"I feel that I am an Afghan who have Norwegian residency"

EXPERIENCING SOCIAL INTEGRATION AND IDENTITY DEVELOPMENT AMONG UNACCOMPANIED MINOR REFUGEES IN NORTH NORWAY

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Course code: SA357S

Thesis submitted in fulfillment of the requirements for
The Degree of Master in Social Work
Faculty of Social Sciences
University of Nordland, Norway

May 2013

To:

My little sisters Dalia and Seba, for their unstoppable love and Skype-encouraging laughter

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13.5.2013

</div>

Stripped of my name and identity?
On soil I nourished with my own hands?
Today Job cried out
Filling the sky:
Don't make an example of me again!
Oh, gentlemen, Prophets,
Don't ask the trees for their names
Don't ask the valleys who their mother is
From my forehead bursts the sward of light
And from my hand springs the water of the river
All the hearts of the people are my identity
So take away my passport!

Mahmoud Darwish (1941-2008)

Acknowledgements

I would like to thank many people around for their warm support I got through these years I lived up in North. Things were difficult. Many rough times passed by. Their words and smiles encouraged me all the time to finish what I started and to go for a search in depth of what is behind the curtains, both on my professional and private life.

I want to thank:

Abu Yousef, Ma'en, Houssin, Mohammed, Dalia, Seba and Aunt In'aam; My dear family.

Yan Zhao, My research supervisor and the academic staff of the faculty of social sciences and the rest of friends and colleges at Social Work Master Program at the University of Nordland.

Said, Amir, Hassan, and Ali; my brilliant informants, and the working staff in the collective-house for their cooperation and support.

I would like also to express my gratitude to: Ann-Kristin and Mailen, Jon and Sigrid, Silje Riksheim, Mohammed Alhelou, Rachel and Kine of Save the Children North-Norway, to the library of the Directorate of Integration and Diversity in Tollbugata 20, and to all others who stood beside me during these years.

This work wouldn't be done without your love and support.

Thank you, Tusen Takk and Shukran.

Oslo, Norway

May 2013

Abstract

The purpose of this research study is to investigate the concept of Social Integration among the unaccompanied minors refugees living in a small community located in North Norway. This study attempts to highlight the minor's meanings and feeds about the reality they are part of. The study will also understand the situations and everyday's life of this particular group. The background of this study is that unaccompanied minors are exposed to crucial and eventful episodes of separation, loneliness and exile experiences during their adolescence.

This study research examines how these adolescents experience the process of Social Integration and Identity Development in the communities of North Norway, and the factors that contribute to increasing their social inclusion in the new society. The study aims at interpreting the notions of several key elements contributing to this process. This concerns conditions of learning Norwegian language, conditions and functions of social network in UMRs context in North Norway community and the issue of participation as a necessary measure to achieve Social Inclusion in the society.

The study draws on three different but related social theories. Firstly is the Integration and Social cohesion theory. Under this theory the study focuses on social Integration, cultural integration looking at acculturation vs. assimilation based on Berry's Acculturation Model and lastly social exclusion vs. multiculturalism. The second is theories of identity with a focus on social Identity Theory, the development of cultural Identity, Skin color as part of racial identity development and Identity as a challenge. Lastly the study draws theories related to Social Networks based on Bronfenbrenner's Model of Ecological Development and the Social network in local communities. The study uses qualitative method; in depth interviews with key informants

In my empirical analysis of this study demonstrate that social integration of UMR in Northern Norwegian communities is strongly linked to the learning process of the Norwegian language. The better the outputs process the better are the possibilities to establish social networks. The positive role of social workers in UMR's nearest surrounding was also found to be significant. The discussion and analysis chapters suggest challenges regarding development of social identity of the UMR.

In addition, experiences affiliated to religion and exposure to prejudgment, stereotyping and discrimination may jeopardize the process of social inclusion of UMR thus slowing their adaptation to the Norwegian society.

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List of Abbreviations

UMR: Unaccompanied Minor Refugee

EM: Enslig mindreårige

UMA: Unaccompanied minor Asylum Seeker, before granted asylum

EMA: Enslig Mindreårige Asylsøkere.

IMDi: Directorate of integration and diversity

Integrerings- og mangfoldsdirektoratet

UDI: Norwegian directorate for immigration

utlendingsdirektoratet

UNE: Immigration Appeals Board

utlendingsnemnda

UNHCR: United Nation High Commissioner for Refugees

IOM: International Organization for Migration

Glossary

o **Asylum (Asyl):** Refuge for people who are entitled to international protection. Asylum or protection is used to denote the residence status for all who have the right to protection under international conventions by receiving residence permits as refugees under the law.

o **Asylum reception center (Asylmottak):** A voluntarily offer for persons over 15 years old who seek asylum. Persons waiting for final decision can live in the institution for a while, until the last decision made with settlement or deportation after refusal.

o **Asylum seeker (Asylsøker):** Person who seeks protection against persecution in their homeland, the new comers called asylum seekers until their application is fulfilled by migration authorities.

o **Protection (Beskyttelse):** A term of residence status of those entitled to protection by international conventions, and granted residence permits as refugees under the new law, see asylum.

o **Rejection (Bortvisning):** Decisions to deny foreigner's entry to Norway or require foreigners who are already residing to leave the country. Rejection must not to be confused with expulsion or deportation.

o **Settlement Decision (Bosettingsvedtak):** When IMDi agreed settling a particular child with chosen municipality. IMDi sends decision of settlement to the child, with a copy to the guardian/responsible person.

o **Family reunification (Familieinnvandring):** Used as a collective term for family reunification and family establishment. Family reunification occur when the parties have lived together as spouses or partners until the reference person came to Norway, or where the applicant is the reference person's children. Family Establishment used when the applicant has signed marriage with a person already residing in Norway, and the parties wish to continue to live together in the country.

o **Refugee (Flyktning):** Person entitled to protection under international conventions Norway is bound to. In everyday language often used to describe all who have been granted a residence permit after an application of asylum. Conditions of protection as refugee is described in Norwegian immigration law capital 4.

- o **Supporting custody (Hjelpeverge):** as it is often unclear whether the parents are alive or not, this person mainly appointed at the time of the arrival of unaccompanied minor asylum seekers.

- o **Inclusion (Inkludering):** The term is broader than the concept of integration and concerns that everyone should have an equal opportunity to contribute and to participate in the community.

- o **Immigrant (Innvandrer):** Person with two abroad-born parents, who immigrated to Norway.

- o **Immigration (Innvandring):** Moving to a country rather than their natives for permanent settlement.

- o **Integration (Integrering):** Preparation and adaptation at the first stages where new immigrants has become part of the community. Integration is part of state's social inclusion policies.

- o **Introduction program (Introduksjonsordningen):** Legal scheme that contributes to an easier and faster integration of new immigrants to the Norwegian society. All municipalities that agree to accept immigrants, committed to provide such introduction program.

- o **Resettlement refugee (kvoteflyktning):** is a refugee who have come to Norway after organized extractions, usually in cooperation with the UN High Commissioner for Refugees (UNHCR), the parliament stipulated according to its budget a governmental proposal of annual quote, number of resettlement refugees. The term quota-refugee is also widely used.

- o **Migration (Migrasjon):** Moving or migration regardless of the reason and duration. A distinction made between voluntary migration, such as labor migration, and forced migration, such as refugee flows in times of crises.

- o **Care Center (fosterhjem):** The state child welfare services to unaccompanied asylum seekers under 15 years old.

- o **Residence permits (Oppholdstillatelse):** A permit that ensures legal residence and work in Norway for a determined time and with the special conditions that can determine special limitations on the right to work. Nordic citizens and citizens of other member states in the EU than Bulgaria and Romania do not need a residence permit to reside or work in Norway.

- o **Return:** Foreigners who have been finally rejected asylum application obliged to leave Norway voluntarily. Usually, it set a deadline, so that the person can be prepare for travel

home. Those who have not returned voluntarily when the deadline expires, deported by the police force.

- o **Action plan (Tiltaksplan):** Used by different agencies in different contexts, here mention a few:
    - a. UDI reception centers shall ensure that unaccompanied asylum seekers are mapped, and the preparation of an individual action plan while live in the state reception.
    - b. When are approved a child to have an assistance pursuant to the Child Welfare Act, child welfare service shall prepare a limited time action plan to keep themselves informed about the progress of the child and parents, and consider whether the assistance is appropriate - or whether there is a need for other measures.
    - c. When a child is placed in an institution without consent or consent of the person with parental responsibility, the child welfare service ensures the preparation of an action plan for the child.
- o **Expulsion (Utvisning):** The decision means that a foreigner loses the right to stay in Norway and imposed a ban on future entry (permanently or for a specified time).
- o **Guardian (Verge):** For minors, the guardian basically is the person with parental responsibility, if parents are dead or cannot undertake the task, appointed a guardian for the minor.
- o **Visas:** Permission to enter and reside for a while in a country. Norway has agreements on the exemption of visa requirements with a number of countries.

During the winter war in Finland in World War II (1939 -1945) more than 67,000 Finnish children were sent to Sweden by train, unaccompanied by their parents. This was an organized attempt to save them from the war. These children were offered temporary care by Swedish families who initially believed that the children would be there no more than a few months. (Ressler, E.M, Boothby, N and Steinbock, D,J ., 1988)

CHAPTER ONE: INTRODUCTION

This study is about adolescent refugees, mainly from war and conflict zones in Asia, who were resettled in a community in Northern Norway, without their parents, during the period of 2009-2012. It concerns unaccompanied minor refugees who have experienced very crucial circumstances leading them to flee to other countries in the world. Loss of family, friends and the normality of life, life in a foreign society with different language, traditions and culture as well as deprivation of normal parental care and supervision are main characteristics in this context. Despite the challenges these unaccompanied minors should adapt, develop and grow up to be normal adults sharing the same duties and rights as native Norwegians.

The process of resettlement of these youths in exile represents a human-nature experimental situation on matters of culture, social and psychological aspects. Moreover, it can be concluded to be a controversial process.

The circumstances they live under will motivate/ de-motivate them to build a new version of their future – a future probably different to what they had foreseen in their early lives. Such process requires adaptation as they are being born again in another world where everything seems different. In order to feel at home and in harmony with society they have to be unified with it.

Integration, normalization and assimilation are common themes for Unaccompanied Minor Refugees (UMR). This study is not subject to present or discusses the traumatizing experiences of the past or the actual journey from their home country to Norway. Rather it looks at the last part of a journey of thousands of kilometers in search for safe haven.

1.1 Kids on the run: From conflict zone to Arctic Circle

According to (Kunz, 1973) *"Most international refugees in the world have taken refuge or been displaced over the border into a safe neighboring country."* Therefore, most refugees are to be found across the borders from their home countries, often in huge refugee camps where thousands of people live under extremely difficult conditions.

711,000[i] estimated Palestinians were displaced in other Levant countries such as Syria, Jordan and Lebanon after the establishment of Israel in 1948. Such displacement in neighboring countries is the case of the so-called Afghan exodus[ii] where almost one million Afghans fled to neighboring Pakistan and Iran after the Soviet invasion took place in 1979.

The UN's High Commission for Refugees (UNHCR) showed in its annual global reports for 2010 the highest numbers of displaced people worldwide since the 1990s. This means there were 43.3 million people forcibly displaced around the world - including: 27.1 million internally displaced people (IDP) and 15.6 million refugees. (UNHCR, 2011).

Data on age, by the end of 2011, showed that on average children under the age of 18 represented 47 per cent of the overall population of concern, with 13 per cent being under the age of 5. Close to half (48%) of the population were between the ages of 18 and 59 years, and 5 per cent were 60 years or older. (UNHCR, 2011: 8) Unaccompanied minor refugees have always formed part of internal and international forced migration movements as well as of refugee camp population (Ressler et al., 1988). Historically, such international incidents occurred as in the case of Cambodian minors in Thailand, Vietnamese minors throughout Southeast Asia and Hong Kong, and Bosnian minors in collective centers in Slovenia.
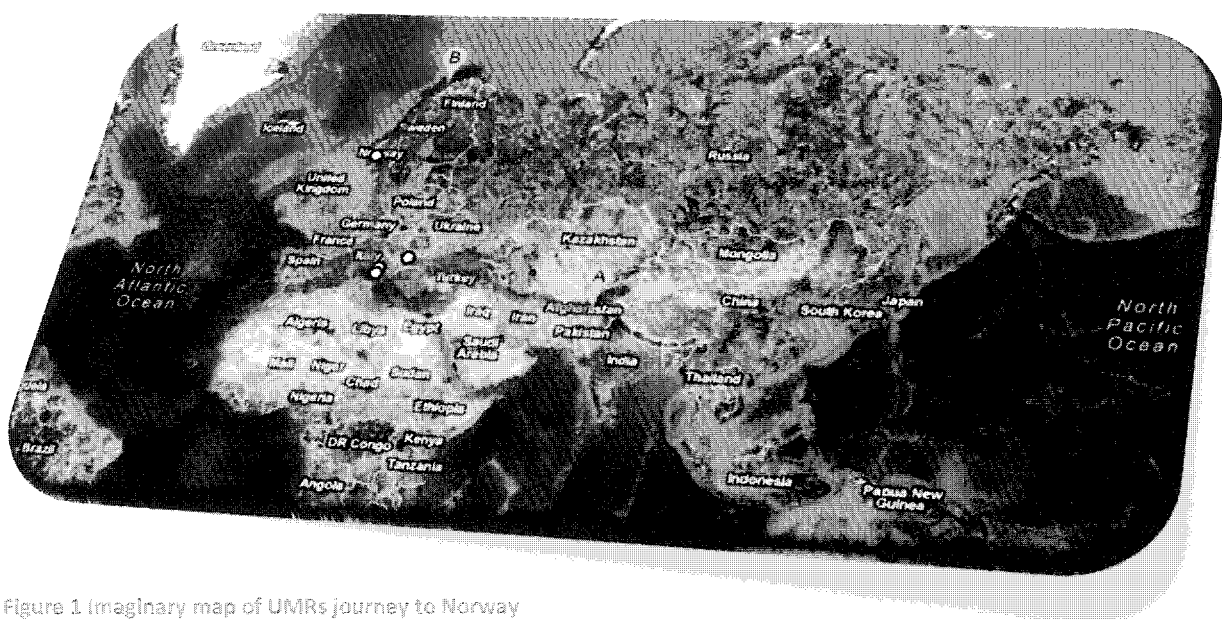
Figure 1 Imaginary map of UMRs journey to Norway

1.2 Who are unaccompanied minors?

The idea behind unaccompanied minors is not recent. In history we find many references to children that were alone got adopted by others than their families and then grew up to be important people: Mosses in the old testament of the Bible is one. Superman, by Jerry Siegel and Joe Shuster, was also a small boy when his parents sent him away, alone in a spaceship, in order to save him before the advanced planet Krypton was to break down. Tarzan (Burroughs, 1914),

Mowgli (Kipling, 1899), Harry Potter (Rowling, 1997) are other examples. Throughout the legends, fairytales and stories, we have had introduction to similar characters and similar experiences.

Unaccompanied children are completely un-identical due to many reasons. They come from different countries, ethnicities, religions, cultures and traditions. They speak different languages. Some come from big cities and others from rural areas. They have different social and economic backgrounds and different accessibility to education. Some are illiterate while others have good level of schooling. They are both boys and girls in different age groups. Even those who are from the same country could belong to different ethnicities/religions, sometimes from different sides of the conflict's parts' in their homeland. They have different needs for psychological support and different levels of trauma experiences from before and after their exodus.

In Norway, on the other hand, they share the same lifestyle as they lack parental care, supervision and protection. They live in a strange country with different language, culture and traditions. As they have come from mostly violent societies they have lived under big amounts of traumatizing experiences such as loss, grief, sorrow, persecution, deprivation and abuse.

Related literature about unaccompanied minors has defined them in many ways but some characteristics are common. In Norway, unaccompanied minors (in Norwegian: enslige mindreårige) refers to children and young asylum seekers, refugees and people with residency of humanitarian reasons that were under 18 by the time of arrival to Norway. These children have to seek asylum independently and they came to another country without parents and without parental responsible.

This stipulates that an unaccompanied minor who came with another adult person who does not have parental responsibilities can be considered as unaccompanied minor according to Norwegian law. This differs from the (UNHCR) definition, which do not define them as unaccompanied in a case they were joined with an adult who is 'by law or costume' expected to take care of him. This practical implication therefore would make the Norwegian definition wider and include more than the UN definition. (Lauritsen, Berg & Dlaby, 2002). This definition says that even if the applicant was under 18 years old at the time the decision of the asylum

application was made, he / she would keep the same statues as a minor, even if the residency and settlement took place after they filled 18 years old.

As Eide (2000) mentioned - these minors have many experiences of fracture and they have a strong need for continuity. Many of them wish to be settled at the same municipality as their refugee reception center, where they have been familiarized and begun to establish contacts. They wish for stability for their existence that has been unstable for a while. This happens at the same period of time where these youths also experience great changes both physically as well as on a personal level. The place of municipality in a way symbolizes the hope of a life that can go ahead with stability in living condition, adult contacts, school and education.

This is also in accordance with what Hjelde and Stenerud (1999: p.4) summarized in their report (Culture, family and coping) on what the minors agreed as being the most wanted things in life: *"An adult who cares about me"* was rated as most important. *"To be treated as a very normal youth"* was second on the list and *"access to school and education"* was rated the third most important factor. Legal protection from responsible custody, activities in free time and absence of racism and discrimination in local community are also conditions considered important to those teenagers.

a. Experiencing Exile; to become a refugee minor

As refugees who have fled their home country, unaccompanied minors experience great losses in a number of ways; loss of family, friends, school, their local environment, cultural identity, values and habits (Berman, 2001). Migration phases will influence refugee children in different ways and travelling to another country without the family would not always have to be traumatic. It can show many feelings; the desire to travel, happiness about experiencing something new, feelings of excitement, or feelings of sorrow as they have to leave their dearest ones. When they enter reality and excitement around it has subsided, the loss of family and cultural identity will be more evident for the young persons.

The travel usually happens fast and unprepared for children. Generally, adults are the ones who plan such processes and chose the child who should travel. In addition to exposure of long, exhausting travels organized by adult professional smugglers, we have so little information about it.

"What happened to me during the run made me stronger, but it also changed me so I don't trust those I trusted before. I felt very used ("jeg følte meg så brukt") so I keep distance to all, and not at least my environment around me, ... before I thought that I had a family even thought they were not my real mother and father. Now I understand that I have only myself ("nå skjønner jeg at jeg bare har meg sjøl". (Egge and Jackbo, 2001) Quotation from an UMR

As they arrive to Norway many will find life to be vastly different than before or to what they expected it to be. Some will be without the chance to speak their original language for some time, as they might not be able to find people who can communicate with them using their familiar language. The food they are served or make themselves is not the same food they are used to eat. Surroundings which were once safe and familiar have become bizarre and unclear as they have to fit into a new culture. This can bring many challenges; uncertainty will be part of the scene as they will not be able to understand everything going on around them. This confusion can lead to cases of misunderstanding as problematic issues happen when children get worried unnecessarily or make wrong conclusions.

Helen Johnsen Christie and Trine Waaktaar in Sveaas (1997) described that refugees in general often have complex loads of stress that is related to wars, the run, and the new life in exile. The same would characterize many of the minors as well.

UMR are to be considered as the silenced ("tause") according to Hjelde (2004) these youths to be conspicuously silent and watchful, and showed refusal to be close to or to make personal relationships, especially with adults. She argues that this silence is related to the elder, identity, adjustment issues and to traumatic experiences. Her findings showed that many youths did not see the point in talking to someone about their problems. This was expressed in three major statements:

- Why should I talk when no one can help me with my problems
- I keep personal things to myself
- When I talk to someone about what I think, it become easier

In addition, minors are often exposed to many stress factors, taking in consideration the absence of support from family members and social network.

My father left the farm. Police and soldiers came afterwards... and they said he was killed. They came many times to my stepmother and me and annoyed us- in many ways as I don't want to remember. My father's best friend helped us. He sold our house and that way we got money for the passport and the travel. My stepmother left to her original town. I wanted her to be with me, but she said that there was not enough money for both of us. I didn't want to let her go. (Marit and Jackbo, 2001) *Quotation from an UMR*

UMR's sorrow is big, but it goes in silence. For many it is hard times at nights. Sleeping problems are common and many of them choose not to talk about it to anyone. Reasons for such behavior can be due to different factors such as language barriers, worry that they are disturbing others or that they do not feel safe enough to discuss such issues. All these factors on physiological and psychological matter contribute to making the adjustment to the new community more difficult and integration with the community around more obscure.

We have to bear in mind that regardless to these problematic issues the unaccompanied minors have to face, they have the same challenges and problems as their Norwegian peers on top of that

b. UMR from International scope: Obligations and Protocols

The Norwegian welfare system shall provide special assistance to ALL children and young people residing in the country, who are not adequately supported by their parents, either because those parents are not able to support them, or because they are deceased or missing.

The formal system for caring for children and young people is well developed in Norway through child welfare legislations, health-care legislations, education legislations and so on. The most recent formal improvement is the incorporation into Norwegian law of the UN convention on the rights of the child, with the stipulation that the condition of the convention shall take precedence in the event of conflict between it and other legislation.

The convention on the rights of the child, CRC, has emerged to Norwegian law affectivity from 01.10.2003. Most importantly, it states that in case of conflict between the law and other legislations, the child convention should go first (Menneskerettsloven §3) (Ingebrigsten, Berger and Thorsen; 2004)

"In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration. (United Nation, 1989)

The convention is described in many articles:

- **Best Interests of the Child:** All actions concerning the child shall take full account of his or her best interests. The state shall provide the child with adequate care when parents or others charged with that responsibility, fail to do so.

- **Preservation of identity:** The state has an obligation to protect, and if necessary, re-establish basic aspects of the child's identity. This includes name, nationality and family ties.

- **Separation from Parents:** The child has a right to live with his or her parents unless this is deemed to be incompatible with the child's best interests. The child also has the right to maintain contact with both parents if separated from one or both.

- **Family Reunification:** Children and their parents have the right to leave any country and to enter their own for purposes of reunion or the maintenance of the child- parent relationship.

- **The Child's Opinion:** The child has the right to express his or her opinion freely and to have that opinion taken into account in any matter or procedure affecting the child.

- **Refugee Children:** Special protection shall be granted to a refugee child or to a child seeking refugee status. It is the state's obligation to cooperate with competent organizations which provide such protection and assistance [1]

According to UNCHR, as soon as the child has been recognized refugee status or permitted to stay on humanitarian grounds, long-term placement in a community should be arranged. Authorities, schools, organizations, care institutions and individuals involved in the care of the unaccompanied refugee child in the community, should co-ordinate their efforts to keep to a minimum the number of different official entities which the child is in contact with.

To facilitate the integration of the child into the host country, a structured orientation program in which the child is given a thorough explanation of his/her legal status, and a brief introduction to the host culture, should be provided. The information should be adapted to the age of the child.

