, periodically, research projects to identify community needs.

Generally, however, the cities are struggling with their need to serve the entire community rather than to support individual communities within the larger community.

Both the provincial and the federal governments struggle with a similar dilemma and are generally more willing to support multicultural and immigrant-related initiatives rather than ethno-specific ones. Neither government has adopted immigrant-friendly strategies in any of their child welfare, income security or other programs. In many

cases, services are available in a variety of languages but on an ad hoc basis only, because an office happens to have a staff person who is bilingual.

Multicultural, Immigrant-Serving Organizations

The multicultural, immigrant-serving agencies offer a wide variety of settlement and integration services. These are generally available to Filipinos who, for the most part, are reasonably proficient in English. **Table 7**, developed through a canvass of organizations, identifies those particular services which are provided by a Filipino counsellor, in Tagalog or other Pilipino dialect, and/or are promoted through Filipino-specific groups or media.

**Table 7, Multicultural Agencies' Services Available from
a Filipino Counsellor or in a Pilipino Dialect**

Services	ISS	V & LM Multi. Family Services Society	Richmond Multi. Concerns Society	Parents in Crisis Society	SDISS	ICES	Community Airport Newcomers Network
Welcome/ Orientation	✔		✔				✔
Referrals—Law, Health, Housing, etc	✔	For battered women	✔	For parents			Referrals to Filipino agencies
Interpretation, Translation[17]	Informal		✔				
Employment and Skills Training	✔		✔		✔		
Assistance with Gov't. Forms	✔		✔				
Family Counselling	Short Term	For battered women	Plus families self-help group	Support group for Filipino parents			
Seniors Programs			Self-help group				
Women's Programs		Women's support group.	Self-help group				
Advocacy and Community Education		Family violence					
Comments	One counsellor shared with Kalayaan Centre	Filipino counsellor	Filipino social worker	Filipino steering committee; one Filipino Program Director	Invites Filipino groups to policy consulta-tions	Evaluates credentials; Filipino brochure available	Filipino social worker

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[17] MOSAIC also has a fully developed interpretation and translation service that can provide assistance to Filipinos.

In some ways the size of these multicultural organizations can be a shortcoming if it is allowed to create access barriers. At the same time, however, these organizations certainly have many strengths:

➢ they have a history of service in the community and a track record;

➢ most are sufficiently large as to have the administrative systems in place which allow them to access government funding;

➢ they are most often staffed by professionals and have well-defined practice or service standards; and

➢ their size, structure and breadth allow them to provide service or referrals in a holistic.

Ethno-Specific Organizations

There are currently well over one hundred Filipino organizations in the Lower Mainland region. Most of these are social or fraternal organizations, and many are based upon a shared experience in the Philippines itself rather than in Canada. These organizations generally cooperate for specific purposes, for example to organize the Filipino Festival or to raise money for the Children's Hospital. A variety of organizations come together in the Kalayaan Centre or on the Board of the Filipino-Canadian Support Services Society.

Only a few of these organizations provide the settlement, integration, employment or family services that are needed by the community. Among the more service oriented are the Filipino Migrant Workers Association, the Filipino Nurses Support Group, the Filipino-Canadian Youth Alliance, the Philippine Women's Centre, the Filipino-Canadian Support Services Society and the Kalayaan Resources & Training Centre. There are also the many Filipino churches that provide support, counseling and other services to their members.

Both the range of their services and their method of delivery are diverse. The Kalayaan Centre, for example, is often involved in partnerships with:

➢ ISS to provide settlement and support services;

> ➢ the West Coast Domestic Workers Association to provide support and legal counseling to caregivers; and

> ➢ the University of British Columbia and other Filipino groups in Canada for research purposes.

The Kalayaan Centre, the Filipino-Canadian Support Services Society and the churches all provide a place for youth and other groups to meet.

In many cases, however, these organizations are operating on a shoestring and sometimes in an informal, familial way. Their size and relative newness mean their staff do not necessarily have the region-wide network, professional training or administrative support that are available to staff with the larger multicultural agencies.

