l'implication des deux paliers gouvernementaux lors de la planification et du développement du système et de l'usage des ressources — est devenu un modèle qui vaut la peine d'être considéré plus en profondeur et qui pourrait même valoir la peine d'appliquer aux autres provinces.

Ces nouvelles réalités, en grande partie générées par les nouvelles tendances en immigration et la croissance des villes, ont nécessité que tous les niveaux de gouvernance réexaminent leurs capacités, leurs structures et leurs façons de gouverner. La tentative de revigorer les gouvernements locaux, en particulier au niveau municipal, implique inévitablement un processus politique et un ajustement administratif. Alors que le processus politique concerne la volonté et le pouvoir décisionnel d'entreprendre une initiative, l'ajustement administratif touche à la capacité d'administration. Par l'initiative PLI, CIC a trouvé une façon pour les gouvernements locaux de répondre à leur mandat implicite d'attirer, d'intégrer et de retenir les immigrants. Une préoccupation sous-jacente importante mise de l'avant par certaines collectivités locales est la façon dont les PLI ont remis en question des projets similaires établis depuis longtemps et ont eu des résultats positifs comparativement à des programmes qui souscrivent à un modèle unique pour tous.

Ce numéro spécial, dont le thème est *Partenaires pour la réussite : faciliter l'intégration et l'inclusion*, nous démontre que bien que le gouvernement fédéral et les gouvernements provinciaux / territoriaux aient dirigés certains efforts envers l'établissement de partenariats avec divers organismes qui desservent les nouveaux arrivants, ils sont encore hésitants à fournir le type de soutien nécessaire afin d'assurer l'intégration et l'inclusion des immigrants. Bien qu'un « système de points » neutre ait été adopté pour évaluer les compétences nécessaires requises pour l'intégration, certaines mesures inhibent encore la pleine participation des immigrants dans notre société, telles que, par exemple, la non-reconnaissance des diplômes étrangers ou l'absence de programmes visant à déterminer les qualifications étrangères. Les articles de ce numéro spécial abordent certaines de ces questions ainsi que les besoins en services des nouveaux arrivants.

Dans le présent volume, les auteurs discutent de la nécessité d'établir des partenariats locaux et régionaux ainsi que la façon d'évaluer les résultats de ces partenariats — qu'ils soient formels ou informels. Les auteurs évaluent également comment le secrétariat provincial-territorial fonctionne et la mesure dans laquelle il a su coordonner le travail entre les différents intervenants. Certains auteurs ont choisi d'examiner la relation changeante, certains diront « décentralisante », entre les provinces et le gouvernement fédéral ; ils posent leurs regards plus spécifiquement sur le cas du Manitoba et de la Colombie-Britannique. Enfin, plusieurs auteurs ont choisi de se concentrer sur le rôle de certaines organisations de fournisseurs de services spécifiques qui jouent un rôle essentiel lors de l'intégration et du développement d'un sentiment d'inclusion chez les nouveaux arrivants. Que ce soit le processus de préparer les immigrants potentiels avant leur arrivée au Canada ou le rôle des églises lors de l'établissement des immigrants, les auteurs se questionnent sur qui a besoin de services, qui ne reçoivent pas de tels services et sur le type de services particuliers que différents immigrants ont besoin. Néanmoins, tous ces auteurs soulignent que le secteur de l'établissement et de l'intégration joue un rôle important dans la recherche d'emploi des nouveaux arrivants, lors de leur établissement dans la société canadienne et lors du développement de leur sentiment d'inclusion à celle-ci. Il convient de noter qu'un récent atelier novateur a été mené en Alberta qui avait pour objectif d'identifier les lacunes dans les services, d'évaluer les tendances et les besoins des organismes d'établissement existants ainsi que de comprendre ce que ces modèles et programmes signifient sur le plan de l'intégration des immigrants. Avec la participation du gouvernement, des ONG et du secteur privé, de nouvelles façons de considérer l'intégration des immigrants sont en pourparlers. Il est trop tôt pour déterminer si ces discussions vont se muter en politiques et programmes, mais ce qui est certain pour le moment, c'est qu'une nouvelle perspective est entrée en scène.