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[1] Extract from Summary of Main Provisions of the Convention on the Rights of the Child, adopted by the General Assembly of the United Nations on 20 November 1989

Although the placement of a child depends on the standards and practices of each country of asylum's social welfare system, the decision should always be in the child's best interests and *"without discrimination of any kind"*. (Article. 2 of the Convention on the Rights of the Child) A careful individual assessment taking into account such factors as the child's age, sex, emotional state, family background, continuity/discontinuity of care, possibilities of family reunion, reasons for flight and educational background should be carried out.

One essential part regarding the definition of term *"unaccompanied minors"* between the international law and its interpretation in a national-legislation term is about being *"unaccompanied"*:

The United Nation High Commissioner for refugees (UNHCR) in Guidelines on Policies and Procedures in Dealing with Unaccompanied Children Seeking Asylum. UNHCR (1997) defined unaccompanied minors as:

"An unaccompanied child is a person who is under the age of 18, unless, under the law applicable to the child, majority is, attained earlier and who is "separated from both parents and is not being cared for by an adult who by law or custom has responsibility to do so." [2]

In Annex II of the same source (UNHCR, 1997: 19) about <u>Children accompanied by adults who are not their parents:</u> *"In many cases the child will be accompanied by an adult caregiver who may or may not be a relative of the child. In order to determine whether or not a child is considered unaccompanied, the following specific but non-exhaustive guidelines may assist in identifying and measuring the quality of the relationship between a child and a potential principal caregiver. Where a child is not with his/her parents in the first asylum country, and then s/he will be, prima facie, unaccompanied."* The Norwegian interpretation by the Norwegian Directorate for Immigration (UDI) distinguished between three categories of unaccompanied minor refugees:

1. Unaccompanied minors with no kin in Norway
2. Minors accompanied by an adult kin or other person(s) accompanying him/her
3. Unaccompanied minors who have family or kin already living in Norway

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This has implication regarding the resettlement of the minors; the selection of locality, the type of settlement, and the time taking in resettlement procedures. For example, young children who claimed to have an aunt or uncle in a certain municipality, including Oslo, were often resettled directly on short notice with his relative after a short time in the reception center. On the other hand, adolescents without any claimed relations in Norway have had to wait in asylum center for more than a year before being resettled.

However, by definition, children from all these categories are in Norway to be considered and treated as unaccompanied minors, regardless if they were with kin or not. This is the governmental understanding.

"An asylum seeker, refugee or those with residency based on humanitarian grounds who are under 18 and without their parents or other's with parent custody in Norway"
(Ministry of children and family 2001: 11)[3]

c. Unaccompanied Minors in Norway

In the 1970's the majority of unaccompanied minors asylum seekers who came to Norway where quote-refugees from south-east Asia. In the 1980's and 1990's many arrived to the country as asylum seekers. In the period between 1990 and 1996 total unaccompanied minors was 3–5% of the total asylum seekers registered, around 1190 persons in total (Hjelde, 2004).

2686 unaccompanied minors came to Norway as asylum seekers in the years from 1991 to 2000. During the last three years the biggest national groups were from Iraq, Somalia and Sri-Lanka. An increase in number of minors from Afghanistan has occurred in the years after, as well as children and adolescents from Russia. According to records, mostly were boys, but girls were registered as well. In August 2001, 209 unaccompanied minor asylum seekers arrived to Norway, out of which 175 were boys and 34 were girls. Since 2008 most of the applications came from Afghanistan, Iraq and Somalia. It has been a noticeable growth of newcomers from Afghanistan. In 2007, 90 EMA came from Afghanistan. The total number was 580 in 2008. In 2009 the number had increased to1719. This was followed by a decrease by 35% in the last 3 years,

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[3] In Norwegian"asylsøker, flyktning eller person med opphold på humanitært grunnlag som er under 18 år, og uten foreldre eller andre med forelderansvar i Norge."

whereas the total numbers of unaccompanied asylum seekers till November 2012 reached 887 people. UDI (2000) IMDi (2012)

According to Statistics Norway (Statistisk sentralbyrå,) and UDI there are 390 UM registered in the northern three counties, Nordland, Troms and Finnmark. (Alandslid & Walstad, 2012)

Unaccompanied minors should be hosted in 202 municipalities, representing almost half of the municipalities in Norway. However, similarly to other immigrant groups that tend to live in big cities, the highest numbers of unaccompanied minors at the beginning of 2010 reached 949 in Oslo followed by 147 In Bergen and 142 in Trondheim. Together it forms almost 36% percent of the total population of unaccompanied minors in Norway.

1.3 Previous studies on UM

If we describe the life situations of UMR, 'complex' seem to be a key term, encompassing different aspects, for example social, cultural and linguistic.

According to (Hjelde, Diversity, Liminality and silence. Integrating young unacompined refugees in oslo, 2004, p. 6) studies about unaccompanied minors can not to be said to apply a multidisciplinary approach. However, the literature can be said to be multidisciplinary in the sense that authors of different disciplines have contributed: in a few studies have examined how this special group of young immigrants is coping with the comprehensive challenges they face (Goodman, 2004; Granly, 1995; Kohlie & Mather, 2003; Rousseau et al., 1998; Sutton, Robbins, Senior & Gordon, 2006; Wallin & Ahlström, 2005) Norwegian studies target the same issue (Eide, 2000; Fladstad, 1993; Hjelde & Stenerud, 1999; Knudsen, 1992; Skagen, 1998 cited in Schancke, 1995).

Fladstad (1993) has focused her study on unaccompanied young refugees coming from one country (Vietnam) and living in one place in Norway (Bergen). Other Norwegian studies concern unaccompanied refugee children coming from different countries and living in different places in Norway (Knudsen 1990, Andersson 1994, Gill 1997, Hushagen 1997, Solberg 1997, Eide 2001, Berg and Lauritsen 2002).

The studies concerning UM in general focus on the scope and implication of being unaccompanied minor. The most outstanding work among these is still the comprehensive work by (Ressler, E.M, Boothby, N and Steinbock, D,J ., 1988)

The field of unaccompanied minors in Norway, as well as in other receiving countries, has undergone constant changes the last decades, both concerning the numbers and composition of the young refugees as well as the laws and other formal structures with which they are met.

On the national level, there has been a focus on psychological/ mental health, coping mechanism, and psychosocial work and therapy domains. Many national organizations have been using different research methods with unaccompanied refugee sample.

Most of previous scholars in Norway targeting this group have been using qualitative methods. A considerable part of such discourses are produced in the Faculty of Psychology at Oslo University and other universities. This tendency has been increasing in the last 5 years; scholars are being more interested to explore the mental health field for those minors and many organizations built programs and projects in psychosocial support or others based on such research.

1.4 Motivations of study

Regardless of my personal and former experiences with working with children and youth back home in Palestine it is my deep conviction that all children, no matter of their nationality, age, gender, religion or disability have exactly the same needs and should have the same rights to live a normal life with their families in typical conditions. Such rights are indeed fundamental and irreplaceable. My former knowledge is based upon my involvement in many projects within the non-governmental sector in Palestine and Norway.

I believe that all children who lives in refugee camps in Khanyounis or Darfur, in ghettos in Europe, in remote areas in Central Africa or dreaming to go home at Turkish borders, children who were born to find themselves in conflict areas, surrounded by poverty and starvation, absence of education and health care, those children who were born to witness murders of their families, forced to be recruited as soldiers in battles for economic and political purposes, those

who have to work their days in order to survive, those who were cursed to grow up in such situations, neglected and prejudged, those who lack of normality as children with no justification or logical reasoning - all of them deserve from us an awareness to their needs. They deserve help to alleviate all complications that we as adults have created and are to be held responsible for. It is not only a moral duty for social workers and liberators but a collective debt that humanity should pay for misery and suffering that humanity created.

Concerning academic motivations, I have experienced, when reviewing such topics in Norway, that there are only a small number of academic studies in the area of social integration amongst refugee children with special focus on certain geographical areas. Many studies have been conducted in big cities as Oslo and Trondheim but few have focused on Northern Norway. Developing more in-depth studies in smaller and more remote areas is beneficiary on short and long terms. Studies as such are also easier to conduct and monitor with more accurate and representative results.

However, many organizations, researchers and different stakeholders are engaged in the refugee domain, but the need of more elaborative understandings would help us to gain more knowledge and overtake expected challenges in the future, the need of more specialized studies regarding refugee children in need and their movement towards healthy and correct integration process in society is an essential aspect. It is important to establish more practical knowledge about their experiences in the new community and develop methods to ensure good evaluation and progression of such roles.

The fact is that social work has a central part in the field of working with refugee children and unaccompanied minors. Social workers can conduct such work in different careers such as: Child Welfare Services (barnevernstjenesten), Refugee Service Domain, (flyktningetjenesten) Child Protection Services, in schools and collective houses (bofellesskap).

In the Norwegian context, there is a high degree of consensus that child welfare services are the right agency to work with unaccompanied refugee minors (Myhrer, H.R. and E. Stenerud, 2011, pp. 82-92). There are more than 10-11 universities or university-colleges operative in providing education in social work (sosionomutdanning) and or child welfare service (barnevernstjenesten) (ibid p.97)

The recognition that this group of children is in need of care immediately after they have come to Norway is maintained in the Child Welfare Act (Welfare Act) of 17 July 1992 No. 100, Chapter 5-A. In the reception phase, the state has responsibility for the unaccompanied minors, either through the state child care for the youngest group under 15 years, or by immigration authorities for those over 15 years. Knowledge is essential in our world these days .Social workers should be prepared to deal with a possible increase of the numbers of refugee children Thus strategies and techniques should be elaborated based on various studies on the field.

1.5 Purpose of study and research question

This research study aims to investigate the concept of social integration among unaccompanied minor refugees living in a specific community in Northern Norway. This study is based on sociological and socio-cultural perspectives. It is concerned with integration process on every day's life level.

Previous studies have shown that this group faces different challenges in adapting and establishing social network and safe identities. Such challenges may stem from lack of interest from the majority population, language barriers, or problems on the cultural level.

My study attempt to extend the knowledge we have about UMR by discussing different aspects. Mainly, the conditions related to Norwegian language learning process and its role in the integration process. I also aim to find out how does the social network work in UMR's context. How do they develop their new network in Northern Norway and who are the main players in their micro system after losing the normal role of their families. In addition, I aim to discuss the concepts of belonging; UMR's ethnical and national identities. Moreover, what are the important factors in developing their new social identity in their new context? It is very important to find out more about the measures affecting their social inclusion in Northern Norwegian communities.

It is important to notice that contextualizing of these concepts can substantially reveal the obstacles these minors are facing. It can also broaden knowledge about the different experiences and phases they are passing. Such knowledge invests in providing better understanding that can transform into the practical sphere. Evolving better mechanisms and tools to monitor and evaluate the process and improve it.

The research aims to address the following research question:

How unaccompanied minor refugees experience the way into social integration within the Northern communities and how do they develop their own social identity?

To answer this main research question, I have divided it into the 4 following sub-questions:

- What are the factors affecting UMR's experience to learn the Norwegian language and establish a sense of communication with their surroundings?
- How does social network support the process of integration in this particular case?
- How does UMR define their ethnical identity, develop it and create a sense of coherence with the community around?
- What are the potential elements inhibiting UMR's social inclusion in Northern communities?

1.6 Organization of the research study

In this Chapter I provide necessary background information about unaccompanied minor refugees drawing out the reality of this group with references to relevant literature. I try to explore who they are and how they experience their exile. I also present background information from the international dimension; what the main frameworks and protocols are in this regard. I also give more details about UMR phenomena in Norway in statistics and exhibit some previous literature about them in Norway's context.

In chapter 2 I state the theoretical framework this study builds upon. Here I introduce the theories and key-foundations related to my subject using sociological terms. I aim by that to define different concepts such as social integration, acculturation and social identity. I present two types of identity in this regards, beside to the approaches of developing social network in case of UM.

Chapter 3 discusses the methodological issue of the research and the process of data collection. The chapter describes the uses of qualitative methods as the tools to conduct the research. It also

disserts the process and the implementation of interviews, and introduce the informants and the way the results were analyzed.

Chapter 4, 5 and 6 presents the empirical part of this research. These chapters explain the results of the interviews conducted, in line with the chosen theoretical frame. They aim to state the perceiving of the theories and models used in reality, and contextualize the phenomena.

In Chapter 4 I focus on the conditions of Norwegian language learning processes and the conditions and functions of social Network in UMR situation. I also look at how both elements are reflected on a minor's everyday life.

In Chapter 5 I explore the notions of identity taking place among the informants, and the development of their identities. Chapter 6 discusses two potential measures inhibiting the process of social inclusion of UMR; the role of religious-affiliation and the exposure to prejudgment and discriminatory experiences. In Chapter 7 I state my conclusion marks and present further recommendations.

CHAPTER TWO: THEORITICAL FRAMEWORK

... To practice without theory is to sail an uncharted sea; theory without practice is not to set sail at all. (Susser 1986, quoted in Hardiker and Barker 1991:87)

Social work is a study of the world of people as we perceive it, in different ways and within divers' point of views and perspectives. Theories are an attempt to generate a patterned-explanation for the reality, or why is this particular thing going on this particular way. Theories imply not only one abstract way of interpreting the context but more as an interconnected network of aspects that merges/separates in motion all the time.

Beckett (2006:33) defines theory as a set of ideas or principles to guide practice; If a man is making a sense of what is going on than he is half way towards knowing what to do. There is a good case for having an even more realizable point of view by simply calling it the 'ways of knowing' as Fook (2002:68) stated.

To gain knowledge derived from our understanding of different theories in social work domain. Theories need to have to critical components; to describe specific behavior and to make predictions about future behaviors related to a specific context. In this research study- I attempt to shed the light over main theoretical domains that I believe it can reflect in explanatory matter, to my research study and its objectives.

2.1 Concept of Integration and Social Cohesion

As from the modern empirical point of view, the problem of social integration is still as challenging as it was from the older, more speculative point of view; How social integration functions, whether minorities are able to move towards inclusion in the main stream of society or not, the ability of such groups to be part of labor force and participate in different social institutions, and how they adapt new culture and life style as the population of the host society.

In early Britain case of post-war New Commonwealth immigration derived mainly from South Asian, African and Caribbean countries. In the 1960s and 1970s, the perceived cultural gap between these groups and the receiving society was thought to be large—despite a shared language and historical connection—and their presence in Britain was highly visible in an overwhelmingly white society. Migration from European countries, by contrast, was seen to be

less challenging, irrespective of the educational, employment and demographic characteristics of these groups. Analysis of reports and surveys on integration-related questions from the time indicates three crucial questions at the heart of concerns: 1. "Are they like us?" 2. "Could they be made to be more like us?" 3. "Can we live together?" page 15(Saggar, et al., 2012: 15)

However, the development has occurred as to the kind of questions asked about integration. Nowadays it seems less pertinent to ask: what is integration as a process? If the question is asked at all, then it is only in preparation for the more fruitful question: How can integration be measured? Followed by a problem research as: under what condition does social integration increase? Under what conditions does it decrease? And what are the consequences of a low degree of integration?

According to Spencer, integration is not simply about access to the labor market and services, or about changing attitudes or civic engagement; it is a two-way process of adaptation by migrants and host society at all of those levels.(2003:6) Integration encourages the social cohesion, link the micro- and macro-levels phenomena and affect individuals' membership attitudes and behaviors.

On the contrary: Isolation, exclusion, non-involvement, rejection and illegitimacy all represents high potential risk to the process of social cohesion in general. Professor Jane Jenson of the University of Montreal, Canada has introduced these indicators, as key elements of social cohesion in five main dimensions:

According to Jenson (1998: 15) "The degree of social cohesion in a society can be characterized by where it ranks on the continuum represented by each of the five dimensions:

Belonging   ----------------   Isolation

Inclusion[4]   ----------------   Exclusion

Participation   ----------------   Non-involvement

Recognition   ----------------   Rejection

Legitimacy   ----------------   Illegitimacy

---

[4] see social cohesion in Chapter5

In Canadian journal of communication, Jenson (2002) has concluded the link between social cohesion and economic adjustment to be mostly close, and that other dimensions are more political-oriented: *"in both cases there are threats to the sense of belonging. In one case it is the sense of belonging which comes from participation in economic activity and enjoying social and economic rights of citizenship. In the other case, a sense of belonging to a political community might be menaced by a lack of legitimate institutions for managing pluralism, or reduced access to meaningful participation."*

Across the EU, there have been sharp differences as to whether the focus on integration should be on foreigners or ethics minorities or if the priority should be ensuring access to the labor market or cultural adaptation. The debate has also been about whether migrants diverse cultures are barriers to be overcome or a contribution to be welcomed, and whether measuring ethnics differences reinforces the very barrier that we are trying to overcome or is an essential tool in delivering equality. (Spincer ibid: 7)

As the concept has been most often utilized in the field of immigrant integration, it is essential, in this regard, to examine not only the economic and social inclusion, but the domain of cultural citizenship, which addresses issues of identity, recognition, and participation from a right based perspective.

2.1.1 Social Integration

There are various ways to define social integration, According to Rainer Strobl in Ritzer George (2007:4429) Social integration refers to certain elements in a social system. The term social system is used in more broad sense here, as it describes a social unit with relatively stable order that establishes a border between itself and its environment. In this sense; groups, organizations or even whole nation-states are examples of social systems. The term itself connotes the relationship between people in a society. It refers to social harmony and how people live and organize themselves in a certain community.

The term *"social integration"* first came to light in work of the French sociologist Émile Durkheim. He argued basically that society exerts a powerful force in individuals, and that people's norms, beliefs and values create a *collective consciousness*, or share ways of understanding and behaving in this world. As a result to this collective consciousness, individuals bind together and create social integration that is affected by increased density of population

followed by increase of interactions between individuals. Durkheim defines two general types of integration which are compatible with two general types of social systems: traditional and modern. The first, called *Mechanical Solidarity* in his terminology is related by common values and beliefs (collective consciousness). The second, called *Organic Solidarity*, is realized by interdependence and reciprocal functions (Durkheim quoted in Kaladjahi, 1997: 116).

Angell (1968) quoted in D.L. Sills (p.380) argues that in mainstream sociology "social integration" has been defined as *"the fitting together of the parts to constitute the whole society"*. "Fitting together" suggest that all members and groups of a community are closely related in sympathy in order to form one unity of interests, as the main purpose is to promote equality at all levels. Unlike social integration, social exclusion or dis-integration refers to a situation where a person or a group of people does not fit in the mainstream of the society. In other words, disintegrations or exclusion of a group of people from the mainstream of society is just the opposite of social integration.

Marshall, G. (1994:488) says that: "social integration refers to the principles by which individuals or actors are related to one another in a society; system integrations refers to the relationship between parts of a society or social system"

Werner S. Landecker in the American journal of sociology has distinguished four types of social integration: the first of these, called *"cultural integration"* varies along a continuum ranging from the extreme consistency to a high degree of inconsistency among standards within the same culture (as the degree to which cultural standards are mutually consistent). At the same time, integration between cultural standards and the behavior of people will be called *"normative integration"* since it measures the degree to which the standards of the group constitute effective norms for the behavior of the members. Or the degree to which the conduct of individuals conforms to the cultural standards of the group.)

According to Landecker: "the more comprehensive the network of interpersonal communication, the smaller the number of socially isolated persons". It would appear therefore, that the percentage of group members who display symptoms of social isolation can be used as a negative index of communicative integration. It was one of Durkheim's hypotheses that social isolation of the individual is one of several situations in which suicide is relatively frequent (page336)

A more direct approach could be taken by "attempting to discover the proportion of persons in a group who lack intimate social contacts. Communicative integration would vary inversely with the proportion of such persons." (ibid 337)

The concept of social integration can thus be used as a concept on a macro level, for instance related to how collective actors interact and compose as a whole within a nation state, on a meso level (such as in community or organization) and finally on a micro (individual) level (Mortensen, 1995 qouted in Barstad, p.8) The parts can also be divided into subsystems. David Lockwood makes a distinction between system integration, which is defined as *the conflictual or orderly relations between institutional subsystems*, and social integration, which is *the orderly or conflictual relations between collective actors* (Lockwood, 199: ibid). This has resemblance to the famous distinction between life world (social integration) and system (system integration).

Cultural integration is the degree to which minorities distinguish themselves from the society in which they live in and how to understand the 'distance' between immigrant communities and the rest of society. Important sub-dimensions of social-cultural integration are: *social capital*, (majority) *language usage and proficiency, values and norms and identification*.

The degree of integration refers to certain positions in the society, as immigrant group members' take positions on different dimensions and sub-dimensions. In this, structural integration refers to their position in the economic and political domain, while social-cultural integration comprises the position in social and cultural domain. Although we make a conceptual distinction between structural and social-cultural integration, the two processes are in practice interwoven as there is a mutual influence. For instance, fluency in the language of the host country will improve educational achievement, while interethnic social contacts can be of help in finding employment.

It is crucial to mention that an effective integration system needs to be understood from Human Right perspective as well, to be generated based on theories of equality and equal rights status. The advantage of such background in the system increases the chances of peaceful coexistence and development of community as a whole. In this regard, the definition utilized in the Copenhagen Declaration on Social Development bears some resemblance to the conceptualizations described above:

... the process of fostering societies that are stable, safe and just and that are based on the promotion and protection of all human rights, as well as on non-discrimination, tolerance, respect for diversity, equality of opportunity, solidarity, security and participation of all people, including disadvantaged and vulnerable groups and persons. (Commitment 4)

It is praised as well in UN department of economic and social affairs -division for social policy and development. The definition for the process of social integration is:

Social Integration can be seen as a dynamic and principled process where all members participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean coerced assimilation or forced integration.[iii]

2.1.2 Cultural Integration: Acculturation vs. Assimilation

In general, "Culture" as a term denotes not only the language, traditions and norms or material creations of individuals, but also tensions between different opinions and the struggle among competing persons and a dynamic process of change according to Harvey 2001: 71 Cultural aspects as beliefs and costumes of certain groups of people, are transmitted from generation to generation mainly by means of a language. Meantime, societies are different, in which each has its own interpretation and practicing of social life, a dynamic process of change, adaptation and diversity. The process of cultural change cannot be isolated or neutralized. This is acculturation - a cultural change.

In "the nature of assimilation" of 1964, Gordon defines acculturation as "change of cultural patterns to those of host society" as a stage of cultural or behavioral assimilation (page 71) a cultural patterns refers to a *"prescribed ways of behaving or norms of conduct, beliefs, values and skills"* and *"the artifact created by these skills and values"*. Acculturation is the adoption by a person or a group of the culture of another social group. Or, the process leading to this adoption, see Arnold Rose.

