



**THE
SCHOOL OF MISSION AND THEOLOGY
STAVANGER**

**THE IMPORTANCE OF INTERCULTURAL
COMMUNICATION:
FOR ACHIEVING INTEGRATION OF REFUGEES FROM
SUB-SAHARA AFRICA INTO THE NORWEGIAN SOCIETY**

**A THESIS SUBMITTED FOR THE PARTIAL FULFILMENT
OF THE DEGREE OF MASTERS IN GLOBAL STUDIES**

**BY
JOHN MUHIA KANGU
STAVANGER
DECEMBER 2011**



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PREFACE

This thesis examines in detail all aspects of successful and failed integration methods that are in use within the confines of a Norwegians social democratic society perspectives. Though critical information has been underlined here in this thesis in regard to various shortcomings in the field of integration it is important to note that government policies governing social integration have been professionally as well methodically put in place.

The most critical mistakes made in order to achieve this goal has been contributed mostly by the implementing authorities who have been delegated with the responsibility by the government. Most of the employees designated with these responsibility lack relevant education as well as professional background in the most important basic elements especially in Intercultural communication skills, which can be said to been the most important tool in the integration process.

My extensive research while in the process of writing this Thesis has led me to conclude that by and large the negative attitudes of both the extreme far right politicians combined with the over dramatization of immigrants and their general failures due to setbacks from the backward cultures where they come from has and always will be an issue of debate and controversy in the social media as well as in the local mass media has been a major contributory factor. Other factors related to bigotry reflected to Africans especially those from Sub-Sahara Africa are prominent and very obviously visible within the circles of the dominant cultures of Western Europe which of course includes Norway.

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ABBREVIATIONS

UNHCR	United Nations High Commission For refugees
ECOSOC.....	The Economic and Social Council
SSB.....	Statistisk Sentralbyrå (Statistics Norway)
NAV	The Norwegian Labour and Welfare Administration
ECHR	The European Convention on Human Rights
TV.....	Television
DSPD	Division for Social Policy and Development
UNDESA.....	United Nations Department of Economic and Social Affairs
UN	United Nations
ILO.....	The International labour Organization
NATO.....	North Atlantic Treaty Organisation
NMS.....	Norwegian Missionary Society
EU.....	European Union
IMDI.....	The Directorate of Integration and Diversity
IKF.....	Internasjonalt Kristent Fellesskap
ICF.....	International Christian Fellowship
KIF.....	Klippen International Fellowship
KiM.....	The Contact Committee for Immigrants and the Authorities
NOK.....	Norwegian Monetary Currency (Kroner)
NIBR.....	Norwegian Institute for Urban and Regional Research
NLM.....	Norwegian Lutheran Mission (Norsk luthersk misjonssamband)



Figure 1 The Countries of Sub-Sahara Africa.

CHAPTER ONE

1.1 INTRODUCTION

This thesis research has been based on the current international issues affecting refugees who have or have been forced to immigrate to safer areas of the world especially to Europe, as well here in Norway where this research work is done. The thesis examines some of the main integration drawbacks that is being encountered by refugees from Sub-Sahara Africa¹ in Norway, as well as focusing on the governmental policies that govern refugees here in Norway. The research methodology which I have used here is a qualitative based one, with the basic aim of finding out the various issues and problems which the refugees from Sub-Sahara Africa face or have faced in their endeavour in the integration process in Norway as well in trying to find out the main course of the poor integration process of these persons into the Norwegian society.

This research have been based on one on one interview with random picked informants from different countries of the sub-Sahara African region and document analysis both printed and internet based. The research results has shown that there is little or no integration of first generation refugees from sub- Sahara Africa and little has been done in that field by the authorities bestowed with the responsibility of oversee the integration process. This has been quite apparent in reference to males than females, though Christian's refugees from Sub-Sahara Africa have a better interaction with Norwegians who are also Christians as opposed to those who are none Christian. The study therefore suggest that clear cut integration policies should be put in place in order to assist the refugees from sub-Sahara Africa especially for those who are educated and are not in a position to get employment of which 12%² of them are currently unemployed according to statistics Norway.

¹ The Sub-Saharan region is also known as Black Africa, in reference to its many black populations. Notably, commentators in Arabic in the medieval period used a similar term, Bilād as-Sūdân, for the region south of the Sahara, which literally translates as "land of the blacks". Ref. http://en.wikipedia.org/wiki/Sub-Saharan_Africa

² Figures from SSB (Statistics Norway) based on statistical numbers from NAV (Norwegian Labour Department) on unemployed persons as per end of May 2009 please also note that these figures do not include the unregistered unemployed refugees who constitute a higher number than the statistics show. Facts on Immigration and Integration... (Faktahefte Om Innvandrere og Integrering.)

1.2. Background and the Complexity of Integration

The issue of integration of refugees into the Norwegian society has been a challenge for the Norwegian government for some time now though despite much effort and resources having been put into use in this arena there has been little or no significant progress at all. In this study, I will try to show how the various actors who are involved in the actual integration process can put the knowledge of understanding the basic concepts of intercultural communications into good use. I will also try to show how this knowledge may come into use as a tool in order to achieve the objectives of integration of refugees from Sub-Saharan Africa into the hegemonic Norwegian society. The first immigrants that came to Norway did so in the early 1970's and they were mainly immigrant workers from Asia and Far East i.e. Pakistan, India, Sri Lanka etc. and they can thus be called the first generation of immigrants that settled here in Norway. The second wave of immigrants was that of asylum seekers as well as refugees who had rights under the international laws and conventions³ were allowed to settle in here and Norway had the obligation under the international laws⁴ and conventions to settle all refugees who sought asylum in this country assuming that they qualified under the above-mentioned criteria.

In so doing, the refugees who are to be settled in this country should be assured that despite the cultural differences they will be able to adapt to their new way of life and that they will be assisted to develop themselves to their full potential. The impact of the cultural shock that confronts them tends to be overwhelming to the refugees both physically and mentally and this coupled with the fact that they cannot communicate in the local language puts this group in a very vulnerable as well as in a precarious situation. The refugees from Sub-Saharan Africa that find their way to Norway do so in their various capacities. through their own initiatives or as quota refugees through the auspices of the United Nations High Commissioner for Refugees who choose a number of given refugees living under the umbrella of UNHCR refugee camps all over the world and they have a specific number of refugees that are permitted to come to Norway and other European countries for re-settlement. In respect to integration of all the

³ The United Nations Commission on Human Rights was established in 1946 to weave the international legal fabric that protects our fundamental rights and freedoms. Composed of 53 States members, its brief expanded over time to allow it to respond to the whole range of human rights problems and it set standards to govern the conduct of States. It also acted as a forum where countries large and small, non-governmental groups and human rights defenders from around the world voiced their concerns.

⁴ The European Convention on Human Rights : This Declaration aims at securing the universal and effective recognition and observance of the Rights therein declared; Considering that the aim of the Council of Europe is the achievement of greater unity between its members and that one of the methods by which that aim is to be pursued is the maintenance and further realisation of human rights and fundamental freedoms...
<http://www.echr.coe.int/ECHR/EN/>

refugees that come to Norway from Sub-Saharan Africa, it is important that they be accorded adequate help in order for them to be integrated into the Norwegian society and it is the Norwegian governments' responsibility to have all the necessary mechanism in place for this to happen.

The problem of integration arises as result of migration, which has been a human beings natural impulse of seeking greener pastures elsewhere in order to seek safety and to satisfy their basic human survival instinct. In this current world of materialism, which has been brought about by what the social scientist now call globalization has created a new form of social order whereby the diversity of people found within the encompassed regions of the globe have over the years formed complex social system and structures. These have contributed to the exclusion of other people who are basically called the "others". This means that people who do not look like them and do not possess the same cultural trait as the majority or the mainstream culture and or society.

This research is therefore based on the issues which has arisen due to the migration process and as a result created an enormous challenge to the various institutions of the so-called first world or the developed countries of Europe and North America. Therefore this thesis research is confined to the constraints of Norway one of the major players in international field of finance and commerce. This thesis research is also limited to one group of immigrants from the continent of Africa and mainly those refugees who have found their way to Norway from the Sub-Saharan region of African continent. There consist a small number of refugees brought to Norway with the help and assistance of UNHCR⁵ on refugee quota system or others have found their way to Norway on their own initiative. The terrorist attacks against the United States of America in September 11, 2001 and its aftermath where al-Qaeda hijackers intentionally crashed two of the airliners into the Twin Towers of the World Trade Center in New York City⁶, killing everyone on board and many others working in the buildings. Both buildings collapsed within two hours, destroying nearby buildings and damaging others and the so-called *The Jyllands-Posten* Muhammad cartoons controversy began after twelve editorial cartoons, most of which depicted the Islamic prophet Muhammad, were published in the Danish newspaper *Jyllands-Posten* on 30 September 2005 appeared to

⁵ The UN General Assembly and the Economic and Social Council (ECOSOC) govern the UN refugee agency. The UNHCR Executive Committee, composed of 78 members, approves the agency's biennial programs and the corresponding budget. These are presented by the High Commissioner (currently António Guterres), who is appointed by the UN General Assembly. The 1950 UNHCR Statute defines the UN refugee agency's mandate. In 2003, the General Assembly extended the organization's mandate "until the refugee problem is solved." The High Commissioner reports annually to ECOSOC and the General Assembly on the work of UNHCR.

⁶ The September 11th. Attacks (often referred to as September 11th or 9/11) were a series of coordinated suicide attacks by al-Qaeda upon the United States on September 11, 2001... Quote from Wikipedia, the free encyclopedia http://en.wikipedia.org/wiki/September_11_attacks

have fuelled resentment against the Muslim community as a whole⁷. These resentments have spread and affected all non-ethnic white Europeans especially those from Africa, Asia and South America.

In Norway, the far right politicians have taken this “*open season*” concept of immigrant bashing to plant the seed of discord amongst the now sceptical majority and making it the prospects of integration of refugee into the mainstream society almost impossible. The non-existence of any research in this field done in the English language has made this research a worthwhile endeavour on my part though I am proud to point out the willingness of the research subjects to give as much information regarding their various experiences in different areas of the integration process in action. The contextualization of the issues of good integration process and policies notwithstanding the integration of refugees from sub-Sahara Africa is doomed to fail due the inadequacies both lack of qualified staff as well as the lack of willingness of the Norwegian society to accept the “*other*” (*black Africans*) without them having pre- and postcolonial mind set and hang-ups. The issue of integration as earlier stated has and is still a very thorny issue here in Norway.

The diversity of the immigrant inhabitants now residing in Norway for the past three decades has been a challenge to the ever-changing political climate. Over the years, Norway has had different political leaders taking the office and so has the change of policies that govern the Norwegian integration policies changed with the political atmosphere. The various political parties in Norway have in themselves contributed largely to the challenges of existing complexities that are now in play. Many questions therefore can be derived from the current situation in the country by trying to analyse the underlying issues pertaining to the social integration of refugees from Sub-Africa into the Norwegian society. The problem of immigration in Norway has been an ongoing and shifting process, after the discovery of oil and gas in the Norwegian part of the North Sea in the seventies. The economic changes that were taking place in the country set the ball rolling for the importation of labour, which was utilized in the development of this important part of the economic sector a result of which we now see the present day Norway.

Therefore, the influx of labour from the developing countries especially those from countries like Pakistan, India and other Asian countries started to be noticeably large in the nineteen eighties and this gave an opportunity to the extreme right political wings enough strategic material to further their opinionated agendas. The poor economic conditions in Africa coupled with the issues of poor governance in the majority of the African countries is the major contributor to the ever-growing number of economic refugees from the developing countries

⁷ The incident instantly became a huge issue on the world news networks a good example can be read or found on this BBC News Network to mention just a few: <http://news.bbc.co.uk/2/hi/4677976.stm>

especially from Sub-Sahara Africa. The mentioned economic immigrants⁸ from Sub-Sahara Africa forced by abject poverty that they grown up with and they have been enticed by the good life in Europe and North America due to the ever-shrinking globalized world. The advertisement of how life is in the first world is on satellite TV and internet is a contributing factor on immigration. It is to be noted here that majority of the so-called economic immigrants live as illegal immigrants in most of European countries with no regal rights at all.

Due to the ailing world economies in the 1970s and the end of the cold war, this has had a major economic down turn for African countries that were dependent on western economic and financial support. Since the end of the cold war, the alliances that were made at that point in time were based on the premise of saving the continent from the destructive forces of communism lost their advantages. In the present day economies of scale, the benefactors of such aid and financial incentives that were made available to African countries are now for only those countries that have something to offer to western powers in form of raw materials and cheap labour that can be of use to further the economic advantages that they already possess. The debt burned economies of the African countries circulate in an endless vicious circle of poverty, which makes any tangible form of development impossible. The lack of financial resources required for the exploitation of available natural resources in Africa is largely due to conditions that make this form of investment tangible in the long run as it has been evident that Africa's form of democratic governance has always been a failure. Most African countries have also had bad influence from their leaders who have always shown dictatorial tendencies of governance coupled with mass corruption and misuse of public funds.

