

Mapping Relationships of Immigrant Populations in Dubuque, Iowa



Alex Baum

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Community Foundation
of Greater Dubuque

Executive Summary

Understanding the internal communication channels of immigrant groups can be extremely valuable for local stakeholders and community leaders. By effectively tapping into these networks, organizations can more easily provide services to immigrant populations and can better reach segments of those populations that may previously have gone unserved. Improving engagement in this way also helps prevent mistaken assumptions that can lead to breakdowns in trust, such as an over-reliance on a small number of immigrant leaders that may not represent all of their community. This report will seek to provide insights into how information is shared within three of Dubuque's largest immigrant populations with the goal of helping local stakeholders identify opportunities for improved communication and avoid potential pitfalls.

The research conducted for this report focused on three primary immigrant groups: Dubuque's Marshallese, Latinx, and Guatemalan Mayan communities. Research was primarily based around one-on-one interviews and focus-group sessions with immigrant community members and local service providers. In addition, a relationship network mapping exercise was conducted with members of the Marshallese community in order to identify key connectors within the community. This research produced findings related to both the internal networks of immigrant communities and how these communities often interact with local service organizations and government institutions.

While each of the findings are specific to the individual population being studied, we have identified four recommendations that apply more widely across different immigrant populations:

- 1) Avoid treating immigrant populations as monolithic, as there may be groups and relationships within these communities that play an important role in determining communication channels.
- 2) Prioritize hiring multilingual immigrant community members as navigators to help increase access to resources and services.
- 3) Service organizations should work to ensure that relationships between immigrant community members and staff also exist between the immigrant individuals and the organization as a whole, as this will help ensure that the relationship doesn't disappear if the staff member leaves their position.
- 4) Community stakeholders should work to foster connections between different immigrant groups, as there remains a lot of potential for collaboration on advocacy and information sharing.

This research was made possible due to a generous grant from Connecting Communities in the Americas.

Introduction

Over the past three years, the Community Foundation of Greater Dubuque has been involved in conducting an Immigration Needs Assessment for the region around Dubuque, Iowa. This Needs Assessment has involved interviewing members of immigrant populations, service providers, and other key stakeholders in order to develop an understanding of assets in the region, elevate the needs and priorities of immigrant communities, and identify precedent models that the region could consider implementing.

One of the findings of the Needs Assessment has been the importance of understanding communication channels and relationships *within* local immigrant communities. The larger Dubuque population at times has the tendency to view immigrant communities as monolithic – as one single block of similar and well-connected people. This has led to situations where service providers and other stakeholders identify specific leaders or connectors to serve as a primary point of contact for the entirety of their community. A small number of individuals may receive information or resources for the entire population or may be seen as being able to represent the community on larger decisions or programs.

Evidence from the Needs Assessment suggests that this does not always reflect the reality for these communities. A highly visible individual or leader might only represent a portion of a population and may be limited in their ability to connect with some families and individuals given the internal dynamics of the community. Connectors may also become overexposed or overused, leading to burnout and other negative consequences. Conversations with immigrant populations have highlighted examples of this previously taking place in Dubuque, leading to unanticipated problems and setbacks.

The purpose of this research is to try to provide additional information on the internal structure and communication channels within some of Dubuque's largest immigrant populations. While fully mapping communication channels and relationships from multiple immigrant communities is beyond the scope of this research, our hope is to provide insights that will help local stakeholders better understand how to share information and resources with immigrant communities more equitably. We will then offer several recommendations that Dubuque and other similar communities could consider for improving interactions with immigrant communities.

This research was made possible by a generous grant from Connecting Communities in the Americas (CCA), an initiative dedicated to facilitating connections between community foundations across the Americas. Their leadership and support around issues facing transnational migrants has been critical in making this work possible.