Furthermore there are some divisions among the different organizations. Some choose not to cooperate with others, most often for political or ideological reasons. Others would have difficulty working together because of differences in their philosophy. This is perhaps particularly acute between the Filipino churches and certain community or government agencies providing social services. The churches are important organizations that reach most of the community. They are strongly committed to the community and provide important supports for seniors, for youth, for live-in caregivers and for those who do not know how to access government services. But many of the churches do not share the worldview of the government and community organizations serving the same community on issues such as family preservation in cases where violence is a concern or unintended pregnancies.

What are the Filipino community's most pressing needs?

➢ *A thorough orientation to life, customs and values in BC and better information on the services available from Filipino organizations, from the larger immigrant-serving agencies and from government.*

➢ *Opportunities to learn about living and working in BC.*

➢ *Opportunities to come together, in part for cultural nourishment, in part to break down the barriers dividing the community and in part to develop the Filipino-specific services and supports that are needed in the Lower Mainland region.*

➢ *Opportunities to come together with immigrants from other countries and with non-immigrants in order to support their integration goals.*

➢ *Opportunities to acquire Canadian work experience and to work in the occupations for which they are trained.*

➢ *Measures to have their training and credentials recognized in Canada, by Canadian employers and institutions.*

➢ *Special services and supports for live-in caregivers given their acute isolation and vulnerability.*

➢ *Social housing for low-income people and seniors, and temporary housing for those Filipinos escaping an abusive relationship with a spouse or employer.*

➢ *Protection from abuse, whether in the home or in the workplace.*

➢ *Family counselling and support to help Filipinos cope with the strains and pressures inherent in the settlement process particularly as families are reunited in Canada.*

➢ *Services provided in a timely and professional manner.*

➢ *Services that respect a person's privacy, their concern for confidentiality, their dignity and their cultural and linguistic preferences.*

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4. A Framework for Service and Action

4.1 Constructing a Framework

A framework outlines a general approach for organizations to use as they plan, develop and implement policies and services. It is a tool that provides direction and guidance. It sets general boundaries for their actions and it reminds those organizations of their commitment to act in certain ways.

By formally outlining their commitment to a certain approach, a framework helps organizations to set priorities, make decisions and allocate resources. It also enhances accountability by establishing benchmarks against which services can be measured. If a number of agencies are working within the same framework, the outcome can be services that are consistent with and complementary to each other.

There are three steps to constructing a policy and service framework for the Filipino community in the Lower Mainland region.

> ➢ The first step is to identify **what** community members need and to **understand** these needs in the context of the Lower Mainland region.

> ➢ The second step is to identify **how** services should be provided so as to ensure they are appropriate and effective.

> ➢ The third step is to consider **who** can most effectively provide **which** services.

4.2 Step One: Identifying and Understanding Community Needs

During this project, the Filipino community identified its needs and service priorities as orientation and training, information, a range of opportunities, protection from abuse both within their families and from their employers, and certain family and other support services to help them cope with the strains and pressures of the settlement and integration process.

These needs have to be considered within the context of the Lower Mainland region. In this regard, it is important to recognize that each immigrant community thinks of itself as unique. And no doubt, each community is unique in many ways. But at the same time,

there is a certain degree of universality, first, between immigrants and native-born and, second, among all immigrants in the Lower Mainland region.

Filipinos, for example, share some of the needs identified above with many other residents in BC, including those who are Canadian-born. Any person whose prior learning and work experiences are not acknowledged by employers may be denied the job that they are perfectly capable of doing. Too many families – foreign and Canadian-born – experience conflict and tension, and too often experience violence and abuse. Young people – whether born in the Philippines or in Canada – often are in conflict with their parents and need help to resolve inter-generational differences.

Mainstream government and non-governmental agencies have programs in place to meet these needs in a more or less adequate manner. The Ministry for Children and Families, Vancouver Parks and Recreation, Human Resources Development Canada and Parents in Crisis, for example, all provide services addressing the entire community's needs.

Similarly, other recent immigrants experience certain of the needs identified by the Filipino community. Isolation, for example, seems to be an integral part of the immigrant experience, particularly for seniors and for people working in their homes. Very many immigrants find that their overseas credentials are not acknowledged and that they are now living in poverty.[18] Most if not all immigrants need help to understand the workings of Canadian society. These problems may manifest themselves in slightly different ways in the different communities. And different communities may respond in different ways. But the issues – and the needs arising from those issues – are much the same.