⁸ In 1995, there were an estimated 27 million refugees worldwide; their resettlement and welfare is the responsibility of the United Nations High Commission for Refugees (UNHCR). An estimated average of 10,000 people a day becomes refugees. Women and children make up 75% of all refugees and displaced persons. Many more millions are 'economic' or 'environmental' refugees, forced to emigrate because of economic circumstances, lack of access to land, or environmental disasters.

1.3 The Theory of Social Integration

In order for us to understand, what it entails for a minority group in a hegemonic society like Norway to be said or to be perceived as socially integrated I will like to show the underlying theory of social integration and what it means. From Wikipedia⁹ the free internet based encyclopaedia explains social integration as:

“Social integration, in sociology and other social sciences, is the movement of minority groups such as ethnic minorities, refugees and underprivileged sections of a society into the mainstream of society. Members of the minority groups thus gain full access to the opportunities, rights and services available to the members of the mainstream.”

The issue of social integration in Europe is not a new form of administrative or a strategic concept and it can be traced back as far as the end of 1st world war¹⁰ where the allied governments were made responsible for the resettlement of the war refugees. Nevertheless, the issues that confronted the inter-European refugee issues are far from what they face at the present time and age. The concept of refugees have completely changed its perspective as opposed to what it was during the first and the second world wars, now that situation is that the European governments are confronted with the problem of not only resettling the refugees but also are responsible for the integration of these refugees into the main-stream societies.

The current events that make these issue more complicated are that the European countries have to deal with different people from different cultures form all over the globe. The other important item on this agenda is that the Europeans in general do not cater very well for the people from indigenous cultures that were blended as primitive and backward especially those from the so called “*Dark Continent*” because of so many years of European dominance during the pre and colonial period. The perception among the majority of Europeans now portray a tendency of none tolerance towards refugees in all European countries. This could be as result of numerous years in the works for portraying the superiority of the “*white-man*” over other races and the perception that it is the moral responsibility of the white man to liberate the ills of the unprivileged, oppressed, poor, and the illiterate in the third world.

⁹ The whole meaning of social integration can be read online: http://en.wikipedia.org/wiki/Social_integration

¹⁰ The First World War... The outbreak of the First World War in 1914 produced not only military casualties but also civilian casualties: refugees. The start of the war saw an influx of refugees into Britain from Belgium. In September 1914, the British government offered... Whole article available and accessible at... http://www.wolverhamptonarchives.dial.pipex.com/local_migration_ww1.htm . As per 03-02-2010

The social integration branch of the Division for Social Policy and Development (DSPD)¹¹ is a part of United Nations Department of Economic and Social Affairs (UNDESA)¹², which also falls under the umbrella of the United Nations (UN). Social integration is one of the three priority areas for accomplishment identified at the World Summit for Social Development held in Copenhagen in 1995. Mutually with the other priority areas of poverty eradication and the promotion of employment and decent work opportunities, social integration was high on their agenda as an overriding objective of social and economic development. In Copenhagen Declaration on Social Development, heads of State and Government commitment item number four was a declaration, which included inter alia:

"Promoting social integration by 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"

In order that social integration aspects of refugees from Sub-Sahara Africa into the Norwegian society could be achieved, it is of great importance that the Norwegians citizens accept and recognise that a cultural difference exists between them. Though the existence of a cohesive integrated society in Europe is far from being achieved, the creating of such a scenario will only be realised if the society in general emancipates itself from hate, racism and cultural stereo typing which fear of the unknown and the perspective of pre and postcolonial mentality generate. The earlier misconceptions of colonialists to portray the people from Africa as backward and devoid of the evolutionary law has a hand in my opinion to what is causing the failure of integration of refugees from Sub-Sahara Africa into the Norwegian society today. The Merriam-Webster's Collegiate Dictionary and Thesaurus, the meaning of integration states that it is:

¹¹ The main objective of the Division for Social Policy and Development (DSPD) is to strengthen international cooperation for social development, in the context of the comprehensive and detailed framework of commitments and policies for action by Governments, intergovernmental and nongovernmental organizations provided by the Copenhagen Declaration on Social Development and Programme of Action of the World Summit for Social Development. with particular attention to the three core issues of poverty eradication, employment generation and social integration, in contributing to the creation of an international community that enables the building of secure, just, free and harmonious societies offering opportunities and higher standards of living for all. More information is available from their website...: <http://www.un.org/esa/socdev/aboutus.html>

¹² The United Nations Department of Economic and Social Affairs (DESA) and its predecessors have helped countries around the world meet their economic, social and environmental challenges for more than 50 years. DESA's mission - to promote development for all - reflects a fundamental concern for equity and equality in countries large and small, developed and developing. More information is available from their website <http://www.un.org/en/development/desa/about/index.shtml>

“The act or process or an instance of integrating: as a: incorporation as equals into society or an organization of individuals of different groups (as races) b: coordination of mental processes into a normal effective personality or with the individual's environment.”

This simple description of the complexities human interactions that have no cultural, language or traditions in common is far more tedious task imaginable. The perception that written national and international laws and international charters even under the UN are utilizable tools and as a guidelines in the incorporation of independent thinking individuals into one human coordinated environment is a Herculean task that even the international laws cannot fathom. The issue of organising social groups who were used to forming their own communities based on race, ethnicity, religion, gender and social standing in different countries would be a challenge that could take years to master. The results of this form of governmental policies can therefore be achievable with only the help of the citizens that they live in, in the host nations, and not until such a time that they accept the “others” on equal footing will the challenges that are being faced by these said individuals be accomplished.

The Oxford English dictionary describes the meaning of integration as: “*The bringing into equal membership of a common society those groups or persons previously discriminated against on racial or cultural grounds*”. Though the dictionary tries to explain the meaning of the word to a good precision the problem only arises when the actual action of bringing together the groups were being discriminated against into a harmonious society. However, Baubock also brings a different perspective of the same problem a by stating that: “*Social integration, (social exclusion or disintegration) refers to a situation where a person or a group of people does not fit in the mainstream of the society*” (Baubock et. al 1996: 275). In this context he has taken the issue of social integration into a new light, he points out that in any society there exists a person or a group of people who by act or omission finds them-selves not fitting into the mainstream society. The issue of integration is not a universal problem as it is but social exclusion from the mainstream society is only limited to non-white living in Europe and this trend should be a sign that all is not well. Social exclusion of refugees from Sub-Saharan Africa in the Norwegian society has led to disintegration as well family dysfunction among the said groups but the most worrying thing is that their entire problems are directly interconnected to what they undergo in their daily lives.

The reason that I brought about the aspects of pre and post colonialism here in this thesis is based on the many years that the people who are now seeking to be integrated into a so-called “*first world*” has under gone. The colonized were indoctrinated into believing that they are not in the same intellectual capacity as well as social standing as the former masters who with the assistance of Christian missionaries were used by the colonial administration to convert the ignorant heathen natives into Christianity thereby transforming them to an image of acceptable standards. In the introduction to his thesis based on critical analysis of Wild Heathens in Norwegian Missionary Films A research project on the films from Madagascar

produced by the missionary organisation the NMS¹³, from 1936-1968 the author *Hallgeir Skretting* put it rather candidly as follows:

“‘Wild heathens’ is taken from a commentary in one of the missionary films from Madagascar made by the Norwegian missionary organisation the NMS in the 1960s [Archive: ‘Reise til østkysten’]. Today the words ‘heathen’ alongside ‘wild’ carries a message to a European audience: ‘they’ are not as developed as ‘us’. In the period I will research, the NMS used the word ‘heathen’ in their films as well as nearly weekly in their magazine Misjonstidende to describe the people in Madagascar who had not converted to Christianity.”

The existence of such detailed documented evidence regarding the oppression as undergone by the natives mentioned herein is not only in itself a contributor to what the refugees from Sub-Saharan Africa experience but also as a hindrance to the social integration process itself. The utterances of political leaders in national debates in Norway particular reference to the latest from controversial Norway’s second largest political party and the leading party on the right of the political centre The Progress Party, also know locally in Norway as “*Frp*”. The reminiscence of pre and postcolonial hang-ups can be attributed to what I can only call a fallacy of lost ideology which the descendants of the ostentatious colonial grandee that is no more.

The reason as what a political party is bound to achieve by constant debacle of poisoning the minds of its citizens in portraying such excessive form of negativity one can only be imagined. The political ideology that is seen to be expressed here shows there has been a tendency within the extreme rightist politicians to widen their expansion by now including the Africans in the scenario which was formerly exclusively for Muslims. The conflict within the western hegemonic society that was previously moulded only to conform to normative functionalistic society seems to be now under threat from actions or deed of their own making. The now binding international laws and conventions that now govern most of western European ideals seems to have played against the intentions of social democracy as many European countries struggle to cope with large unemployment numbers, and slow economic growth. It is important to comment here that the actions of the extreme right political parties’ agendas will never be a tangible solution for the never-ending issues connected with social integration. However, Norway being a social democratic country whereby the following utterances from the political wing of the society goes hand in hand and they are under the freedom of speech under the Norwegian constitution. One of its politicians a Mr. Roger

¹³ NMS [Norwegian Missionary Society] in Norwegian Det Norske Misjonsselskaps (NMS) offices are situated in Stavanger. Their work include missionary and social development work in the third world. More information can be accessed at... : <http://www.nms.no/>

Madsen¹⁴ wrote a blog on the internet website of the crown prince of Norway where he stated as follows:

“Try and visit the East coast of Africa. There only half-apes that come from there. They require a total of 2-3 generations in order for them to act as humans we see that constantly in the press”. (Translations by Author)



Figure 1-1.3.1 In yet another comment from 21.august 2009, the user Roger Madsen uses the same word in reference to "animal" in a comment regarding the suspects in Lockerbie-airplane crash (Facsimile from Facebook).

In the perspective of this politician, it is open for interpretation that his opinion does not reflect the political thought of the party that he represents, though it is only a hand full of Norwegian politicians that come to the defence of the African refugees. The connection of security to problems of integration has been a strong one though the actions of individual criminals should not be allowed to replicate that all refugees are criminals. This form of falsehood creates a picture of exaggerated statistics in Norway simply because the use of percentages in the calculation of figures gives an impression of a nightmare scenario when it does not warrant it.

¹⁴ The whole article can be read at the following website: <http://www.p4.no/story.aspx?id=327009> as per Monday, February 08, 2010. The article which is Norwegian says in part how the aforementioned politician has in different occasions used racist anecdotes and thereby stigmatizes not only the refugees from sub-Saharan Africa but all black persons in general.

1.3.1. Social Assimilation

The question of social assimilation always appears when issue of failure of integration is being discussed, but should never be taken as a probable solution when the latter has ceased to function or has become unattainable. Cultural traits of minority groups should be a learning process for the mainstream society and that means they should strive to preserve it for the cultural preservation of minorities for generations to come though I might add self-preservation only lies on the minorities. The issue of colour and ones background is issue that the Norwegian minorities are confronted with daily, and the use of the term “*non-western background*” is a very popular term that is in constant use in the Norwegian media. The far right politicians are trying to drill in any point concerning act of offence committed against the ethnic Norwegian majority that in my opinion is a directed to humiliate the minorities that are from the non-western hemisphere. The significance of the use of the term “*non-western background*” is a form of coded message directed to the majority to inform them that the person is question comes from Africa or is black person¹⁵. This is as clear as to when the media uses a different terminology to describe persons with a Muslim background.

It is important to mention here that assimilation is not to be confused with integration, the oxford English dictionary describes assimilation as: “*The action of making or becoming like; the state of being like; similarity, resemblance, likeness*”. Therefore, the assimilation of immigrants into the mainstream society should not be used as the panacea of failed integration policies and any form of political response leaning towards this form of strategy of cultural assimilation of immigrants into the dominant culture in Norway should not be entertained. The failure of the same strategy that was used here in Norway against the Sámi people of northern Norway should be seen as clear example that assimilation does not succeed no matter what it’s the intentions are.

The other critical as well as the extreme example of cultural assimilation can only be referred to the cultural distraction of the African slaves that were brought into America, forced to abandon their cultures and their native languages, and forced to be assimilated into the white culture. The brutal strength used by white slave owners in enforcing its dominant culture over the African slaves’ bears reminisces of what the American society is today. It is therefore important that the Norwegian government recognizes and accepts the cultural survival of the refugees now living within its border as an important part of social integration into the

¹⁵ This article though in Norwegian is perfect example of what the far right politicians in Norway use coded messages in Norwegian to describe black Africans in the media. The whole article was accessed on 23.02.2010 : <http://www.aftenposten.no/nyheter/iriks/article3532798.ece>

Norwegian society. The most worrying trend is that the ethnic Norwegian majority as well as the affluent politicians of the far right have constantly hammered the fact that for the minorities to be seen integrated their social inter-reaction with the ethnic white Norwegian majority should be interpreted as an important marker of being "*integrated*" into the society, which is far from the reality.

1.4 Objectives and Research Methodology

The Norwegian government has adopted various international laws and integrated them into the Norwegian law, and the purpose of this was to assist the minorities that are living within its borders to such issues as racism, discrimination and marginalization of the minorities here in Norway. It is important to note here that having clear cut laws in order to hinder racism, discrimination and marginalization of the minorities means very little if the implementation and control of the laws are not in parity. The core point in having these laws in place is a clear indication that Norway as a nation wants to be perceived as adhering to international laws that forbid discrimination as stipulated in the United Nations human rights conventions as well as the European convention for human rights.