Such adoption by a person or group of the culture of another social group implies to such complete extent, that the person or group no longer has any characteristics identifying him with his former culture and no longer any particular loyalties to his former culture. (ibid, p558)

According to (Redfield et al., in padilla pgØ 36) acculturation occurs when groups of individuals from different cultures come into continuous contact with each other, and **subsequently**, there are changes in the original cultural patterns of either or both groups. Such integration process is based on the characteristics or organizations of the host society as well. The measures of adaptation limit how much people of this group are assimilated in the main stream society. At the same time, none of the major theories of acculturation has taken into consideration the individual differences and personality characteristics that facilitate or retard acculturation. (ibid pg 40)

However, there is no principal disagreement among students of ethnic relations on the definition of acculturation. *"Culture changes resulted from direct contact between two different cultural groups"* or *"acquisition of cultural traits of one group by another one"* These various cultural identities involve three elements according to a model introduced in Stanley, (2005: p22-23):

Culture (H) as the repository of past meanings, symbols and traditions.

Culture (C) as the making of new meanings and symbols through discovery and creative activity in the arts...etc and

Culture (S) as the set of symbolic tools from which individuals construct their "ways of living".

New Cultural Identity
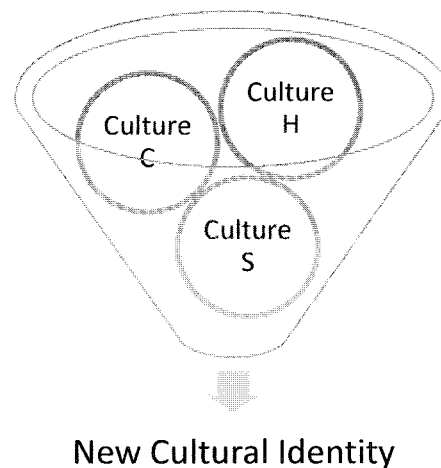
Figure 1 Stanley's model of Cultural identity

The integration of any member of a society involves a process that works something like this:

- Individuals tend to use "Culture (S)" as a tool kit of meanings to understand their daily lives, as they obtain this tool kit through education and socialization, which draws on "Culture (H)", their original traditions and heritage.
- Individuals introduce new meanings into this mix through the creative arts and industries "Culture (C)" where they are tested to see whether they will be useful in adapting to new "ways of living". (Stanley, 2005: 25)

Immigrant cultural integration in the new community is very much a "two-way process", researchers to this field impose many inquiries: how do immigrants/ newcomers make use of "Culture (H)"and "Culture (C)" to adapt their "Culture S" to a new environment and a new country? How does the host society use "Culture (H)" and "Culture (C)" to help immigrants develop new symbolic landscapes "Culture (S)" that will ease their entry into their new environment? And how might immigrants, through the agency of "Culture (C)", contribute to the "Culture (H)"and "Culture (S)" of the host society, thereby adding new elements to and altering the tool kit that the host society uses to define itself? (Stone et al., 2008: 105)

In recent writings, a number of sociologists have simply equated assimilation with acculturation, or define it as *an extreme form of acculturation*, Brewton Berry stated:

By assimilation we mean *the process whereby group with different cultures come to have a common culture*. This means, of course, not merely such items of the culture as: using knives and forks, the way to dress, language, food, sports...etc which are relatively easy to appreciate and require, but also those less tangible items such as: values, common memories and sentiments, ideas and attitudes. In this context, assimilation thus refers to fusion of cultural heritage and must be distinguished from *amalgamation* which denotes the biological mixture of originally distinct racial strains. In addition, there is a perceptive differentiation between cultural behavior (attitudes, norms too) and social structural participation in issues of inclusion and diversity and so (Green, 66)

In the early 40's, social assimilation was defined as a process by which persons who are unlike in their social heritage come to share the same body of sentiments, traditions and loyalties. The emphasis is on change in culture values and behavior, or the process by which different cultures, individuals or groups representing different cultures is merged into a homogenous unit. It does not require the complete identification of all units, but it requires some modification as to eliminate the characteristics of foreign origin and it enables them all to fit into the typical structure and functioning in the new culture.

Individuals and group may acquire the memories, sentiments and attitudes of the other persons or groups: and at the same time be excluded from "sharing their experiences" and find themselves indefinitely delayed in being *"incorporated with them in a common cultural life"* as Godron (66-

71) argues This is because many of the memories, sentiments and attitudes of the receiving group are *"common property"*. In America for example it includes patriotism, Christianity, respect for private property and veneration for legendary heroes- are vested in the total society and accessible to all.

On the other hand "matters of sharing experiences and incorporation in a common life is limited First by a willingness on the part of the receiving group and secondly by a desire of the new arrivals to foster social participation" It is common that the receiving group, erects barriers to social participation - the immigrant group, or segments of it, may like to wish to do so.

Gordon gives a hypothetical situation in which a host country, called "X" is made up of a population where all members, of which are of the same race, religion and previous national extractions and where cultural behavior is relatively identical except for social class divisions. Similarly, the groups and institutions called "the social structure" of X society are divided and differentiated only on a social class basis.

Through immigration into X, comes a group of people who differ in previous national background and religion and have different cultural patterns from those of the host society. This group is referred to as "Y". Within a span of another generation, the population group of Y origin (now composed largely of the second generation born in X) has taken on completely the cultural patterns of the X, and has thrown off any sense of peoplehood based on their Y origins. They have changed their religion to that of the X-they have eschewed the formation of any communal organization made up principally or exclusively of Y, they have entered and been hospitably accepted into the social cliques, clubs, and institutions of the X society at various class levels as well as intermarried freely and frequently with the X. They also encounter no prejudice or discrimination (one reason being that they are no longer distinguishable culturally or structurally from the rest of the X population) and raise no value conflict issues in X public life. Such a situation would represent the ultimate form of assimilation – complete assimilation to the culture and society of the host country. According to this model seven basic sub-processes have taken place in the assimilation of the Y to X society. Listed, we may say that the Y population has:

1. changed its cultural patterns (including religious belief, and observance) to those of X

2. Taken on large-scale primary group relationships with the X. For example it has entered fully into the societal network of groups and institutions, or social structure of the X

3. Intermarried and interbred fully with the X

4. Developed an X sense of peoplehood or ethnicity, in place of their original Y one

5. Reached a point where they encounter no discriminatory behavior

6. Reached a point where they encounter no prejudiced attitudes

7. Do not raise by their demands concerning the nature of X public or civic life any issues involving value and power conflict with the original Y (for example, the issue of birth control)

Each of these sub processes may be thought of as constituting a particular stage or aspect of the assimilation process. As "*structural assimilation*" to refer to <u>entrance of the Y into primary group relationships with the Xs</u> or "*identicational assimilation*" to describe <u>the "taken on of a sense of X peoplehood"</u>.

For some particular assimilation sub processes there are existing special terms, already reviewed. For instance; cultural or behavioral assimilation is what has already been defined as **"acculturation"** all assimilation variables presented in table1:

Sub process or condition	Type or stage of assimilation	Special term
Change of cultural patterns to those of host society	Cultural or behavioral assimilation	Acculturation
Large-scale entrance into cliques, clubs, and institutions of host society, on primary group level	Structural assimilation	None
Large-scale intermarriage	Martial assimilation	Amalgamation
Development of sense of peoplehood based exclusively on host society	Identificational assimilation	
absence of prejudice	Attitude receptional assimilation	
Absence of discrimination	Behavior recepetional assimilation	
Absence of value and power conflict	Civic assimilation	

2.1.2.1 Berry's Acculturation Model

Berry j.w. is often described as a person that "*has led, if not defined, contemporary approaches to acculturation[iv].*" This approach to acculturation presumes that a person can appreciate, practice, or identify with two different cultures independently of one another. As shown in figure3, each culture can have positive or negative valence representing a person's positive and negative attitudes, preference, attachment, identification and other inferred psychological states. It may also represent the presence or absence of cultural behaviors, language use, ethnic names, dress, food or other observable manifestations of culture.

Figure 2 Berry's Acculturation model

This model can also be used on larger societal level shaping two main issues; 1. The maintenance of the heritage culture and identity for the minority groups 2. The relationships sought among groups and with other groups in the society. Building on last model, figure3, a larger acculturation process will appear like this:
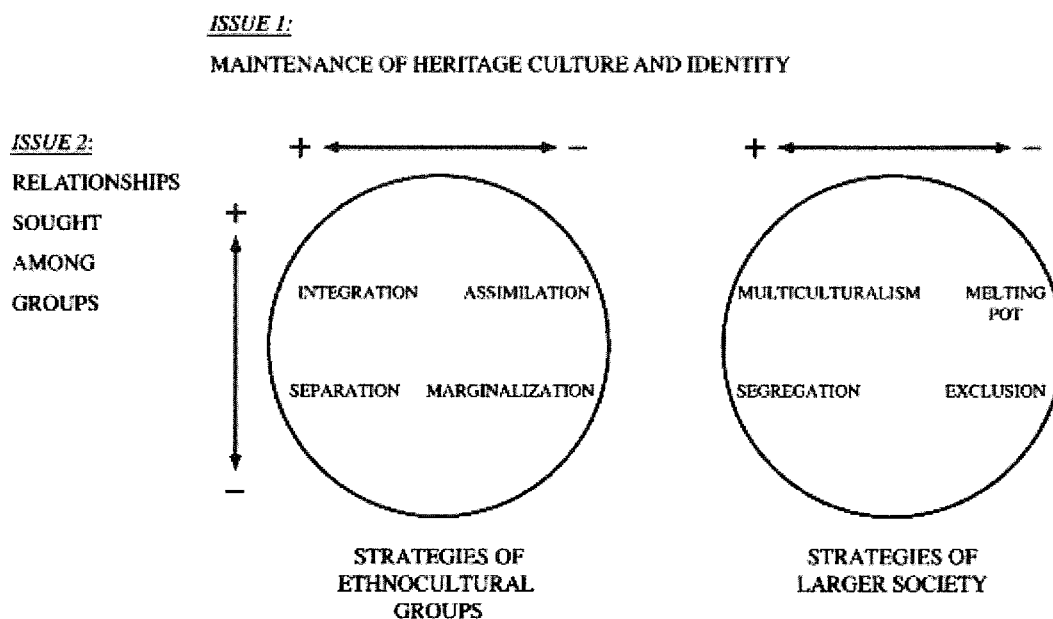
Figure 2 Berry's model on larger scale in society

The importance of Berry's model was that it recognized the importance of multicultural societies, minority individuals and groups, and the fact that individuals have a choice in the matter of how far they are willing to go in the acculturation process. An important advance in Berry's model is that he incorporated language emanating from the ethnic revival movement at the beginning of the 1970s and held that a minority person and/or ethnic group could reverse their acculturation process to the dominant group and revert to their former cultural heritage. Padilla (2003: 37) comes to the result that acculturation should not be seen as a one-dimensional process of cultural change but as a process forced by intergroup contact with multiple outcomes.

2.1.3 Social exclusion vs. Multiculturalism

In simple words, social exclusion describes the process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant statues or where they live. According to Spicker (2000: 80) a person who is excluded "is not part of soldaristic social networks". Such persons are considered to be outside the normal structures of moral obligations which bind people together in society. It is an obstacle to social integration, because "it diminishes the ability of people to participate in society" (spicker Ibid: 51)

"Social exclusion" is a term which was introduced in the social sciences in the early 1990's. The purpose was to extend the focus on poverty by focusing on the relation between the individuals and the society. During later years, it has been common to speak of a new social exclusion perspective. Such analyses develop to study more heterogeneous, multicultural and complex societies (Body-Gendrot, 2002). For instance, Raaum et al. (2009) define a young person as socially excluded at some moment in time if he or she is currently "*outside the structured arenas of school and work and has a high probability of remaining outside in the near future*".

Respectively, we can notice that the link between multiculturalism and social integration figures high on the agenda of public administrators and researchers. It is understood as to present societies facing challenges of cultural complexity and diversity. According to dijkstra et al. 2001

this trend coincides with growing pressure on social exclusion, which in turn affects social integration. (p, 55).

Multiculturalism is not only restricted to demographical functions (as in presence of ethnical segments in the main population) or to its political-programmatic functions (which is related to development of certain programs and policies designed to respond to ethnic diversity) we focus on emphasizing that *"acknowledging the existence of ethnic diversity and ensuring the rights of individuals to retain their culture should go hand in hand with enjoying full access to, participation in and adherence to constitutional principles and commonly shared values prevailing in the society"* (Inglis 1996: 16 quoted in Ibid) Here we are not necessarily referring to integration or cohesion to be considered positive, but rather as a 'double-edged sword'. The existence of internal solidarity stimulates both cooperation and social control and even possible subordination to group norms. At the same time strong internal solidarity leads to animosity toward the external, resulting in xenophobia or worse.

According to Malkki (1992) these identities are no longer confined to a specific area-they are deterritorialized:

... Many researchers have recently suggested, notions of nativeness and native places become very complex as more and more people identify themselves, or are categorized, in reference to deterritorialized" homelands," "cultures," and "origins."

This tendency of globalization, which goes hand in hand with localization, has even more dimensions in the migrant situation than for those who continue to live in one place;

Individuals establish transactional[5] networks and form interesting mixture of various cultural sources, thus the concept of 'culture' acquires different scopes. However, *"sometimes simultaneously and within that same process, people revert to their "own" culture and confirm their "own" ethnicity."* Eventually, transnational communities are to arise, presenting people who share emotional and cultural connections, and ignore, or at least try to ignore, the national boundaries that separate them. In that sense, the traditional images of refugees who start a new life in a new country, leaving their past far behind thus no longer exist.

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[5] According to Anderson, B. (1992) transnational system's emergence implies the rebirth of nationalism, regionalism, and ethnicity according to Anderson, B. (1992)

Multiculturalism sometimes can be an excuse for marginalization, exclusion and oppression. All too often it can be the occasion for violent conflict and/or campaigns of genocide and civil war. In the last years, conflicts have been 'snowballing' in attachments to ethnic, religious and cultural differences in the name of democracy and spreading "the right way of living". Individuals' worldwide get skeptical and tense and cultures seems to be separated, even if technology made the world smaller and more accessible. After all, individuals do not easily form relationships with persons and groups that differ from them. The expanding in individualism leads people to retreat and to care only for themselves.

2.2 Concepts of identity

I will in the following section elaborate the theoretical understanding of the concept of identity as it supports us in the process of interpretation of results in this study. It is important to emphasize that identity is a comprehensive and broad concept used in many disciplines, and that there is considerable disagreement about what the term actually involves (Jørgensen, 2008).

Within the framework of this task I attempt to explain the use of identity in social anthropology and in social psychology approaches. I will also try to give a summary of the theories related to some aspects of identity that are of importance to the discussion in this regard I will review some features of identity as a concept, in anthropological and psycho-social perspective, and from the basics of self-identity in Erikson's work in psychology. I will also present the distinction between different levels of social identity and present briefly the works of Tajfel and Turner on social identity theory as well as the main idea of Jean Phinney's theories of Ethnic and National identity. Concerning implications on UMR level I will elaborate and give reflections on it in the empirical discussion chapters.

In the 70's, anthropological identity merged with the new concepts of ethnicity and social movements' .It was an increase of sociological thoughts of manner in which individuals were affected and contributed to overall social context. Nowadays identity is used largely in a socio-historical way to refer to qualities of *sameness* in relation to a person's connection to others and to a particular group of people (Brubaker and Cooper, page 3.) in addition to psychology and social-psychology.

The term has been used in many disciplines. According to Rogers Brubaker and Frederick Cooper, the use of "identity" depends on the context of its use and the theoretical tradition from which the use in question derives. (ibid: 6). It can be understood as a ground or basis of social or political action. It is often opposed to "interest" in an effort to highlight and conceptualize non-instrumental modes of social and political action, as to underscore the manner in which action-individual or collective- may be governed by particularistic self-understandings rather than putatively universal self-interest.

As for identitarian theorizing this is related to its position on a multi-dimensional space (social location) defined by *particularistic categorical attributes* as race, ethnicity, gender, sexual orientation. For instrumentalist theorizing it means its position in universalisitcally conceived social structure as position in the market, occupational structure or mode of production. (ibid: 7) As well as identity can be understood as a collective phenomenon, it can denote fundamental and consequential sameness among members of a group or category. This sameness is expected to manifest itself in solidarity in shared dispositions or consciousness or in collective action. This usage is found especially in the literature on social movements (gender, race, ethnicity and nationalism). Identity can also be perceived as core aspect of "selfhood" or a fundamental condition of social being, and be understood as something to be valued, cultivated, supported, recognized and preserved, especially in psychology (see Erikson) It also appears in literature on race, ethnicity and nationalism. Identity invoked to highlight the unstable, multiple, fluctuating and fragmented nature of the contemporary "self" can be found in literature influenced by Foucault. Clearly the term "identity" is made to do a great deal of work.

2.2.1 Identity levels
CR Jorgensen (2008) has argued on how to understand identity as both a personal and a social construction. He describes that one can distinguish between four levels of a person's identity: I-identity, personal identity, social identity and collective identity.

Figure 3 Each individual has four levels of identity (in Jørgense)
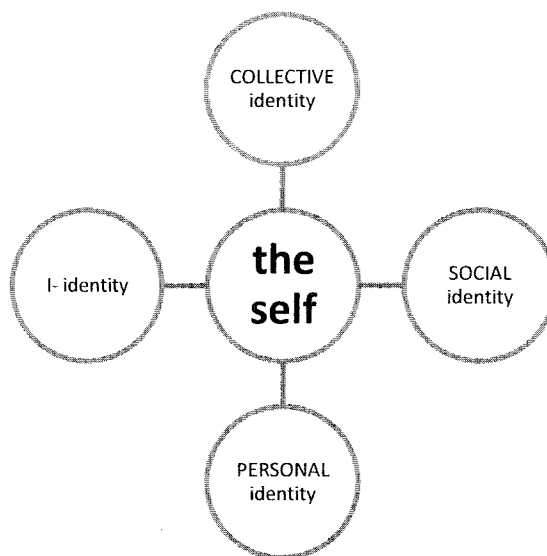
The distinction between different levels of identification and the ways in which they underpin an individuals' movement along the interpersonal–intergroup continuum previously is described by Tajfel. Turner (1982) argues that the self is always defined in social relations (i.e. in comparison to an 'other') but that this can occur at different levels of abstraction. Thus one can define oneself as a unique individual in distinction from other individuals ('I' vs. 'you') corresponding to personal identity. One can define oneself as a member of a group in distinction from other groups ('we' vs. 'they') – this corresponds to social identity. One could also define oneself at higher levels of abstraction such as 'human' compared to non-human, or even as 'animate' compared to 'inanimate'.

Referring to Jørgensen (2008), these identity levels concern different aspects of identity, and emphasizes that a person's identity has a complex composition of both individual understanding of themselves and others understanding of the individual.

Individual's identity is also dynamic and all identity levels will continually be shaped and changed in interaction with others. A well-functioning identity is not necessarily characterized by the absence of conflict, but rather it is characterized by an ability to manage conflict, which contributes to a subjective experience of authenticity and coherence. Jørgensen argues that identity theory should be seen as contribution from both psychology and sociology, as "identity must be understood both 'indefra' (psychology) and 'udefra' (Sociologie)" (Jorgensen, 2008: 26).

2.2.2 Theories of identity

Somers, Quoted in Brubaker and cooper Identity is something all people have, or ought to have, or are searching for. As it is something all groups (at least groups of certain kind – e.g., ethnic, racial, or national) have or ought to have, identity is something people (and groups) can have without being aware of it, something to be *discovered*, and something about which one can be *mistaken*. The strong conception of identity "thus replicates the Marxian epistemology of class" The strong notions of collective identity imply "strong notions of group boundedness and homogeneity". Both imply high degree of groupness, or sameness among group members.[6]

On Citizenship, identity and social history of Charles Tilly, (1996:7) identity is to be characterized as a "blurred but indispensable" concept and defines it as "an actor's experience of

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[6] See somers, " the narrative constitution of identity"; the quotations are from 605, 606, 6014 and 618 italic in original

category, tie, role, network group or organization, coupled with a public representation of that experience. It includes: race, gender, class, job, religious affiliation, and national origin.

According to (Stryker 2000) "identity remains untheorized in much social science work" respectively Brubaker and Cooper note a tendency in many scholars to confuse identity as a category of practice and as a category of analysis (Brubaker & Cooper 2000: 5).

However, two main theories prevail in the literature on the fundamental interplay between the individual and the social world: identity theory (Stryker 1980) and social identity theory (Tajfel 1981; Tajfel and Turner 1979,1986). Identity theory holds that individuals are a compilation of discrete identities, often tied to their social roles, *which become salient as situations call for them* (Stryker 1980; Stryker and Burke 2000).

Each theory also posits, but rarely addresses, an additional level of identity, namely personal identity: "a sense of self built up over time as the person embarks on and pursues projects or goals that are not thought of as those of a community, but as the property of the person". Thus it emphasizes a sense of individual autonomy rather than of communal involvement" (Hewitt 1997:93 quoted in Hitlin) each theory links the individual to the social world through a conception of the self composed of various social identities. Often the former is understood to focus on roles and the latter on social groups.

2.2.3 Social identity theory SIT

The Social Identity Theory was further developed by Tajfel and Turner in 1979. The theory was originally developed to understand the psychological basis of intergroup-discrimination. It attempted to identify the minimal conditions that would lead members of one group to discriminate in favor of the in-group to which they belonged and against another out-group.

Social identity is *"that part of an individual's self concept which derives from his knowledge of his membership of a group (or groups) together with the value and emotional significance attached to the membership"* (Tajfel, 1978 quoted in Greene 1999: 394). At the heart of the theory lies self-categorization. Humans instinctively categorize the world into myriad dichotomous groupings consisting of us and them.

The theory asserts that membership in a special group creates in-group/ self-categorization and enhancement in ways that favor the in-group at the expense of the out-group. In Turner and Tajfel (1986) *"the mere act of individuals categorizing for themselves as group members was sufficient to lead them to display in-group favoritism"*.

After being categorized from a group membership, individuals seek to achieve positive self-esteem by positively differentiating their in-group from a comparison out-group on some valued dimension. This quest for positive distinctiveness means that people's sense of who they are is defined in terms of 'we' rather than 'I'.

Categorization is one of the main pillars of this theory. It derived from the idea that all humans categorize each others, - sometimes subconsciously- by creating a set of 'natural' groups; describing someone as a woman, gay, poor, or disabled etc. making a chain of categories. These categories play into personal identity and the perception of the identities of others. Self-identity[7] and the development of in-group 'collective consensuses/ mentality' are involved in the process of categorization as well. A good example is individuals in multiple groups. The dominant part of their identity can change according to different situations, depending on which group they are associated with. A gay female, who belong to academic institutions, a dean for example, might feel that this identity is dominant among other gay people, in gay-parade for example, conforming the in-group identity.

On the other hand the identity as a 'dean' dominates in the context of academic institution, in the school environment for instant. The same case can be extended to refugee/ minority group in a 'main stream' community. I discussed this in Chapter six, Unaccompanied Minor Refugee's ethnical identity.

Comparison is also an important pillar of social identity theory; once people have categorized themselves and others, they can start to compare. The meaning behind is to form a 'favorable' comparison that make their own groups appear superior. This part is understood from a psychological perspective and as it attached to a desire of individuals to be unique among their group, and to be considered, as a positive model, when comparing themselves to others. The gay

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[7] (see section 3.2.1)

female would be reviewed as superior when being compared to a 'male teacher' due to hierarchy in the academic institution.