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MAKING CONNECTIONS: ADDING INTERSECTIONS TO CANADA'S TWO-WAY STREET MODEL OF IMMIGRANT INTEGRATION

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Since the 1990's, a successful integration process is increasingly linked with an effective partnership between the host society and newcomers. When it comes to immigrant integration, some Canadian observers have described this partnership as a two-way street that entails roles and responsibilities for host and newcomer alike. In this case, the metaphor of the street calls on us to visualize some initial meeting in the middle with the newcomer ultimately moving closer to the host's side. Some analysts believe that it is the use of the two-way street conceptual framework that differentiates the Canadian model of immigration and diversity management from those applied in other immigrant receiving jurisdictions. To be fair, some other jurisdictions employ the same concept in describing their approach to immigrant integration.

Describing Canada's preferred model of immigrant integration as neither segregation nor assimilation, Biles and Winnimore contend that the country's process is best understood as a continuum that stretches from initial selection, settlement and adaptation through to formal acquisition of citizenship. It has been nearly ten years since their essay was published and it remains one of the few efforts to elaborate upon the definition of what is meant by the two-way street model of integration. The two-way street is not without a certain number of conceptual challenges –notably the underlying discussion of social integration. Over the last decade Citizenship and Immigration Canada (CIC) programs built upon the premise of the two-way street have grown considerably in both number and scope.

Like many metaphors the two-way street requires that certain assumptions and/or generalizations be made about immigrants and non-immigrants. Given the diversity of both groups imagining the street as a place where immigrant and non-immigrant meet might be problematic. In effect while all newcomers are immigrants not all immigrants are newcomers. Pushing the street metaphor further, the amount of time an immigrant needs to cross may vary considerably and isn't necessarily determined by the amount of time they have been here. In other words, some immigrants may have made it across the street within five years while others that have been in Canada for a decade are still waiting for the light to turn green. Indeed, some of those of born in Canada may find themselves on the "other" side of the street. Hence, some observers have noticed a change in direction and now refer to a "multiple-way street". This view of the street sees more newcomers interact with other newcomers as opposed to interaction being confined to newcomers with those born in the country.

As they respectively hit the street, knowledge and perceptions on the part of immigrants and non-immigrants regarding Canada requires more attention with a view to modify potentially unjustified generalizations. That which follows will review conceptual and practical challenges associated with the notion of immigrant integration as a two-way street. It will consider areas of convergence and divergence in the views held by immigrant and non-immigrant on matters that conceptually inform the two-way street.

FROM THEORY TO PRACTICE: THE HOST PROGRAM

The two-way street model of integration stresses the reciprocal character of the interaction between newcomer and host. It is the respective economic and social engagement of immigrants, including minorities and the host, that are widely seen as contributing to broader societal well-being. Newcomer economic performance often depends on decisions taken and action adopted by the host society. Newcomers and their children are said to modify the cultural landscape and institutional make-up of the country and thereby influence the national conversation around identities.

In 2008, CIC reorganized its settlement programs into various streams which included a focus on building community connections. At the very centre of the two-way street approach was the connection between vulnerable groups and other Canadians, local support networks and local culture. Ideally opportunities were provided for cross-cultural interaction in local communities.

Newcomers arrive with a diverse set of baggage and thus have varying needs. In the integration process the principle of mutual accommodation and responsibility on the part of newcomers and other Canadians is perhaps best reflected in CIC's Host program. It illustrates the way in which the two-way street model transitions from theory to practice. The Ottawa based Catholic Immigration Centre claims the Host Program helps immigrants adjust to Canada by strengthening knowledge about Canadian values, traditions, community resources, recreational opportunities, language training and job search. Individuals, families or group "hosts" are interested in:

- promoting and facilitating the reception of new immigrants to Canada;
- sensitizing the wider community to the needs of new immigrants and inviting it to respond; and
- assisting newcomers to realize their full potential in Canadian society.

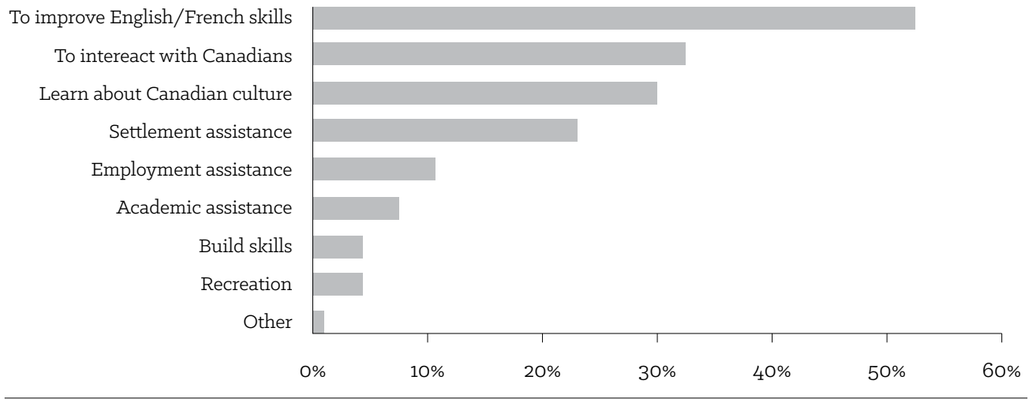
For their part, hosts benefit from matches with newcomers by creating new friendships, learning to appreciate differences and discovering new cultures. As one host noted