Basically, the main objective of this study is to bring into light the problematic issues which refugees from Sub-Sahara Africa have to endure in the globalized hegemonic Norwegian society. The marginalisation of the aforementioned refugees as a whole in all aspects of social political, labour and civic life is an issue which in my opinion should be put high on the to do list here in Norway. Therefore, in connection to these issues the following are the major objectives that has greatly contributed to my researching this area in connection to the over discussed integration arena.

- i. To show how the flaws in the integration policies of the government could have contributed largely to the failure of integration of Sub-Sahara refugees.
- ii. The knowledge of intercultural communication could be a key to unlocking the existing cultural barriers and prejudices.
- iii. Show the how the churches through international Christian fellowship could be an important part in the integration processes. This includes the following Christian groups that I used in my research i.e. :
 - i. International Christian Fellowship (Internasjonalt Kristentfelleskap (IKF).) which is a part of Salem church.
 - ii. Klippen International fellowship (KIF). International fellowship remains a special part of Klippen Menigheten Church in Sandnes in Rogaland.

- iv. To highlight the problems that these refugees are facing in Norway in the areas of :
 - a.) Political Arena
 - b.) Employment in the Norwegian civil service
 - c.) Employment in the Norwegian private sector
 - d.) Participation in the field of self employment

This research is a qualitative based one whose main research methodology was open ended questionnaires interviews based with informants who are the refugees, interviews with leaders of the two Christian congregations within two main stream Norwegian churches and interviews with refugee workers in Stavanger municipal council (Stavanger municipality). The interviews were taped throughout the whole interviews this was made easier for me when I required any reference I would be able to access the material interviews at ease but a number of the interviews were not recorded according to the wishes of the informants, though I will be writing transcripts of the same at later point. The second main form of research methodology utilised in this field research was perusing both printed material documents as well as data sources from the internet. The interviews were recorded throughout the whole interviews and this made it easy for me when I required accessing any part of the interview for reference. I was be able to access any the material of the interviews with ease but a number of the interviews were not recorded but written or answered directly according to the wishes of the informants.

This research fieldwork was mainly directed at Sub-Sahara African refugees of whom I know for a fact that they have been marginalised in the Norwegian main stream society for quite some time now, and I being from Sub-Sahara Africa I have had a front seat in this matter as well as the whole integration process. The research subjects were randomly chosen from different Sub-Sahara countries, they were all over the age of eighteen years, the primary data that was collected from the informants who included four refugee officials, six Christian Congregation Officials, and fifteen refugees from Sub-Sahara Africa bring a total number of twenty-five informants.

1.4.1 Research Questions

This research thesis are based on the hypotheses of the factors that lie behind the pre and postcolonial era in which the post-industrial Europeans mental perception that was created from that period forward is the reminiscence of what has been passed on from generation to generation-through well-documented archives that are in existence both in Europe and North America. The cruelty and extreme form of oppression that was suffered by the natives in the

hands of the colonizers bear scars that have also passed on from generation to generation and in my opinion this is one of the major contributing factors which has led to the under development and poverty levels which is unprecedented in modern history in Africa. Therefore, this research will try to focus in answering the following main and two sub-questions, which will assist in finding out to what has contributed to the failure of integration of the African Refugees from the sub-Sahara Africa into the Norwegian society:

- i. What has contributed to the success of social integration of Christian refugees from sub-Sahara Africa into the Norwegian society as opposed to the others who do not have any Christian religious network?
- ii. What role would the knowledge in intercultural communication play in redefining the success or failure for the social integration of refugees from sub-Sahara Africa into the Norwegian society?
- iii. Would the knowledge in intercultural communication be an important tool in determining the success or failure for the social integration of refugees from sub-Sahara Africa into the Norwegian society?

1.4.2 Significance of the Study

The significance of this study is to investigate and find out to what extent the failure of integration of refugees from sub-Sahara Africa into the Norwegian society has been affected by above-mentioned hypotheses'. I will try to find out what will the results of the study mean to the theoretical framework of the study and what it will mean to the majority in Norway. In reference to the need for understanding the aspects of intercultural communications for the purpose of integration process of refugees, I intend to introduce the element of a two way learning process in which it will lift the sole responsibility from the refugees and or immigrants. and show that the dominant culture have also a responsibility in trying to learn or understand the cultures of the "other" and the vast difference in both cultures does not qualify or legitimize discrimination, nepotism, favourism and racism. It is therefore important that both parties understand the importance of constructing bridges of understanding and not destroying them because in so doing the gap between them will ever be larger and the chances that the two will co-operate becomes even dimmer.

1.4.3 Limitation of This Study

This study as any other empirical data based study has its limitation, and this being the case my focus will consequently be limited to refugees from Sub-Sahara region now living in Stavanger

and Sandnes municipalities here in south-western part of Norway. There is also a significant challenge tied to this study due to lack of structured research on refugees from Sub-Saharan Africa though a significant number of research data is available in Norwegian language though little is available in the English language. This lack of research in this field shows in my opinion an indication that there exists a consensus among researchers that there is nothing that can be gained in researching and over exposing the rich cultures from Sub-Saharan Africa.

1.5 Structure of the Thesis

The thesis has been structured into six major chapters in all. The first chapter deals with the introduction chapter of the thesis whereby I present the problem in a general way addressing the issues of integration and other aspects around the questions of its failures as well as its successes and a short overview of the methodology used in the thesis.

The second chapter include a series of discussions around the academic theories on the concepts of integration, assimilation, social integration, social networks, discrimination, social exclusion and pluralism and multi-culturalism. All of these concepts will be analyzed and discussed at length. I will in addition show the relationship between successful social integration and that its failures can be contributed by the lack of basic understandings in the knowledge of intercultural communication.

The third chapter shall address immigration and asylum as an institution in Norway and it's local integration initiatives, the settlement of the immigrants, refugee and resettlement. I will further elaborate on the issues of the Sub-Saharan Africans as a minority group and the problems of employment/unemployment and the problem of housing conditions of the refugees. In the fourth chapter I will deal with the issue of data presentation. In this chapter I will describes the situation of the field research and give details on how data collection procedures was prepared and bring to light some explanations about difficulties encountered during my research. The fourth chapter I shall dedicated it to show an overview of the questions posed to the informants and the Refugee resettlement department workers, further I will lay out a detailed explanation of the path on which the refugees have to go through in their resettlement procedures through the maze of the Norwegian democratic and bureaucratic challenges involved. The fifth chapter I will present a systematic and analysis of the data that I have collected in the period of my field research in regard to the problems of integration of refugees in Norway from Sub-Saharan Africa particularly within the context of the Christian congregations involved in the field research.

Finally, chapter six which is the last chapter of this thesis I will summarize the research findings and make some eventual recommendations and conclusions of my whole research work pertaining to the failures and successes of integration of refugees from Sub-Saharan Africa into the hegemonic Norwegian society.

CHAPTER TWO

2.1 The Concepts of Inter-Cultural Communication Theory

In this chapter I will be introducing various theories in intercultural communications and show how their relevance to the success or failure in all the aspects of social integration. Intercultural communication is the expression used to illustrate communication between people without similar cultural backgrounds (*Samovar & Porter 2001*). *Samovar and Porter (ibid.)* and within a situation of communications a breakdown can always occur when the communicating persons bring into picture the issue of cultural stereotyping. It is also important to note here that even with the knowledge and competence in intercultural communications does not make it a guarantee that social integration into the mainstream culture will occur without any problems and issues of traditions, democratic and social norms being a hindrance to that goal. The presence of erudite concepts like stereotypes, prejudice and racism further hinder intercultural communication and this ultimately leads to unwarranted clashes between the refugees and the mainstream society. Therefore, the hindrance of communication will always occur if the communicating persons do not set aside their differences in cultures and accept one another as to equal entities at par. I will be putting some emphasis on power and its effects on intercultural communication and thereby use various methods in reference to different scholars in the field of intercultural communication in order to illustrate its effects on integration of refugees in Norway.

2.2 What is Intercultural Communication

In order for us to understand the concepts behind intercultural communications we have to know how and what form of communication takes place. *Porter and Samovar* argues that intercultural communication occurs whenever two parties come to a communication act and them having a different form of pragmatic backgrounds that replicate a long-standing form of group experience, understanding, and principles. Cultural differences, coupled with other differences between communicators, contribute to the inherent problematic nature of the human communication procedure. By stressing on either actual or perceived cultural differences between communicators, intercultural communication becomes an extension of all interpersonal and other areas of human communication. The definition of Communication can be said to be the interchanging of signs, words or symbols in order to form an understanding one another though this constitutes the basic procedure in human contact with each other but words, symbols and signs cannot always mean what the receiver understands and

misinterpretation of meaning will always occur when two persons with different cultural backgrounds meet. *Richard E. Porter and Larry A. Samovar* explain:

"Intercultural communication occurs whenever a message producer is a member of one culture and a message receiver is a member of another (Porter & Samovar, 1988:15)." Porter and Samovar further define the notion of communication as "a dynamic transactional behaviour-affecting process in which sources and receivers intentionally code their behavior to produce messages that they transmit through a channel in order to induce or elicit particular attitudes or behaviors (Porter & Samovar 1988:17)."

Consequently, to elucidate further in accordance with this definition, they used eight specific elements of communication: Source, Encoding, Message, Channel, Receiver, Decoding, Receiver Response, and feedback. They elaborate further in regard to these eight elements of communication as follows:

"When a message reaches the culture where it is to be decoded; it undergoes a transformation in which the influence of the decoding culture becomes a part of the message meaning. The meaning content of the original message becomes modified during the decoding phase on intercultural communication because the culturally different repertory of communicative behaviour and meanings possessed by the decoder does not contain the same cultural meanings possessed by the encoder (Porter & Samovar 1988:21)."

Intercultural communication, consequently, refers to the communication Phenomena in which participants, differing in cultural backgrounds, come into direct or indirect contact with one another. While intercultural communications presupposes, and deals with, cultural similarities and differences between the communicators, such cultural distinctiveness of participants are not the central focus of this study. The peripheral point of intercultural communication is the communication process between individuals and groups in a dominant and a co-culture. Consequently, the two critical concepts of contact and communication, distinguishes studies of intercultural communication from the predominant research purpose of anthropologists. The understanding other cultures and learning to accept other peoples cultural differences can be key to communicating with peoples of other cultures. Breakdown in communication between two or more communicators due to various reasons, in spite of this taking place culture moulds us to what we are as individuals, collectively as groups with equal values in beliefs, customs, practices, traditions and social behaviour and this is also extended to people living as a nation. I will therefore, in this section try and elaborate the effects of cultural systems in intercultural communication and the social contexts that are part of intercultural communication.

The aspects of communication are generally associated with a particular culture which share the same linguistic semiotic signs that assist in the interpolation of coded messages. In such a culture, experiencing communication breakdown is nonexistent due to obvious reasons,

but at the same time, we must also take into considerations that language itself is also dynamic in all sense of the word. There are many schools of thought that have in time and time again hammered the fact home that culture is not only dynamic but changes in time as peoples from different cultures meet and in the process share their different cultural etiquettes which in most cases are interchangeable. Language therefore can change in time as they borrow and assimilate symbols, words and signs from other cultures and languages or simply create new words as the new generations in the same culture try to shed away old outdated lingual and thereby adopting new ones that are “in”.

2.3. Cultural System in Intercultural Communication

Culture is always learnt and this concept is quite clear as in a way that children learn the social norms and rules of proper behaviour within the constraints of their social culture which many adults take for granted, this could be referred to as socialization. Culture is evolving all the time; these contributions are brought about by people of different cultures who meet and bring in different inputs to both cultures. The effect of a cultural system in a dominant social culture shapes itself in a rather more systematic way in its growth, adaptation as well as its overall development into such a hegemonic society. *Samovar* and *Porter* put in the following manor in their description of culture:

“Culture is shared behavior which is transmitted from one generation to another for purposes of promoting individual and social survival, adaptation, and growth and development. Culture has both external (e.g., artifacts, roles, institutions) and internal representations (e.g., values, attitudes, beliefs, cognitive/affective/ sensory styles, consciousness patterns, and epistemologies)”. (*Samovar and Porter 2004: 32*).

By and large the concept of culture as used in the context of scholars and researchers can be said to vary from continent to continent in hierarchical level with complexity from society to society. The hierarchical levels ranges in culture also changes from regions to regions which means that culture could have different meaning in its complexity in one region but have no consequence in another region, this would show how extensive cultural diversity that exists. In a paper presented at the 28th.Annual Conference of the International Communication Association in Philadelphia, Pennsylvania in May 1-5, 1979 by one *Broome B.J.* “*The Individuality of Culture*”... The following diagram helps to illustrate the hierarchical levels of culture. The lowest in this concept of hierarchical of cultural levels lay the individual cultural perception that is an important integral part of understanding human cultural perception and how it functions. It is also important to note that it is not the culture that meet but individuals or persons of different cultural backgrounds each with his[her] own cultural upbringing. The

cultural crush encountered in an intercultural communication atmosphere is easily reconcilable for both parties if the consensus was to leave their cultural experiences and prejudices out of the picture during the communication period.