According to Social Identity Theory, in order to recreate a positive social identity 3 options emerge:

1. *Social mobility* promises integration into a higher status group or into more privileged segments of the society. This requires a sufficient degree of education and training.
2. *Social creativity* is understood as positive distinctness of the group the individual belongs to and is strived for by redefining or altering elements of the comparative situation. The hope for equal rights and opportunities is given up for an emphasis on distinctness or the claim of superiority in culture or values: this can be seen in a productive interaction between minorities and majority.
3. Social competition; in retraction and extra-ethnical processes provide the possibility of 'establishing a forum for negotiating equal rights and opportunities within the host society' However, competitive relationship, especially when attached to unequal distribution of power, feelings of injustice or discrimination would result in deviant behaviors which induce conflict and antagonism between *"subordinate and dominant groups and thus severely threaten social cohesion"*

The theory is designed to explain the mechanism individuals develop as a sense of membership and belonging in particular groups, and how the mechanics of the intra-group discrimination works. (ibid, p.p. 8-26)

2.2.4 Self-identity in psychology and social psychology

Related to the psychological perspective that investigate the questions of how individuals relate themselves to social environment around, social psychology theories attempt to analyze the issue of identity at both cognitive level and of collective behavior.

Erik Erikson explains explicit interests in distinction of identity as the EGO IDENTITY –the identity of the self: Firstly, the personal identity that separate one person from another and the collection of social roles that a person might play, known as social identity, or cultural identity. Erikson's work, in the psychodynamic tradition, aimed to investigate the process of identity formation across a lifespan.

On some readings of Erikson, the development of a strong ego identity, along with the proper integration into a stable society and culture, lead to a stronger sense of identity in general. Accordingly, a deficiency in either of these factors may increase the chance of an identity crisis or confusion (Cote & Levine 2002, p. 22).

Individuals face diverse social situations. This leads to attachment of different self-identities which may result in feelings of marginalization .These differences lead too constructed images divided between what people want to be (the ideal self) and how others see them (the limited self) as educational backgrounds and position in labor influence significantly the formation of identity in this regard.

It is clear that individuals acquire positive sense of self-esteem from their own identity groups, and share a sense of community and belonging with it. However, some people tend to favor this part of their "in-group" over those who are considered to be outsiders, resulting in discrimination and exclusion. For example, in literature of social identity theory it has been shown that "merely crafting cognitive distinction between in- and out-groups can lead to subtle effects on people's evaluations of others" see (Cote & Levine 2002

2.2.5 Ethnical and National Identity

Phinney and Baldelomar 2010, p 161 quoted in Haukeland and Huth, 2011:15 stated that individuals develop their ethnic and national identities based on membership in a particular group or community, and these identities were explored in adolescence. They argued that the interaction between the individual and the context implies that culture permeates the process of identity development in complex ways on all levels, and that both personal and social identity is imbued by the cultural context: "No identity is culture-free" (ibid, p 163).

They also believe that it is useful to distinguish between ethnic and national identity as both concepts have different implications on individual development process, depending on the particular group and the context.

Phinney defines ethnic identity as:

having a sense of self by virtue of membership of a particular ethnic group, based on one origin, and is associated with cultural values and traditions. "…"

Meanwhile a national identity is accordingly defined as *the feeling of membership in a sovereign political entity (a state or a nation) and is a broader concept*. Individuals belonging to minority groups share both ethnic and national identities; this gives four possible acculturation profiles.[8]

These are based on whether the individual develops and maintains both identities (called integrated or bicultural identity), only one identity (ethnic or national) or none of them providing a acculturation profile as diffuse or marginalized (Phinney et al. , 2006). [9]

Grant (2007) explains that immigrants *"often internalize a new national identity when they move to another country, although doing so means identifying with a culture that has values and traditions different from those of their culture of origin"* (Grant 2007, 89).

This internalization if well realized, results in the development of a new national identity of individuals.

The cultural identity, in this context, is referred to as changes that occur as a result of acculturation and inter-cultural contact (Phinney et al., 2006), and is considered as

"a component of the identity of the individual who through living in a multicultural context, where as a member of a major or a minor group, and through daily contact with other cultures, is aware of the cultural component of the self" (Khanlou et al., 2008, p. 496).

In addition to the difficulties associated with the presence of vast cultural differences, a coherent identity seems not to be actualized if the ethnic group - the individual belongs to- has a low status in the society or experience discrimination because of their identity. This new settings may introduce individuals to more and different alternative identities-than their original environment. (Haukeland and Huth, 2011: 16)

2.2.6 Skin color as part of racial identity development

Considerations of assimilation[10] and of immigrants and minorities also must take race into account. Harry cites work by Spener (1988), who points out that the racial background of immigrants is important because, the *"outward ethno-linguistic markers" are no longer evident, but racial differences are"* Consequently, children of immigrant racial minorities remain minorities, while the children of white immigrants become part of the majority. (Harry, 1992: 17)

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[8] See (Phinney, Berry, Liebkind & Vedder, 2006).
[9] Refers to ethnical and national identity as cultural identity
[10] See *acculturation* previous section,

Some researchers, particularly those focusing on African Americans, emphasize racial rather than cultural identity. With cultural considerations being subsumed within those of race, racial identity can be described in terms of four dimensions:

Racial identity development may be defined as the process through which an individual examines some aspects of being a member of one's racial group along with the value and emotional significance associated with that membership, these are:

- The psychological (sense of belongingness and commitment)
- The cultural (awareness, knowledge, and acceptance of cultural and social traditions)
- The physical (acceptance of physical features of the racial group)
- The sociopolitical (attitudes toward social and economic issues of the racial group). (p. 16)

2.2.7 Identity as a challenge among unaccompanied minors

Phinney and Baldelomar (2010) point out that when an individual ethnical group is part of the majority or main stream, the individual's ethnic identity appears to be no so dominant. It emerges as vague and diffuse for most of its members, and individuals usually think little about issues related to ethnicity and its importance. In contrast, when an individual belongs to an ethnic group which is considered as a minority, their ethnic identity appears to be more prominent and the desire for exploration of their context is increased.

This is the case for young people who have arrived in Norway as unaccompanied minors. They all live as members of ethnical minority groups in a larger entity (Norwegian society). It is therefore reasonable to assume, in line with Phinney's argumentations, that their identity formation, as part of their natural development, will involve an exploration process seeking for meaning and implications of their ethnic affiliation. As those considered to live in a multicultural context, there are many ways they can internalize and have the freedom to express their ethnicity in terms of values, language, cultural costumes and traditions. Thus, UMR not only face the same identity challenges as other minority groups, but in addition, they are alone in this new environment and have less social support than their peers (Derluyn et al., 2009). Further discussion of this section is in Chapter7.

2.3 SOCIAL NETWORK

The term "network" refers to individuals ,or more rarely, collectivities and roles that are linked together by one or more social relationships, thus forming a social network (Marshall and Scott 2005:444) . When people are interconnected by social relationships they belong to the same network in order to exchange information about social services.

Social services are provisions that respond to the needs of individuals, groups, or communities to improve social, emotional and physical well-being not supplied by those who are kin. (Ritzer 2007: 4521) According to Spicker (2000: 23) the relationship within groups are sometimes referred to as a (*network*).

The term is expressive: like a net, the lines of communication run both outwards and across each other. Such networks promote relationship within the community among different group members. It also evaluates the success of failure on labor- force level. This does not mean that every members-of the group must have a relationship with every other member. The relationships which exist within a group are complex; there are often many relationships, and networks overlap. (Ibid, 23)

Social anthropologists have done many studies related to work of social network, and the development of analytical approaches in order to understand the phenomena. The first works on social network was related the psychological aspect.

Jacob L. Moreno (1934) used it as a framework to establish a basic knowledge in which to create a pattern of development he called socio-metrical test, and it is used when collecting data about relationship between individuals in small groups.

Based on work of J.A Barnes, in his research of local society of inhabitants called Bremnes (former municipality in Hordaland county in west of Norway[11]) The main focus was find out how is the different social classes affects the way of interaction between the people of Bremnes (Barnes, 1954) The idea of network came from fishing net, as he visualized how people are related to each other through contact and interaction. (Fyran: 22) In Norway, professor (Holter) introduced in begging's of 1970's the concept of network into the Norwegian social sciences, with article 'nærmiljø og sosialpolitisk forskning'- 1973.

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[11] Wiki

Social network can be defined as a set of relative varied relations between human beings. The network is defined by segments/, the actual actors and the relationship between them. The actors are usually individuals, however. Network perspective can also be extended over other types of actors such as organizations. The term "network" refers to a possible illustration of a set of fixed functions. The actors are illustrated as points and the relationships as lines. (Schiefole 1985:122)

There's a difference between the concept of social network and social support. The social support assumes that the relationship in itself is supportive. A possible definition implies that the different types of practices and emotional, spiritual and informative support come from individuals or groups in the network. (Fyrand: 25)

2.3.1 Bronfenbrenners model of ecological development

Bronfenbrenners has introduced the social-ecologic development model, where the theory of ecological systems considers child development within the context of system. They are measured by the relationship to environment. Bronfenbrenner introduced different layers of environments that are attached to children development. The theory has been recalled 'the bio-ecological system theory': as to emphasis on the specialty of children's own biology, and the interaction between different factors in this process such as the family, community and the whole social construction. By the time of arrival to Norway, UM were considered to be looked upon through the perspectives of this theory. A social systems does not-exist in isolation to other groups and systems. (Bronfenbrenner 1979)The model has structures of many levels:

Microsystem: This is the closest arena to the child and consists of structures that have direct contact with children and the relationships and interactions with the immediate surroundings (Berk, 2000). The micro system includes the near neighborhood, family, school, friends and leisure activities. This is where children are interacting directly with each other, and the near community around. Some relationships cannot be chosen such as family, living surroundings or school, whereas free time activities for instance, can to a certain degree, be chosen by the child themselves according to their motivations and desire. This will impact on their choice of recognition, values and norms to be acquired in the future

Mesosystem: This addresses the interaction between different micro-systems or "provides the connection between the structures of the child's microsystem" (Berk, 2000) and consists of at least two different primary groups or more than one microsystems. This plays an important role to in development if children and young persons (page 36) Primary group" is a small group where close and prolonged contact cover our social and emotional needs. Good link between micro-systems, which are characterized by cooperation, trust and reciprocity, are important for well-being, belonging and development, particularly for children. The interaction between microsystems can be just as important as the quality of the relationship within each microsystem. This is interesting in relation to the model for coping conditions, which are concerned with the one close relationship as a useful substitute for the family. Examples of this can be relationships between children and their teachers, the church or their neighborhood.

Exosystem: This system affects the child's situation in indirect ways. It is the social system the child does not function directly in. The structures in this layer impact the child's development by interacting with some structure in its microsystem (Berk, 2000). Parent's work place is a good example. The child itself might not be involved directly with this level. But he does feel the positive or negative affects force though interaction within its own systems.

Macrosystems: This is the outmost level in a child's environment. This consists of cultural values, rituals, traditions, economic status, class division, national-style, life style, religions and ideologies that exist in a culture. Waves from this level influence the interaction of all other (lower) levels.

Chronosystem: the level encompasses the dimension of time, and it is related to children's experiences throughout life. It can be external, as time of parents disappearance or death, or internal, as physiological changes of puberty. Accordingly, the development of chronosystem level indices the interaction between children and other systems to be equally important.

All the ecological systems must be seen as an organic organism, where all four levels affect each other and are in motion all the time. This is both a reason and a result of the historical process (ibid. bø:141) Bronfenbrenner's model thus extends the importance of the network, in which lack of communication across microsystems can lead to less continuity and stability for youth. It is

important that the systems know and support each other, and do not convey completely different norms and values but instead aim to bring a sense of coherence in life.

The development of social network affects by both internal and external factors, we are complex existences, physical and psychological. We are affected by our environment and affecting it as well, and with that we can create our own network. There are many factors affecting the process of creating social network, among others: (in Fyrand, 39) personality, physical health, mental health, feel compassion/ altruism, self-knowledge and understanding of others (cognitive orientation), coping in conflicts and problems, ability to take contact with others and values.

3.3.2 Integration, social network in local communities

It is substantial to notice the relationship between individuals and their surrounding local community. This is based on our knowledge to the problems individual might face and the relationship between these problems and the quality of the community they live in. Knowledge of local community is important, as seen as part of social processes.

According to Fyrand, Those who live in integrated and including local surroundings with little risk factors will have better opportunities to solve their problems than those who live in less advantaged local communities.

Good relationships between individuals and the local community and resources increases the possibilities of coping. In addition to that, it is known that there is a correlation between health and networks, In accordance with the quality of the local community the individuals' lives at.

According to Leighton, An integrated local community is a community where both formal structure (organizations, service welfare, transport- and communication compounds etc. and the informal structure (social network) function in a good way. Meanwhile a dis-integration process defined as dissolution process of both formal and informal structures.

It is important to set criteria to analyze local community. Warren and warren (1977) described six different typologies to describe level of integration in local communities: **Integrated** local community has: good organizing from within as well as good contacts with the surroundings on the outside. It has extended network and connection between people in areas.

2.4 Language, Identity and Integration

According to Esser (2006) language is important in the context of integration. Language fulfils a number of functions and has particularly significant role to play in the process of individual and societal integration. Language is both the medium of everyday communication and a resource, in particular in contexts of education and the labor market. Languages and dialect[12] can act as symbols of belonging and give rise to differentiation and discrimination.

Inequalities in terms of access to education, income, central institutions, societal recognition and social contact are significantly, although not exclusively, determined by linguistic competence in the relevant national language. (Esser; 8)

According to Esser (2006) the special significance of language in the context of integration is related to its multiple functionality. Three functions may be specified:

1. Language is, a – more or less – valuable resource, through which other resources can be obtained and in which one can choose to invest (or not) and thus it is part of the actors' human capital.

2. Language is a symbol, which can describe things, express internal states, convey requests and "define" situations, including the activation of stereotypes about the speaker and the potentially associated prejudices, the use of dialect (North Norwegian or Nordnorsk[13] in our case)

3. Language is a medium of communication and the transactions that proceed through it and therefore assumes the special function of the communicative securing of coordination and "understanding".

Based on Berry's model of acculturation presented in section 3.1.2.1. (Esser 2006: 8) has identified corresponding categories of language proficiency in four parallel dimensions.

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[12] Esser refers to as accent.

[13] Norwegian dialects commonly divided into 4 main groups, North Norwegian (nordnorsk), Trøndelag Norwegian (Trøndersk) West Norwegian (Vestnork) and East Norwegian (østnorsk).WIKI

		Integration into host society	
		YES	NO
Integration into ethnic group	YES	Multiple inclusion/ **Competent bilingualism**	Segmentation/[14] **Monolingual segmentation**
	NO	Assimilation/ **Monolingual Assimilation**	Marginality/ **Limited bilingualism**

Tabel.1 Types of social integration and language proficiency in (Esser 2004)

These four types of social integration can relate to different dimensions in terms of 'content' a distinction is made here between:

1. The *cultural* dimension of the acquisition of knowledge and skills
2. The *structural* dimension of placement in positions, for example in the educational system or on the labor market
3. The *social dimension* of the initiation of contact and social relations
4. The *emotional* dimension of identification.

Correspondingly, there is also *cultural*, *structural*, *social* and *emotional* marginality, segmentation, assimilation and multiple inclusions.

Accordingly, Language is first of all part of the cultural dimension of social integration. Beyond the cultural dimensions, it is also closely related to the uptake of social contact and emotional identification and all three aspects are mutually dependent. Language is particularly important in its function for the structural integration into the receiving country, i.e. as part of an actor's human capital, and through this in its function for placement in the educational system and on the labor market. (ibid)

According to William (1994) It is assumed that learning the language of the 'host' country involves far more than learning skills, or a system of rules, or a grammar; but involves an alteration in self-image, the adoption of new social and cultural behaviors and ways of being, and therefore it has a significant impact on the social nature of the 'learner'

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[14] Berry refers to as Separation

Learning the language of the 'host' country is attached to individual's development of identity. According to William (1994:77) this is mainly because of "*the social nature of such a venture. Language, after all, belongs to a person's whole social being: it is part of one's identity, and is used to convey this identity to other people*".

In Norway, Learning Norwegian (norskopplæringen) is a main part of the integration system process. It is essential to get involvement in higher-education system and labor market. Norwegian language considered as a key element, especially in establishing social network and seeking harmony with the local community. In my study [15] I have noticed a great deal of relationship between the language and the notion of self-identity of unaccompanied minors. This was clear in Ali's statement:

"*Those who born here and grew up here are Norwegian. They speak Norwegian as their mother language and by that they are –ontlig norsk (ordentlig Norsk/ proper Norwegians)*"

CHAPTER THREE: METHODOLOGY AND DATA COLLECTION

The purpose of this chapter is to discuss the methodological decisions I have made, in terms of my choice of qualitative methods as the use of in-depth interview style, the data collection techniques and why it was used in this exact way. The field of immigration-related studies is wide - many theories tried to explain, elaborate and analyze evaluations and practices. In this study I will start by illuminating the aspects I had to be aware of when I would study such a vulnerable group as unaccompanied refugee minors. Then I will present the choice of method and the choice of tools. This is *a qualitative study* of unaccompanied minors' living situation and their reflections about the social integration process they are entitled to. I have chosen to use *semi-structured interviews* to attempt to obtain detailed information about their particular situation and everyday life.

Furthermore, I will present preliminary work I have conducted before data collection, my own reflections on recruiting, and give a presentation of each informant and the interviews guide. The presentation of each informant is intended as a backdrop, as to introduce them and put them in the reader's mind while reading the analysis.

I will then go into the execution of the field work. In this connection I will present the interview situation, to frame how data collection process took place in reality. Finally, I will discuss the validity of the study, and present the analytical approach used.

3.1 To study unaccompanied minors refugees

Empirical studies regarding immigrants and immigration, has often been described as a mine-field (Fangen, 2008: 13) in which the researcher must be cautious not to contribute in stereotyping an ethical group, a certain society or individuals. It is not what can be collectively called an "immigrant experience" or "refugee experience" but as an individual experience. Unaccompanied minor refugees may appear as a homogenous group, but the fact is that they are all different players with different ways of behavior, different personal backgrounds and past experiences.

In this study the informants or interviewees come from different parts of Afghanistan. They have different socio-economic backgrounds back home and in Norway and so, stating the fact, they are not homogeneous group. It is important that when studying this particular group, we shall not be attracted by classifications, as it leads to Essentialism.

According to (Rogstad 2010: 292) Essentialism is a term for how we as scientists often predetermine certain categories of people before we initiate an investigation,. The consequences may be to emphasize certain ideas that we have decided that is characteristic of a certain group, and ignore singularity among group members.

When making such categorization as "unaccompanied minors" based on analytical or methodological considerations, it is therefore important that I clarify how different those minors probably are all along with other dimensions (Rogstad 2010).

Studying children and young people – such as my informants- requires a high degree of sensitivity. One has to be extra careful, acquire confidence from the young informants, communicate with them in a comprehensible and easily understandable way and treat them as equal human beings. Graue and Walsh (1998: 91) points out that young scientist should look at the research situation as a systematic form of "hang around" with young people who know more about their world than anyone else can. Researcher should look at them as equal partners to develop knowledge, and not only as subject of a study.

Knudsen (1990) discovered in the study of unaccompanied minor refugees that informants often avoided talking about his past, even when topics are not explicitly concerned with potential traumatic experiences. Knudsen called it "silent behavior" which is understood as a way informants use to master their existence by protecting themselves against stress which can be caused by discussing such issues.

As mentioned above, unaccompanied minors are a particularly vulnerable group in this society; they are in a new situation which influences them both psychologically and socially. Consequently, researchers should conclude that this field of research as a domain requires a high degree of sensitivity that a researcher has to consider in his methodological decisions. It is also an ethical requirement to show respect for the values and attitudes of those who are being investigated.

3.2 A qualitative research

There are no right or wrong methods; there are only methods that are appropriate to your research topic and the model with which you are working (Silverman 2005:112)

The method used in this study is *qualitative*. Qualitative research concerns with the meanings. It make distinctions between what is considered as common-sense and scientific concepts, to establish meaningful coherence between theoretical definitions and empirical observations. It expands informants' point of views and understanding through words and expressions of their own perspective.

Choosing a method should not be a random matter. It affects the shape of our findings and it determines how we want to carry out the rest of process to reach the research goals.

Methodology refers to the choice we make about the case to study, methods of data gathering, forms of data analysis etc. It is the planning and executing of a research study (Silverman 2005:99)

According to Smith (2003) the difference between both quantitative and qualitative methods is understood by the shape its results take: of how you want the answers to be like in a numerical, general form or in descriptive writings.

Quantitative research involves reducing phenomena to a numerical value in order to perform a statistical analysis. Qualitative research, on the other hand, involves collecting data in form of verbal reports, such as interview transcript and the analysis conducted is textual (ibid).

In other words, quality is about the character or properties of something, while quantity is the amount of this character or these properties. Qualitative research clarifies a phenomenon, character or properties. Quantitative research determines the amount of the same. Qualitative research is more content-seeking, while quantitative research is more content driven.

Any methodological choices made should accordingly depend on the purposes one has. Usually different objectives follow different questions and different approaches. Choosing a method forms a tool to find out how we can find the answers for research questions. Methods are different, and they can vary as to who the informants are and what the purpose of the study is.

3.3 Interview as a study tool
Using qualitative method has its implication on the tool used to actual gathering of information. I choose to imply the qualitative research interview. Or as (kvale 1996) defined:

"A professional conversation based on talks from daily life, the interview progress as a normal conversation, but is characterized by a systematic form of questioning"

According to Cannel and Kahn, 1968:527 in (Cohen, et. al 2000: 269) research interview is defined as a *"two person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information, and focused by him (sic) on content specified by research objectives of systematic description, prediction or explanation"*: I used in-depth interviews to gather detailed primary data and qualitative description of how I research the social integration system and its functions in north Norway with unaccompanied minors as main informants.

Kvale (1996) emphasizes the interdependence of human interaction and knowledge production, and defines the semi-structured-life-world interview as "an interview whose purpose is to obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena" (Ibid: 5-6)

Research interview is a professional conversation based on conversation of daily life. An interview is characterized by a systematic method of assessment or approach. The theme should be prepared in advance. The purpose of interview decides which structure the interview should have. To help structure my interviews, I made out an interview guide (see annex 1) before the interview conduction. This to ensure that the interview come through those themes which are important to get an insight about the situation/experience, and to get answers for the research questions.

In relation to this study I needed to develop a method - a guide that facilitates methods of inquiry and questioning-. On the other hand, it was indeed important that this information hunting – process was prepared by a well structure, which will highlight the similarities within the un-similar information in the content.

According to Kvale (2001) an interview guide contains the themes as well as the consequence of the interview. The guide can either be an overview of themes that should be covered or it can be detailed with specific questions. This implies that when developing such guide several questions should evaluated; firstly the structure of the question. It is smart to create questions that would

encourage informants to give detailed answers and to focus their point of views regarding the matter discussed.