> *"…I'm learning to see Canada through the eyes of a newcomer. It helps me appreciate our life here in Canada."*

One of the main features of the program is the opportunity it offers newcomers to use an official language and practice their conversation skills

In September 2010, CIC commissioned an evaluation of the Host program in 2012. The branch of CIC producing the report complained of a lack of information on client outcomes.

FIGURE 1: NEWCOMERS' REASONS TO PARTICIPATE IN HOST PROGRAM



Source: Client Survey (n=80)

The report noted that a key factor in successful integration involves finding employment and developing social and professional networks which are crucial for wellbeing and for developing a sense of belonging.

The Host Program seeks to address two key needs of newcomers: lack of familiarity with the Canadian environment; and overcoming isolation (which includes networking, as well as developing language skills). The report confirms that:

> *"…the Host program takes a unique approach by relying on a model of two-way exchange between newcomers and Canadians to support settlement and adaptation, building and using networks and enable learning and acceptance by both newcomers and Canadians."*

Clients provided a range of open-ended responses when asked why they participated in the Host Program. As revealed below the two principal reasons given by clients for participating in the Program was to improve ability to speak in English and/or French and to interact with Canadians.

As language needs were the principal motivator for nearly three in four participants joining the Program it was widely seen as offering an opportunity for conversation that was either complimentary or as an alternative to formal language training. The Program was deemed successful in expanding the social networks of clients and volunteers and there was evidence that connections persisted beyond the duration of the Program.

Establishing a personal relationship with the Program volunteer increased the confidence and ability of newcomers to deal with unfamiliar issues in their new country. While originally designed as a one to one matching program creating contact between newcomer and Canadians, in its first ten years the number and variety of group activities grew considerably. A multiple-way street has increasingly seen newcomers interact with other newcomers. The report concludes that a multiple-exchange model may support greater cross-cultural learning as newcomers and volunteers are exposed to other newcomers (with different backgrounds). The result has been that fewer one-on-one newcomer/established Canadians connections are made. More research is recommended to further examine the possible advantages and disadvantages associated with different approaches.

Concluding that it was difficult to provide measurable results for "matching intended for friendship building", CIC funding for this element of the Host program was discontinued. In fact the Host brand would no longer be used to describe CIC funded activities under the Community Connections stream of the program. Individual or group matching with a sole objective of friendship building were no longer regarded as CIC priorities and the focus would shift from one-on-one matching to group sessions so as to maximize resources by reaching greater numbers of newcomers. This focus was believed to offer measurable impact on improving outcomes for newcomers. CIC continued to support the fostering of "meaningful" linkages between newcomers and Canadian society that enhanced a newcomer's sense of belonging and allowed communities to better understand newcomer challenges and contributions.

The specific activities that were to continue to benefit from funding were described as follows:

> *"Cultural and/or career mentoring (both individual and group) Opportunities for multi-way interaction and cross-cultural awareness Networking (e.g. professional or cross-cultural) Conversation circles supporting language learning Group activities/sessions supporting knowledge transfer and cross-cultural awareness Other types of connections with the community (e.g. connecting parents with young children to early childhood development networks, newcomer seniors to seniors networks" (CIC, 2011).*

CIC has said that the "two-way street" requires accommodations and adjustments on both sides (i.e., both newcomers and Canadians) and in addition to helping immigrants learn about Canadian values (customs, rights and obligations) it seeks to help Canadians understand the diverse backgrounds of newcomers. It may be contended that the social networks potentially generated by newcomers are an important element in their economic advancement. Determining whether expanded social networks offer economic gain is a relationship that merits greater attention from researchers. Underlying the non-economic aspect of the two way street model is the issue of social integration. Several proponents of the two-way street model feel that the interaction is the key to successful social integration.

A 1994 United Nations discussion paper on social integration describes it as a "…complex idea which means different things to different people. To some, it is a positive goal, implying equal opportunities and rights for all human beings. In this case, becoming more integrated implies improving life chances. To others, however, increasing integration may conjure up the image of an unwanted imposition of conformity."