The individual in any culture constitutes the most important part of the complete cultural system element when we try to put culture into a broad perspective; we see that the collective individualism in a hegemonic social system is what builds societies as we see them now. Though, the core aspects of these individualistic norms may and can spread within a society in both positive and in a negative manner depending on what the core agenda is. The best example to illustrate this cannot be better than hate rhetoric's of the far right politician here in Norway of one "Carl Ivar Hagen" who in the 90's drummed about anti-immigration laws which turned his anti-immigrant party *Progress Party (Frp)* into a immigrant hate machine whose effects on both regal matters as well as political machination has had a tremendous impact on the life's of immigrants here in Norway, and to a large extent responsible to the failures of integration. The Norwegian Constitution is the oldest in Europe, as it dates from 1814, consequently it originally had contained an Article 2 which banished Jews from the Kingdom of Norway.

It is fundamental to say that this provision has since vanished from the current available version of printed Norwegian Constitution, though there has not been any form of official or parliament enactment of law which can show the constitutional changes that took place and therefore, Norway is the only country within Europe whose Constitution does not contain any form of legal framework, laws or provisions which expressly prohibits racial discrimination and further to that; there does not exist any form of provision generally establishing equality of treatment or prohibiting discrimination and it is this lack of law or regal framework which the above mentioned politician and others who share the same school of thought have taken full advantage of knowing very well that whatever the consequences' of their utterances they will have no effect or any form of dire consequences directly affecting them and this leaves the minorities with no regal buffer at all to protect them from such intrusiveness.

A new spanner was thrown into the works when on the 22 July 2011 when a white extremist with deep as well being a former member of the far right anti-immigrant party *Progress Party (Frp)* planted a bomb in Oslo within the vicinities of many government buildings which were totally destroyed the said person further invaded a summer camp of youth members of one of the ruling and the largest political parties in Norway the "Labour Party" (*Arbeidspartiet .*) in one Oslo fjord islands archipelagos called *Utøya* where the said individual shot the youngsters with automatic weapons. After the tragedy of these killings Norway as a nation joined hands together as a grieving nation and in Oslo they come together in the thousands in support of the affected persons and the nation as a whole. The following pictures give just a little illustration as to the effects in the after math of the bombing. This connection with this political party is clear indication that the members of this can be connected to extreme right groups whose members are racists and their bigotry cannot be extricated from the extreme rhetoric from the political leaders of this political party.

2.3.1 The Norwegian Tragedy Of The 22 July 2011



Figure 2. 3.1. Oslo and Utøya Massacres.

Friday 22 July 2011, the Oslo hit by a terrorist attack in the city center. A few hours later opened a personal fire with automatic weapons on Labour Youth League summer camp at Utøya thereby killing a total of 69 youngsters. 32 year old Anders Behring Breivik was arrested on Utøya and charged with terrorist acts in the city center and on Utøya. (Translation by Author...Courtesy Of Tv 2 Internet.)¹⁶

The actions of the aforementioned mass murder can be said to be a result of brain-washing on the majority or dominant culture in any given western country whereby this manifests itself into a form of sickness. This form of mass hysteria can be called “*Immigrants-Alienation Syndrom*” which can be described as:

“Brain washing of the dominant culture by radical politicians by the use of the mass media in all forms in the spread of abhorrence propaganda with the sole aim of spreading hate, fear and racial bigotry and thereby alienating the minority culture to a such an extent that the brain-washed dominant culture members can with no remorse whatsoever commit the act of murder and other heinous criminal acts in order to further their course of alienation of the minority at all cost.”

This form of responsibility transfer is just passing the buck to the persons or members of the party causing the initial problem in the first place, in the above mentioned here in Norway is the “*Norwegian Arbeidspartiet.*”

¹⁶ Friday 22 July 2011, the Oslo hit by a terrorist attack in the city center. A few hours later opened a personal fired with automatic weapons on Labour Youth League summer camp at Utøya. 32 year old Anders Behring Breivik was arrested on Utøya and charged with terrorist acts in the city center and on Utøya. : Read the whole story here... : http://www.tv2.no/nyheter/tema/angrepet_p_oslo_og_ut_ya/

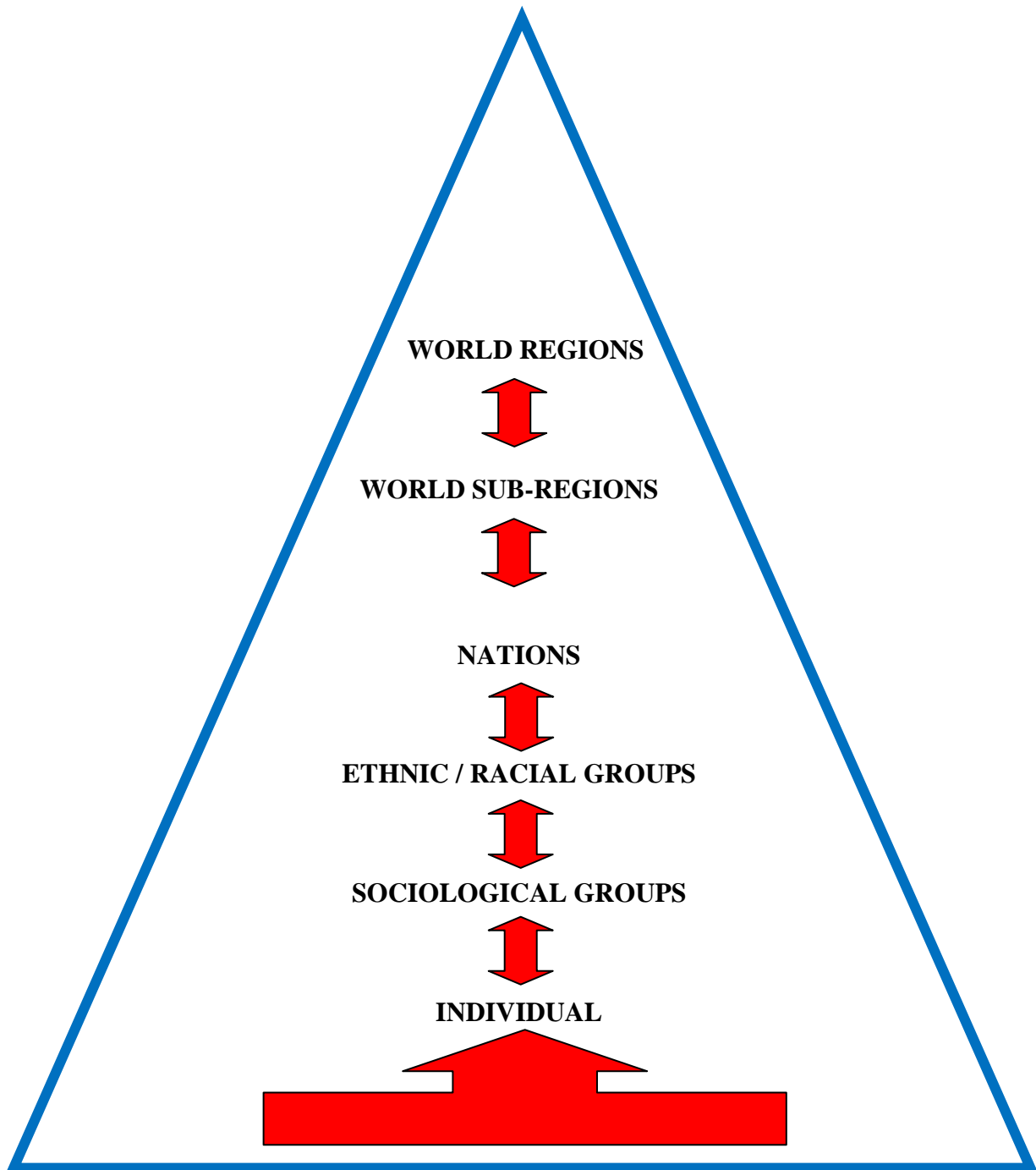


Figure 1 2.3 Hierarchical Levels of Culture as illustrated in a paper presented at the 28th.Annual Conference of the International Communication Association in Philadelphia, Pennsylvania in May 1-5, 1979 by one Broome B.J. “The Individuality of Culture”... Graphics Illustration by author.

In reference to the above diagram, it illustrates how the level of cultural hierarchy from the individual level and all the way to world regions based on cultural concepts. In this paper of one *B.J. Broome* shows a clear-cut illustration of how it evolves constantly round an individual as one moves from one cultural aspect to another without losing one’s culture.

2.3.2 Levels of Cultural System

In the above diagram it is clear that if an individual where in this case a refugee from Sub-Saharan Africa arrives in Norway he [she] is basically an independent individual encompassed in his [her] own cultural self experience based on culture from the country they have originated from. Due to alienation because of being in a foreign country with unfamiliar language, culture, traditions, religion as well social norms it is only understandable that these individuals will look for familiarity into the next level in our hierarchical level and that would be engaging themselves with a social group where they would be comfortable in the sense of social engagements. These social groups normally fall under the categories of foreign students, refugees, economic and immigrant workers who come from far and wide just to find themselves in the same situation as other foreign immigrants as categorised here.

The following scenario puts paints a true picture and illustrates issues affecting minorities and it should be use when we refer to refugees. In this research study, I have also shown how this form of group safety net helps refugees who had Christianity background find solace within Norwegian Christian brethren in different mainstream Norwegian churches and this has had a tremendous impact on their life's as they strive to be integrated into the society. When refugees come to a foreign land they are normally grouped together in a camp, where they are housed without differentiating or categorizing them based from which part of the world that they came from. In reference to ethnic or racial groups, this form of grouping forms the backbone of collectively bringing together peoples from different parts of Africa mutually based only on the concept of being African refugees in a foreign country. This form of grounds are not only limited to refugees alone but it can be seen spread all over the world where persons of the same racial profile have a tendency to group together when they meet in foreign lands.

A cultural misunderstanding arises only from errors in the processes of coding or decoding of cultural signs or messages. In the sense that they are superficial and may be cleared easily if the interlocutors can explain their meanings or more precisely if they wished to do so. That is to say if they wish to preserve the relationship that is been established in their social or business intercourse whether temporarily or durably. While misunderstandings are, be cleared by a simple explanation, dysfunctions, which affect the relationship they must be analyzed following a pragmatic approach. In the words of Porter and Samovar who have characterized culture in the following way.

"[C]ulture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving."
(Porter & Samovar 1988: 20).

They have put a lot of emphasis on culture as the underlying major building block in intercultural communication. Culture is the expectations and the general values that are shared by members of a specific community of which culture can be said to be dynamically adoptive. By so doing, it becomes inherent that culture will survive as an entity in itself as it moves from one generation to the next. It is not possible to compare culture with nature but can be explained as being a system of ideas and symbols through which members of a community understand and organize themselves in relationships with the natural world. All human groups or cultures have a language and other traditions that allow us to pass experiences from one generation to the next. Language allows culture to move beyond their immediate and near environments' and shared in the experiences of others within the group. Language provides a past, links us together to the future, and allows us to share understandings. *Clifford Geertz* has put the definition of culture as:

"Embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life." Samovar and porter stated, "Culture is shared behavior which is transmitted from one generation to another for purposes of promoting individual and social survival, adaptation, and growth and development. Culture has both external (e.g., artifacts, roles, institutions) and internal representations (e.g., values, attitudes, beliefs, cognitive/affective/ sensory styles, consciousness patterns, and epistemologies)". (Samovar and Porter 2004: 32).

By this, it can be understood that culture is always learnt and this concept is quite clear as in a way that children learn the social norms, traditions and rules of proper behaviour of which many adults take for granted, this could be referred to as socialization. Culture is evolving all the time; these contributions are brought about by people of different cultures who meet and bring in different inputs to both cultures. The other key concept in intercultural communication is the term "*Communication*". The definition of Communication can be said to be the interchanging of words or symbols in order to understanding one another. *Richard E. Porter and Larry A. Samovar* explain:

"Intercultural communication occurs whenever a message producer is a member of one culture and a message receiver is a member of another (Porter & Samovar, 1988:15)." Porter and Samovar further define the notion of communication as "a dynamic transactional behaviour-affecting process in which sources and receivers intentionally code their behavior to produce messages that they transmit through a channel in order to induce or elicit particular attitudes or behaviors (Porter & Samovar 1988:17)."

In order to elucidate further in accordance with this definition, they used eight specific elements of communication: Source, Encoding, Message, Channel, Receiver, Decoding, Receiver Response, and feedback. They elaborate further concerning these eight elements of communication as follows:

"[w]hen a message reaches the culture where it is to be decoded, it undergoes a transformation in which the influence of the decoding culture becomes a part of the message meaning. The meaning content of the original message becomes modified during the decoding phase on intercultural communication because the culturally different repertory of communicative behaviour and meanings possessed by the decoder does not contain the same cultural meanings possessed by the encoder (Porter & Samovar 1988:21)."