Immigrant Populations in Dubuque

Dubuque is home to a wide variety of people from different backgrounds and cultures. Data from the Census Bureau suggests that Dubuque County residents immigrated from over 50 countries across the world.¹ This level of diversity means that local immigrants cannot be easily categorized, and it can be difficult to draw conclusions that accommodate their significant differences in experience and background. For this reason, we focused this research primarily on three of the largest immigrant groups within the Dubuque region: the Marshallese community, the Latino/Latina/Latinx community (hereafter referred to as "Latinx"),² and the Guatemalan Mayan community.

The Marshallese Community

Dubuque boasts the largest Marshallese population in Iowa, and one of the most significant in the United States. Residents of the Republic of the Marshall Islands, which is a nation composed of more than 1,100 islands and islets located in the Pacific Ocean, are able to freely travel, live, and work in the United States without needing a visa due to an agreement called the Compact of Free Association (COFA). Their status as COFA migrants has allowed many Marshallese families to move to Dubuque in recent decades, making the Marshallese the fastest growing population in the county. However, COFA migrants still face a number of legal and administrative barriers, including not being eligible for federal services such as SNAP benefits or cash assistance.

Latinx Community

The Latinx population in Dubuque County represents a wide variety of individuals with cultural roots in over a dozen countries and territories across the Americas and the world. This diversity makes Dubuque's Latinx community culturally rich and very complex. There is also a significant socio-economic separation within the community. This includes a more financially secure population composed of a frequently

¹ American Community Survey, 2020 5-year estimates for Dubuque County. Available at: <https://www.census.gov/acs/www/data/data-tables-and-tools/data-profiles/>

² Residents of Dubuque from Latin American and other Spanish-speaking regions use a variety of terms to refer to their ethnic identity. These include Hispanic and Latino, which are sometimes used interchangeably, but Hispanic often refers to someone who is descended from Spanish-speaking populations, while Latino refers to someone descended from Latin American communities. In addition, in Spanish nouns often have a gender. A male person of Latin descent is frequently referred to as a "Latino," while a female is a "Latina." A group that may contain both male and female individuals is often referred to by the male "Latino." Some people prefer to be referred to as "Latinx" or "Latine," which removes the gender of the word to make it more inclusive. The preferred term will vary from individual to individual. For this research, we will use the term "Latinx" to try to include as many groups as possible, although we acknowledge that many individuals do not recognize the term, and that the most commonly used terms are "Latino" and "Hispanic."

multilingual professional workforce with closer connections to Dubuque organizations and institutions, as well as a lower-income population that is less likely to have English language skills, is more marginalized within Dubuque, and often lacks connections to formal institutions. This separation can also often be seen along generational lines, with younger individuals and those who are second-generation immigrants being more likely to speak English and have connections to institutions. The relationships between these two socio-economic groups are highly complex and not always clear, and families may contain individuals that fit into both categories. However, the distinction, as imperfect as it is, is useful for identifying the differences in how these two groups access important information, resources, and services. This research will primarily focus on the lower socio-economic Latinx population, due to the increased barriers that exist between this group and local services.

Guatemalan Mayan

Another sizeable and quickly growing population in our region immigrated to Dubuque from Guatemala. These Guatemalan migrants come from indigenous Mayan tribes, each of which has many distinct cultural traditions, histories, and languages. Many Guatemalan Mayans arrive in the United States not speaking English or Spanish, but instead one of over twenty Mayan dialects. The most commonly spoken among residents in Dubuque are Ixil, K'iche' (Quiche), and Q'anjab'al (Kanjobal). This population is composed of relatively recent arrivals in Dubuque compared to other immigrant groups, and a substantial number have come to Dubuque as unaccompanied minors. While this community shares many similarities with other individuals with ethnic or cultural roots in Latin America, for the purposes of this research we are considering them as a different population due to their unique circumstances and communication networks.

Methodologies

For each immigrant population, this research relies primarily on interviews and focus group conversations with members of that immigrant community and with service providers who work closely with that community. These interviews were used to gain information on how community members build connections within their community and with service providers, allowing them to access important information and resources. Interviews and focus group meetings were either conducted in English or utilized an interpreter. Interpreters were generally recruited from within the local community, which both created a greater sense of comfort with the research and was often necessary due to the challenge of finding reliable, professional translation services for less commonly spoken languages such as Marshallese or Ixil.