The concept of social integration is often associated with identifying a common understanding and/or shared set of values, norms and beliefs within a national context.

When asked to define the concept of the two-way street, elements of social integration are reflected in the perspective of several experts. VanderPlaat focuses on equality of opportunity, multiculturalism, a respect for diversity, the upholding of human rights and global citizenship. Rajulton refers to tolerance, social acceptance and openness as key factors in accepting others who are "different from us" and he adds that

this should apply to all Canadians and not just immigrants. Germain and Bilodeau talk about norms and regulating group life so as to facilitate newcomer engagement in the social, cultural, civic, economic and political activities of the broader society.

In referring to the role of newcomers, Winter stresses efforts to learn the official language, to know more about Canadian cultures, heritage, traditions and the historic relations between French, English, aboriginal and others. As regards the role of non-immigrants she emphasizes equal economic, cultural, social opportunities and access for newcomers as well as efforts to help with settlement. John Berry says the goals should be mutual adaptation and acceptance which require official language acquisition and civic participation. Soroka also believes that language acquisition is a priority for newcomers as is workforce participation and political participation. Ideally in terms of measures there should be interest in whether immigration political participation, including voting and involvement in community organizations, is at roughly the same levels as it is for non-immigrants.

Armony writes that "a common trope regarding "immigrants' responsibilities" toward their country of adoption is that they should adhere to "common values". He suggests that such a notion reinforces two empirical fallacies: *a)* immigrants would generally bring "foreign" (even incompatible) values, as opposed to most Canadian-born people who would indefectibly hold the "right" values; *b)* adherence is conceived as a rational-choice (an individual may voluntarily adopt and shed values) but the idea of a series of "fundamental values" that "bind us together" is highly emotional, usually eliciting or implying patriotism to the immigrant.

Below we look at a detailed national survey with an immigrant oversample to provide some insights into the perspective on a number of issues that underlie the social integrationist dimensions of the two way street model. The survey was conducted in February 2013 by the firm Leger Marketing for the Association for Canadian Studies. As revealed in the table below, there is little difference between immigrant and non-immigrant in their respective degree of belief that the values driving Canadian society are similar to their own. Even the recent cohort of immigrants is more likely than the national average to concur with this perspective on values.

When asked whether they get involved with members of their ethnic group other than their own it is the most recent immigration that is most likely to report such interaction. It is paradoxically the most established immigrants that are least likely to report involvement in activities with members of ethnic groups other than their own.

Recent immigrants are more likely than established immigrants to positively view relations between immigrants and non-immigrants. The responses of those immigrants that have been in the country for more than ten years more closely resemble those of the Canadian-born population.

TABLE 1: THE VALUES DRIVING CANADIAN SOCIETY ARE SIMILAR TO MY OWN

	Total	Born in Canada	Born outside of Canada	< 5 years	5-10 years	11-20 years	+ 20 years
NET AGREE	62%	60%	69%	65%	64%	70%	71%
Strongly agree	13%	11%	19%	26%	18%	24%	17%
Somewhat agree	50%	50%	50%	39%	46%	46%	53%
NET DISAGREE	28%	30%	22%	26%	33%	16%	20%
Somewhat disagree	21%	23%	18%	21%	20%	15%	18%
Strongly disagree	6%	7%	4%	5%	13%	1%	2%
I don't know	9%	9%	9%	8%	2%	13%	9%
I prefer not to answer	1%	1%	0%	1%	0%	1%	0%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

As regards economic and cultural concerns held by immigrants and non-immigrants, economic concerns are much higher than the Canadian average for those immigrant that have been in the country for less than 20 years. Concerns around the loss of culture are also somewhat higher for immigrants that have been in the country for less than a decade.

TABLE 2: GOT INVOLVED IN ACTIVITIES WITH MEMBERS OF ETHNIC GROUPS OTHER THAN YOUR OWN

	Total	Born in Canada	Born outside of Canada	< 5 years	5-10 years	11-20 years	+ 20 years
NET YES	33%	33%	33%	42%	34%	44%	27%
Often	9%	9%	10%	12%	4%	25%	5%
Occasionally	24%	24%	23%	30%	30%	19%	22%
NET NO	62%	62%	62%	53%	65%	53%	67%
Rarely	25%	24%	29%	19%	38%	19%	31%
Never	37%	39%	33%	34%	26%	33%	36%
I don't know	4%	4%	4%	5%	1%	3%	6%
I prefer not to answer	1%	1%	0%	0%	0%	0%	0%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