In the cross-cultural context, communication is more complicated, it is almost impossible to send a message that does not have at least some cultural content, whether it is in the words themselves in the way they are said, or in the nonverbal signals that accompany them. Moreover, even if it were possible to send a message without any cultural content, it is not possible to receive one without passing it through the filter of one's own cultural conditioning. All of which means that dominant culture residents may not interpret everything a co-culture person says and the way the message were meant and vice versa. Communication problems, especially misunderstanding and misinterpretation, are one of the most common frustrations experienced by people learning a new culture and language. Social anthropologists have studied the communication by symbols used by different cultures; these symbols are sometimes called "*Archetypes*"¹⁷. Besides symbols and language, people also communicate non-verbally through gestures.

¹⁷ Archetypes are, according to Swiss psychiatrist Carl Jung, innate universal psychic dispositions that form the substrate from which the basic themes of human life emerge. Each stage is mediated through a new set of archetypal imperatives, which seek fulfillment in action. These may include being parented, initiation, courtship, marriage, and preparation for death. Ref. from Wikipedia, the free encyclopedia ... :

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

Non-verbal communication makes up a major part of sign language form of communication formed between people who are deaf and dumb and others with hearing disabilities; people mostly in the west, though this type of sign language is catching up in the developing countries as well. The *Sapir-Whorf* theory which says in part that:

“Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation”. (Sapir 1958 [1929], p. 69)

Language can thus be called an item that makes us human, we use this knowledge of language to communicate with each other by passing on facts, ideas, hopes, dreams and emotions to each other. The concept of the proverbial “*No man is an island*” plays very well with the *Whorf and Sapir* hypothesis on language in that the idea that an individual would develop a language in order to illustrate things to him/herself is wild perception of reality as we know it. When a group of people living as a nation¹⁸ having the same language, culture and traditions can and will in time develop intricate social norms, non-verbal signs of communication. The *Whorf and Sapir* hypothesis further tells us the following:

“We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by

¹⁸ The meaning of this nation must not be confused with the Nation-State or Country. The Nation for the purpose of this meaning I refer to the Wikipedia free encyclopedia which says in part... “A nation is a grouping of people who share common history, culture, language, and/or ethnic origin, often possessing or seeking its own government. [1] The development and conceptualization of a nation is closely related to the development of modern industrial states and nationalist movements in Europe in the eighteenth and nineteenth centuries,[2] although nationalists would trace nations into the past along uninterrupted lines of historical narrative.” Read the full reference at...: <http://en.wikipedia.org/wiki/Nation> .

our minds—and this means largely by the linguistic systems in our minds”
(Benjamin Lee Whorf, “Science and Linguistics).

The discernment of the reality as we see it is being interpreted in our minds all the time and continuously and it is the language that helps us to form what we see. The most important point in intercultural communication is how people from other cultures adopt different cultures, and by adopting host cultures people are able to communicate with each other on an even playing field. The adopted culture in most situations does not mean that people adopting it will assimilate the said culture into their host original culture. This can be easily explained by looking at the current discourses that are taking place in Europe after 9/11 attack in America on issues pertaining to Arab culture of women wearing *hijab*. The wearing of *hijab* by Muslim women and girls under the age of thirteen has been a main topic of discussion in many European countries who try to over-emphasize the gender equality issue.

Cultural traditions that have been practiced for over thousands of years by other cultures that are older than western civilization as we know it today cannot be eradicated in a day, and traditions that carry religious undertones at that have no chance to change due to the many factors that are intertwined. The religious and political factors on this issue pertaining to Islam as a religion have a large economic implication which the western nations would not use any form of pressure on the Arab nations practicing the religion due these countries dependence in oil.

2.4 The Aspects of Power in Intercultural Communication

In order for us to understand the concept of power and its role in intercultural communication, i should first try and explain the meaning of power and its use in the field of integration and also show how it forms itself in shaping the outcome of the results that we now see here in Norway. The meaning of power in intercultural communication means power it is the ability to influence the behavior of others to get the outcomes, which one wants or desires and though power can have other meanings and significance in other fields as well. I will therefore limit its meaning only for the integration purposes only. The virtues and the consequences of power in intercultural communication should be equated to hard power, which is normally exerted by the developed countries over the lesser developed countries to get what they want in both the economic as well as the global military arena. There are several ways to affect the behavior of others. The perception that is created in the mind of an individual in a situation whereby one of the communicating partners yields more power that the other is form of a master and slave concept. This form of communication does not create an atmosphere of inter-personal relationship but rather this creates a hostile environment of commander and the commanded. A

refugee from the third world having arrived in the west would be such an appropriate typical example after having been brought up in such an environment from his/her country as all of the African countries have been under one form of colonialism under the western powers.

In a superficial perfect world, cultural differences can be perceived to be the main hindrance in a cohesive interpersonal communication between two persons from the north and the south hemispheres. The role that is played by all the actors involved in the integration process in Norway subjugates an extension of both psychological as well non-physical forms of pre and post-colonial power phenomena on the part of the refugees from Sub-Sahara Africa. The role played here by the power-welding partner is portrayed in such an intricate way that it is easily confused with empathy though the purpose of the whole exercise is to show dominance over the other “*unfamiliar*” culture.

The refugees from Sub-Sahara Africa have been brought up with a different form of mental perception of the “*Whiteman*”, and this being the case we see unprecedented and unwarranted forms of oppressive laws being passed in the Norwegian parliament¹⁹. By and large the consequences of this action forms an accumulative chain reaction on the mental image of the refugees which forms a conclusion that whatever is being done to you must be fair and who would be in the right mind to question the actions of a “*Whiteman*” in his own country? It is therefore quite impossible to eliminate the worldview of the refugees that are solely based on their cultural experiences that they have learnt from their society around them in the countries that they come from. This acuity is further strengthened by how these refugees from Sub-Sahara Africa are treated by the dominant culture that they have to be integrated into the society under the terms and whims of the society that they live in. The first generation refugees from Sub-Sahara Africa can therefore be compared to a large extent to the slaves that found themselves in the Americas over three hundred years ago.

However, the only difference in this case is the availability of international laws that are in place and therefore the respective countries cannot break the laws with impunity as it was in the mentioned period. We see the immergence of white supremacists in Europe and the rights of such organizations are safe guarded in all the constitutions of the European countries under the statutes of freedom of expression. This is legalizing racism by proxy though the only laws

¹⁹ This is in special reference to Earning and drawing old age pension from the National Insurance Scheme of the Norwegian welfare state. The said law excludes all Norwegian citizens that are not born in Norway from having equal rights as ethnic Norwegians. By putting a clause that if a Norwegian citizen at the age of 16 years was not living in the Norway and has not lived in the country for more than 40 years, he or she does have the same rights as a Norwegian born in Norway. This is in conflict with both the European court for human rights as well United Nations convection for human rights. Further reference is available in Norwegian at : <http://www.lovddata.no/all/hl-20090619-065.html>

these organization can break are vaguely stipulated in individual countries' constitutions. The role which power plays in international politics which is simply based on how much power a country wields internationally due facts of economic, military and regional influence seems somehow to trickle down to its citizens in one form or the other. In the countries of Europe there are countries whose economies border the thin line like that of the much more developed third world countries but all the same the regional allied grouping like the NATO²⁰ gives these countries a well needed boost to the egos of these type of countries. The myth behind these perceptions leads individuals who are in a position of decision making make such decisions to the detriment of the affected parties, the most worrying trend here is that they assume that their decisions that they are making are based on the idea of fairness but in most cases it is only to the contrary. It seems quite obvious that the perceptions of the "Worldview" on an individual's country of origin plays a significant role in modelling ones biases on "others" and therefore, the lesser one's country has standing on international eminence the less the power that individual wields on an individualistic level.

I can therefore refer to one of my informants in the research who was asked by one church parishioner "... *These people are just refugees where would they get money to travel to overseas leave alone to Israel...*" this can be interpreted to mean a of lot different things based on the circumstances which the statement was made. Since it was on matters pertaining to financial abilities it was unforeseeable on the part of the mentioned parishioner that "*these people*" could be having the same resources that are only available to the parishioner who happens to be an ethnic Norwegian was predisposed not to accept the fact that the refugees could be financially sound on the same level as the rest of the dominant culture thereby breaking the myth as they new it. The parishioner's outburst no matter how innocent or ambiguous it may seem we cannot rule out the fact this could have been triggered by her understanding of refugees based on her individualistic "World View".

Based on myth that the limited financial abilities of the "refugees" have and she on the other hand seems to be oblivious of the fact they are living in the same country which signifies that "they" (*refugees*) have the same resources available to the parishioner are also available to the refugees but not in the same perspective. The parishioner introduces a very important fact

²⁰ The North Atlantic Treaty Organization was signed as an accord in Washington D.C. on 4 April 1949. The Parties to this Treaty reaffirm their faith in the purposes and principles of the Charter of the United Nations and their desire to live in peace with all peoples and all governments. They are determined to safeguard the freedom, common heritage, and civilization of their peoples, founded on the principles of democracy, individual liberty and the rule of law. They seek to promote stability and well-being in the North Atlantic area. They are resolved to unite their efforts for collective defense and for the preservation of peace and security. More information available on their website at : <http://www.nato.int/cps/en/natolive/index.htm>

concerning intercultural communication and that is “*emotions*”. The incantation of expressive feelings, which is in this case, reflects stereotyping and shows dismay in learning that “*they*” (refugees) are also capable of doing or achieving something that in her opinion is limited to “*them*” (*Dominant Culture*) and conforms to a feeling of transgression in an area only made available to the dominant cultures domain of total control. However, it cannot be ruled out here that the parishioners rigid “*World View*” can also be attributed to centuries of “*misinformation*” of inferiority in regard to the other “*Cultures*” of the “*Heathens*” from the far lands. These facts as they know them have and will always be the same until such a time that cultural stereo typing becomes a thing of the past.

2.4. 1 The Discernment of Power in Intercultural Communications

The discernment of power in intercultural communication as we have seen earlier can be misconstrued as in this case by the asylum seekers from Sub-Sahara Africa whose inter-reaction with the “*Whiteman*” was and is also based on the “*Master*” and “*Slave*” experience. In this type of relationship in the current economic and political set up 21st century scenario whereby the western powers have relinquished there long held powers for centuries to the “*Tigers Economies*” of the Far East and Asia.

This thesis will basically be based on the Intercultural communication model of *Iben Jensen* as the basic analytical tool rather than using the model theory of *Øyvind Dhal* whose theory is very practical and very relevant on issues pertaining to business communication between persons from different cultures who will be meeting on short intervals with little or no intimate levels of communication after the first business encounter is over. On the other the known theoretics of *Iben Jensen’s* ICC model in my opinion sheds more light on the issues of the current inter-cultural challenges that many refugees from third world countries face in many western democratic countries in Europe and North America. *Iben Jensen’s* ICC model that was based on a research project interview observation between two multi-cultural participants introduces four analytical tools for intercultural communication as seen from a “*post-structuralistic*”²¹ perspective. Despite the fact that these tools were used in a real time

²¹ In the 1960's, the structuralist movement, based in France, attempted to synthesize the ideas of Marx, Freud, and Saussure. They disagreed with the existentialists' claim that each man is what he makes himself. For the structuralist the individual is shaped by sociological, psychological, and linguistic structures over which he/she has no control, but which could be uncovered by using their methods of investigation. The meaning on the structuralist can be accessed at... <http://www.philosopher.org.uk/poststr.htm>

participation and observation scenario, these tools can essentially be productively used on this research to illustrate the part "power" as an advantageous tool can be used on unsuspecting individuals in this case being the asylum seekers from Sub-Saharan Africa. The poststructuralists approach using the four analytical tools designed by *Iben Jensen* in her in a study of *Intercultural Communication in complex, multiethnic societies* (Jensen 1998, which are: 1.)