Again there are organizations attempting to meet these needs. ISS and MOSAIC, for example, provide services to all immigrants while trying to ensure that they accommodate the specific cultural and linguistic characteristics of each different immigrant community.

Finally there are some needs that are either unique to the Filipino community or particularly acute in that community, perhaps because of their history and experience in the Philippines itself.

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[18] See Martin Spigelman Research Associates, 1998.

➢ The situation of the live-in caregivers may be the best example of these unique and particularly Filipino needs.

➢ Another would be the unwillingness of many Filipinos to access the services available for addressing family issues.

➢ A third would be the tendency of community organizations to overlook the immigrant element of the Filipino experience given their ability in English and their historic links to North America.

➢ A fourth would be the need for community development initiatives that would strengthen the ability of Filipino organizations both to access the resources available from government and to benefit from the significant size of the Filipino community in the region.

To address these, the Filipino community's most immediate need is for better information, a more thorough orientation to Canadian life and more extensive outreach provided in a culturally sensitive manner.

This is certainly the case for live-in caregivers whose rights are reasonably well protected in Regulation but not necessarily respected in practice. Given their vulnerability and isolation, governments and agencies have a special responsibility to reach out to this group, to inform them of their rights, to teach them how to insist upon their rights and to support them when they do so. The key is ensuring they have good information when they need it not only when they first leave the Philippines or arrive in Canada.

Information and outreach are equally important for families who are in conflict and particularly for those in which there is violence. Efforts are required to ensure that victims of violence know there are resources available to help them either escape or put an end to the violence. It is equally important that spouses and parents know that there are alternatives to violence which are infinitely more constructive and effective.

Better information and more effective outreach would also help to ensure that Filipinos are aware of the services already available in the region, for example:

> ➤ Filipinos facing labour market problems should know about the International Credential Evaluation Service and the other community and government efforts to remove the labour force barriers confronting them.[19]

> ➤ Filipinos who were nurses in the Philippines should know about the Filipino Nurses' Association, the special courses offered by certain community colleges, the Saturday classes at the Kalayaan Centre and the government efforts to address the nursing shortage by reaching out to the immigrant community.[20]

> ➤ Filipino parents should understand the school system and the challenges their children will face in school, and should know there are multicultural counsellors available to assist them.

> ➤ Families should know that Surrey Delta Immigrant Services Society, the Pacific Immigrant Resource Society, ISS, MOSAIC and other government and community agencies are available to provide services which are both professional and confidential.

> ➤ Seniors and new arrivals should know that the Filipino-Canadian Support Services Society could help them connect with the larger Filipino community.

> ➤ Live-in caregivers should know that free legal advice is available from the West Coast Domestic Workers Association, that there are places to go on weekends and that CIC may allow them to take further training or upgrading even while still under contract.

4.3 Step Two: How to Provide Services to the Filipino Community

The second step in constructing a framework involves thinking about how to provide services to the Filipino community. As indicated above, there are currently many organizations attempting to address the needs evident in the Filipino community. Some are ethno-specific while others are multicultural but have Filipino staff and counsellors. Other multicultural organizations also have services available for Filipino clients if they are willing to work in English and with a professional who is not necessarily Filipino.

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[19] For example, see Martin Spigelman Research Associates, 1999.
[20] See Rivers and Associates, 2000.

And finally there are the city and other governments that provide services to the community as a whole rather than to Filipinos specifically.

A framework can ensure that all these organizations – regardless of their particular focus – provide services in a way that respects the Filipino experience and that is sensitive to the particular characteristics of this community.

The following is based upon what the community, through the course of this project, said was important in terms of the services needed by the Filipino community. The Statement of Principles suggests **how** services should be provided. The Statement of Goals suggests the **outcomes** that the services are intended to achieve.[21]

Importantly this element of the framework is intended as a challenge to all the different types of organizations identified above, i.e. government, multicultural and Filipino. It is also intended to be a practical working tool and thus attempts to respect the policy and budgetary restraints common to all the different organizations. It would be the responsibility of the different agencies to determine how to embed these principles and goals within their services and structure, and ultimately to assess whether they have done so adequately and effectively.

Statement of Principles

As Filipino, multicultural and government agencies working with Filipinos in the Lower Mainland region, we will:

> ➢ involve an appropriately representative range of organizations in any planning or decision-making processes that will have a particular impact on the Filipino community. We will provide community members with the opportunity to contribute directly to these processes.