TABLE 3: THE RELATIONS BETWEEN IMMIGRANTS AND NON-IMMIGRANTS

	Total	Born in Canada	Born outside of Canada	< 5 years	5-10 years	11-20 years	+ 20 years
NET POSITIVE	65%	63%	72%	79%	80%	64%	71%
Very positive	13%	11%	20%	24%	26%	15%	19%
Somewhat positive	52%	52%	52%	55%	54%	49%	52%
NET NEGATIVE	27%	28%	24%	16%	14%	35%	24%
Somewhat negative	24%	24%	22%	13%	12%	34%	21%
Very negative	4%	4%	2%	2%	2%	1%	3%
I prefer not answering	8%	9%	4%	5%	7%	1%	5%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

As regards the degree to which Canadians feel that their beliefs are rejected by the majority, that sentiment is held to a somewhat greater degree by immigrants that have been in the country less than five years.

Levels of attachment to Canada and identification with the country are often seen as an important dimension of social integration. As observed in the table below, overall levels of attachment between those born in Canada and those born outside of the country are roughly similar regardless of immigrant time of arrival. One observable difference is the lesser extent that those immigrants that have been here for less than ten years find themselves very attached to the country.

As regards immigrants' identification with Canada versus their countries of origin, the table below reveals that the ties with the latter tend to go through a transition process as they diminish across each quinquennial period. A majority of immigrants in Canada between five and ten years report equal identification to both Canada and their country of origin.

TABLE 4

Net Worried	Total	Born in Canada	Born outside Canada	< 5 years	5-10 years	11-20 years	+ 20 years
Your Economic Situation	57%	56%	62%	68%	80%	68%	53%
Losing your Job	37%	36%	43%	70%	65%	51%	29%
Losing your culture	39%	40%	36%	48%	52%	33%	31%
Your beliefs are rejected by the majority	26%	26%	24%	42%	33%	30%	17%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

TABLE 5

Attached to Canada	Total	Born in Canada	Born outside Canada	< 5 years	5-10 years	11-20 years	+ 20 years
NET attached	90%	89%	93%	90%	88%	88%	96%
Very attached	67%	68%	63%	52%	38%	68%	71%
Somewhat attached	23%	21%	30%	38%	50%	20%	25%
NET not attached	10%	10%	7%	10%	12%	12%	4%
Not very attached	7%	7%	7%	8%	9%	11%	4%
Not attached at all	2%	3%	1%	2%	3%	0%	0%
I prefer not to answer	0%	1%	0%	0%	0%	1%	0%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

CONCLUSION: ADDING LANES TO THE TWO-WAY STREET

There is considerable variation in the challenges that immigrants confront in their process of adjustment to their new society. Effective societal participation is enhanced through an understanding of the rules and norms. The lack of detailed and specific information available to prospective immigrants is seen as a barrier to the successful integration of immigrants into the Canadian labour market and society. Observers have pointed to the value of informing prospective newcomers about life in Canada prior to their arrival in the country. Although knowledge can be obtained before and after arrival in classrooms and through published materials, there is no substitute for informal and personal interaction. But the actual success of the integration program is best assessed in the "streets" of Canada. It is the two-way street model that permits us to let us know whether the Canadian approach to integration reflects a partnership for success.

The two way street concept of immigrant integration rightly points to the interdependence of the newcomer, minorities and the broader society that arises in immigrant-receiving countries. Economic, social and cultural integration of newcomers affects overall economic well-being, broader cultural expression and social identity. Successful integration requires that while immigrants, including minorities, adjust to their new society the host society also adapts to the evolving immigrant presence. Generating benefits from immigration often depends on the direct and indirect participation in the adjustment process on the part of the host society.

That in turn depends on increased awareness of the needs of immigrants. When it comes to newcomers there is no "one-size-fits all" approach given the varying degrees of knowledge and experience they possess upon arrival. There is also no consensus about what immigrants should know about Canada when it comes to the social integration dimension of integration. Based on the data presented above, there seems to be no noticeable gap between immigrants and non-immigrants in the perceived influence of Canadian values. Around attachment to Canada the gaps do not suggest a particular problem in this area. The biggest insecurities reported by newcomers are economic in orientation (although newcomers fear cultural loss). The networking that arises from the interaction between newcomer and host is widely seen as having a salient effect on opportunities for newcomers. Increased research is needed to properly evaluate the impact on newcomer interaction with the host and the subsequent contribution that is made to social capital.