In addition, the research team conducted a relationship mapping exercise with Marshallese community members using human-centered-design principles. This

exercise had immigrant community members draw maps showing their relationships to two resources in their lives:

- 1) Connectors - Defined as the sources that connect the respondent to help and information. This can be a person, an organization, or even something like a social media site or the local newspaper.
- 2) Change Makers - Defined as the source the respondent goes to when there is a problem in their community they want to see fixed. Again, this could be a person, an organization, or something like a social media site or newspaper.

By asking respondents to map out these relationships, the research aimed to better understand how respondents received information, how they connected to important local services and resources, and how they best engaged in civic projects and problem-solving for larger community issues. Participants were also asked whether they served as Connectors or Change Makers for others within their community.

Relationship mapping sessions were held at local immigrant churches following services, which allowed the research to be conducted at locations frequently utilized by immigrant communities and where large groups were already gathering. Due to the presence of families, the reliance on interpreters to help respondents with limited English proficiency, and the need to complete the sessions within a reasonable time frame, the research method was designed to be relatively simple and easy to understand. Respondents were provided with prompts to help illustrate people who might be Connectors or Change Makers in their lives. These prompts used example taken from interviews and focus group meetings to help make them more relatable to the respondents. A list of prompts used can be found in **Appendix A**.

Because this research was done in a large group and involved writing down relationships and connections, many of the Latinx and Guatemalan immigrants felt uncomfortable taking part in this research. Therefore, this exercise was only conducted with members of the Marshallese population, focusing on parts of the community that have been less commonly represented in community-wide initiatives.

Research Findings

Due to the uniqueness of each of the immigrant populations involved in this research, these findings have been separated into three sections focused on each group. Cross-cutting findings that were relevant to all of the populations will be highlighted in the **Conclusions and Recommendations** section.

Marshallese

Due to the size of the population, their legal status, and their connection to local organizations, the Marshallese were the most willing to participate in this research, and especially in the relationship mapping exercise. In this section, we will highlight specific findings from the mapping exercise, and then incorporate this into findings from the focus groups and interviews.

Intra-Community Connections

Connections within the local Marshallese community are extremely important for the sharing of resources and communication. This was highlighted by the relationship mapping exercise:

- Over half of all Connectors and Change Makers identified were Marshallese.
- When a specific person was identified, either by name or job title, it was a Marshallese person 85% of the time for Connectors, and 72% of the time for Change Makers.
- Within the Marshallese community, some individuals stood out as key leaders:
 - Two Marshallese women made up 33% of all mentions for Connectors.
 - These two plus another individual comprised 45% of mentions for Change Makers.
- At the same time, in addition to these three another 29 Marshallese individuals were identified as either Connectors or Change Makers. This suggests an intense reliance on certain leaders combined with broader social connections throughout the Marshallese community.
- While it was not explicitly detailed throughout this research, based on our familiarity with the Marshallese community it appears that one Marshallese leader in particular was routinely identified despite being unaffiliated with the respondents' church or being a close relative. This individual was designated as a Change Maker by nearly one-third of the respondents.

This research corresponds with findings from interviews and focus groups. Many Marshallese have large families in Dubuque, and consider extended family (aunts, uncles, cousins, etc.) to be very close and nearly comparable with parents and siblings. These family units are a major source of information and connection. Church communities also play a large role in Marshallese life, and while there are connections between the churches, they are not always trusted partners. In focus group sessions, some Marshallese stated that they would not always feel comfortable attending events, workshops, or trainings held in one of the other churches. In addition, Marshallese who do not attend church often feel excluded by programs that rely on churches as key connectors. The community is still able to host events and celebrations that span across multiple churches, but communication can sometimes be challenging.