> ➢ recognize that the "one size fits all" approach is not appropriate and that people require choices. Some will want to receive services from other Filipinos, in one of the Filipino languages. Others will want services from organizations offering greater anonymity.

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[21] The framework does not include objectives as those must be more specific and measurable, and will differ significantly from organization to organization.

➢ acknowledge and try both to strengthen and to build upon the network of family and friends that already exists within the Filipino community and that is available to help community members.

➢ strive to make our services accessible to members of the Filipino community. We will not assume that Filipinos' ability to speak English means there are no barriers to their accessing our services. We will promote accessibility: by ensuring our staff are aware of and sensitive to the particular cultural and historical characteristics of the Filipino community; by providing services when and where they are required, for example on weekends or through the Filipino churches; and by removing administrative barriers which may discourage people from accessing our organization.

➢ provide services in a professional manner. Our services will adhere to generally accepted service standards and will be of the highest quality possible. Our staff will respect clients' privacy, dignity and cultural experience as well as those fundamental values that are commonly accepted in Canada. This is particularly true in regard to issues such as family violence, child protection and working conditions.

➢ ensure that our staff are able to refer clients to those services which are most appropriate to their needs. Our staff will be aware of the full range of services available in the community.

➢ coordinate our services to the Filipino community to the greatest degree possible. Our staff will cooperate with other organizations so as to ensure there is a seamless continuum of services available to those settling in the Lower Mainland region.

➢ recognize that special efforts are required to address the unique needs of the Filipino community, for example those associated with live-in caregivers or those arising because of family conflict.

➢ attempt to ensure that our organizations' Boards and staff reflect the diversity of the Lower Mainland region.

Statement of Goals

Our goals as Filipino, multicultural and government agencies will be:

➢ to support the community's effort both to preserve its culture and identity and to integrate – socially, economically and politically – into the larger Canadian community.

➢ to coordinate and rationalize the currently complex array of funding and services provided by various community agencies and governments in the hope of filling service gaps while avoiding wasteful duplication.

➢ to provide Filipino immigrants with a seamless continuum of services addressing the full range of their social and economic needs with particular priority being given to live-in caregivers, victims of violence and those who are underemployed.

➢ to improve accessibility by removing cultural, linguistic, physical and financial barriers to accessibility and by ensuring our organizations are reflective of the community's diversity.

➢ to share resources in an equitable manner so as to ensure that the full spectrum of settlement and integration needs are met in the most effective manner possible.

4.4 Step Three: Who Should Provide Which Services to the Filipino Community

The question of who should provide which services is a particularly difficult one. At the present time, there is some competition between agencies and some resentment that the larger multicultural organizations appear to have a lock on government funding. There is some debate about whether Filipinos are best served by Filipino organizations or by the larger multicultural organizations. There is also some jealously that certain other immigrant communities appear to have a broader array of services available to them.

The challenge for this framework, therefore, is to identify ways:

➢ to build capacity and professionalism in the Filipino organizations;

> ➢ to strengthen the ability of the Filipino organizations to work together;

> ➢ to remove access barriers in the larger multicultural organizations;

> ➢ to strengthen the ability of the multicultural organizations to reach out to and serve the Filipino community; and

> ➢ to enable all these organizations to work together toward their common goal of helping Filipinos settle in the Lower Mainland region.

The key is to adopt a community development approach. Community development is not directed at solving one or even several specific problems. Instead it is an effort to bring a community together and to build an environment in which people have the power, the will, the tools and the commitment to achieve their common goals. The community development model invites different people and organizations to play different roles depending on their skills and strengths, and on what they see as the most important problems in which to be involved.

In this regard, it is clear that the greatest strength of the Filipino-specific organizations, including the churches, is their being part of the community itself. They can understand, as others cannot, the particular experience of Filipinos, both in the Philippines and in Canada. Their weakness perhaps is their relatively small size and their lack of familiarity with government systems and with the broader array of services available in the community.

Conversely the multicultural organizations have considerable strengths – their professionalism, the quality and breadth of their services and their ability to provide Filipino immigrants with access to a network of other community agencies and services. Their weaknesses perhaps are:

> ➢ their failure to fully appreciate the settlement challenges confronting the English-speaking Filipino community; and

> ➢ the access barriers that their size and complexity sometimes create.