Secondly, the sensitive nature of these questions; It is important to try to avoid academic words, to note the age-difference, to start biographically and to use introductory questions about friends and family. This is to comfort the informant and establish connection using positive terms.

My interview guide poses many key themes; in addition to personal information about informants as education/work, for instance, it examines the notions of language acquisition, cultural codes, ethnical identity and social networks (see annex 1). I attempt to form *semi-structured* questions in the body of this guide, aiming to give space to informants to discuss and reflect more about the topic discussed.

Even though an interview guide is necessary, the researcher also needs to be flexible during the interview situations. When enquiring into the informants' lived experience, sometimes it is more important to follow up the informants' narrative rather than rigidly following up the interview guide. It is a helpful tool not only at the start of the process, but to keep track of all topics encountered during the discussion. Informants should be prepared from before what are the themes of the research so that they can speak out if they have something against or wish to change something.

By using qualitative research interviews I aimed at exploring the understanding for social integration process of unaccompanied minors living in a town in north of Norway and to expand the knowledge in this field. I thus explored the interaction of related key elements as language – learning process and how do informants describe their identity-culture. I tried to understand whether and how they consider themselves integrated in the local community.

3.4 Preparations before data collection

3.4.1 Previous knowledge
Preparations for a research project should be done on both an analytical and a theoretical level. In addition, it should involve a form of conscious -examination (Fog 1997). I understand this "conscious examination" as an examination of how my previous knowledge or personal experiences have shaped my study.

I have already had some experiences related to refugees and young immigrants in Norway besides working with refugee and asylum children in North in Non-governmental Organization sector. I have been a volunteer in Norwegian Save the Children (Redd Barna) for two years working directly with implementation of different activities and programs for refugee children in asylum reception centers in North Norway. I have also attended many seminars regarding the situation of refugee children, illegal refugees and immigration policies. I have been engaged into this case through two photo exhibitions about asylum seekers and refugees, which took place in North Norway in the recent years as well. My experience as a project coordinator and as a social worker back home in Palestine, has helped me to feel the sensitivity of circumstances for this exact social groups, and to feel near and encouraged to help. In addition to the fact that I myself is a refugee and immigrant, I became aware of myself as part of the ethnic minority of this community. I can say that such personal experience has provided me, as a researcher, of more awareness about the situation and life conditions of my informants and to understand their narrative and background, as to gain trust from them. In this way I consider it methodologically speaking, as an advantage.

It is understandably challenging to seek shelter in another country, carrying fear or persecution, wars and conflicts. Reality becomes more complicated when new concepts and perspectives emerge in the new society. This is a challenging process for adults, so no doubt that this is a very challenging process for children who are totally on their own!

3.4.2 Recruiting of informants

The informants were selected from a common house for minor refugee in a town in northern Norway. This was seen as a special context for this study, as social and psychosocial process and changes in these communities could be different than other similar communities at the same rate of population, in south for example.

When choosing informants, I considered their age, status of living hood and their personal background. There are many participants in such work: the refugee office at municipality (flyktningkontoret), the child-welfare services (barnevernstjeneste) and those who run the collective houses (fellesboskap). I had planned to interview the people working there however; I failed to do so due to shortness of time. Instead I had unofficial conversation with two staff members at the collective house - the leader of the collective house and an environmental worker

(Miljøarbeider/social worker). They provided information regarding the living conditions and the process of integration. I merged these data to the results of the interviews with the informants. Such information is helpful in understanding better the context of the unaccompanied minors and shed light over the challenges they face from their professional perspectives.

Such help from official social service providers in town were requested to manage facilitating the interviews, the recruitment and for extra references and discussions. This certain refugee collective house and others are carried out by the municipality, and it is a governmental mechanism to organize the immigrants' lives after they are granted asylum in the country and the government is the provider of all social protecting welfare services.

After making official arrangements with the collective-house in this town by contacting the leader of the institute, I managed to arrange a visit to the house. This was conditioned by approval to ask the minors in case they desired to participate in the research study

All together I have interviewed four Afghan boys, all of whom volunteered to participate to my study. They received formal letter participation (see annex1) which contains details about the interview purpose and context, assuring confidentiality and my personal contact as my telephone number and email in case they wanted to get further contact. In addition, I provided verbal explanation of the study in Norwegian, and they also signed a consent form (see annex1) in both Norwegian and English.

It is important to mention that in this research study, I replaced my informant's real name with a pseudo-one. This is in order to protect their real identities.

3.5 Presentation of informants

The primary data was collected from four minors, all are boys from Afghanistan. My interview raised the same questions as a starting point to start their narratives. As they begin to tell their stories the informants were encouraged to eventually speak freely.

Most teenagers are skeptical to journalists and researchers. I understand this as an ability to see themselves as a vulnerable group, which should not be taken for granted in eyes of media and scientific reports. However, in this study neither the researcher nor the informants are native Norwegians, which from my point of view, gives an opportunity to analyze their lived experience with integration from a different perspective, and it enables to facilitate the process of interview

when informants feels more comfortable to share their thoughts and perspectives with a foreign students – as themselves.

Representation of sample (1)

Name	Gender	AGE	Years In NORTH Norway	Living statues
Said	M	18,5	3,5	PRIVATE (+0)
Amir	M	18	4	REFUGEE HOUSE (+6)
Ali	M	18,5	3,5	REFUGEE HOUSE (+6)
Hassan	M	21	4,5	PRIVATE (+2)

As mentioned before, the informants were all males in an age range from 18-21. None are married or have children, none lives with family or has family in Norway at the time of arrival until the time of interview and they all have been in Norway for almost the same period of time. They all lived in south/Oslo areas at the beginning of their asylum process before being sent north and finally ending up in this town. All of them are enrolled in education institutions in town.

3.5.1 Brief Presentation of informants

Said is an 18 years old boy from Afghanistan. He arrived alone to Norway at the age of 14. Right now he goes to high school (videregående) and works at a cafeteria at the airport after school. He is an energetic and ambitious boy. He lives on his own with no family members in Norway. He speaks fluent Norwegian and is very open-minded. Said has a high level independency both on personal and economical level.

Amir is an 18 years old boy from Afghanistan. He arrived to Norway on his own at the age of 14. He is sharing house with six other inhabitants and he has no attachments to family members in Norway. Amir is a student in secondary school (voksenopplæring). He works part time at a local restaurant and does not have a girlfriend but he has many friends. He is not

interested in politics. During the interview he was checking the time very often as he had to go to work afterwards.

Ali is an 18 years old male from Afghanistan He belongs to Hazara origin. He arrived to Norway at the age of 15. He lives in a collective house with other six peers. Ali goes to secondary school but he recently applied to continue his high school doing car mechanics. He has no family members in Norway. Ali is a talkative and sportive boy. He cares a lot about fashion and how he dresses. He has a girlfriend who is not a native Norwegian. He likes to be free and hang out with his friends.

Hassan is 21 years old He is the oldest member among the informants. He moved from Afghanistan 5 years ago and he has been living in Norway since then. AS lives privately but he shares the house he lives in with two other boys from Afghanistan. He is studying in high school to become an electrician. He works and is very busy most of the time. He contacts his family very rarely as they are not available all the time. He was skeptical towards participation in the research due to fear of publishing his personal information.

3.6 Interview conduction

In order to carry out the interview I had to seek registration of my project with NSD (Norsk samfunnsvitenskapelig datatjeneste/Norwegian Social Science Data Services). This registration makes certain that my project will follow the correct procedures in terms of ethical issues as well the necessary guidelines concerning the data collection process.

A notification form (version 1.4) for student and research projects subject to notification or license (cf. the Personal Data Act, the Personal Health Data Filing System Act and associated Regulations) has been fulfilled and got approved to continue the conduction of the study shortly after. This form ensures the anonymity of study research conducted in Norway and is directly related to protection of individuals as a national infrastructure facility for access to data for research.

The interviews took place on 9th and 10th of March, 2013. Three interviews were conducted at the collective houses while the last one was conducted in the informant's home. All informants live collectively except for one. It was necessary to find a place where we would not be interrupted.

Most of the people living in these houses were very positive and willing to find a space for conducting the interviews. The informants were welcoming on a personal level as well - they invited me for dinner, to sit by their table and they tried making a better atmosphere for the interviews and also for me to observe.

Informants were made familiar to my research project before the interviews, and they agreed to participate voluntarily. Each interview lasted around 90 minutes.

None of the informants had a problem about being recorded, impressively, as it is stated in the consent form. The interviews were recorded. I interviewed them in Norwegian without help of an interpreter. Though neither me or the informants are native Norwegian speakers, I considered the interview communication to be smooth and fluent. Tape recording made it possible for me to concentrate on and follow up the process, beside the notes I made during the interviews.

The records are deleted after the analysis and their names are anonymized in this study.

3.7 Secondary data

Using qualitative methods in scientific research necessarily implies the processes and outcomes of answering two main themes: the characteristics of human practices (why it is this way and how it evolved to be of this exact pattern) and what has created these practices in a specific way rather than any other.

According to Alasuutari (2004: 595) *"doing qualitative research is a very data-driven process in the sense that most of the time one has to proceed inductively from empirical observations towards more general ideas regarding theory or methodology."* Methodology has to be justified in a scientific way, taking in consideration the abstract reasons of choosing one method over another. (Silverman, 2006: 15) argued, methods as a specific research techniques, can include either quantitative approaches as statistical correlations or qualitative ones as observation, interviewing... and they are useful according to the need within the theory or/and methodology being used.

In order to get reliable information I analyzed public documents from the library of the Directorate of Integration and Diversity (Integrerings- og Mangfoldsdirektoratet-IMDi).

IMDi has a past of structural development work for the integration and social inclusion of the immigrants' population and refugees in Norway. Many documents found were master and doctoral researches in physiology, mostly by Oslo University. UDI, Norwegian directorate and SSIB statistics- Norway, and these were very useful. Material from the municipality in north were obtained and reviewed. I also used reports from Folkehelseinstituttet (The Norwegian Institute for Public Health) and other working organizations in domains of children and migration such as Redd Barna (Save the Children) as well as other independent studies.

3.8 Validity

Validity is another word for "authentic" (Silverman 2010: 275). In qualitative studies there is no definitive answer on how validity can be ensured. The important thing is to show that one's findings really are based on a critical evaluation of all data and not on a couple of good examples (Silverman 2010: 275-276). The concept of validity is described by a wide range of terms as *"rather a contingent construct, inescapably grounded in the processes and intentions of particular research methodologies and projects"* (Winter, 2000: 1)

In this study research I intended to focus on a small group, as it represents, however, a scientific benefit in form of knowledge. The size of the group was a result of choice for me as out of all inhabitants what were asked only four agreed to participate. This group of Unaccompanied Minor Refugees is however relatively small in the community (see chapter 2).

Looking at (Smith & Osborn, 2007: 56) previous works on using Interpretative Phenomenological analysis (IPA) of qualitative studies; it shows that it is logical to think that - in case of interviewing six participants for example- it is not very helpful to think of it in terms of random or representative sampling. IPA as approach can go in the opposite direction and through purposive sampling, finds a more closely defined group for whom the research question will be significant and how the specificity of informants will depend on the study.

In some cases, the topic under investigation may itself be rare and define the boundaries of selecting informants. In other cases, where a less specific issue is under investigation, informants may be drawn from a population with similar demographic/socio-economic status profiles.

This is based on my understandings that there is no right answer to the question of the sample size as it partly depends on several factors such as: *"the degree of commitment to the case study level of analysis, the richness of the individual cases, and the constraints one is operating*

under". This logic is similar to that employed by the social anthropologist conducting ethnographic research in one particular community. *"The anthropologist then reports in detail about that particular culture but does not claim to be able to say something about all cultures."* (ibid) By taking such measures; I come to believe that conducting four well-structured interviews is satisfactory enough in this context.

However, to ensure a similar degree of validity of this study, all efforts were taken to be as accurate as possible in presenting and evaluating the outcomes, and that the methods used were supportive and helpful. Realistic and accurate data is a must in such studies.

It is imperatively argued to generalize such data, as to analyze to which extent the outcomes can be widely applied to certain context. Anyhow, this research follows an increasing amount of previous researches and reports, which provide contextual understanding of each case. However, Golafshani (2003) made the point that in qualitative research reliability and validity is replaced by the idea of trustworthiness, which is a defensible and recommended triangulation as a way to establish this trustworthiness of the results of a study.

My research goal is to deepen the understanding of the integration process in the north. Such investigation of everyday life experience of this population is cumulative and the distinction is wide from one person to another. Experiencing the learning of language or belonging attitudes and feelings would not have to be solid in this matter. This is amplified by using qualitative methodology in the research.

3.9 Analysis

My analysis was based on my understanding of the research questions. The main purpose of doing analysis is to answer these questions and process it to make sense. According to Holliday (2002: 99) data analysis is the process of making sense of, sifting, organizing, cataloguing, selecting and determining themes for the processing of the data".

Themes are the basis upon which arguments and data extracts are organized. This provides for discussion and argumentation in the data analysis chapters. My analysis consisted of examining 4 interviews. The interviews were transcribed and the analysis was preceded manually. They were analyzed by similar techniques to this done by Smith & Osborn (2007) in Interpretative

Phenomenological Analysis (IPA) which is an analytical approach that focuses on lived experience of participant and try to make sense of the meanings of events/experiences.

According to Smith& Osborn 2007; 53 *"The aim of interpretative phenomenological analysis (IPA) is to explore in detail how participants are making sense of their personal and social world."*

One good example of using such method was mentioned in a study made by Smith (1999) titled: *"How does a woman's sense of identity change during the transition to motherhood?"* (ibid; 55) .In my opinion such approach can be useful keeping in mind during the analytical process of data, especially that such studies are conducted on small sample size, and as it is used in qualitative methodology especially in psychological/ anthropological studies.

The analysis was conducted in order to highlight the main and minor themes of the interview. The interviews were first read many times to become familiar with the context. I commented on the answers and gave it interpretations. Some of the comments were attempts to summarize while others were associations that came to my mind or preliminary interpretations

It should be mentioned that all interviews were conducted in Norwegian, but in writing this thesis I translated it into English.

Example:

- *Author: What do you think about being a part of the Norwegian society?*
- *Informant: I don't think I see myself as Norwegian, because I feel that I am an Afghan who have Norwegian residency. My generation is from Afghanistan, and so is my mother language. Those who live here are Norwegian. They speak Norwegian and they are 'orntlig norsk' * ordentlig norsk, proper Norwegian.*

After going through the whole interviews I coded all the results according to themes of interviews. I categorized it under fields of #Belonging #Ethnical Identity and so on. The other margin was used to write emerging themes title with the aim to capture the essential meaning of what was said in the text. The theme moved the answers to a higher level of abstraction and used more sociological terminology (Smith & Osborne, 2007: 68)

The themes were listed chronologically on a separate document and investigated for possible connections. The themes that were related in meaning were subsequently sorted into categories. Because the interview guide was well-structured, the categorization process was easier.

Due to fact that the interview guide was well-structured, categorization process to be easier. Kvale (1996) supports this by arguing that the more structured the interview the easier the structuring and analysis of the interview will be. By categorizing the themes, however, it was possible to sort all information related to language learning, ethnical identity or the other elements.

Once each interview had been analyzed (I analyzed all four interviews together) I made comparison by doing a 'cross-case analysis' of the themes and categories, taking in consideration the story told by each informants. Narrative account of categories and my discussions is presented in the following chapters.

CHAPTER FOUR: EXPERIENCING SOCIAL INTEGRATION AS UNACCOMPANIED MINOR IN NORTH NORWAY

4.1 Conditions of Norwegian learning process in case of UMR

The process of acquisition of Norwegian as migrants' second language is not static. It is not only related to the school systems, but also influenced by a range of factors. According to Esser (2006) Unfavorable conditions, such as ethnic concentration in neighborhoods and (primary) schools, advanced age at migration or low level of parental educational attainment, are mutually reinforcing in their negative effects in language learning. Unfavorable conditions in the wider environment are particularly disadvantageous to immigrant children with already problematic family situations. This can also be seen as main feature of unaccompanied minors' situation in Norway. In this chapter I attempt to shed the light over the process of the language learning and its relationship to social integration, I refer to elements which William (1994) Esser (2006) points out. My focus on the language learning process is due to its significant implication to integration. Afterwards, I will discuss the function of social network in relation to the question of integration.

a. The existence of ethnic community, individuals living conditions and the circumstances behind migration:

Unaccompanied minors living in collective house in the town are all from the same country of origin, Afghanistan. They are a homogenous group in the way that they share the same mother tongue, Dari and that they are of the same ethnical group (Hazara). They all came to Norway in purpose of seeking asylum without their parents or any adult who have parental responsibility. My informants are attached to their ethnical group, especially those who they live with, as they eat together; watch TV together, hang-out in center-town and they refer to each others as family.

In SSB statistics Norway website, in 1st January 2012, there are 10945 persons with refugee background from Afghanistan living in Norway (table1) [16] it is unclear how many persons with refugee background lives in far northern counties. However, statistics shows that there are 390 UMR registered as inhabitants of the northern three counties (Nordland, Troms and Finnmark) see chapter two, section 2.3 UM in North.

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[16] http://www.ssb.no/a/kortnavn/flyktninger/tab-2012-09-05-01.html

This limited population has indeed effects on the structure and living conditions as they form a small community in general.

b. Accessibility to Education system in host country

According to UDI, Norwegian Immigration Directorate, enrollment in education institutions is obligatory and equally allowed for all children with immigration background (asylum seekers children, unaccompanied minors and children born in Norway of one or both parents of immigrants) The directorate indicates that:

> "Learning Norwegian is part of Norwegian immigration policy, it is a prerequisite that children and youth with immigration background should be equated with their Norwegian peers by giving them the same opportunities, rights and obligations; this includes learning Norwegian language, enrollment in primary and secondary education and encourage their participation in various arenas in the Norwegian society." Page 12

In addition to right of education, participation and involvement in normal social life is protected by law. Even during times of waiting for answer of asylum application, or in case of rejection – until the actual deportation-

> "During living in asylum reception centers, unaccompanied minors should be gradually introduced to Norwegian language and Norwegian way of living. They should start school and residential, leisure activities organized by the reception center and in the community, such participation is important for the individuals growth and development, whether shall be granted residency or send back to their homeland."(UDI, 2000)

It is the same case for children born in Norway that live illegally in the country. In article 6.9.2 Grunnopplæring i Norge (basic education in Norway) of barne-, likestillings- og inkluderingsdepartementet (the ministry of children, equality and social inclusion) it states:

"If the residency in the country is illegal, it has no impact on the right and obligation to primary education. Both asylum seekers and children without legal residence status are thus included.

The right also applies regardless of whether the parents have legal residence in the country or not.[17]

In this study, my informants are all enrolled either in grunnskoleopplæring (Primary education, consisting of language and other basic knowledge in different curriculums) or/and vidregåenede (high school). Such guarantee by laws and regulations in Norway appoints a positive remark to Norwegian inclusion-system and resulted in fruitful manner by engaging all children in education and learning of the host country.

c. Age at migration and the duration of stay in Norway are particularly significant factors

Informants have been living in North in range of (3 to 5 years). Their age by the time of arrival to Norway varied between (14 to16 years old). Children learn the language of the receiving country more easily the younger they are and a clear threshold can be empirically identified in terms of second language acquisition at between 10 and 12 years of age. (Esser, 58) This is not to say that competent language acquisition is impossible after puberty (even from a neurophysiologic perspective) but more considerable effort and motivations are required to achieve a high level of proficiency and accent-free speech in adulthood. According to one of the informants who arrived in Norway at the age of 15:

- *Nothing was hard learning Norwegian, not for me, maybe for others. Many have been living here for longer times and they can speak good Norwegian, I lived here for short time and I could manage that*
- *Author: How do you explain that?*
- *Well, I don't know. I think it is an individual matter – det er en individuell sak*

This response comes in agreement with many theories of learning; that individual capacities are different and the way individuals perceive, think, feel and experience life situations affects the learning process.

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[17] "Om oppholdet i landet er ulovlig, har ingen betydning for retten og plikten til grunnskoleopplæring. Både asylsøkere og barn uten lovlig opphold er således inkludert. Retten gjelder også uavhengig av om foreldrene har lovlig opphold i landet."

d. Linguistic distance between the first language and the language to be acquired and literacy rate in home country

There is a vast distinction between Norwegian and Dari. Norwegian follows the North Germanic language with Latin as basic writing system, whereas Dari is considered to be of an indo-Iranian origin. Dari refers to a modern form of Persian that is the standard language used in administration, government, radio, television, and print media. Dari is referred to as 'afghan Persian' and it uses Persian alphabet in its writing system.[18] Both Norwegian and Dari languages are linguistically far related from each other.

Such challenge for UMR is understood as Farsi/Dari speakers have difficulties reading and writing because of unfamiliarity with Latin script, However in few examples, we can see similarities between Dari and English as both originated as Indo-European as in mother–madar and brother–baradar and for example "bad" is "bad" in both languages[19]. Such similarities are however very limited and not to be counted on.

Such notions were noticed when discussing the difficulties when learning the language:

- Author: What is the difficult part when learning Norwegian?

- *Hassan: The most difficult thing about learning Norwegian is to pronounce (å uttale), and when writing as well, the letter o and ø for example, to remember words is a little bit hard for me and the way to speak my mind.*

This constitutes a main factor in the process of learning Norwegian and the educational achievement rate in their schools in Norway. The Matter of Learning Norwegian for Afghan UMR in general, should be taken in attention to the facts about Literacy in Afghanistan.

Afghanistan has one of the highest illiteracy rates in the world, and according to the National Risk and Vulnerability Assessment (NRVA 2007/8), the estimated national adult literacy rate (aged 15 and above) is 26 percent, with 12 percent for women and 39 percent for men. In rural areas where approximately 74 percent of all Afghans reside, the situation is more acute, with an estimated 93 percent of women and 65 percent of men lacking basic reading & writing skills.[20]

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[18] Wiki

[19] http://englishlanguage.org.nz/sites/englishlanguage/files/kcfinder/files/ESOL-Farsi.pdf

[20] http://www.life-afg.org/index.php?option=com_content&view=article&id=91:literacy

e. Intra-ethnic contacts and opportunities for communication in the language of origin in the neighborhood and the availability of media in the language of origin.

It is logical to think that such process of acquisition of the language of the 'host' country is hindered in particular by a high level of ethnic concentration (segregation) in the neighborhood. Informants live in a collective house in town, (6 persons in our case). They have same origins culturally and ethnically. In such living conditions, speaking their mother tongue (Dari) seems to be easier

- ...*At home, I speak my original language. Ali*
- *"At home we like to speak our mother language" Amir.*

It is understood that there is a need for UMR to use a language which is more expressive for them under the psychological changes and pressures the face. UMR needs to explain themselves without the need to stuttering their words, thus such tendency of informants to speak their own mother tongue at home seen as the easier way: This might consequently affects the outcomes of developing their Norwegian language in negative way by slowing the process of integration.