Marshallese organizations or groups were not as frequently mentioned during the research, though this may be changing. The non-profit organization Monsoon, a state-wide organization staffed in Dubuque entirely with Pacific Islanders, has recently gained much more traction with its programming in the region. And just prior to the writing of this report, a new Marshallese women’s group named Kora Im An Kol (KIAK) formed in order to help coordinate community involvement and leadership among Marshallese women. These two groups have the potential to further alter the dynamics of Marshallese intra-community networks.

Connections to Institutions

There is a large variance in how well the Marshallese community is connected to local institutions. In the relationship mapping research we found that institutions might be identified by the organization itself or by a specific staff person (like a doctor or teacher). Staff were identified as a “person” in our analysis, but were also associated with their organization for analysis of institutional connections. Findings include:

- Organizations were the second most likely category to be identified as Connectors or Change Makers, behind individuals (see **Figure 1** on pg. 15).
- Healthcare providers were the most commonly identified organizations (see **Figure 2** on pg. 15), but were much more likely to be listed as Connectors (20% of all Connectors) than Change Makers (5% of all Change Makers).
 - Crescent Community Health Center was the most frequently listed health care provider, identified by half of the respondents, followed by the Visiting Nurse Association (VNA) at 35%.
 - There was a large degree of overlap between the healthcare organizations, as nearly every respondent who named a healthcare organization also listed Crescent.
- Schools also received a significant number of mentions (6% of all Connectors and 10% of all Change Makers), and were the only organizations to be listed an equal number of times as a Connector and a Change Maker.
- 30% of respondents also referenced the City of Dubuque, a person affiliated with the City (such as the mayor), or a City department (such as the police).
 - However, the City was identified much more frequently as a Change Maker (11% of all mentions) than as a Connector (1%).
- The Community Foundation was listed by 25% of the respondents, and private companies were listed by 15%, most frequently as a Change Maker.

The prevalence of healthcare providers as Connectors matches the findings from interviews and focus groups, as many Marshallese families have established regular relationships with local health organizations. This is in large part due to the additional effort many of these organizations have made to engage with the Marshallese community. Crescent, the VNA, and Child Health Specialty Clinics were the most frequently named health organizations, and all three have hired Marshallese staff to

serve as community connectors. This points to the importance of having navigators and members of the community on staff in service organizations.

Other Sources

The research also asked about other sources that served as Connectors or Change Makers for the Marshallese, such as online sources, newspapers, television, etc. Understanding how members of the Marshallese community received news about their region and expressed their own desires for change could offer important avenues for future engagement. The results from the relationship matching exercise include:

- 45% of the respondents listed "Facebook" as a Connector within their circle, and an additional person listed "Safari" (a web browser) as a Change Maker. This suggests a substantial online presence for many Marshallese, especially as a means of getting information.
- Only one respondent listed "newspaper," and another said "the news."

During several interviews, Facebook was identified as a potentially effective means of communication with the Marshallese community. During the early months of the Covid pandemic, Facebook was used as a contactless means of engaging with a large number of Marshallese families very quickly. The most effective messages on social media tend to be written in or include wording in Marshallese.

Latinx

Within the Dubuque region, trust was perhaps a larger and more defining barrier for the Latinx community than for any of the other communities involved in this research. Especially for the local Latinx population of a lower socio-economic status, concerns about the ability to trust individuals and institutions often resulted in a lack of connection to formal service providers. Dubuque's Latinx community was the most likely to operate without interacting with more formal institutional channels, staying "in the shadows" and engaging with service providers only in emergency situations. Language availability was often a big driver of distrust, as many Latinx individuals felt less willing to engage with institutions that only operated in English. This lack of trust was often true even for documented immigrants and those with permanent legal status. This is partially because concerns with formal institutions frequently extend beyond immigration status, and because even after securing a green card many immigrants can face significant legal risks. While this is certainly not true for every member of the lower socio-economic Latinx community, it has led to many in the community being marginalized and disconnected from social service providers.

Intra-Community Connections

Within the lower socio-economic Latinx community, relationships between families and among family members is very important. Often certain families will have a leadership role in the community and will serve as a primary connector, especially for families that are new to the region. These local leaders often help to resolve challenges that might otherwise have been addressed by more formal institutions or by service providers.