Neither type of organization – Filipino or multicultural – is necessarily better or worse than the other for meeting the needs of the Filipino community. Some could argue that the multicultural agencies should focus on those needs that Filipinos share with other

immigrants. Or that Filipino organizations should focus on those needs which are unique to their community. But this black and white approach would ignore, for example, the commitment and Filipino experience of organizations such as ISS or the West Coast Domestic Workers Association. It is an approach that could place undue pressures on new and small Filipino organizations who do not yet have the organizational structure or the professional staff that can reasonably bear such responsibilities.

It also would ignore the reality that at present both the provincial and the federal government, and many of the city governments, are uncomfortable with the concept of funding ethno-specific organizations. It would ignore the reality that people need choices.

Given the community development model outlined above, we would recommend the following specific measures as the framework's final component. These measures are designed not to solve specific problems or to address specific needs. Instead they are designed to bring the community of service providers together, to build capacity and to integrate the resources available to the community. Some funding would be required to support these initiatives.

a. The larger multicultural and immigrant-serving agencies and the region's Filipino organizations could forge working partnerships. Those multicultural organizations that currently have Filipino staff and a Filipino focus – Immigrant Services Society, Richmond Multicultural Concerns Society and the Vancouver and Lower Mainland Multicultural Family Services Society – could assume responsibility for organizing this initiative.

   The initiative's goal would be both to build administrative and professional capacity within the Filipino organizations and to enhance awareness and cultural sensitivity within the region's multicultural organizations. Any such relationships should incorporate the partnership lessons identified by the Collaboration Roundtable[22] so as to ensure that the smaller organizations are equal partners.

b. In terms of building capacity, the more established organizations such as MOSAIC could undertake, in the most respectful of ways, to mentor the newer Filipino organizations. By providing advice and assistance, the FILCAN

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[22] See Martin Spigelman Research Associates and Zena Simces and Associates, 2000.

Grandparents Association or Silungun and the churches, for example, could learn how to pursue the funding they need if they are to provide social housing for the community's seniors or weekend retreats for the community's live-in caregivers.

c. Filipino organizations could affiliate with AMSSA[23] and the Collaboration Roundtable, both to share their experiences and to learn from the experience of others. Joining these groups would allow the Filipino organizations to become part of a larger network and would provide them with an opportunity to broaden and strengthen their services.

d. The Filipino-Canadian Support Services Society could organize a forum bringing together the churches, the ethno-specific organizations, the Filipino media and the West Coast Domestic Workers Association to explore whether and how they can work together more fully. The forum could consider the philosophical gap that currently exists between the churches on the one hand and certain of the social service agencies on the other.

The different sectors may also wish to consider the possibility of creating a Filipino Community Council that could undertake community development initiatives such as social housing or the proposed Filipino Community Centre in Surrey.

e. The provincial Ministry of Multiculturalism and Immigration, the federal Department of Canadian Heritage, and the City of Vancouver could host a forum to document the full spectrum of services available to Filipinos and to construct a concrete and practical workplan for filling gaps and avoiding duplication.

At the same time, these three government agencies could jointly prepare a discussion paper on the advantages, disadvantages and implications of funding ethno-specific as opposed to multicultural organizations. At present governments generally adhere to this policy but it is not clear whether the policy is founded upon fiscal necessities, administrative preferences or sound logic. The policy's logic should be tested.

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[23] Affiliation of Multicultural Societies and Service Agencies.

Subsequently the discussion paper should be widely distributed in the community – among multicultural and ethno-specific organizations – for discussion.

g. The larger immigrant-serving organizations could take a close look at their operations and consider whether their systems are creating access barriers for Filipinos and other immigrants in the community and whether they are reaching out to the community in effective ways, for example through the Filipino media and churches. They could also consider ways of ensuring their organizations better reflect the community's diversity, perhaps by inviting certain Filipino organizations to be represented on their governing Board. They could also invite the Filipino organizations to help develop a fuller understanding of Philippine history and Filipino culture among the agencies' own staff.

The community development model depends on cooperation and collaboration among individuals and organizations both within and outside of the immediate community. By bringing them all together, the model can build awareness, ownership and strengths that can be applied to a variety of issues and problems. Importantly it can foster self-reliance and community action targeted to community goals.