- i.] Positions of experiences
- ii.] Cultural presuppositions
- iii.] Cultural self-perception
- iv.] Cultural fix point

2.4. 2. Soft Power

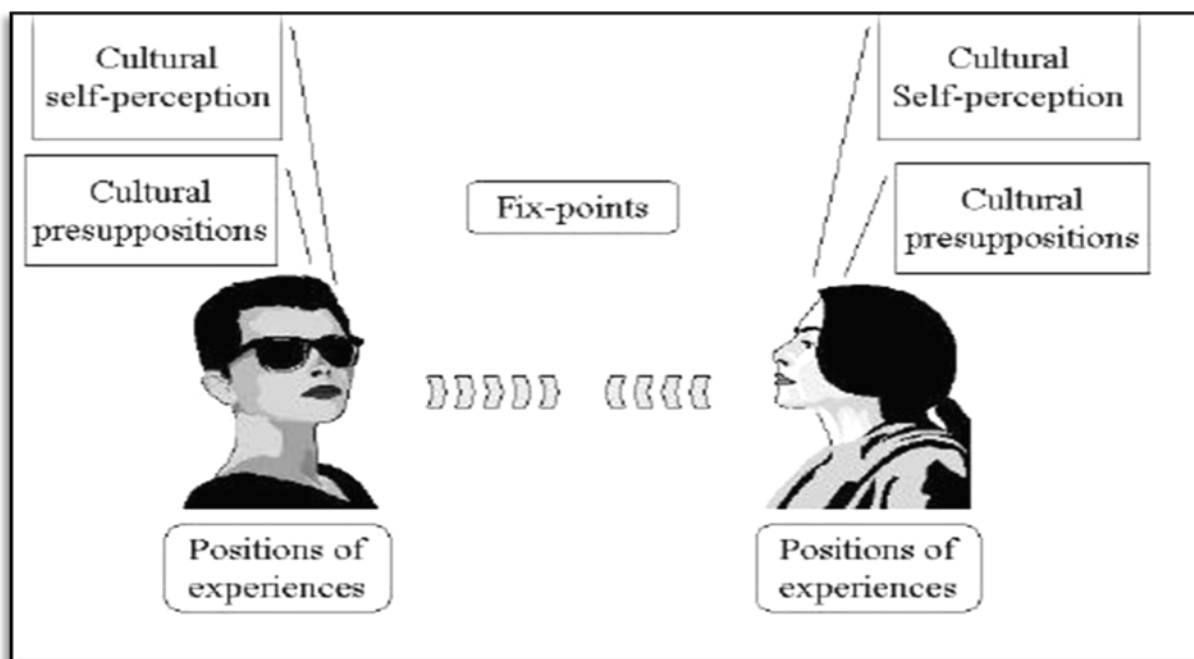
The concept of soft power in itself is the use of manipulative capabilities whose main goal is to gain a form of compromising result in which both parties are able to agree without any of them losing face. The use of soft power is limited in its form and use and it is mainly in use in the political and diplomatic arenas or circles. *Joseph Nye* of Harvard University coined the phrase of "Soft Power" in a 1990 book "*The Changing Nature of American Power.*" He further developed the concept in his 2004 book, "*Soft Power: The Means to Success in World Politics*" the term is now widely used in international affairs by analysts and political leaders all over the globe. Professor Joseph Nye categorised soft power and its use as follows:

"The world is neither unipolar, multipolar, nor chaotic – it is all three at the same time. Thus a smart grand strategy must be able to handle very different distributions of power in different domains and understand the trade-offs between them."

In the context of this thesis soft power does not play any hand in the integration process into the Norwegian society is concerned, as far as the refugees are concerned the show of power only plays a hand when they require specialized assistance from the dominant culture. The dominance over them in all areas by members of the dominant hegemonic society is an indication that it requires more than legal statutes to even the level of playing ground in Norway. Therefore, the use of soft power plays no significant role in determining how the

minorities will or should be integrated into the Norwegian society and as such it should be left to be used in the field where its uses is more effective.

Figure 1-2.4 Intercultural Communication... in complex, multiethnic societies (Jensen 1998).



2.4. 3 Positions of Experiences

Under this concept of position of experiences, when take into account the individuals personal experiences based ones culture, traditions and language when any two individuals are engaged in this discourse tendencies of stereo typing ones culture is unavoidable when one of the two is a white European. The perception portrayed is that when an asylum seeker from Sub-Sahara Africa is confronted with a culture and a language that he [she] cannot understand the discernment that can confront such an individual. In the context of individual as well collective social experiences of a refugees and persons from Sub-Sahara Africa, the aspects of humiliation and oppression from the “Whiteman” will always a dormant stigma in their inner sub-consciousness. In their papers *Iben Jensen and Hussain Mustafa*,

“Positioning in between ethnic majority and ethnic minorities are often produced along national and ethnic differences. The minorities often have a hard time to get another positioning from the majority; not only in the media but also in the everyday position they are given.” (Hussain et al. 1997, Jensen 2000).

2.4. 4 Cultural Presuppositions

This is Jensen’s second analytical tool, which she used widely in her work on *The Practice of Intercultural Communication- reflections for professionals in cultural meetings*, was inspired by the writings of Gadamer’s work. Under this cultural presuppositions, it explicitly shows that despite how knowledgeable an individual it is the dominance of the underlying prejudices and the propensity to judge others based solely on one’s own cultural prejudices sees the “others” as different. Cultural stereotyping is a common phenomenon amongst persons of different cultural backgrounds but such “*Supracultural Stereotyping*”²² is apparently more visible when western culture meets other cultures from lesser developed countries. Ibsen mentions here that...“*Cultural presuppositions’ refers to knowledge, experience, feelings and opinions we have towards categories of people that we do not regard as members of the cultural communities that we identify ourselves with*”. This can never be far from the truth as I observed during my research that it was a foregone conclusion that there were no expectations that could be derived from asylum seekers or persons from Sub-Sahara Africa. The “*World View*” as seen through their “*Cultural Filters*” than what they have portrayed themselves in the international arena and this could only be because of none other than “*Cultural presuppositions*”.

2.4. 5 Cultural Self-Perception

Jensen has indicated in her work that there exists a large inter-connection between cultural self-perception and cultural presupposition. Therefore, we can note here that when these two culturally opposite persons meet like in the above-mentioned scenario a confrontation of cultural bias will always occur. On one hand, we have the more power oriented Westernized

²² Supracultural Stereotyping is the assumption that one's cultural standing is far dominant ..." A more stronger meaning than cultural stereotyping.

Norwegian culture and the lesser power oriented African cultural perception, and based on this hypothesis it is obvious that dominant culture will always have the weight to their advantage on any national matters. The “*pre-colonial*” mindset that persons from Sub-Sahara Africa possess or adapted from their national cultural level also plays a very a big part in shaping as well as preserving their national and tribal cultural perceptions in a foreign land. Cultural distance between these parties will take time to be reconciled as we have a good precedence in our minds that the slave trade between African and North America and it was not as late as the 1960's that any significant form of social justice was seen in North America. At this point in time and age we cannot rule out any form institutionalized racism in Europe or here in Norway.

2.4.6 Cultural Fix Points

This is the fourth form of analytical tool used by Jensen and she describes the cultural fix points as follows... “*Cultural fix points*’ are the focal points that arise in the communication between two actors who both feel they represent a certain topic. For a topic to be seen as a ‘*Cultural fix point*’ it requires that both actors identify with this topic, and that they position themselves in a discussion. *Cultural fix points* are not entirely arbitrary, but they relate to societal structures.” The conflicts that arise in intercultural communications can therefore be said to be based on our own cultural fix points that are related to our own understanding or misunderstanding of the cultures of the “*other*”. In so doing we bring into play a sequence of events that is based on our own cultural bias which makes us judge the legitimacy of the “*other*” cultures by questioning the their traditional deeds without trying to take into consideration why and how the other cultures do what they do. When parties in a multicultural society are more preoccupied with each other’s “*cultural fix points*” especially in a young emerging multicultural society like Norway we are bound to find numerous social injustices committed against the minorities due to a few people who are wanton on spreading hatred and prejudices of others other than spreading harmony in the society.

2.5 Semiotics Theory of Communications

According to the Oxford English Dictionary, the word Semiotics is defined to mean as follows: “*Semiotics is the science of communication studied through the interpretation of signs and symbols as they operate in various fields, especially Language*”. The semiotic theory of communication concentrates itself in three main ways i.e. (a) The sign itself..., (b) The codes or system into which the signs are organised..., (c) The cultures within which these signs operate. The semiotics school of thought primarily concentrates on the reader of particular

messages that have been sent and in reading the written message the recipient of the coded message interpret the meaning of the message.

The main aspect of communication within the constraints of intra-cultural communication does not cause any form of cultural communication misunderstanding with people who share the same culture, language and traditions. Intercultural miscommunication can therefore only occur when people from two different cultures meet and due to their cultural differences there will always occur a form of breakdown in communication is bound to take place. Under the semiotic theory of communication, whose theory is limited to the semiotics of written language the signs attributed to any written message is universal and is used within the same culture. Despite the given fact that culture is an evolving entity, the changes within the same culture will therefore transcend itself within the same cultural path of the people speaking the same language causing no form of miscommunication though I might add that the languages in existence makes room for changes in dialect but not in the languages' Grammatical structure.

The problem that arise in a situation when an asylum seeker or a refugee living in Norway tries to communicate with a Norwegian interlocutor the cultural differences between them is so extensive in such a way that communication breakdown is utterly unavoidable. In order to avoid such a situation the interlocutors must set aside the cognitive differences between them and therefore concentrate on reconciling the interpersonal communication skills that is root problem of what they are facing. It takes time for a person with a different cultural and language background to be able to decode the signs contained in a particular message whose addressee is an individual without the same cultural background. The problem in encoding the code contained in the message lies on the complexity of learning another language and the unfamiliarity and uncertainty of being in uncharted waters. This form of perennial problem can easily be resolved if the interlocutors can set aside their prejudice, stereotyping, and categorization of the "*other*" as the outsider.

CHAPTER THREE

3.1 Sub-Sahara Africans as Minorities in Norway

In order for us to understand the integration process and its impact on the persons being integrated, it is important for us to present them in the same perception that they seen by the hegemonic Norwegian society. Minorities from Sub-Sahara Africa should in my opinion be put in the same category of minorities living within the Norwegian borders and therefore be protected under the same law which protects other minorities under the instruments of international laws. The minorities and their rights will be safe guarded thus hindering them from being racially profiled in all aspects of social well being in the Norway. *The International labour Organization (ILO) in 1989 adopted the Indigenous and Tribal Peoples Convention (ILO Convention No. 169)*²³. Since then, the Convention has been ratified by 20 countries Norway being one of them. In these countries, the *ILO* supervisory bodies have monitored and guided the implementation process through regular examination of reports and provision of comments to the concerned governments since inception and monitored its implementation accordingly.

In 2007, the *United Nations General Assembly* adopted the *UN Declaration on the Rights of Indigenous Peoples (A/RES/61/295)*²⁴. The implementation was the result of years of deliberations and negotiations between governments and indigenous peoples and is a landmark achievement that provides the international community with a universal structure for the understanding of indigenous peoples' rights. The most significant part of the declaration which is of great importance in rights of minorities which is relevant to this study is article 33²⁵,

²³ Convention No. 169 uses the terminology of 'indigenous and tribal peoples'. The Convention does not differentiate between the rights ascribed to the two groups for practical reasons; the term 'indigenous people' which is also the most commonly used term and the one that is used by international instruments such as the UN Declaration on the Rights of Indigenous Peoples.

²⁴ This declaration can be read in full at the following website... (accessed in December 2009.)
<http://www.globalautonomy.ca/global1/servlet/Glossarypdf?id=EV.0004>

²⁵ The Articles related to the whole International Labour Organization (ILO) adopted for the Indigenous and Tribal Peoples Convention (ILO Convention No. 169) can be read here at the ILO website accessed and available as per April 5, 2010 <http://www.ilo.org/indigenous/Conventions/no169/lang--en/index.htm>

para.1, that states that...“*Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live*”. This part of the declaration can be interpreted to mean that those refugees who now live or being settled in Norway having left their countries of birth behind them acquire automatic rights under the *UN Declaration on the Rights of Indigenous Peoples (A/RES/61/295)*. Though this might be seen as giving these individual extra rights under this declaration, it is my opinion that this can be a long-term solution especially in Europe where immigrants have to live in constant fear from both the immigration services’ agents as well as the members of Neo-Nazi organisations. The basic aims of these racist organisations is get rid of all non-ethnic Europeans from their midst with all form of threats as well as violence where possible. The fallacy of the whole concept of freedom of speech lives in a form of institutionalized racism which is deep rooted in the cultural traditions of hidden form of “*White Supremism*” in Europe and North America which can only be equated with what the Western World now call the “*Islamic Supremism*”, though in my view there exists no difference between these two. The current economic climate in Europe after the US financial crises of 2007 which the experts compare with the stock market crash of the 1930’s have caused the further problems for refugees I Europe.

3.2 The Population of Africans in Norway

The population growth of Sub-Sahara Africans in Norway has had a gradual rise over time mainly due to wars and conflicts in Africa over the years. In order for us to understand, the population concept of the people we are dealing with it is important to point out that when we refer to Sub-Sahara Africa we are talking about thirty-three countries, which lies to the south of the Sahel²⁶ region of Africa. According to records available from *Statistics Norway (SSB)*, the population of black Africans was a mere 579 persons in 1967, where less the number further rose to 10,373 in 1977 a further 13,621 in 1987. The last updated population numbers of persons from Africa by the end of 2009 the figures have been revised to indicate a total number

²⁶ A semiarid region of north-central Africa south of the Sahara Desert, which since the 1960s it has been afflicted by prolonged periods of extensive drought, the region, one of the poorest and most environmentally damaged places on earth, has deep troubles. In the 1970s, the Sahel captured international attention when drought and famine killed nearly 200,000 people. The conditions have since improved but it has yet to shape or have any effect on the vicious cycle of soil erosion, insufficient irrigation, deforestation, overpopulation, desertification and drought. Ref. : <http://www.thefreedictionary.com/Sahel>.

of 91,880 persons. Therefore, based on these statistics the current number of Africans living in Norway by the end of 2009 was 91,880 persons of African descent.

Table 1 3.2 Population of Africans in Norway

In 1967 The Number Was Only... 579 Persons.		
1967–1977		10373
1978–1988		16238
1989–1999		24580
2000–2009		40689
Total Number of Africans at the end of... 2009		91880

It is important to note that the figures indicated here just reflect the number of Africans in general that are currently residing here in Norway. However, my focus of still remains on Sub-Saharan Africans it is imperative that they be demarcated from the rest of Africa and as a result, they should be categorised as a single entity for the purpose of this study. Figures that were made available to me during the research period was filled with uncertainty on my part because Statistics Norway (SSB) do not categorize persons from Africa based on what region of Africa they come from but every African is group together as one cluster. Sub-Saharan Africans in Norway have increased in a gradual pace in Norway in the last decades though it is not as drastic as the far right politicians would like us to believe.