However, several respondents noted that within the lower socio-economic Latinx community, nationalities can be very important. Tensions between nations and pre-conceived notions about other Latin American countries may impact relations between immigrant families. In addition, biases based on skin color can also play a significant role in shaping relationships and communication networks. These internal dynamics create an additional level of complexity and challenge that is not always visible from outside the Latinx community.

Connections to Institutions

This lack of trust in institutions means that many families have limited connections to local organizations and service providers. For example, a number of respondents reported Latinx families visit hospitals or other medical providers only in an emergency. The relationship with specific organizations can also change quickly if people don't feel comfortable or welcome. In Dubuque County, there were numerous reports of families changing which church they attended based on where they felt comfortable, with the addition of a regular Spanish mass or the institution of new policies perceived as less welcoming being enough to compel families to travel long distances to find a more agreeable service. The strength of relationships within the Latinx community also plays an important role in determining connections to institutions. Decisions made within Latinx community networks about whether an organization is welcoming or not carry a lot of weight in determining whether individual families connect to those organizations.

One type of institution that does often play a stronger and more consistent role as a connector are local schools. These can often be an important source of information and support for Latinx families, especially in families where children are relied upon for their English language skills. This was seen most frequently in schools that have dedicated Spanish-speaking staff who focus on community outreach.

High-Volume Connectors

An issue that was raised several times during interviews related to situations where one person from the Latinx community - usually employed by a local organization - became identified as a trusted connector. In these cases, word spread that a specific

individual could be relied upon to connect community members to services and help navigate local systems. These situations frequently led to the connector becoming “burned out” and feeling overwhelmed by the number of requests for assistance that they received. This often resulted in the connector leaving their position or seeing their role as a connector significantly reduced.

When a highly utilized connector such as this leaves their position, it often takes time for the organization to find a replacement (if they are able to find a Spanish-speaking replacement at all). The time that lapses between the original person leaving and the new hire arriving frequently leads to Latinx community members becoming disconnected from the organization. Often, though not in all cases, immigrant families form their connection with the individual connector instead of with the institution, which can make it difficult to maintain relationships or trust with those institutions once the person has left. Because of this, highly utilized connectors often represent a “key-person risk,” meaning that their absence can be a significant setback for providing access to information and resources for the Latinx community.

Guatemalan Mayan

The Guatemalan Mayan community is much more recently settled in the Dubuque region, with many of the individuals immigrating after 2010. A large percentage of the Dubuque population came to the United States as unaccompanied minors. This means that they arrive younger than 18 years old, often without a parent in Dubuque, but with a more consistent pathway to permanent legal status. Upon arrival in Dubuque, many of these individuals are paradoxically both highly reliant on current residents for connections and information while also being surprisingly self-sufficient, paying their own way without significant financial support. This means that for the many basic needs such as housing and work, Guatemalan Mayan communities often operate in very closely connected networks. However, for access to other services like medical care and education, there can be numerous barriers facing Guatemalan Mayan immigrants that often require dedicated help from a small group of committed volunteers.

Intra-Community Connections

Many Guatemalan Mayans who come to the United States live in what are sometimes called “ciudades espejo,” or “mirror cities,” where migrants from the same small town or region in Guatemala reconstitute their communities in the U.S. This means that many of the new Guatemala Mayan arrivals to the Dubuque area have some connection with another local resident, often a relative or neighbor from their region in Guatemala. These connections are key to becoming established within the community: finding a place to live, somewhere to work, and a basic orientation to living in Dubuque. However, new arrivals are frequently expected to be largely self-sufficient in terms of covering costs and meeting needs. This means that a larger

connection to social service systems often remains unaddressed within the Guatemalan Mayan community.