Filipinos in the Lower Mainland region make up a new, growing and vibrant community. Through concerted and co-operative efforts to build on the strengths in both the Filipino community and the Lower Mainland region as a whole, Filipinos will become a vital part of the foundation upon which the new British Columbia is constructed.

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Appendix A

Project Overview

COMMUNITY UNDERSTANDING:
Assessing the Needs of the Filipino and Korean Communities
in the Lower Mainland Region of BC

Over the past decade, immigration has dramatically changed the character of British Columbia. Between 1986 and 1996, over 300,000 immigrants settled in the province including almost 35,000 Filipinos and 13,000 Koreans in the Lower Mainland Region alone. MOSAIC, the City of Vancouver and Canadian Heritage are initiating a project to support these communities' efforts to settle successfully in this region. For each of the two communities, the project will:

➢ construct a comprehensive social and economic profile using Census and other data sources;
➢ identify current and emerging needs;
➢ identify the services available to the community and analyse their appropriateness and adequacy given these needs; and
➢ consider the key issues confronting the two communities and develop a policy and service framework for each.

Community development principles will serve as a foundation for this project. There will be a Community Resource Group to advise the research team. That team will include bilingual community facilitators. The process will include interviews and meetings with different individuals and groups within the community. There will also be "validation meetings" to consider the project's findings and conclusions, and to develop recommendations for service agencies and the City.

Importantly, all of the project's reports will be prepared in an easy-read format and will be of moderate length. This will ensure they are of practical value to the communities themselves and can be used for a variety of other planning or program purposes.

MOSAIC and the City have selected Dr. Martin Spigelman to lead this project. Martin has very considerable experience with immigrant and settlement issues. In 1999, for example, he led a community-based project to address the labour force barriers confronting immigrants. The reports from that project can be viewed at www.lookingahead.bc.ca. In 1998 he prepared a report on poverty among immigrants and refugees in the province.

For further information, or to contribute your views to the project, please contact Martin at:
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Alternately you may wish to contact Eyob Naizghi at MOSAIC in Vancouver. He can be reached, by telephone, at 254-0244 or by Email at enaizghi@mosaic-trans.com

PAG-UNAWA SA KOMUNIDAD
Pag-alam sa Pangangailangan ng Komunidad ng Pilipino sa Lower Mainland sa Rehiyon ng BC

Sa loob ng nakaraang dekada, biglang nagbago ang kaanyuan ng British Columbia dahil sa imigrasyon. Sa pagitan ng 1986 at 1996, mahigit sa 330,000 imigrante ang nanirahan sa probinsiya at sa kasalukuyan sa rehiyon pa lamang ng Lower Mainland ay may mahigit ng 35,000 Filipino.

Ang MOSAIC, Siyudad ng Vancouver at Canadian Heritage ay nagsimula ng proyekto para masuportahan ang pagsisikap ng komunidad ng Filipino na makapanirahan ng matagumpay sa rehiyong ito. Ang proyekto ay:
  ➢ magbubuo ng komprehensibong pangsosyal at pangkabuhayang propayl o "profile" ng komunidad;
  ➢ kikilalanin ang mga pangkasalukuyan at panghinaharap na pangangailangan;
  ➢ pag aaralan o susuriin ang mga matatagpuang serbisyo sa komunidad at ang kakayahan nilang matugunan ang mga nabanggit na pangangailangan; at
  ➢ bibigyan ng konsiderasyon ang mga pangunahing isyu na hinaharap ng komunidad at magbabalangkas ng mga panuntunan o "policy"at mga serbisyo na magsisilbing salamin ng mga layunin nito.

Ang mga prinsipyo sa pagdedebelop ng komunidad ang magsisilbing batayan para sa proyektong ito. Magkakaroon ng Community Resource Group na magpapapayo sa pangkat o "team" ng mananaliksik. Ang pangkat o team ay may kabilang na miyembro ng komunidad o "community facilitator" na bilingual o nakapagsasalita ng dalawang wika. Ang proseso ay may kasamang interbyu o panayam at pagpupulong sa iba't-ibang indibiduwal at mga samahan sa komunidad. Magkakaroon din ng "validation meetings" o pagpupulong para mapagtibay ang mga napag alaman at mga konklusyon na narating at ng makapagbuo ng rekomendasyon para sa mga ahensiyang nagkakaloob ng serbisyo at para sa Siyudad.