Despite the fact that such establishment is driven mainly as a mechanism to provide a protective / homey sphere and the intra-ethnic connection that they need, this system of cohabitation may affect negatively the healthy and normal growth on psychological as well as physical level.

In school, it is most likely in such mixed classes at school; students develop marginal groups, usually small in number, based on language or nationality. This they seek in order to practice their own mother language, and to reflect on their educational process and everyday life situations.

- *At school, at grunneskole I used to speak my original language, I wasn't good in Norwegian, Nowadays; I'm in VG now so I have to use Norwegian more.*
- *In school, I speak Norwegian with Norwegians and Dari with my Afghan friends*

Internet provides a great deal of communication in our world. It is accessible from anywhere and this way minors can easily reach news, information, translation services and access to social media channels (e.g. facebook, youtube etc.) in their own language of origin (Dari or Farsi languages).

Accordingly, this need of communication is highly crucial when it comes to practical levels. That is probably why all informants showed lack of interest in following-up Norwegian news, TV, and reading, newspapers and internet websites in Norwegian. This was clear during the interview, when one informant used his I-phone to translate directly words he was not familiar with from Dari to Norwegian. The media channels in Norwegian do not provide minors with actual communication with the community around as it does not represent a two-way interaction.

f. The need to communicate as main motivations to learn Norwegian

According to Esser (2006) Language is a crucial issue for immigrants who do not know the official language of the host country to which they immigrated. Immigrants' population tends to adapt and reconsolidate with the new host society in different ways; depending on personal differences and various environmental factors. In their way to social integration in the society, immigrants adapts new values and norms (new culture) and experience different life-situations.

Many key factors affect such processes, for example is proficiency in language considered to facilitate the incorporation into the host society. Theories of second language acquisition have bearing in adaptation and acculturation process as well. It is related to development of self-confidence of individuals. The degree of interaction taking place with the community around is also to be considered as another potential factor.

It is not only important to master the new language, in order to get more inclusion in the community, but also to attain the degree of nearness with the host population. Proficiency in the new language must have been evaluated as one of the main indicators of acculturation process, social-life activities and key element to integration.

It is important to mention that such process depend on motivational factors as well as ability to learn. Robert Gardner (1985:10) has argued that motivations in this context is *'the extent to which an individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in this activity'; more specifically, motivation is conceptualised to subsume three components, motivational intensity, desire to learn the language, and an attitude towards the act of learning the language.* Thus it is a mental energy driven process, which subsumes efforts, will of learners (cognition) and their task-enjoyment (affect).

In my study, the informants have showed such motivation in form of desire, - the desire to make contact with the community around. For me, this may suggest that those minors already have problems to establish new contacts in the 'host' country. These motivations imply its nature as a mechanism to feel more included in the community around. For example one informant says,

- *"Learning Norwegian language is important, yes; when you live in another land it's important to learn the language of the country. The key is language, without it you can't have contact with others"* Hassan

It is obvious that such role is attached to the need to establish communication with others. This is based on the very simple observation made by those minors who expressed 'we don't speak the same language as Norwegian' and at the same time there is a 'need' to communicate. Like another importantly espresses,

- *"People cannot speak my language; we have to find a way to understand each other's".*

This was intercepted as well in William and Burden's framework of motivation in language learning in external factors as 'the nature of interaction with significant others' and 'significant others' as parents, teachers and peers… However, it is essential to note that what is unique/or special to my informants is that in the Norwegian context, their significant others do not include parents as they are absent in the context.

Such motivation is based on the desire to be normalized in the sense of participation of labor and establish healthy connection with peers. As Amir expressed in his own words:

- *you don't get a job and you wouldn't get in contact with them- Norwegians- without it".*

Moreover, without proficiency in the new language it is impossible to find position in the labor market. This is similarly true for immigrants with higher education as well. There is a need of higher proficiency of the new language in order to achieve employment appropriate to the qualifications they have. This might be regarded as a reason for the high level of unemployment among immigrants.

g. Norwegian as a lingua-France

Assuming that an association of two individuals with each other requires a common language, the challenge of establishing communication with new 'host society' is initially and world widely

resolved by using a Lingua-franca ^v language such as English in order to make communication possible between people not sharing the same mother tongue.

Interviews revealed a low degree of proficiency in English, the way as informants described themselves. Reasons behind such findings are most probably related to subjective conditions of education system in the home country Afghanistan. In discussion with Amir, he stated:

- *At school, I (have to) speak Norwegian with Norwegians and as a language to communicate with those from other countries*

So is it necessary that all people who came to Norway learn Norwegian?

- *No, it is not. Those who don't want that can speak English; no problem in speaking English. Almost everyone does that. But many people have no time to learn languages now; they have to go to work.(Ali)*

This led to increased motivation to acquire Norwegian, the mainstream language instead of spending time and efforts to learn an intermediate language as English which is thought in schools and seen more as curriculum topic. In another Informant:

- *I speak Norwegian with people from different countries, who cannot speak English, my girlfriend for example.*

UMR tend to use Norwegian as lingua-franca instead of English. This goes in contradiction to what is presumed that English plays a positive factor for immigrants to acquire Norwegian.

4.2 Conditions and functions of social network in UM

According to Dijkstra et al. 2001 ...They *establish economic, social, organizational, religious, political, and personal relationships that transcend geographic, cultural and political boundaries.* We see this trans-migrants act, decisions-making and identity development *while embedded in networks of relationships that bind them simultaneously with two or more nation-states* (page 59)

Immigrants/refugees develop new spheres of experiences and new kinds of 'social relations'. In their daily lives, nation-state is still meaningful in doing social relations to each other, and their

lives take place within these links. By that If we were to argue that the main function of social network is to maintain 'social relations' with other members in the society, and to exchange information about different life aspect and experiences we may reflect on it in a way that will affect the development of their existences. Thus social network can be seen as an expressive measure to social integration, and key element to enable members to be involved in community in general and to labor market and other social institutions in particular. It results in measurable impacts that shorten the distance with different members in the society. It does not necessarily mean that all members are connected to other members though. In many cases exclusion finds its way to interrupt the normality of such associations.

Before going into discussion about the conditions and functions of social network, we should take into consideration the importance that all children have physical, psychological and social needs that must be met in order for them to grow up in a healthy way. Refugee children are considered to be a special and vulnerable group as they are in need for protection and normality in life. The fact that they are living without their families or other caring persons who provide and assist them, the vast distance from their origin community and social networks of childhood would reflect on their future. We should notice the effects of separation of their old social network, especially with their families or main care-providers. However, in order to find out what notion of social network UM has, I asked my informants questions related to the network they had before coming to Norway and what it mean to them. Their earlier network includes mainly families, peers and relatives.

One main aspect is the distinction between the social network members UM had in their home country and those in Norway. Mainly, families, peers and relatives were main substances of the existing network in Afghanistan, as they are interconnected by biological, social and cultural ties; blood-bonds, ethnical, cultural and social background, common destiny and similar way of living. As one informant said:

"Before I came to Norway, I had a family, relatives and many friends; we used to live at the same area together." (Ali)

Normality of relationship with members of family does represent important part of informants conception about their past in Afghanistan. As I can understand from their narratives, the family's main role is not

only to provide them with home, food and other basic needs, but to give support and improve the emotional and physical well-being. Informants however, have described low-level of connection with the families after arrival to Norway, this was clear also in the ambiguity of their answers about the number of their family members and what they are doing at the moment. One informant explained in this way:

I have both brothers and sisters; I don't how old they are. They are younger than me and they live far... I don't have contact with family. It is not personal, it is just hard to get contact with them. (Said)

It is kind of odd that informants showed or shared less knowledge about their family statues as many do not know the exact number of siblings, neither how old they are! This dimness of such information might be a purpose of protection, either not to expose more personal information about where the family is or what are they doing, which could be contradictory to what they have stated in their asylum application when they first came to country.

It is understood regarding the context of the minors to be secretive in purpose of protection. Social workers in the collective house have confirmed that some UM have been back in the region, not exactly to Afghanistan though, in order to pursuit the existence of their families.

Another informant confirm the problem of making contact with his family: *I have big family, according to Norwegian culture, from 5-6 members... They work and go to school (unsure) actually there's a problem to contact them, I don't reach them a lot, I cannot take contact with them!! -Får ikke å take de. AS* Family members are varied in number, according to informants. Approximately it varies between 2-6 siblings, and their siblings are engaged either at work or in education. I could not help but note that they were avoided mentioning the role/existence of the father, or household conditions as well. Being away from the family, friends and what was considered as normal-childhood is attached to UM even after arrival to Norway, and that has a great deal to say in shaping their physiological and mental growth for many years after. In their new context in Norway, family was replaced with a substitute network.

a. Development of new social network in the north on case of UM

It is crucial to find out who are the members of the new network in Norway. A network which provide support, practical help and adjustment to Norwegian community. This network consists basically of previous acquaintances that are known to live in the same area, those who are working in refugee house. That is those who have responsibilities over them, as well as friends. My interview data

shows that my informants consider this new network to be important, for example, a mean to compensate their loneliness and isolation. One informant expressed this as such:

Network is important. If you live alone, you would be depressed, but if you have friends, you contact them and help each other to relax. (Hassara)

Similarly, another informant described this as a way to feel closer to the new society. He said; "*Having such contact can help to be part of the community around.*" (Ali)

The absence of family role, create much dependency on friends and acquaintances persons they can trust and ask for help and consultation. In this regard, friendship is an important aspect, taking in consideration their age and biological development. Main friends for informants are from Afghanistan, they have mostly the same situation as one another. Alidescribes the nature of such relationships as:

- *Yes I have good friends here, like 6-7 very near people, all of them from Afghanistan; I have also friends who came to Norway without their parents. I have some Norwegian friends as well, but my Afghan friends are more close to me. (Ali)*

Said also told me,

- *It is of course easier to make friends with those from the same country Said*

In this context as well it is important to notice the challenge UM faces to make new Norwegian friends. As mentioned in chapter 3, in Fyrand (1994) the development of these networks, is affects by internal and external factors. These factors may be personality, physical and mental health, the self-knowledge and cognitive orientation and ability to take contact with other people. The importance of making new friends is substantial at this age. It leads to more adaptation and gives a feeling of belonging to society they live in.

We can notice that the main development of social network in UM case, takes place at school and at work. In such heterogeneous groups at school for example, many sub- factors emerges:

Related to UM ability to take contact or establish new network, I see again the **degree of proficiency of spoken language** (Norwegian) to be as the main aspect.

- *Author: So is it hard to get Norwegian friends?*

- *(Amir): No, it is not hard to get Norwegian friends, if you can speak the language you can have some friends, I have it now, no problem. If you have good language I mean, you can get many friends.*

Taking initiative is important to build up network in Norway. However, in this aspect, my informants told me about a cultural difference:

- *...that you visit them and visit you it is not so hard, you just have to ask them. It is not hard, if they have the chance and want they will say yes, if they don't they will say no. But you have to ask, I don't do that...Said*

My informant meant that Norwegian students don't always take initiatives, but if you ask them to do something, and took initiative yourself, it might work out. To take initiative goes in two directions, it is not only UMR role to do so. In order to establish healthy connection with the 'others' Local individuals should show such attitudes as well. Expectations of others taking initiatives would reflect on the process of building new networks; (further discussion in Chapter7)

Individuals have different personal qualities: Adolescents would feel more skeptical to other peers, especially when facing new people of different backgrounds, mainly if they are not-well known to them, look different and speak a language that sounds weird or aggressive **Cultural differences** characterize a central point here. In addition, **adolescents have different interests** related to aspects of 'the way of living'. They might have different interests in music as in metal, pop, dance music or interest in winter sport for instance.

This variation in interests in adolescents might create a dull-mode of "this is not interesting to me" in both groups. Like one informant (Said) said,

- *There's a difference in behaving, how people act with each other's, the way to talk, the way to be, some of them work and go home and don't take contact with others...*

Besides, establishing a stable and fruitful contact with others takes time and this also depends on differentiation in personalities of individuals.

- *...sometimes we take contact with some people very fast, and slow with others... Norwegians are difficult, at the beginnings they take long time. It is not because they don't want to, but it takes time...*

UM have also social lives and responsibilities. They seek economical independency by searching for work for example, and they have their own-plans to spend their free time. After all what they have passed through, post-traumatic experiences in addition to their ethnic-background and identity challenges, UM personalities seemed to develop in up-normal conditions; this is an important variable.

We can substitute the lack of mutual understandings between UM and Norwegian peers in their collective way of thinking, lack of sympathy/altruism might be the case here. This lays under the (Self-knowledge and understanding of others) factor[21]. As below is an excerpt from my interview with Amir:

> *Author: Do you consider difficult to make Norwegian friends?*

- *Amir: It is hard to get Norwegian friends, because they don't understand us. It is easier to get friends from my country, because we know each other, we talk the same language, and we know about each other's more than the Norwegians do. They have their own culture and traditions and they understand each other's better*
- *Author: Do you think you and Norwegian friends at your age have the same needs in life?*

Amir: No, not really. We don't have the same need because they have their own families around, and they support them all the time. They were born in different situation, not like us. I don't have my family around and I lost their help and support. I think we need more – more support/help-

According to one informant, the difficulties to make close relationships with Norwegians, especially at school, is related to the existence of previous relationship among peers with Norwegian background; as Norwegian kids often lived in the same neighborhood for many years. They went to the same class for many years, their families knows each other. AS explained:

- *Best friends here in Norway, 5-6 they are Afghans, Africans and Norwegian as well, but we are not very close. Even if you know the language and are young and go to school as*

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[21] (see Fyrand, 1994)

all do. As they know each other and from before it makes it hard to get inside of them. In the future, maybe I will have more Norwegian friends. AS

Under coping in conflict and problems situations, support from friends and friend-network is considered to be most important for my informants. Such attitude is explained as friends (mostly referring to those living in the same house/ from the same ethnical group) are the nearest around them. For example,

- *It depends on which type of problem. If it can be solved with police I will contact police, but I don't like that. If I thought it would be solved with friends I will contact friends. (Ali)*
- *I would do the same: If something bad happens, fighting for example, either I call the police or my friends* (Amir)

To mention the police and official institutions in this regards might have a cognitive side as UM wants to do the same as Norwegians/main stream society does in such situation. Help provided by social workers, responsible persons, in this regards is not recommended as it might have consequences on their living conditions and everyday life stability. In this specific setting the role of social workers assumingly might be considered as an imitation to the missing parent role. (see next section)

With purpose of contextualizing, I attempt to summarize my previous discussion with informants about the main factors/sub-factors affecting the process of developing social network for UMR in the following table:

According to (Fyrand, 1994: 39) these factors are: Personality qualities, mental health, physiological health, compassion and altruism, Self-knowledge and understanding of others (cognitive orientation), coping abilities in problems and conflict situation, ability to contact other individuals, and ethical principles or (values).

Factors (Fyrand)	Sub-factors (UMR)
Ability to take contact	Degree of proficiency of Norwegian Taking initiative
Personality	Cultural differences

	Both groups have different interests
	Time perspective
Self-knowledge and understanding of others	Lack of mutual understandings and altruism
	Previous knowledge among other groups
Coping in conflict and problems	Reference to friends in case of emergencies
Mental health	Loneliness, depression etc.

Table 2: in favor of Fyrand factors of development of social network in case of UM in North

It might be relative to indicate that some UM have/ have had relationship with the other gender, in terms of 'girlfriend' as away to feel the normality and inclusion. Regardless of the actual interpretation of this relationship, and how it functions; both informants claim to have girlfriends with ethnical origin! And the fact that none of informants have had an actual relationship with Native- Norwegian female might affect their adultery by increasing the interracial marriage/ relationships and diminish the contact with local Norwegian females.

b. Network as coping mechanism

According to Fyrand (2005) *"To have such good coping skills are to facilitate the establish and the maintenance of the social network"*

On their way to establish the new network, it is also important to recall that those minors have already disconnected/abandoned their former networks back home. Mostly they have no choice in such decisions.

According to Fyrand (2005) many concepts such as resistance, self-worth, competence and resilience can be seen to have an individual focus. Such concepts attempts to elaborate on the characteristics of child's strengths in the face of risking environments and situations. It may be questioned whether coping theories have focused on the individual thus excluding key parts of the network. It should nevertheless be noted that the model for coping conditions also emphasizes the network's importance. Having good coping skills facilitates to establish and maintain a social network (Fyrand, 2005; 35).

Nevertheless, network's importance as a key issue, it may be that social network theory can provide a more complete picture of the impact of network for unaccompanied minors in everyday life. *"Humans developed in collaboration with each other"* (Fyrand, 2005). The model for coping
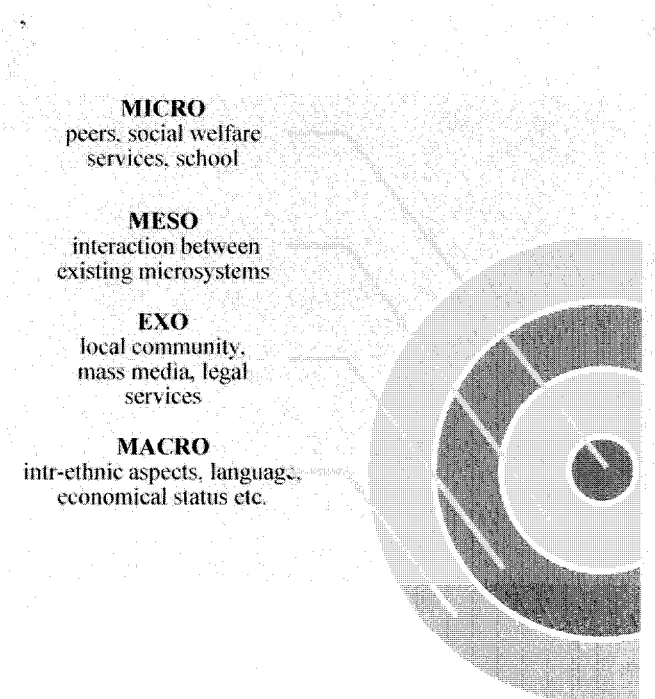
conditions may for example be about the family's acknowledgment of the child's competence. What family or important people in a child's life confirm, and the impact this has on the child's sense of self is central to understand the child's coping strategies. The model for coping conditions do not take into consideration how reciprocity in the relationship between the child, family, schools, municipal, state, and up to ideological currents in society works. The development model of Bronfenbrenner's is a good analytical tool. The model shows how various systems in the individual's life is in interaction with each other. The systems have an impact on how we develop ourselves, while we affect systems (Fyrand, 2005).

c. Social Workers in core of UM micro system

In light of the social-ecologic development model, of Bronfenbrenner (1979) which was introduced in Chapter 3, in this section I am going to provide a light-analysis over the MICRO and MACRO systems in my research field.

According to the above developmental ecological model, the interaction between individuals and other micro-system members and other systems considered to be equally important. In our context, UM have special characteristics related to their situation in Norway. Among others, the absence of family role or (family in distance relationship), extended interaction with social workers, weak connection between Microsystems (weak meso), weak belonging to local community and density of movement in the MACRO level all is significant.

MICRO
peers, social welfare
services, school

MESO
interaction between
existing microsystems

EXO
local community,
mass media, legal
services

MACRO
intr-ethnic aspects, language,
economical status etc.

In normal Micro system situations, family, school, friends and leisure activities are main components. This implies a direct and sustainable interaction, resulting in benefiting the children and other members of the system. In my case, I find that **friends and social workers are to be the core of UMR MICRO systems**, as they have weak connections with their families (see

previous section). Systems need to be fulfilled. Another individual/mechanism must provide the same roles and commitments in order to have normality in their growth. In our case it seems that social workers or those who work in the community house (miljøarbeid or sosialtkonsulent) seem to replace the role of parents of UMR. They take care of them, help them to get better included in the community and ensure the day-to-day monitoring of them. In comparison, friends and peers from Afghanistan, living in community house seem to represent the sibling's side of the missing family. Yet how do my informants talk about their relations with the social workers? One informant said,

- *I have good contact with those who work here. They mean a lot to me. When I get problems I get help from them, and they give me help with different stuff... we talk about my problems, about school and work, about life too... I like to joke with them...*

A mutual trust is part of this network. My informants describe their relationship with the social workers whom they interact with on daily basis at the collective home as *"trustful"*, *"worthy"*, *"helpful"*, and *"they give good advices"*. I interpret such descriptions as that they consider connection with elderly persons to be important and that such interaction is a necessity for them to gain 'more inclusion' or integration in society.

d. Role of Social Workers in building up UM network

In chapter 3, I quoted Jenson (1998: 15) who consider inclusion and participation to be among the five dimensions that characterize the degree of social cohesion in a society. Conjointly, higher levels of social cohesion increase participation in a civil society, which not only contribute to good social outcomes but also enrich the social capital (Jensen, 1998 in Jeannotte, 2003: 10).

The relationship between social cohesion and integration is evidential. The notion of social cohesion is widely used to discuss current economic, social and political situations. And that this might affect the legitimate institutions if seen from multicultural perspective, Jenson (2002).

In this section I try to analyze two of these measures, Inclusion and participation, regarding the role Social Workers in collective house are doing. Here I particularly focus on UMR's involvement in activities arranged by Non-governmental organizations like different clubs, recreational activities or at the political participation level. As well as their involvement in decisions making at community house-level.

### I.	Participation in decision making at home

From a social inclusion perspective, involvement of refugee children in decision making process, especially when discussing matters related directly to them on every day's level has beneficial effects. Such participatory practices lead to a more comfortable atmosphere and increase responsibility and self-awareness. Yet, how do my informants experience such participatory practices in their daily lives?

Ali : *They talk with me, ask me if I want to do this or this, they include me, YES!! If they include me, I feel comfortable but i like to do what is good for me so I do it too.*

Ali 's words show that being asked about what he wants or being invited to participate into the process can increase the level of collectivity and supportive approach.

Such increasing of the level of collectivity and supportive approaches, support what Ali told me. Hassan also declared: *It is better to do things in common, together.*

All informants stated positive feedbacks of using such methods: *Yes I think I been included in the decision made here, we use to discuss it. Including others will make them feel comfortable, especially if they are working with the side of work, or that they can add something to us we haven't been thinking about before* Said

Amir provides tells an example: *We have rules, in the house, stuff to do. Beside that they don't decide without me, but for example we don't have rule to drink here, and we cannot have someone sleeping over, and like this, but it doesn't happen with me. Sometimes they ask, before we had a shared dinner, they used to make food for us, but we ask for change and now we make food ourselves, and we have a shared dinner with those who work and those who live at the house, every Friday and I think it is nice that they hear from us.*

### II.	Involvement in non-organizational activities

It is un-debatable that an affective role for organizations (non-profitable) and membership in clubs increases the feeling of belonging and minimize the possibilities of isolation in the community. The starting point at interviews conducted with UMR informants regarding was to inquire the presence of such connection at the first place:

- *Are you a member in Norwegian organization, club etc.?*

- *I was in boxing-club for some time, nowadays I go to sport club (stamina hot) and I'm registered in the library.[22]*
- *Why you became a member?*
- *Hmmm, I like to do sport and trainings, that's it*

In similar discussion with another informant

- I'm a member of football team here.
- Nice, is it Norwegian team?
- No, it is international one, my friends are members so I became member too, and I like football.