The current political atmosphere in Norway as depicted by the afore mentioned politicians has created a synthesised and false impression of persons from this part of the African continent. They are a labelled as unpredictable as far as social behavior is concerned due to their culture and overexposure to armed conflicts from the lands they originated from and as such predisposed to commit criminal acts and unpredictable behaviour. This form of cultural stereotyping is textbook version of what cultural misunderstanding is all about and this being the corner stone of the problem it needs addressing if the persons involved in creating them would show empathy as well as having a clear conscious in regard to cultural biases.

3. 3 The Issue of Employment and Unemployment for Sub-Sahara Africans in Norway

In order for us to appreciate the available data from Statistics Norway (SSB), I will first endeavour to explain how the concept of the word “*Unemployed*” means in the Norwegian bureaucratic lingua. According to current meaning of the term “Unemployed” means:

“A person without waged labour who is registered as job seeker at the labour offices placed under the Norwegian Labour and Welfare Organisation (NAV), who has been without waged labour the last 2 weeks. In addition he or she does not participate in labour market schemes (Job programmes)”²⁷.

The new redefined definition of the term “*Unemployed*” changed completely the statistical data as far as the unemployed are concerned. According to the earlier data that was available before the new definition of “*Unemployed*” came into play. It is evidently clear that the persons from Africa who were by that time unemployed miraculously found themselves in the shelves of the employed though they did not possess the same benefits as the “*Employed*” brethren in the private as well as the government sector.

Refugees in Norway are known to have benefited from the government sponsored “*Job Programmes*” projects by acquiring various work related experiences that are made available to them from private and government owned companies. The Norwegian Labour and Welfare Organisation (NAV) have also used billions of Norwegian kroner in job related courses with the good intentions of educating the refugees so that they can eventually be self-sufficient and thereby stop relying on government welfare funds. The only major drawback with these mass education projects is that they do not always fulfil their intended purposes that are to assist the refugees in getting wage paying jobs. In most cases after these courses are over; the persons who participated in these courses, do not always get jobs as the statistics have clearly shown us. The major question that therefore arises here is what happens to all participants who could not be able to acquire jobs? The simple answer to this now complex question is that the Norwegian Labour and Welfare Organisation (NAV) would normally have an ace up its sleeve. Whereby if the said participants could not acquire jobs and if they happened to have registered

²⁷ This is the definition of “*Unemployment*” as provided to me by email from one of the statistician from Statistics Norway (SSB). In so doing, this changes the whole concept of “*employment*” by giving a false perception by including persons under “*Job Programs*” as being employed. Though in the real sense this gives, a false impression that these people are employed though the opposite being the case. Therefore, these “*Job Programs*” do not constitute real jobs. This action in itself constitutes re-cycling of refugees under the system that will indicate a statistical fall in unemployment rates for several years while these persons stay under the unemployment radar.

as job seekers the good offices of the Norwegian Labour and Welfare Organisation (NAV) would after two weeks put them into new courses where they would have to learn another course that would presumably help them get a job.

3.4. Dramatic Fall in Unemployment Figures from 1999

The statistics that are available at “*Statistics Norway (SSB)*” shows a dramatic rise in the employment figures after the Norwegian government made changes in “*redefining*” the meaning of the term “*Unemployed*”. The chart below shows the results which is also made available at the website of Statistics Norway (SSB) shows a clear picture of the vivid fall of the number of unemployed persons from Africa in Norway. The number of unemployed Africans in Norway from the ages of 16 – 74 years old made a gradual increase from under 15 % in 1989, which at that point had a total number of 24,580 (1989-1999 figures) persons of African descent to a staggering 23 % in 1999. The same population was a meagre 16,238 persons from 1978 – 1988. According to the current and available statistics as per the end of February 2010 a total of 5,817 persons were known to be unemployed out of a total population of 31,575 employable persons from the ages of 18 and over. A first glance at the provided statistics one concludes that they do not show the correct picture as far as the reality is concerned. The use statistical terms such as “*Registered*” which means unemployed persons that have registered with the Norwegian Labour and Welfare Organisation (NAV). On the other hand, “*Unregistered*” unemployed persons are those people who are unemployed but have not registered as unemployed with the Norwegian Labour and Welfare Organisation (NAV) causes this form of statistical disarray.

3.4. 1 Table of the Registered Unemployed by Resident Status February 2009 and 2010

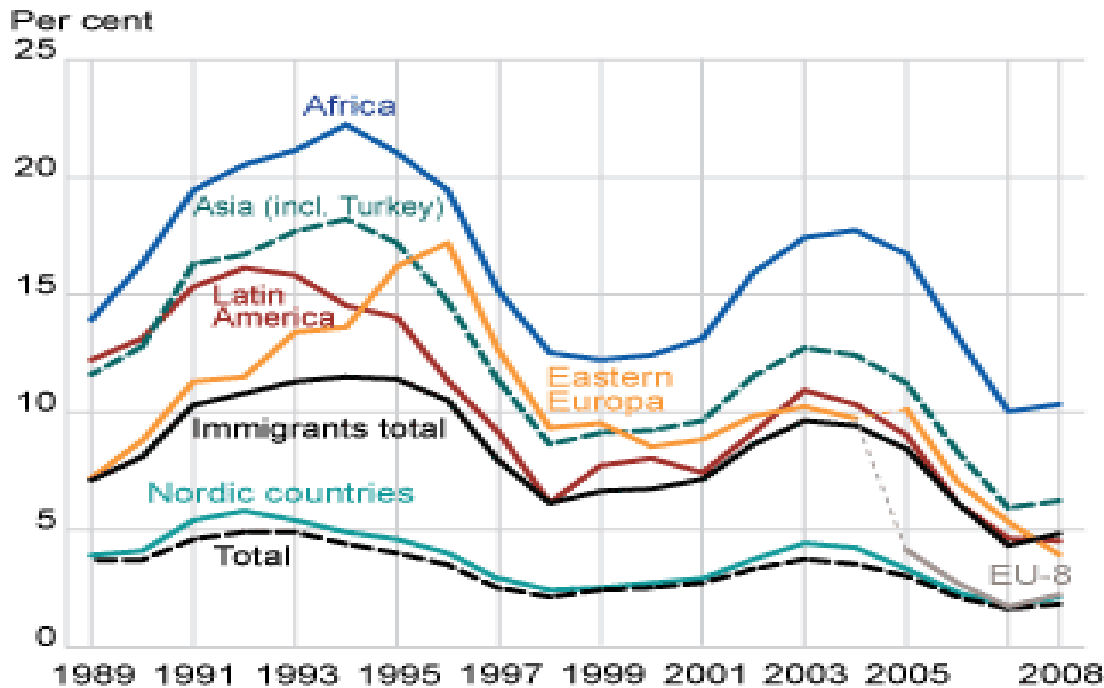
	February 2009	February 2010	Changes 2009-2010
Registered unemployed in total	66 980	78 762	11 782
Unemployed registered as residents	65 728	76 936	11 208
Immigrants	16 932	21 906	4 974
The rest of the population	48 796	55 030	6 234
Unemployed not registered as residents	1 252	1 826	574

Figure 3-3.4 Registered Unemployed Immigrants²⁸

The above chart shows the variables in the unemployment figures in Norway in the years of 2009-2010. Though the chart indicates a large difference between the registered and unregistered job seekers in Norway the figures shows the trends between the two as the job markets contracts and expands as the figures indicates.

²⁸ The chart is available from the website of Statics Norway at: www.ssb.no. (As per February 16 2010)

Registered unemployed aged 16-74, by country background. As a percentage of the labour force. End of November 1989-2008¹



¹ Break in the time series in 1999 due to changes in the definition of unemployed.

The other important fact to point out here is that persons who are under social welfare are in most cases not included in these statistics and one would wonder why this is form of oversight should occur when this can cause a huge discrepancy between figures of “Employed” and the “Unemployed” refugees in Norway. The incidental causation of these oversight is normally a god send to the departments that are responsible for the budget formulations, this is because they rely on these figures in order to set up budget proposals for regional counties who in turn use these funds for the integration of refugees into the Norwegian society. The direct consequence of these actions leaves the regional governments shorthanded for funds for their integration projects because the figures do not show the reality.

3.5 Housing Conditions for Refugees with Non-Western Background

The housing conditions for refugees and the non-western immigrants²⁹ vary considerably based on their country of origin. According to *Statistics Norway (SSB)* through a study done by them shows that 31 per cent³⁰ of the population of non-western persons background live in dwellings with more than four persons. The census report states that among other things...:

“Whereas people from Norway and Western Europe tend to have 2 or 4 persons living together in each dwelling, figures for some groups from Africa are different. The tendency is for one person to live in each dwelling or to have 5 or more persons in each dwelling.”

The major question that arises here is how this is possible for so many persons to live in such crumpled quarters in a country like Norway, which is supposed to be among one of the richest and the best countries to live in the world. Though accurate as the housing census from the 2001 on Population and housing census may be its purposed was fulfilled the underlying issues that are contributory factors to this form of crisis are still present and continue to date with no form of redress anywhere in sight. The same census is quite objective and points the advantages that the majority population enjoys...:

“Fewer of immigrant background own their dwelling... differences like the majority without immigrant background owns their dwelling (84 per cent). Corresponding figures vary for persons of non-western background. Whereas only 19 per cent of immigrants from Iraq and Afghanistan own their dwelling, as much as 74 per cent of persons originating from India and 67 per cent from Pakistan own their dwelling. Duration of residency in Norway is probably of significance for whether one owns or rents the dwelling. Iraqis and Afghans have relatively short residency in Norway, while Indians and Pakistanis belong to the groups with longest residency.”

²⁹ “Persons of immigrant background are defined as persons born abroad of two foreign-born parents (first-generation immigrants) and persons born in Norway of two foreign-born parents. The latter are born in Norway but have both parents and all four grandparents born abroad.” http://www.ssb.no/fobinnvbolig_en/

³⁰ According to information as well as statistical data available from SSB Norway has an immigrant population of 305,000 persons which means that of these 210,000 persons are of non-western background. As much as 80,000 or 38 per cent, of non-western immigrants live in Oslo alone.

The contributory factors in this case are among others is the issue of perpetual unemployment problem among the refugees and the non-western immigrants and this is the only key and major factor to integration as well as ending the cycle of dependency to social welfare funds in Norway. The earlier mentioned “*Job programs*” under the auspices of labour department NAV are just a temporary solution to the unemployment subject and it is a given fact that the persons under these “*Job programs*” can never be said to be under any form of employment “*per se*” in the sense of it. Nevertheless, they only receive funds that are equal to funds paid out to persons with disabilities and these forms of funds that they receive do not qualify them for house loans or any other tangible form of financial credit advantages that are available to persons with permanent jobs or income.

The non ending vicious circle of poverty in which these refugees find themselves in sets them in a disadvantaged position as opposed to their fellow refugees who came from the Far East and Asia, who seem to have been more accepted into the Norwegian society with no form inhibition tags attached to them. I would like also to emphasize here that not all of these refugees from Sub-Sahara Africa find themselves in this form of situation of shire form of hopelessness but a few exemptions cases have occurred which has set some to excel where the rest seemed to have failed. Housing problem issues that many municipalities have in Norway is a complex issue as well a political one, though there exist a national housing bank whose basic aim is to assist first homeowners to buy residential houses the other purpose of this bank is to assist the municipalities to build council houses in order to alleviate housing problems. According to the municipal council of Stavanger they have not built any form of residential houses for quite some time now and in so doing they have been able to document to the central government the fact that they cannot be able to accommodate more refugees within its area because of the lack of residential houses. On the other hand, the existing houses owned by the municipal council are in most cases in need for major repair in order for them to be in the same category as the neighbourhood residential houses. However, it is always easy to tell houses owned by the municipal councils just by the way they look as well as poor maintenance and the fact that immigrants occupy most of them.

The lack of and poor governance on the part of the central government in following up what the provincial authorities are doing for the refugees leaves a lot to be desired. The problem of shifting the blame must come to a stop somewhere along the way and the issue of human empathy must be always come into our conscience and see that refugees have needs which require to be addressed with the seriousness that comes with responsibilities to others. Researchers from *Statistisk Sentralbyrå SSB- (Statistics Norway)* should be more accurate oriented in that in order to reflect the reality they must be more subjective in their research and not just release reports that are misleading in facts and lacking in realism.

CHAPTER FOUR

PRESENTATION OF THE RESEARCH FINDINGS

In this chapter, I will be highlighting and discussing in details the various findings which I managed to accomplish in the process of undertaking my research with the various actors in the field of integration here in Stavanger Rogaland district where the study was conducted. With little exception of the second Christian congregation that is still based in a town called Sandnes, which lies seventeen kilometres from Stavanger, though, this research is based here the data which is available through Statistics Norway also confirms to a large extent identical patterns in all the case scenarios presented in this chapter. I also received a wealth of information also from the refugee offices here in Stavanger municipality that mainly deals with all refugee resettlement issues.