Mahalaga nito, ang lahat ng report ng proyekto ay ihahanda sa madaling basahing anyo at katamtamang haba. Sa ganitong pamamaraan, masisiguro na ang mga report ay magkakaroon ng praktikal na halaga sa komunidad at magagamit din sa iba't ibang layunin na may kaugnayan sa pagpaplano o pagbubuo ng mga programa.

Pinili ng MOSAIC at ng Siyudad si Dr. Martin Spigelman na mamuno sa proyektong ito. Si Martin ay may malawak na karanasan sa mga isyu ng imigrante at pananahanan. Halimbawa, noong 1999, siya ang namuno sa proyektong nakabase sa komunidad para tugunan ang mga hadlang na hinaharap ng mga imigrante sa pagtatrabaho. Ang report mula sa nasabing proyekto ay makikita sa www.lookingahead.bc.ca. Noong 1998, inihanda niya ang report sa pagdarahop "poverty" sa mga imigrante at "refugees" sa probinsiya.

Para sa karagdagang impormasyon o para idagdag ang inyong mga kuru-kuro "
sa proyekto, mangyaring makipag-ugnayan kay Martin sa:

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Appendix B

Community Resource Group

Community Resource Group Membership

Name	Organization	Name	Organization
Martin Spigelman	Principal researcher	Eyob Naizghi	MOSAIC
Baldwin Wong	Social Planning, City of Vancouver	Riitta Katajamaki	Canadian Heritage
Michael Yoon	Community member	Irene C. Yatco	Philippine Journal
Sylvia Yu	Community member	Eleanor G. Atienza	Community member
Jumy Kim	UBC	Michael Cayetano	Community member
Charlie Hyun	Korean Society of BC	Bella Cenezero	Community member
Cecile Lee	KoreanSociety of BC		
Haerim Lee	MOSAIC		

Appendix C

Sample Letter to Focus Group Participants

Date

Name and Address of Invitee

We are writing to invite you to participate in a very important project. We are calling it *"Community Understanding"* and its purpose is to identify the most pressing short and long-term needs of the Filipino and Korean communities in the Lower Mainland Region of BC. The project will assist community, government and service agencies to develop effective policies and programs to support the groups' efforts to settle in their new homes. There is a Community Resource Group – with representatives from the Filipino and the Korean communities – advising the research team. For your information, I am attaching a brief project overview.

We wish to talk with different groups of people within each of the two communities, for example youth, seniors, low-income working people, business people and various community leaders. In order to do so, we are organizing a series of small focus group meetings. Each will involve between 10 and 15 people and will run for $2^{1/2}$ – 3 hours. We are hoping that one of the participating agencies will provide a meeting place that will be comfortable and convenient for the group – a house or a small office would be perfect. The project team will provide tea and other refreshments of course.

We are hoping that you will agree to participate in one of these focus group sessions. The meeting will take place in early **April** and we will contact you shortly about your participation and about an appropriate place and time for the session. Please do not hesitate to call us if you have any questions about the project or the session. We are looking forward to your participation in this important undertaking.

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Appendix D

Sample Interview Guide

> ## Filipino Community Meetings
> ## ISSUES FOR DISCUSSION

During these meetings, we would like to discuss three main topics: the community's needs, now and in the future; the services which are available now to meet these needs; and what services might be needed in the future.

QUESTIONS

1. What are the main problems people face in the first five or ten years after immigrating to BC?

2. Do different groups of people (for example youth, seniors, single parents, or professionals) have different needs? What are the needs of your particular group? How are these needs being met?

3. What organizations are helping people with these problems? Are these organizations meeting all the needs which people have? Are some people not using these organizations? Why not?

4. Which needs are not being well met? Why not?

5. With regard to the organizations serving the Filipino community, are they serving other groups of people as well? Would it be better, or worse, if they served **only** the Filipino community?

6. Are there any or too many organizations trying to do the same thing?

7. Now I would like to ask some questions about the future. What are Filipinos in the Vancouver area likely to need through the next five years? What are Filipinos in your particular group likely to need?

8. Will the Filipino community or its organizations be able to meet these new needs?

9. What can or should each of the following do to help Filipinos settle in the Vancouver area: (i) the City government, (ii) the provincial or federal government, (iii) the larger immigrant-serving agencies in the area, and (iii) the Filipino community's own cultural, religious or social organizations?