-Author: Do you think such activities help you to be included in the community around?

- Sure, being a member of club, can help to feel so, you can get to know them better and be near, but it is not only be saying Velkommen, but also by feelings and what happens after. Said
- It can help us to get to learn about Norwegian culture, but here it is not like the town I used to live before, in south, there were more activities there. Amir

The main purposes of such relationship with networks, if it exists, is to know more -know more about Norwegian culture and make new network, meet new people and so, However, such engagement of informants in such activities is limited to international or (immigrant-concentrated, made probably of Refugee members and asylum seekers, usually through school or (voksenopplæring), Refugee welfare office, or by the community- house they live in. Such teams and clubs are useful in many ways, but they do not play a role in expanding their network, neither to give them (new knowledge) about the community they live in.

Almost 80 per cent of the Norwegian populations are members of an organization, and almost half of the population are active members.[23] This is an indicator of a healthy relationship with the community around, recreational activities, non-governmental or governmental associations, leagues, clubs and so, considered as a meeting points for members of society who share same ideology, interest or hobby. According to what I learned myself during the first days in Norway,

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[22] Majority of Norwegians are registered as library users.
[23] http://www.ssb.no/kultur-og-fritid/statistikker/orgakt/hvert-3-aar

to be engaged in such activities, would provide individuals with richer context and potential network members.

Beside rare activities with the local library, sport and sport activities were among the most practiced hobbies for the informants. However, informants eventually find it difficult to be included in Norwegian teams. According to BOSS team leader of the community house in town, age might be the reason behind such attitude. I quote BOSS:

"It is hard to get them into Norwegian sport teams because of their age, we have tried for long to get them in different teams and clubs, and we didn't get positive answers.[24]

In a similar study by Christoffersen (2007) there are economic grounds for such lack of communication with Norwegian clubs. This is considered as a consequence of poor economy of UMR, and it has implications on the level of participation in after-school life: "Informant report that he had to stop doing sport because he couldn't afford to be member of the club anymore" (page, 23)

According to workers in the community house; There is lack of activities implemented by Redd Barna (Save the Children) RoedKors (Red Cross) regarding this group

"Once, a few members of Organization X came and implemented activities at the house, they made dinner and play cards, and never came back again" (Boss)

In my defense, I can stipulate that these organizations might:

-   Have its own tools and mechanism of supporting the case of UM on higher, (maybe on financial or political) levels and/or through lobbying and policy advocacy.
-   Have considered other refugee groups to be more vulnerable. Children when they are living in Asylum reception centers (asylmottak)
-   Have a degree of satisfaction in within these organizations that, to work with UMR is part of governmental- institutions work (offentlig sektor)

However, this does not justify such weak involvement, at least in northern communities.

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[24], interview made with "BOSS" at community house, 9th March 2013

CHAPTER FIVE: NOTION OF IDENTITY IN UMR CONTEXT IN NORTH COMMUNITY

Identity in a social context involves "The individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership" (Tajfel 1974, 69)

We have established that people adjust differently to cultural challenges and this is somehow connected to the way we subconsciously reflect upon our past and present realities. I refer here to Rose (1956), Godron (1964) and Harvey (2001) in defining the characteristics of acculturation process for immigrants and refugees. The following patterns should be noted:

UMR are incorporated with Norwegian north community in a common cultural life.

UMR are able to recognize and understand the differences between their origin and the new Norwegian culture and apprehend new cultural codes and formalities.

UMRs' development of their dual-cultural identity is a result of direct contact with two different cultural groups.

UMR seek more integration for their children to be more integrated and have the aspects of a well-adjusted culture that goes in harmony with the community around.

5.1 To Belong to the ethnical group 'Hazara'

As I introduced before in Chapter 3 (section 2) about the concept of Identity, I can conclude that an ethnic identity is not only an essence people bear within themselves. Groups and social constraints are shaped through social and political processes in the country immigrants/refugees have fled to. It is a process on a global scale as well. Similar to their ethnical group, UMR also live a transnational existence, the factors influencing this process have already been discussed. If we look deeper many other sub-factors can be found: the conditions and motivations of the migration, whether minors belong to countryside or city in their homeland and if the origin country has emigration traditions are examples of such.

All informants belong to the Hazara group, a Twelver Shia[25] Muslim group which comprises the third largest ethnic group of Afghanistan [26]. Belonging to the Hazara group is in itself enough reason for discrimination and persecution in Afghanistan. Historically they are the most restrained ethnic group in Afghanistan. They live in rural areas and have traditions of internal and external displacement attitudes. Discrimination against these Shia ethnic groups has subsisted for centuries. (ibid)

- *How do you feel about being from Hazara ethnic group?*
  ...I felt that I'm special being part of this group as I was in Afghanistan, especially at Taliban's days. They were against us, Hazara, and in Pakistan too, but I don't feel this in Norway. It didn't happen to me

Here we can notice the movement of ethnical identity between being part of the Hazara minority in Afghanistan and being part of a refugee-minority in Norway. This is a movement in the same direction, which implies the same feelings of being 'special' and 'potentially marginalized' in the mainstream society. However, this pose the dilemma of whether being a minority in the home country (Afghanistan) is more preferable than being a minority in the host country (Norway). I discussed this with Hassan:

- *Hassan: Maybe it is not because I'm from Hazara group.*
- *Author: Can you explain?*
- *Hassan: I mean, it is not ethnical, maybe it is about religion. Here in Norway not many people know what Hazara is, but they know that people in Afghanistan are 'Muslims' so they think we are Muslims because of that. I don't feel myself this way. I mean, I do everything I want. I don't see that I'm from Afghanistan so I have to do everything Afghan people do. I actually do everything I want.*

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[25] According to WIKI: The **Shia** (Arabic: شيعة, pronounced *Shī'ah*) represent the largest schismatic sect in Islam, accounting for 10-20% of the world's normative body of Muslims. There are many fractions inside the shia-branches as well. The modern Shia muslims has been divided into three main branches, namely the Ithna ashariyya (*Twelvers*), the Ismailis (*seveners*) and the Zaidis (*Fivers*).

[26] http://en.wikipedia.org/wiki/Hazara_people

Based on this we can derive two main remarks:

1. In addition to the development of ethnical-identity conception from the Hazara minority to the refugee minority, UMR face another identity-dispute. This is related to being part of a minority of religion (religious- affiliation perspective) in which being considered as part of Shia Muslim minority in home country has been replaced with being considered as a Muslim in the host country. The majority of the Norwegian population is not familiar with Shia as a fraction of Islam and the differences between Shia and main-stream Islam (Sunni Muslim). Thus for Norwegians, from the first glimpse, everyone is considered "just" as being Muslims.[27]

2. We notice the strong emergence of personal identity (Hewitt, 1997). The expansion in this level of identity is seen as a defense mechanism towards the confusing and uncomfortable identity challenges UMR face in the new society. This is similar to what other informants declared.

Said: *Yes, it's a big difference between our lives there and here ... for me now I have my own culture. I call it my culture. I do this I think it is good, maybe it is not but I think so. I don't care a lot if it is against my culture or Norwegian culture"*

Amir*: ... I am somewhere in the middle, between Afghanistan and Norway.*

This new identity, cultural identity, comes in order to mind the gap between the two distinctive realities UMR live in. We can also call this a "my-identity" and it suggests a mellow and intermediate solution to identity questions. This "my-identity" comes as a consequence of lack of direct parental supervision and their restrictions as well.

5.2 To Belong to Norwegian society

Experiences from the lives of UMR in their homeland are influential on their understanding and practices of belonging. Thus we can understand the strong feelings of belonging to their ethnical group which can be analyzed as a mechanism of defense to their struggle for survival as a

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[27] More elaboration on religion, stereotyping and its role in the process of social integration followed in the next chapter.

minority group in Afghanistan. The feeling of belonging is an essential way to integrate. Many sub-factors may impact the development of the new national identity. According to Grant (2007) these factors may be: the time spent in the Norway, the acquisition of formal citizenship/residency, the degree of incompatibility between the culture in Afghanistan and Norwegian Culture and the experiences in the host society.

UMR in North, according to informants of this study, share low feelings of belonging to the Norwegian society. When discussing national identity and belonging to Norwegian society Ali says this:

- *Author: How many years have you lived in North Norway?*
- *Almost 3, 5 years!*
- *After these years in Norway - do you feel that you became Norwegian? Or part of Norwegian culture?*
- *I don't feel that I'm part of Norwegian culture and the society around. I don't think I ever felt Norwegian. I feel that I' m an Afghan who have Norwegian residency. My generation is from Afghanistan and my mother language too. Those who are born and grew up here are Norwegian. They speak Norwegian as their mother language and they are proper Norwegians (Ontlig Norsk- Ordentlig Norsk)*

Other informants shared same tendency to recognize themselves as part of the Norwegian society in weak connotation such as;

- *"...I am an afghan, who lives in Norway..." Amir*
- *"... I feel I'm not part of Norwegian society...it is not easy...'*

So far, the relationship between the informants and the Norwegian society appears to be extracted from a nominal fact of considering themselves as permanent residents *"...I feel that I' am an afghan who have Norwegian residency..."* as Ali declared.

It can be argued that many immigrants can live in other countries with absolutely no desire of belonging – it is a relative matter. Nevertheless, such feelings could be part of a generalized

pattern for the whole ethnic group members, especially when discussing Hazara group ethnical tradition on emigration.[28] [29] Simultaneously, years spent in Norway are not related.[30]

When elaborating on national identity as *feelings of belonging or as nationalism* with my informants, I notice the feelings of antipathy and isolation. These feelings are by necessity a result of prior wicked life experience and uncertainty to present situations and might lead to devastating consequences in the future

Amir: ...*somehow (på en måte), I feel sometimes that I am an Afghan, who lives in Norway... I don't know. I don't like to be in Norway. I can do everything I want here but I want to be in Afghanistan. I can't give an example of when I felt Norwegian. I don't know what I need in order to be part of Norwegian culture!!*

On the other hand, some UMR see them slightly attached to the community around. They practice the same social roles as their Norwegian peers; going to school, partying, paying taxes, participating in 17th of May (17. mai) and the constitution's day parade and hanging out with their friends in the city-center.

- *... to be part of Norwegian society, yes, in one way or another, I can't forget that I'm an Afghan, and my culture is too. But as soon as I live in Norway I have to understand that I'm in Norway and a part of the community here. On the 17th of Mai for example I feel connected to Norway, I go out and do the same things as others. I have the same dress code as others. When I go to work and accept to pay taxes, I don't get mad (jeg er ikke sur). Same when I have to get my hard-earned driving license - as you know it is expensive in Norway. I understand that this is the way it should be and that this is for everyone, and there are no difference between me and others. Said*

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[28] See Monsutti in Chapter 2

[29] I refer to The Afghan exodus in early 1980's in this context too, when 1 million fled to Pakistan after the soviet invasion in 1979, and what the consequences of this act on psychological and psycho-social perspective for Afghans

[30] In Ali and others, the feeling of belonging to Norwegian society is not relatively related to number of years spent in north community. It varies between (3 to 5 years).

As I came to a conclusion about lack of social activities and its role in the process of integration, participation in 17th of May parade is a step in the right direction.

In accordance with the theories presented in Chapter 3, I can explore the following point:

1. The degree of integration of UMR as refugees in Norway should be seen from an ethnic perspective. Few studies are conducted on Hazara peoples' social integration in Europe. We know that both ethnical and national identities are related and inter-connected. Any theoretical approach claiming that ethnicity and nationalism are unrelated is unlikely to be fruitful (Gellner, 1997: 10)

2. Identity should be understood here as a collective phenomena (Brubaker and Cooper, 2000), (Phinney & Baldelomar, 2010). When it comes to national identity which denoted the degree of 'sameness' among members of a nation it does not consist only of the feeling of belonging of the minority group but also to how the 'main stream society' responds (or supports/rejects) and treats these minorities.

5.3 To have two cultures: UMR Cultural identity Development
As the concept of identity is virtual - out of world of senses - it is indeed hard to define it in an empirical way.

It is difficult to define the concept of Identity. This is due to fact that Identity considered as a virtual concept –it lies beyond the world of senses. The usage of 'identity' in empirical studies has different interpretations. Identity, however, is made evident through the use of markers such as language, dress, behavior and choice of space, whose effect depends on their recognition by other social beings.

Cultural identity[31] consists of criteria of both national and ethnic identity and dual-culturalism developed in *an interaction between the individual and their context*. see Phinney & Baldelomar (2010). The sudden change that took place in UMR's cultural patterns (costumes, norms, traditions, ethnical identity conception) affects the acculturation process and the development of

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[31] See section 3.2.5 Ethnical and National identity

normal identity for UMR. This is because it diminishes the margin of actual interaction with the new community and imposes a predetermined state of mind:

- *I think I can understand the Norwegian culture and the way Norwegians behave... Traditions and language can be a barrier to learn about Norwegian culture but not my original traditions though... (Ali)*

In this exact context, it is significant to indicate the ability of UMR to talk and communicate using the local dialect of the town. This can be seen as a sub-factor in the process of establishing a new national identity:

- How was it to learn the local dialect of this town?
- *"It wasn't hard to learn the local dialect. When I came here I didn't know a word, but as I grow up here with the dialect I learned it. I think it is much easier"* Amir
- *"There are very many dialects in Norway. For me, it wasn't that hard to learn the dialect. Norwegian is Norwegian. If you speak Norwegian there's a little bit difference between words: Instead of saying "jeg" I can say "æ" or "eg" and locals like that we speak using their dialect"* (Ali)

A good relationship with the local dialect was achieved. This is a good indicator for successful networking process and a cultural change in the right direction. Using dialect makes it easier to communicate with locals and to feel belonging to the community around.

Based on my informants' point of view, I stipulate that this cultural-change pattern is transformational and progressive in UMR case. In attribution to Andersen (1992): in multicultural societies, as Norway, we find *'transformation' of cultural identities rather than 'losing' their 'original ones'*. This becomes more obvious in the conception of the next generation.

UMR seem to feel comfortable with the idea that that their children will be considered as extinction to Norwegian population and that they will have more margin of freedom to choose and to belong. Regardless of that, they wish to send along part of their own culture presented in religion, food habits, values and so without forcing them:

- *Ali: "when I have children, there are parts of my culture I want them to learn, for example, to pray as we do in Islam and to be a Muslim. The children can choose*

themselves if they want to do it or not. My work is to teach them. We can't force them to
do this or that"

- *Amir: My children can decide for themselves. I can't force them to do stuff like praying
  and so.*

The way UMR attempt to reconsolidate with the struggle to 'fit in' in both cultures can be resolved by 'looking for things in common' and to have a 'mutual-respect'. Hassan describes it this way:

- *"Yes, I feel sometimes that my original culture can affect the way I learn about
  Norwegian culture, to start with, but there are also parts which are common. Original
  traditions can affect as well. Everything is different here and there; different food and
  different clothes. But one can look for things in common. And we can do it as we respect
  them and we expect to be respected as well. Hassan*

Said mentioned this in his response to a question about the cultural challenge in North. The question was which way of life is unlike that of his origin. UMR are able to make distinctions and comparisons (refer to Social Identity Theory here, categorization and comparison) an example is related to social habits of Norwegian population on Sundays:

Said: *it is a complex thing to know other cultures. The way we live life is different, and I want to
live it totally different. For example: on Sundays in north Norway, you see nothing and nothing
happens. Everything is closed. It is very boring for me, I don't know what to do. Unlike Fridays
in Afghanistan where you see twice as many people as you do on normal days. It is a weekend
there also... they are very relaxed (slappet av). After 7 o'clock for example nothing happens. A
town of 50000 of inhabitants looks like a place of 10000 after 6 o'clock.*

Chapter SIX: Measures of social exclusion in UMR

As I have presented in Chapter 3 that social exclusion refer to situations where individuals or a group does not fit in the mainstream of the society.

Atkinson (1998: 14, cited in Raaum et al., 2009) points out that '*people are excluded not just because they are currently without a job or income, but because they have little prospects for the future*'. It is important to widen our knowledge to these concepts by thinking multi-dimensional which described arenas such as peer group, social settings, religion and ethnical background, neighborhoods of the UMR context in Northern Norway. Social exclusion is a two sided process in the sense that it denotes both the instances, when a person is expelled from a community or a place and denial of access of 'the outsiders'.

6.1 Ethnical culture: The role of Religious-affiliation in the process of social inclusion on UMR

UMRs described in my study have, as any other social group, their own patterns and cultural values. Norms and traditions have a great effect on them on their everyday life in Norway and on their personal development as individuals. UMR share the sense of self by virtue of membership to many ethnic groups, Hazara/Refugee in my study research.

A successful social inclusion process in Norway context should stimulate refugees in general, and UMR in particular to identify them in such a stronger way with their host society, while maintaining their Heritage culture (language, costumes and traditions) and ethnical identity at the same time.

Religious-affiliation can be categorized with many other factors such as, social class, age, gender etc. Those are considered conjointly as correlates and attitudes towards social issues. It is stand to our reason that religiosity is strongly associated too. According to one informant when questioning the role of religion belonging and its role to acquire the new culture:

- *Author: have you been thinking that religion may affect the way to learn about Norwegian culture and to be part if the Norwegian society?*

- *... Religion can and cannot affect the way we learn about other cultures at the same time. People understand religion differently. Maybe it affects here; A Muslim won't do everything that Norwegians do but that doesn't mean anything actually Said*

Another informant, Hassan had more decisive opinion:

- *"Perhaps, religion affects the way to learn about Norwegian culture in a negative way. It is too much difference maybe it's much better to have it in the heart."*

To answer questions about person's believes especially regarding their 'Religion' might be confusing and unpleasant even for adults. It is important to notice the association of religion as a concept of spirituality and its practices. People practice their religions in different ways; some are very rigid and conservative.

With their skeptical and cautious answers, I analyze informant's attitudes towards religion and its cultural aspects in the following remarks:

- Religion is considered as a Taboo and a subject of very limit discussion in many parts of the world. In Afghanistan in our case. It is understood that religion is a reason for conflicts and wars between different branches of religion (ethnically too).

- Minors have different backgrounds when it comes to their family religious orientation back home in Afghanistan, According to Amir:
  - *... Some families are stricter than others, some families are not at all and it is about how everyone understands religion...*

This has implication about the degree minors are attached to their parent religion.

- During the interview, Informants stated low level of practicing of their religion In Norway. It is seems to be 'unnecessary' in their context. I thus understand their participation in the religious events as weekly praying, Eid (Holiday) traditions as socially than religiously driven; more of a chance to meet their social network and peers and talk about matters of life.

- Based on informants statements; UMR seems to be comfortable with the idea that their religion should be 'hidden' or 'invisible' As Hassan stated in earlier example: *"maybe it is better to have it in the heart"*

- Informants were -until recently- in the process of Physiological, psychological and social changes in their way towards maturity. In our context, feeling more responsible and independent were main themes of the last years. In addition, a change happens with the way they think and treat different ideas: Ali gives a good example confirming these changes:
    - *Author: do you think that your ideas or believes has changed in the last years?*
    - *AS: Yes, very much. Because in the last 7-8 years I was totally different. I had different thoughts and ideas comparing to what I have today. I am not the same person.*

I found this relevant to previous question I posed earlier in order to find out what does my informants like about their new context:

- *Author: What do you like about Norwegian culture?*
- *Freedom, justice I like about here* (Ali)
- *One thing I like about Norwegian culture is independency. It is nice that everyone is for his own. That everyone is their own chef!!* (Amir)

My Informants were attracted to abstract values as freedom, justice and independency. These values were more frequent than 'Nature' or 'Money' or other materialistic concepts. During these years, UMR do not only change, but learn to be familiar and internalize with 'new' concepts... To be free and independent are not only things UMR likes, but things they can practice as well. This may connate the feeling of freedom beyond many of the old- barriers they had in their country as their attachments to their original ethnicity or practices of their religion.

- Absence of direct parental and family supervision, which are replaced by social workers in collective houses,[32] affects the way they interact and exercise their religion. The domain of freedom of speech and freedom of association in Norway is higher than in Afghanistan. This

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[32] See chapter social network

consequently, influences their religious believe and practices as well as their former ideologies in general.

- Commitment to Religion in the future is related; it is not only about how they (cognitively) reflect on their religious background, but how they would transferee this knowledge to their children. Bearing in mind that those children would form a second-migrant generation. During the interviews, I attempted to in question how do they think about the future of their children when it comes to religion-affiliation:

  - *Author: when you grow up and maybe get children. How would you explain your original religion for them?*

  - *Said : I cannot force my children to practice religion for example, or my traditions I should teach my children the same things I learned when I was young, but I cannot force them to take it. They can grow up and choose what to do...*

  - *Amir: My children can decide for themselves, I can't force them to do stuff like praying and so.*

Of this I come to conclusion that inclusion in the new society of UMR, goes in inversely proportionality with the degree of conservatism in their religious affiliation. And that my informants do not see religion as an obstacle, as soon as it is not practiced or taken restrictively.

6.2 Prejudgment, stereotyping and exposure to discrimination experiences

A developmental perspective suggests that the formation of an achieved ethnic identity based on learning about one's ethnic group and making a commitment to the group leads to the rejection of negative views based on stereotypes (Phinney, 1989).

The feeling of being judged or stereotyped is considered as key element into the social identity development of ethnical group members. This was discussed in (Tajfel 1979, 1981; Tajfel and Turner 1979, 1986).[33] It is therefore related to the process of inclusion and acculturation of individual into the main stream society.

Informants argued that their appearance and skin color is a main reason for discriminatory treatments; such was clear in Ali's statement:

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[33] See comaprison and categorization in section 3.2.3

- *People do gives us judges according to the way we look like, but I didn't feel something special about this happening here...*

This point of view about foreigners, immigrant (people with different skin colors) is not new to Norway. Historically some political extremists' parties have led such propaganda among the native population of Norway; such as the relationship between those 'colored people' and involvement in criminality and illegal activities. [34] Ali explains:

- *...They do that because they think that there are many criminals from foreign backgrounds, so if something happens Norwegian would suspect us first, not all of them of course, Maybe 50% of Norwegians believe that!*

Amir agrees as well:

- *Some people maybe think that we are criminals because we look like this, hehehe, thank god that didn't happen to me personally.*

Such attitudes reflected of both sides minimize the chances of equal treatment in different social institutes. It affects the way towards more social integration in local communities as well. As (Phinney, 1989) argued: *"Virtually all ethnic minority groups have been subjected to discrimination, and negative ingroup attitudes..."*

Informants shared similar thoughts that their skin color don't consider as an obstacle to the integration process as a whole in their context in northern community.