Connections to Institutions

Guatemalan Mayans face even greater barriers than most immigrant groups in Dubuque when it comes to establishing connections to social service systems and organizations. Key reasons for this include an extreme lack of translation and interpretation services for Mayan dialects in the region, the relative newness of the population, and a much lower familiarity with engaging formal service institutions (especially in the case of unaccompanied minors). Respondents in interviews have cited numerous challenges making meaningful connections for Mayan Guatemalans with educational institutions, workforce organizations, medical facilities, and other service providers. There are a limited number of strong, direct connections between Mayan Guatemalans and most formal service organizations.

What connections do exist are generally facilitated through small nonprofits or local volunteers who provide navigation, case management, and/or transportation services for local immigrants. Many of these organizations focus the majority of their work on Guatemalan Mayans, and often on unaccompanied minors specifically. They help register individuals for school, arrange for medical appointments, drive minors to immigration court hearings, provide food and furniture in times of need, and carry out a host of other important activities to help immigrants navigate local systems. These individuals and small nonprofits are often a critical and highly utilized connector between Mayan immigrants and the larger social service system.

However, the prominent role of volunteers and small nonprofits has had unintended impacts. These include:

- Volunteers or nonprofit staff making problematic decisions or providing questionable advice, frequently due to misinformation or to a lack of a formal governance structure that might be present within a larger organization;
- Disagreements between volunteers and smaller nonprofits leading to splits that may restrict Guatemalan Mayan access to services;
- The potential for key-person risk, as one or two individuals can be responsible for a large number of connections between immigrant communities and service providers.

Potential Future Changes

As discussed above, one of the notable features about Dubuque's Guatemalan Mayan community is its relative newness within the region. The Census estimates that

the Guatemalan population grew by nearly eight-fold between 2010 and 2020,³ and we believe the increase for Guatemalan Mayans (a subset of this group) was likely even more dramatic. But as time passes, an initial group of Guatemalan Mayans are beginning to become more established in Dubuque. This includes individuals receiving their green cards and U.S. citizenship, and one family has even obtained a mortgage and bought their first home. This growth means that there is the potential for a group of more secure Guatemalan Mayans who may be able to serve as visible, well-connected leaders for their community.

Already, we have been able to see some evidence of this. Through a collaboration between the Community Foundation, Northeast Iowa Community College, and the Dubuque Community School District, an Ixil-speaking individual was hired to work with Guatemalan students at the local high schools for the first time. A local nonprofit has established a community garden that is largely operated and maintained by Guatemalan Mayans. And other members of the community are showing a strong interest in continued education and growing their economic prospects. These changes could have a significant impact on the relationships and connections that exist within the Guatemalan Mayan community and which connect them to formal service organizations.

Conclusions and Recommendations

While these findings show three very distinct and complex social groups, there are several recommendations for local stakeholders and leaders that apply across all of the listed populations.

- 1) Do not treat immigrant communities as monolithic:** This research indicates that the internal relationships within immigrant populations can be complex, and there may be multiple communication networks existing simultaneously within each community. Whether it is due to the difference between Marshallese churches or the national dynamics within the Latinx community, intra-population connections and relationships can be important drivers of effective communication. Local stakeholders should be cautious about relying exclusively on one communication channel or community leader, as this approach may fail to reach everyone in a population and may even create further problems or feelings of mistrust. Organizations and stakeholders should also continue to strive to better understand the internal networks of immigrant communities, helping to elevate new connectors and change makers.

³ American Community Survey, 2020 and 2010 5-year estimates for Dubuque County. Available at: <https://www.census.gov/acs/www/data/data-tables-and-tools/data-profiles/>

2) Prioritize the hiring and training of navigators: Navigators can be an effective tool for helping local immigrant populations develop trusted relationships with local organizations. By hiring a multilingual individual from an immigrant population specifically to provide outreach and support to their community, organizations can build effective relationships and communication channels with populations that might otherwise go unserved. The effectiveness of this approach was demonstrated in the relationship mapping exercise, where 71% of all references to organizations as “Connectors” were regarding organizations that employed Marshallese community members in navigator roles. Interviews and focus group sessions also highlighted how critical these individuals can be for accessing needed services.