In describing the reciprocal character of the process the reference to host society seems preferable to non-immigrant in the immigrant/non-immigrant dichotomy. Programs that match newcomers with an in-Canada host (individual, youth, families) help support settlement and integration activities such as orientation, practice of new language skills and enhancing economic and social networks. While Host is one of the most obvious settlement programs that articulates the "two-way street" of integration by creating connections between hosts and newcomers, thereby engaging Canadians and established residents in the integration process itself, it could be doing more.

TABLE 6

	Total Immigrant	< 5 years	5-10 years	11-20 years	+ 20 years
…Canadian only	17%	4%	5%	14%	23%
…Canadian first but also from your country of origin/ homeland	32%	22%	13%	34%	40%
…Canadian and from your country of origin/home-land equally	24%	22%	53%	23%	14%
…From your country of origin first/homeland but also Canadian	20%	27%	13%	22%	21%
…From your country of origin/homeland only	2%	19%	6%	1%	1%
I don't know	3%	5%	5%	6%	0%
I prefer not to answer	1%	2%	6%	0%	0%

Source: Leger Marketing for the Association for Canadian Studies, "Survey of Immigrants" February 2013

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ÉTABLIR DES CONTACTS : AJOUTER DES INTERSECTIONS À LA « VOIE À DOUBLE SENS » DU MODÈLE CANADIEN D'INTÉGRATION DES IMMIGRANTS

Jack Jedwab est présentement le président de l'association d'études canadiennes (l'AEC). De 1994 à 1998, il a été directeur général du chapitre québécois du Congrès juif canadien. M. Jedwab possède un doctorat en histoire québécoise de l'Université Concordia. De 1999 à 2002, il a donné un cours intitulé *Canada's Official Language Minorities: History and Demography* à l'Institut des études canadiennes de McGill et de 1989 à 1996, à titre de professeur adjoint au département de sociologie de McGill. Il est l'auteur de nombreux essais qui ont été publiés dans des ouvrages, des revues scientifiques et des journaux.

Depuis les années 1990, la réussite du processus d'intégration est de plus en plus étroitement liée à une association efficace entre la société d'accueil et les nouveaux arrivants. Lorsqu'il s'agit de l'intégration des immigrants, certains observateurs canadiens ont décrit ce partenariat comme une « voie à double sens », ce qui implique le partage de certains rôles et responsabilités entre la société d'accueil et les nouveaux arrivants. En ce sens, la métaphore de la rue nous invite à visualiser une certaine rencontre initiale au milieu entre la société d'accueil et le nouvel arrivant qui se transforme lorsque le nouvel arrivant se rapproche de plus en plus du côté de la société d'accueil. Certains analystes croient que c'est l'utilisation du cadre conceptuel de la « voie à double sens » qui différencie la façon que le Canada gère l'immigration et la diversité des autres approches qui sont mises en œuvre dans d'autres sociétés d'accueil. Par souci de justesse, il faut noter que certains autres pays utilisent ce même concept pour aborder l'intégration des immigrants.

Qualifiant le modèle choisi par le Canada pour aborder l'intégration des immigrants comme ne favorisant ni la ségrégation ni l'assimilation, Biles et Winnimore affirment que ce processus est le mieux compris comme étant un continuum qui part de la sélection initiale et se continue par l'établissement et l'adaptation pour se terminer par l'obtention formelle de la citoyenneté. Cela fait près de dix ans que leur essai a été publié, mais il demeure l'un des travaux majeurs tentant de préciser ce que l'on entend par modèle d'intégration par « voie à double sens ». Cette « voie à double sens » n'est cependant pas sans son lot de défis conceptuels — notamment, l'idée sous-jacente de l'intégration sociale. Au courant de la dernière décennie, les programmes de Citoyenneté et Immigration Canada (CIC) érigés sur le principe de « voie à double sens » ont considérablement augmenté dans leurs nombres et leur portée.

À l'instar de plusieurs autres métaphores, celle de la « voie à double sens » nécessite que certaines suppositions et/ou généralisations soient faites au sujet des immigrants et des non-immigrants. Étant donné la diversité de ces deux groupes, conceptualiser la rue comme un endroit où se rencontre l'immigrant et le non-immigrant peut être assez problématique. En effet, alors que tous les nouveaux arrivants sont des immigrants, ce ne sont pas tous les immigrants qui sont des nouveaux arrivants. En poussant cette métaphore de la rue plus loin, la quantité de temps dont un immigrant a besoin pour croiser cette rue peut varier considérablement