- Author: Do you think if you looked different (have blond hair, or green eyes) you would be more 'integrated' or 'accepted' in the local community here?
- *I think it doesn't play that much role, it is not only to look similar to Norwegians. There are many other things... (Hassan)*
- *No, I think it is not related to integration. In Norway for example, there are many polish people, and they look pretty much similar to Norwegians, but I don't think they like them either... (Amir)*

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[34] http://www.frp.no/Sammenheng+mellom+innvandring+og+kriminalitet.d25-SwJvQY-.ips

With the emergence of globalization and far-distance movement, Norwegians as other countries are to meet more people from different ethnicities and races. Some of them do look similar to the rest of Norwegian population, as people from east-Europe. This however seems to be irrelevant in UMRs' case, and far out of their integration processes.

In addition, informants stated a low level of exposure to discriminatory experiences in their everyday life in Northern communities:

- *No, I haven't felt such experiences here. They know at glimpse that we are not originally from here, but it did not happen with me anyway. If something like this happens, I will talk to my friends about it, and if it was very serious I would take it to police and report it. (Ali)*
- *Not happened with me that I been discriminated, but sometimes I feel that they treat me little differently, I don't know why! I don't know who I shall talk to if this happen. (Hassan)*
- *Never happened such thing with me. (Said)*

Such low rate of exposure to discriminatory situations is a good sign of social inclusion,

Godron (1952) in his model of acculturation of X, Y -discussed in Chapter three- has argued that social integration of certain ethnical group does imply that they reached a point where *they encounter no discriminatory behavior, and no prejudiced attitudes...*

If the rest of Norwegian 'host' authorities and population truly seeks more inclusion of these marginalized and minority groups in their communities –regardless of its location in North or in South- such prejudice and discriminatory attitudes should be alleviated.

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character"

Martin Luther King Jr.

CHAPTER SEVEN: CONCLUDING REMARKS

The purpose of this study was to extend the knowledge about the social integration process of UMR in North Norway communities. Such knowledge is important as it supports us to get an insight about the conditions and functions of different key elements which are attached to the processes of social integration. Based on different theories and approaches I discussed and analyzed my empirical data through the elaboration of four main aspects that I find relevant when discussing the social integration and identity of UMR.

Firstly, I went through the roles of the learning process of Norwegian language, and its direct connection to UMR's integration development. I based my discussion in this section using Esser's (2006) approaches to link the language apprentice in regarding to this.

In the followed section, I discussed the conditions and functions of social network in their new 'host' society and in which ways UMR develop their network in Northern Norwegian communities based on Fyrand's (1994) model of factors. I discussed briefly the understanding of network as a coping mechanism. In the same section I attempted to analyze the roles of social workers who have direct responsibilities of UMR who lives in the collective houses. I used the social-ecologic development model of Bronfenbrenner (1979) to understand the change that happen on their core (micro) levels. In addition to that I found that the role of the social worker is supporting the building up of UMR new network in the community.

The next key element I elaborated on was regarding the notion of identity and belonging both to their ethnical group and to their national group in Norway. I based this work on the concepts of acculturation and cultural identity development.

In the following section, I attempted to introduce two measures of social exclusion in UMR's context in North. I reflected on the ethnical culture side by discussing the role of religious-affiliation besides to analyzing the prejudgment, stereotyping and exposure to discriminatory experiences as an inhibitor factor in social inclusion process. In this chapter I will try to highlight the main results of this research as I hope it will be such a good help for us to be more familiar with the framework and practices of social integration in this specific context.

a. 'Jo, Æ kan Norsk': Better Norwegian, Better Integration'

The process of learning Norwegian language is an important key to good progress of social integration of UMR in Norway. We can agree that less proficiency in Norwegian lead to less integration. In accordance to Esser's (2006) works, I found that these factors which diminish or slow down the proficiency in Norwegian affects the integration processes negatively.

According to the last chapters of discussion, many of the discussed factors play positive measures within the processes of integration in northern communities:

- I found that both accessibility to education systems and language acquisition, which is granted by authorities for 'all' children, and Participation and involvement in 'normal' social life, which is protected by Norwegian laws and regulations, has significant results on the future of children and their families.

- In addition, the age of UMR enrolled in the learning process plays a central role. My data suggests that the earlier the learning process starts, the better the results will be. This is also related to UMRs individual capacities and psychological development.

- An increase of quantity and quality of mixed- classes between Norwegian and UMR in school increases the proficiency to learn Norwegian, which is a primary result of good integration system.

- The desire to make communication with the society around is a main motivation to acquire Norwegian language. Same can be said about the desire to find work and make friends.

- My discussion with informants approved that the low proficiency in English language, in Afghan UMR particular case, is considered to be a motivation to learn Norwegian. Norwegian is used as a lingua-franca to establish communication with both Norwegians and other immigrants from different ethnical backgrounds.

- The proficiency in North Norwegian dialect has a major role in adapting and feel close to the local community.

On the other hand, the following factors seem not to have major attribution to the Norwegian learning process in UMR's case

- The Norwegian and Dari languages are linguistically far related from each other. With high percentage of illiteracy, Afghan minors seem to have more challenges to learn Norwegian language than their European peers.

- Despite the fact that the collective-houses UMR lives at, provide them with the intra-ethnic connection they need. It seems that this "ethnical concentration" forms as well an element which slowing down the progress to learn Norwegian.

- Accessibility to technology, and social media in different languages, including Dari, de-motivate UMR to use Norwegian.

b. 'I have many Friends, all of them are from Afghanistan': Social Network impacting Integration

When considering the actual perceptions of social network and social integration in UMRs' case my empirical results affirmed results of similar studies conducted regarding the lack of family role and social networks of childhood and its impact on UMR's future. My discussion confirmed that normality of relationship with members of family represent an important part of UMR's conception about their past in Afghanistan. My empirical data suggested that the relationship between social networks and social integration are impacted by three important sub-factors:

The first is associated with the progress of developing new social network in the North. This has implications towards the social integration perspective as a whole. My findings suggest that the major roles of these new networks are:

1. To eliminate depressions and social isolation.
2. To feel more close to the surroundings and local population.
3. To fill the gap resulting from losing the contact with their families.
4. To support the established and maintenance of social relationship with peers.

As discussed in my theoretical and empirical chapters regarding Fyrand's (1994) theories in development of social networks, this process is affected by internal and external factors such as:

- The proficiency of Norwegian language has a major function in establishing new networks with the community in case of UMR.

- The ability to take initiatives from both sides. This reflects on the process of establishing new networks.
- The different personal characters', the distinct range of personal interests, perception of cultural differences of the others and the time needed to establish connection with others. All are internal factors and seems to inhibit the normal development of socializing for UMR.
- Lack of mutual understandings and altruism between UMR group and their peers in addition to the previous knowledge among members of the same (intra-group) reduce the possibilities for UMR to maintain further connection with others.
- The way UMR cope with conflicts and challenges, in addition to the degree of mental breakdowns (i.e. loneliness and depression) also has implications on the way they perceive the relationship with other peers and adults.

On one hand, the presence of social workers in UMR's everyday life has positive impact on their establishing of new networks, either with adults or with peers. My analysis showed that social workers – in addition to friends- are to be the core of UMR's micro systems and that there is much dependency on them. This relationship is mainly characterized by being "trustful", "worthy", "helpful" and "they give good advice". This is also a primary factor in the mechanism of establishing social network at UMR's case in northern communities.

On the other hand: reviewing approaches used by social workers within the collective-house' environment were inclusive. Discussions indicate that involvement of UMR in decisions related to their everyday life aspects increase responsibility and self-awareness of UMR. These participatory approaches, being utilized by social workers, support the process of internalization of minors and provide sense of 'inclusion' on their meso level.

Simultaneously, the deficiency in involvement within Norwegian clubs, organizations and recreational activities state a problematic issue for UMR. Such participation speeds up their integration in the society and increases their feeling of belonging to Norway. Measures should be taken by different actors to ensure a more affective role of these organizations.

c. 'I am an Afghan who lives in Norway': the cultural- identity development

As discussed in theoretical framework and the related discussion chapters, the concept of identity has different levels. Identity is not only what individuals bear within themselves. Identity is driven of membership to various external elements as well. As we discussed, the combination of both ethnical and national identities' forms individual's development of this identity (cultural identity) to co-exist in harmony with the main-stream society is a principle in any acculturation process. My discussion and analysis reflect on the nature of Ethnical group of UMR in relation to the social integration process. I would highlight the following point:

Hazara UMR has **Strong Ethnical identity**. They are considered as ethnical minority for both majority population in Afghanistan and Norway. This is because of 'religious-affiliation' aspect in Afghanistan (Shia Muslim minority vs. Sunni Muslim majority) and because of 'Ethnicity' in Norway as in (Refugee Minority vs. Native Majority. This has implications on the development of UMR mentally and socially.

UMR has a **Strong Emergence of Personal identity** referring to Hewitt (1997) UMR developed strong MY-own identity as a defense mechanism towards the confusing identity challenges in Norway in general. UMR in Northern Norway share low feelings of belonging to the Norwegian society and this is irrelevant to years spent in the region. The relationship seems to be based on sense of 'I am here because I had to' or 'I just live here'. Some UMR feels more belonging to Norwegian community than others. However, it is still not enough to be labeled as 'national-identity'. I suggest many reasons could be behind this. I revealed in my discussion chapter that some informants hold a **Low National-Identity level** (*"I don't feel belonging"*). These are the sub-factors behind such attitude:

- Collective thinking pattern of Hazara: UMR are familiar with displacement, migration and take refuge in other countries (*"we are like this"*).
- Difficulties to integrate/include: UMR are assimilated or live in segregation and ethnical concentration areas Gordon (1964) it is hard to break through (*"I cannot be part"*).
- Personal ability: UMR want to have belonging feelings but find it difficult to merge (*"it is not easy"*).
- Time consuming: UMR need time to acquire the new identity ("it takes time").
- Subjective conditions: UMR have feelings of antipathy and depression due to prior experiences and uncertainty to present (*"I am unable to do now because"*).

- Misunderstanding: UMR wish to acquire but they lack knowledge *("I don't know").*
- Repulsion or Refusal: UMR refuse to accept the new identity for one reason or *another ("I don't want to be part").*

Some UMR show signs of attachments to community around. Especially when practicing social roles similar to their Norwegian peers; schooling, paying taxes, the May 17th parade, and partying. Lack of such activities affects the development of national-identity on negative terms.

I here, refer to the development of cultural identity, represented in works of Phinney & Baldelomar (2010). The change that took place in UMR's cultural patterns as in their costumes and traditions, norms and ethical identity conception may affect UMR's acculturation process. It minimizes the interaction with the new community and imposes a predetermined state of mind. However, UMR show some positive indicators out of this, such as in the use of the northern Norwegian dialect (nord-norsk).

UMR feel that their children would have a better chance to develop their own identities by their own. They want for them the same margin of freedom and better possibilities than that in their home country.

UMR are 'looking for things in common' as a way to be reconciled with their new society, but they are unlikely willing to give up their original cultural identity. UMR categorize and compare as well.

d. Potential measures of Social Exclusion in UMR case

Social exclusion refers to these cases when some individuals do not fit in the main stream of the society. UMR as any other social group has its common characteristics (social patterns, values and practices). UMR share the sense of belonging to their social groups Hazara/refugee. In previous chapters I described the concepts of social inclusion from the perspective of many theorists. In my interview and in analysis and discussions afterwards, I expand on two hypothesized measures of social exclusion in UMR context: The first one is the religion-affiliation, which is related to ethnical culture of UMR. The second measure includes concepts of 'prejudgment, stereotyping and discrimination' which are connected to the acculturation approach introduced through Gordon (1964) Berry (1997)

The role of religious-affiliation in the process of social inclusion is crucial. Religion is considered as conjointly attached to social issues. It can be categorized at the same position as many other primary factors such as social class or sexual orientation. In order to get better insight about this relationship, an overview to the circumstances related to religion should be clarified:

Hazara UMR is Muslim- Shia, as I mentioned before. They have thus their own distinguished patterns of beliefs and practices which distinguish them from other religious groups, even in Islam. UMR has different norms of their families' orientations and practicing of the religion: whether they are strict 'conservative' or not. UMR also are attached to their parents'/ families' religious orientations.

In Norway, UMR has low-level of attachment to their religion (or practicing). It is because it does not seem 'urged' in their context. Their participation in the religious events appears to be more a social then spiritual aspect. UMR are satisfied with the idea that their religious affiliation can be 'hidden' or 'invisible'.

In their specific context; UMR feel more responsible, independent and open-minded to other ideas or new concepts. UMR appreciate the values of freedom, justice and independency more than 'nature' or 'money' or other materialistic concepts. Such attitude is a good indicator in the inclusion process. Absence of direct parental and family supervision enabled them to exercise their religion less. It goes along with the 'new' concepts of freedom and independency they have frequently mentioned during the interviews. It is understood if UMR's commitment to their religion, is not going to bypass to their children as the way it bypass to them back in Afghanistan

From my discussion, I came to the conclusion that social inclusion of UMR is inversely proportional with the degree of conservatism in their religious affiliation. Religion is not seen as an obstacle to integration in Norwegian community as soon as it is not practiced or taken by restrictive measures.

Feelings of **being judged or stereotyped** are considered as key factors to identity-development of ethnical group members. This was discussed through Godron (1964) Tajfel and Turner (1979, 1986) in the previous chapters.

UMR do not consider their skin color to be a reason for discriminatory treatments. However, they can easily notice if they are stereotyped or suspected because of that. UMR are sensitive to differences regarding their race and ethnicity. UMR do not consider skin color to be a factor of *"being more integrated"*.

Stereotyping and discrimination of both sides minimize the chances of equal treatment in different social institutes. It has catastrophic results on the social cohesion and harmony of the community, and it affects the integration of minorities in a negative way.

It is of great importance to mention that UMR in Northern Norway reported low level of exposure to discriminatory experiences. This should be seen as a positive aspect of the community in the north, the value of multiculturalism in Norway and its equalitarian laws.

If the rest of Norwegian 'host' authorities and population truly seeks more inclusion of these marginalized and minority groups in their communities –regardless of its location in North or in South- such prejudice and discriminatory attitudes should be alleviated.

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ANNEXES:

1. **Interview Guide**
   - NSD Approval
   - Forespørsel om å delta i intervjue
   - ENGLISH: Request to participate in the interview
   - Letter of informed consent (English and Norwegian)
   - Main frame questions

2. **Figures and Tables**

3. **End Notes**

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES

Yan Zhao
Fakultet for samfunnsvitenskap
Universitetet i Nordland
Mørkvedtråkket 30
8049 BODØ

Vår dato: 08.04.2013   Vår ref: 33647 / 3 / HIT   Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 01.03.2013. Meldingen gjelder prosjektet:

33647	*Normalization or Norwegianization: Experiencing the movement toward social integration among unaccompanied minors in North Norway communities.*
Behandlingsansvarlig	*Universitetet i Nordland, ved institusjonens øverste leder*
Daglig ansvarlig	*Yan Zhao*
Student	*Yusef Algholban*

Etter gjennomgang av opplysninger gitt i meldeskjemaet og øvrig dokumentasjon, finner vi at prosjektet ikke medfører meldeplikt eller konsesjonsplikt etter personopplysningslovens §§ 31 og 33.

Dersom prosjektopplegget endres i forhold til de opplysninger som ligger til grunn for vår vurdering, skal prosjektet meldes på nytt. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/meldeplikt/skjema.html.

Vedlagt følger vår begrunnelse for hvorfor prosjektet ikke er meldepliktig.

Vennlig hilsen

Vigdis Namtvedt Kvalheim

Hildur Thorarensen

Kontaktperson: Hildur Thorarensen tlf: 55 58 26 54
Vedlegg: Prosjektvurdering
Kopi: Yusef Algholban, Rypnesbakken 17A, 8056 SALTSTRAUMEN

- **Forespørsel om å delta i intervjue**

Jeg er master student i sosialt arbeid ved UiN, og holder på med min avsluttende oppgave. Jeg skriver om integrasjon for enslig mindreårige i nord norges samfunne. Vi er klar over at å flytter til annet land alena og start alt på nytt er ikke enkelt. Og at det tar tid og innsats for man å føler seg integrert i den ny samfunn. Det er dette jeg har lyst til å finne ut i oppgaven min; de opplevelser, tanker og føleleser rundt deg. For å finner ut av dette ønsker jeg å intervjue 5 ungdom som bor i fellesinstitusjon her i byen. Spørsmålene kommer blant annet til å dreie seg om tilknytning til norge og det stedet du bor på.

Ved å delta i dette prosjektet vil du hjelp med å sette fokus på EMA situasjon i norge, fleste folk vet veldig lite om dette.

Jeg kommer å bruke båndopptaker og ta notater mens vi snakker sammen, det er satt av 1 time til hvert intervju.

Når prosjektet bli avsluttet i Mai 2013, alle råmateriale som intervjue, analyse og lydbåndopptak bli slettet. Både forsker og veileder er underlagt taushetsplikt og data vil bli behandlet konfidensielt. Ingen enkeltpersoner vil kunne kjenne seg igjen i den ferdig publikasjonen.

Deltakelse i dette prosjektet er frivilig, du kan trekke deg på når som helst. Du kan også velge å ikke svare på enkelt sporsmål.

Hvis det er noe du lurer på kan du ring meg på 94281475 eller send epost til: naseemrooh@gmail.com

Prosjektet er meldt til personvernombudet for forskning, Norsk samfunnsvitenskapelig datatjeneste.

Med Vennlig Hilsen

Yousef Alghalban

- **ENGLISH: Request to participate in the interview**

I am a master student in social work at UiN and doing my final assignment. I write about the integration of unaccompanied minors in northern Norway communities. We are aware that moving to another country alone and start all over again is not easy. And it takes time and effort for one to feel integrated into the new society. This is what I want to find out in my thesis, the experiences, thoughts and feelings around you. To find this out, I want to interview five youth living in public institutions in the city. Among other questions to be about connection to Norway and the place you live.

By participating in this project will help to focus on EMA situation in Norway, most people know very little about this.

I'm going to use the tape recorder and take notes while we talk, it is set 1 hour for each interview.

When the project will be completed in May 2013, all raw materials such as interviewing, analysis and tape recordings will be deleted. Both the researcher and the supervisor is confidential and data will be treated confidentially. No individuals will be able to recognize themselves in the pre-publication.

Participation in this project voluntarily, you can opt out at anytime. You can also choose not to answer certain questions.

If you have any questions please call me at 94281475 or send email to: naseemrooh@gmail.com

The project is reported to the Data Protection Officer for Research, Norwegian Social Science Data Services.

Best Regards

Yousef Alghalban

- **Letter of informed consent (English and Norwegian)**

I hereby give my consent to participate in this project, I have been made aware of the purpose of the interview, in which all information giving is anonymous and that the sound recordings will be erased after the study is published.

NORSK: Jeg gir herved mitt samtykke til å delta i dette prosjektet, jeg har blitt gjort kjent med formålet for intervjuet, at informasjonen blir anonymisert og at lydbåndopptakene blir slettet etter at undersøkelsen er publisert.

Underskrift/Signature:

_____

- **Main Frame of semi-structured Questions**

So, after we got your consent, let's start first with some questions about yourself

PERONAL INFORMATION
- How old are you?
- Do you go to school? Do you work?
- For how long have you lived in Norway? In north Norway?
- Who you live with?
- What do you think about living where you are now?
  - Do you have some people around who are near and important for you?
  - Who are they?
  - Where do they live?
  - How often do you contact each other's?

LANGUAGE ACQUISITION
- Do you think learning Norwegian is important? Why is that?
- Do you watch often Norwegian TV, series, read local newspapers?
- If you heard about nice book from your friend, and you decided to read it, you go to library; do you choose the title in your original language or in Norwegian?
- What do you think when you hear thatt all the new immigrants should learn Norwegian?
- Do you feel right now that you and your Norwegian peers understand each other's when speaking Norwegian?
- At home, do you speak Norwegian with your friends?
- At school, do you speak Norwegian with other students?
- How it was to learn Norwegian language for you?
- How it was like to learn the local dialect here?
- How do you evaluate yourself in speaking Norwegian?
- Do you speak other languages in addition to Norwegian?
- What do you think learning Norwegian can help you with?

IDENTITY AND INTEGRATION
- It happened someday that made you think that you are special being part of this group? Example: have you been thinking that the way you react, behave is different from the other Norwegian youth?
- Do you feel that you are part of the Norwegian society and the Norwegian culture now? How is that? If not, what do you think is missing to feel that you are Norwegian/Part of Norwegian culture?
- Does it comes to you sometime that it is hard to understand how Norwegian culture is, If you agree, Can you tell what do you think is exactly hard to understand?

- Have you been doing something's personally to learn more about Norwegian culture/traditions? What exactly?
- Are you a member of Norwegian club, organization, hobby...etc.? Why you became a member?
- What cultural aspect you like or don't like about Norway?
- Do you think that our original cultures/ traditions can affect the way to learn about the Norwegian culture?
- Can people have two cultures at the same time?
- Has it happened somehow, you felt that in order to be accepted in this society you have to quite your original culture?
- If you got a child, is there anything with your culture and traditions you will wish that your children learn? Can you give examples of that?
- What have you been thinking that religion might be affecting the way to learn about the Norwegian culture? If no: what aspects you think can do?
- Do you feel that you have been changing within the last years? How?
- Do you feel that you are forgetting parts of your own culture in favor of Norwegian culture?

SOCIAL NETWORK
- Did you have people who meant a lot for you before you came to Norway? Who were them?
- How do you describe your relationship with people working here in the house? Do you feel confident with them? What subjects you talk about?
- What about friends, do you have good friends here in TOWN?
- Do you have Norwegian friends? What can you tell us?
- What do you do in free time?
- Is it easier to make friends with Norwegian or afghans?
- The same needs?
- A problematic situation
- Do you think that by having a network of people here, or being a member of a club, org, you can feel more included in society?

INCLUSION MEASURES
- Do you feel included in decision made about you by those who have the responsibility in the house? how? And do you think that including you in such decisions about your life will make it easier to feel part of society?
- Do you have political orientation here in Norway?
- Each year's hundreds of EMA comes to Norway to seek asylum, do you think it is a good system here in Norway? If yes:
- What do you like about it?
- What you don't like about it?

STEREOTYPING AND DISCRIMINATION

- Based on how you look, your skin color, has it happen that you felt discriminated where you live?
- If you looked different (white skin, light hair) would be much easier to be part of this society?
- Do you think that local people give judge on you based on how you look like?
- Have you encountered any discriminatory experiences? Would you like to tell about it?

2. Tables and Figures

Photo1: Imaginary map of UMRs' Journey to Norway

Figure2: Stanley's Model of cultural identity

Figure 3: Berry's Acculturation model

Figure 4: Berry's Acculturation model on larger society

Figure 5: Levels of Identity

Figure 6: Bronfenbrenner Model of (1979) in case of UMR

Table 1: Variables of acculturation in Gordon (1964)

Table 2: types of social integration and language proficiency in Esser (2004)

Table 3: Representation of informants

Table 4: in favor of Fyrand factors of identity development

3. END NOTEs

[i] Estimations of Palestinian refugee in 1948

http://en.wikipedia.org/wiki/Estimates_of_the_Palestinian_Refugee_flight_of_1948

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ii Afghans Begin New Exodus, Often At Great Cost, report by Sean Carberry. NPR

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