Prioritizing the hiring of navigators on a community level can also produce several other benefits. Having multiple navigators within a region can help reduce the potential for navigator burnout. In addition, the more navigators there are serving a population, the greater likelihood that those navigators will be connected to different internal communication networks. And by paying immigrant individuals to serve the needs of their own communities, less reliance is placed on untrained volunteer leaders, which can improve the quality and resilience of service channels.

3) Work to transfer relationships to institutions: While navigators can serve as valuable connectors for immigrant communities, they can also increase the possibility of “key-person risk.” If a community’s relationship is with the navigator and not the organization employing that individual, there is a greater probability that the relationship will break apart if that navigator leaves their position. This has been seen in Dubuque most frequently with the Latinx community, and it can be difficult to repair those relationships due to the time and effort required to find and train a new navigator.

To help avoid this problem, organizations with a navigator should build additional connections between clients and the institution itself, or with other staff. By establishing this additional trust and redundant channels of communication, organizations can help maintain their relationship with immigrant community members even if a staff person were to leave their position. While this can be challenging, it can also help prevent the need to start from scratch whenever a key staff person leaves their position.

4) Foster connections between immigrant groups: In the course of this research, we did not encounter many strong connections *between* the largest immigrant populations. It was rare for members of an immigrant community to reference members of a different immigrant group as connectors or change makers. An exception to this is within the Latinx community, where Latinx individuals often form connections and relationships despite the nationality of

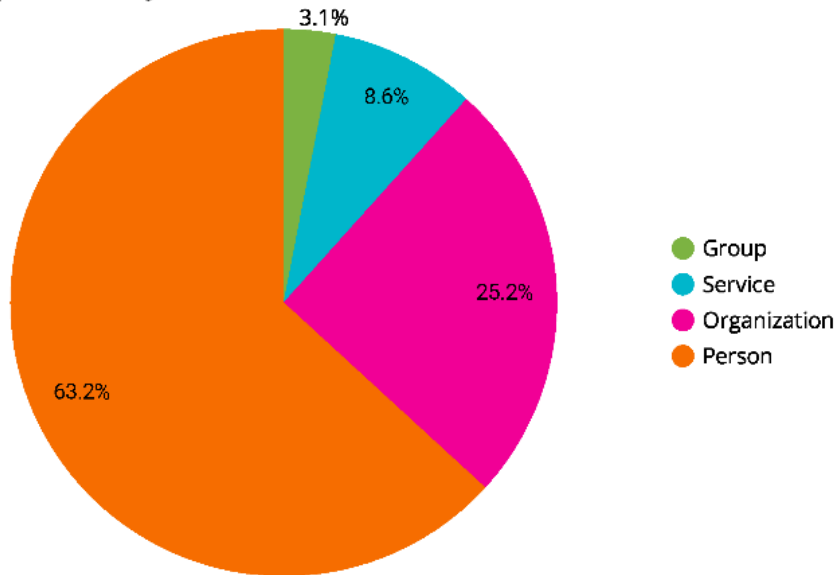
their family's country of origin. But even here there are challenges, as well as limited connections between the Guatemalan Mayan community and the larger Latinx community.

Stronger connections between immigrant groups could be valuable. Many immigrant populations have similar goals – such as access to better translation services, housing support, and legal services – and collaboration between immigrant groups could help with both advocacy and sharing information. There are a number of organizations in the Dubuque community that have helped to foster cross-cultural connections between immigrant groups, such as the Presentation Lantern Center, Inclusive Dubuque, and the Multicultural Family Center. Expanding these activities, and focusing specifically on developing formal relationships and communication channels that can lead to improved collaboration, could produce real benefits for immigrant communities.

It is our hope that these recommendations, plus the information shared about Dubuque's largest immigrant populations, can help improve communication channels and increase access to information and resources. While this research is not exhaustive, the additional insights may identify potential opportunities for stakeholders and leaders looking to improve relationships between immigrant communities and local institutions. We also believe that continuing to learn more about the dynamics of immigrant networks will help us avoid repeating past mistakes. That way, by helping immigrant populations better partner with existing service institutions, we can make Dubuque a more welcoming place.