10. In the future, how can these organizations make sure their help is useful? What are they doing well right now? What are they not doing so well right now? What should they be doing differently?

11. Are there any other issues you would like to raise?

Interview Guide – PILIPINO

Sa gaganaping mga miting, pag-uusapan natin ang tatlong bagay: (i) ang mga pangangailangan ng komyuniti ngayon at sa hinanarap; (ii) ang mga serbisyong kasalukuyang nakakatulong sa mga pangangailangang ito; (iii) ang mga serbisyong kailangan sa hinaharap;

Mga Tanong:

1. Ano ang mga pangunahing problemang hinaharap ng mga bagong imigrante sa BC, sa loob ng unang lima (5) o sampung (10) taon?

2. Kakaiba ba ang mga pangangailangan ng iba't-ibang grupo--halimbawa kabataan, seniors, domestic workers, single parents, propesyonal? Ano ang mga pangangailangan ng grupo ninyo? Papaano nasasagot ang mga pangangailangang ito?

3. Ano ang mga organisasyon o ahensyang tumutulong sa mga pangangailangang ito? Nasasagot ba nila ang lahat ng pangangailangan? May mga tao bang hindi gumagamit ng mga serbisyo ng mga organisasyong ito? Bakit hindi?

4. Ano ang mga pangangailangang hindi nasasagot o nakakamit? Bakit hindi?

5. Nagsisilbi rin ba sa ibang komyuniti ang mga organisasyong nagsisilbi sa Pilipino komyuniti? Mas mabuti ba, or hindi mabuti, na ang organisasyon ay magsilbi sa Pilipino komyuniti lamang?

6. Mayroon bang mga organisasyong magkapareho ang tungkulin at serbisyo?

7. Tungkol naman sa malayong hinaharap. Ano ang mga pangangailangan ng mga Pilipino sa susunod na limang (5) taon? Ano ang mga pangangailangan ng mga Pilipino sa grupo ninyo (halimbawa seniors o kabataan, o iba pa) sa susunod na limang (5) taon?

8. Magagampanan ba ng Pilipino komyuniti ang mga bagong pangangailangang ito?

9. Ano ang dapat gawin ng mga sumusunod para tulungan ang mga bagong imigrante sa Vancouver? (a) city government (b) provincial o federal government (c) mga ahensya at organisasyong nagsisilbi sa mga imigrante (d) mga organisasyon ng Pilipino komyuniti.

10. Sa malayong hinaharap, ano ang dapat gawin ng mga naturang organisasyon upang ang tulong nila ay maging makabuluhan? Ano ang ginagawa nila ngayon na tama? Ano ang ginagawa nila na hindi tama?

11. Mayroon ba kayong iba pang mga isyu na gusto nyong pag-usapan?

Appendix E

Participant Profile Questionnaire

Focus Group Participants: PROFILE

The purpose of this questionnaire is to have a picture of the people who participated in these focus group meetings. We are not asking for your name.

2. Where were you born?
   (a) Canada   (b) Philippines   (c) Other

3. Where are you living now?
   (a) Vancouver   (b) Burnaby   (c) Richmond   (d) Surrey
   (d) Tri-Cities (Coquitlam, Port Coquitlam, Port Moody)   (e) Other

4. If you were born outside of Canada, when did you come to this country?
   (a) 1980 or earlier   (b) Between 1981 and 1990   (c) In 1991 or later

5. When you first came to Canada, did you settle in:
   (a) the Vancouver and Lower Mainland Region (b) elsewhere in British Columbia
   (c) in another province, for example Ontario

6. How old are you now?
   (a) 24 years or younger   (b) 25 – 44 years   (c) 45 – 64 years
   (d) 65 years or older

7. Are most of your friends
   (a) from the Philippines   (b) born in Canada but also Filipino
   (c) not Filipino

8. Can you give us the names of two organizations or activities in which you are involved?

   (a) _____

   (b) _____

9. In the past three months, have you used:	Yes	No
(a) the public library		
(b) a local swimming pool		
(c) a community centre or Neighbourhood House		
(d) the services of a Filipino organization (please name which ones)		
(e) other City or community services (please name which ones)		

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