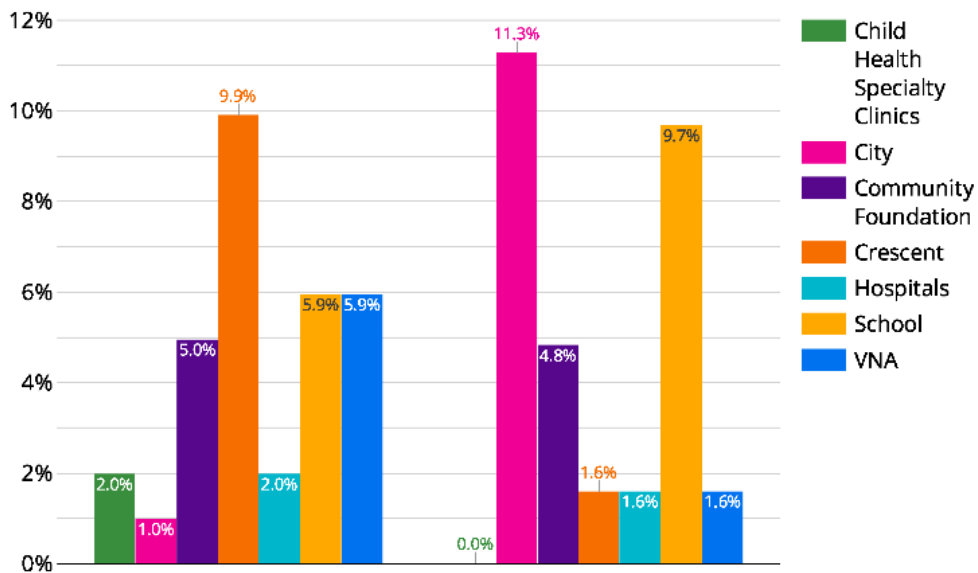
Figures

Figure 1: Connectors and Change Makers Identified by Type of Entity



Note: Services most frequently refer to types of media, such as newspapers or social media.

Figure 2: Dubuque Organizations as Percent of Identified Connectors and Change Makers



Appendix A:

Prompts Used as Part of Relationship Mapping Sessions

The following definitions and prompts were utilized by researchers and provided to interpreters in order to help facilitate the sessions:

Part 1 - Connectors

"Who are the 'Connectors' in your life? These are the sources that connect you to help and information. It can be a person, an organization, or even a thing like Facebook or the newspaper."

Prompts:

- 1) "If something broke that needed to be fixed - a part of your car, a piece of furniture, an appliance - and you didn't know where to go to find someone to fix it, who would you ask? Who would know who you should call?"
- 2) "If you had some kind of trouble - maybe difficulties with your landlord, problems with a hospital bill, or an issue with the police - and you didn't know what to do, who would you ask for help?"
- 3) "Who tells you the news about what is happening locally in Dubuque, in your neighborhood, or in your community? Who is the connector that usually lets you know when something new is happening?"
- 4) "Think now about other people who serve as 'Connectors' in your life. Who or what else might play this role for you?"

Part 2 - Change Makers

"Who are the 'Change Makers' in your life? These are the sources that you go to when there is a problem in your community that you want to see fixed. It can be a person, an organization, or even a thing like Facebook or the newspaper."

Prompts:

- 1) "If there was something new that happened at you or your child's school that you didn't like and you wanted to get it changed, who would you talk to?"
- 2) "If there was a new rule passed in the city that you didn't like - maybe higher fines, a new law about how late a celebration can go in a public park, or regulations that mean your favorite restaurant has to close down - and you wanted to get this rule changed, who would you talk to?"
- 3) "If you had a great idea about how to make your community better - such as fixing a street sign, holding a cultural event, or starting a new City service - and you wanted to make it happen, who would you talk to?"
- 4) "Think now about other people who serve as 'Change Makers' in your life. Who or what else might play this role for you?"