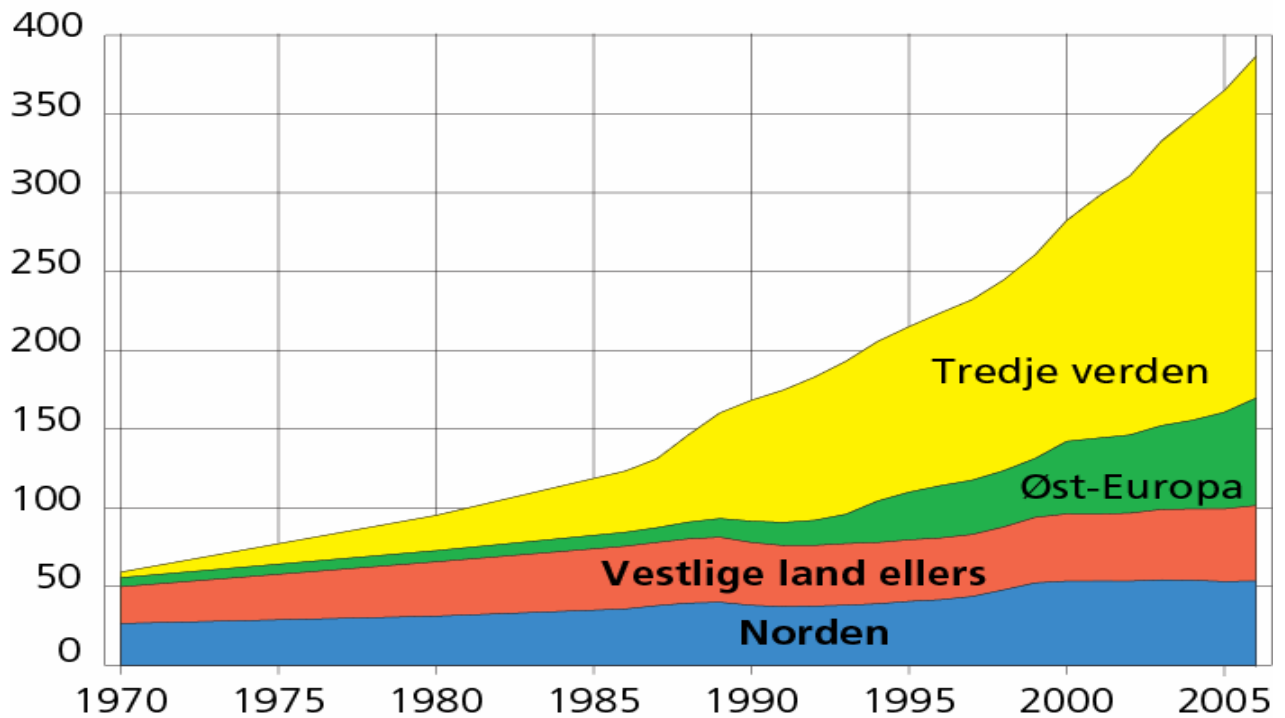
The study informants that participated in this study are members of the Christian congregations from two Norwegian mainstream churches. I would also like to point out that a few of them were also non members of this mentioned congregations who I randomly pick out on the streets of Stavanger and they were always willing to speak their mind in regard to their personal experiences here in Stavanger or Norway in general. The informants were adults both male and females over the ages of eighteen years, it was my choice to interview adults in order to avoid as well separate issues which affect adults as more complex and universal other than issues on would confront youths problems.

4.1. Refugee and Asylum Process

When refugees arrive in Norway, the police take them for processing and after the registration is over, thereafter they are posted to transit camps pending the availability of other camps national wide. These asylum camps are spread all over the country and the refugees are distributed equally between the available national camps. While in these camps, the reported cases are individually checked and investigated by the relevant authorities whose responsibility is to ensure that only genuine refugees with the need for protection get to live in Norway. However, the complexities of individual cases are so high that it takes these authorities up to three years in order to come to any form of conclusion. As to the fate of the persons involved in these asylum cases and before these cases are decided upon by the relevant authorities the refugees have to live in these camps for long period of time which is not less than three years. The following is an illustration of the increase of non-western immigrants i.e. third world countries into Norway whereby the statistics indicates a steady increase from little over fifty thousand in the late `70.s to a staggering four hundred thousand in mere three and half decades, this market in a yellow shade in the provided diagram which has been made available through the courtesy of Statistics Norway.

Innvandrerbefolkningen etter landbakgrunn. 1970-2006

Antall i 1 000



Kilde: Statistisk sentralbyrå.

Figure 4.1 The Notable Increment of NON-Western Immigrants(Refugees) in Norway From 1970-2006.

- Third World Immigrants (Yellow Shade Area.)
- East European Immigrants (Green Shaded Area.)
- Western Europeans and North Americans Immigrants (Brown Shaded Area)
- Scandinavian Immigrants (Blue Shaded Area.)

4.2 The Refugee Departments In Stavanger Municipal Council

When the refugees are cleared by the authorities and given the green light that gives them access to a living normal life as part of the Norwegian society. The refugee departments dotted all over the country's municipalities take over the responsibilities of the refugees who are in most cases traumatized tremendously by their experiences that they are not able to function as individuals without help. It is here that the real work begins in moulding individual persons and it is at this point in their life's that determines how they will function within the expectation of the other members of the Norwegian society. These departments are delegated the responsibilities of guiding the refugees through the first phase of studying the Norwegian language through the "*Introduction Programme*"³¹ which is a three year mandatory course that all refugees have to go through as a requirement by the government for their transition into the Norwegian society.

The refugee department in Stavanger where my research was based highlighted to me many issues and difficulties that they have to tackle daily in the process of performing their duties. I had the opportunity to interview four of the mentioned refugee workers in the course of my research at the various offices in Stavanger and the general conclusion was that "*Integration is war that is far from being won in so far as refugees are concerned in Norway*". There was also a general consensus amongst the workers I interviewed that there is still a lot of work that needs to be done both in the political hold as well as in administration and the implementation of the laws and guidelines that are put in place in order to help the refugees from Sub-Sahara Africa to succeed in the Norwegian society.

³¹ The Norwegian government started introduction Program for the purposes of helping the refugees in functioning as help them function as members of the Norwegian society as tool in being able to be integrate them into the society. The Norwegian version of the law as laid out by The Bondevik Government in 2001. : <http://www.regjeringen.no/nb/dep/ad/dok/nouer/2001/nou-2001-20.html?showdetailedtableofcontents=true&id=143913>

4.2.1 The Refugees Workers Perspectives In Stavanger Municipal Council

In the cause of my interviews with the refugee workers at the refugees department in Stavanger when asked the main problem that they faced daily as refugee workers one of the section heads answered as follows:

“The biggest challenge to us as the helpers of the refugees is the lack of accommodation to house all the refugees that have a positive and the Stavanger municipal have agreed to settle them but they cannot move from the refugee camps because there are no enough houses for all of them!” (Informant 01. Refugee Worker, Stavanger.)

On further elaboration as to what the municipal is doing to alleviate the problem of housing the refugee they have agreed to settle. The workers admitted that at the present time they are just concentrating on refugee minors under eighteen years of age who are alone and they are housing them in governmental children institutions and that they hope to open more of such institutions for more refugee minors in the future. The Stavanger municipal council found out it was easier to settle these minors here in Stavanger because they have large government buildings which were previously used to house delinquent youth earlier so they came in quite handy and in these process. In this way the council would be able to acquire far more needed funds and finances from the central government.

Further elaboration on the same issue the refugee worker confirms that why it easier to work with the refugee minors here in Stavanger is because the structural groundwork is already in place and all that is required is to engage social workers who are readily available. The other implications regarding the complexity of adult refugees with families as mentioned earlier is housing and other than that there seems to be more difficult to acquire private housing contracts on the private market for social clients majority of whom are refugees. Many ethnic Norwegian are not willing to have immigrants as their neighbours and thus the house owners who are generally ethnic Norwegian refuse to rent out their houses to foreigners especially those from Sub-Sahara Africa. One of the refugee workers commented that...

“We Norwegians just see people from Africans as nomads...and this is quite scary for us when we know that most of them came from war zones so it is not possible to predict their behaviour to us and our children...most of them have committed rapes in Oslo and also here in Stavanger...” (Informant 02. Refugee Worker, Stavanger.)

This lead me to assume that the negative stories in the local media in past couple of years (...2007-2009) on rapes must have had quite an impact on the general population though the accentuations of the same from politicians did not help at all but compounds the ethnic

Norwegians bigotry of a section of the population. It is not easy to understand why the acts committed by individuals who are criminals should be allowed to affect the innocent majority, and it is this form of not being able to separate the two that makes it easier for some of the miscreants within the dominant culture to find ammunition used to bring down the integration of refugees as an institution.

4.2.2 Lack of General Intercultural Communication Proficiency³²

The conclusion that I reached after the my interviews with the refugee workers that I interviewed at the refugee offices during my research was that there was general lack of intercultural studies competence³³ amongst most of the workers at the refugee department.

"(Further definition of the term according to Marlin... Furthermore, cultural competent strategies should be specifically based on and reflect the values, preferences and expectations of the specific identified group". (Marin,1989)...

General work based experiences dashed with a few courses organised IMDi should not be construed as adequate to cope with inherent problem of failed integration as an institution in Norway. Acquiring experience through trial and error in this time and age in when a subject so crucial as integration where peoples' life's are at stake is in my opinion irresponsible way in tackling the issue of integration, though it is important to emphasize here that this being one way of learning how other peoples culture differ from ones' own culture this should not be left as the only option available to them. The issues at hand here is not just limited to trying to get along with ones hostile neighbours or trying to learn what your neighbour likes or dislikes integration of an individual in any society is crucial to all parties concerned and ones positive demeanour towards others by showing empathy but not pity can go a long way in creating social harmony. Intercultural understanding must be a two way street, if only by teaching the refugees Norwegian language competence, their culture as well as the western form of social norms constitutes integration then it my opinion that something is drastically wrong with this picture.

³² ... Culturally competent agencies and individuals accept and respect cultural differences, continue self-assessment of cultural awareness, pay careful attention to the dynamics of cultural differences, continually expand their cultural knowledge and resources, and adopt culturally relevant service models in order to better meet the needs of minority populations... <http://www.ncjrs.gov/App/Publications/abstract.aspx?ID=177051>

³³ Cultural competence is a set of congruent behaviors, attitudes and policies and strategies that join in a system, agency, or among professionals and enable them to work effectively in cross-cultural situations both in prevention. and treatment contexts (Cross, Bazron, Dennis, & Isaacs, 1989).

Personnel working with refugees should strive to integrate them but at the same time avoid trying to assimilate the refugees into the Norwegian dominant-culture because in doing so they would be exposing their ethnocentrism which would be difficult for the immigrants to understand. The use of inclusive understanding of the other individuals' culture signifies that one has respect for the person with whom he[she] is dealing with and with such positive inclination towards the "others" can contribute to a tremendous uplifting of one's own culture towards others.

There is a general consensus that the lack of interest to know, learn about the cultures of the refugees who are living amongst the ethnic Norwegians and who will be their fellow citizens for years to come is an issue that requires attention. When I put to one of the refugee workers... "*...You being the initial persons responsible for introducing the refugees into the Norwegian society, do they (Refugee Workers) feel adequate in tackling intercultural communication problems with persons from different cultures?*". The refugee worker replied... :

"...I think that the most important thing is to show them the open possibilities and if they do not know what choices that they have they would not find their place here in Norway. We tell them about the possibilities for the children's schools, NGOs, and things available in the district. We teach them how to talk to Norwegians about Norwegian culture by showing them videos of these things...I also lived abroad for many years but nobody came to my door to show me things I did everything myself... we cannot do the job for them they must do it themselves!..." (Informant 01.Refugee Worker, Stavanger.)

The refugee worker admitted that among all the staff that works with the refugees at the Stavanger refugee offices there are only two of them that have had any form of intercultural competence education which was in form of short courses and the rest have just on the job experiences in working with refugees. It was their hope that in the near future they could have more courses available for their personnel which will assist them in tackling the integration problem here in Stavanger municipality. For any interaction between persons of different cultures especially where it exists a dominant culture it is therefore, essential that all groups feel their cultural identities are valued and protected and seeing that the tendency to view the dominant-group as more homogenous favours conflict. In the refugee section there are a total number of eighteen employees that have responsibility for all adult refugees in the adult education program or under the immigrants introduction course in Stavanger. In regard to inadequate personnel to cater for all refugees when some of the employees are in courses or sick one of the informants answered... "*... They are all adults and they can be able to help themselves without so much follow up...*" (Informant 03.Refugee Worker, Stavanger.). In the refugee section at Stavanger municipal council all the eighteen high level employees are ethnic Norwegians who have been working in the same section for five to twenty years.

4.2.3 The Effects of The Introductory Course For Immigrants

The introductory course for immigrants was made into law in 1st.September 2004³⁴ whose basic aim was to assist immigrants who arrived in Norway after 1st September 2003 and who had been issued with valid residency permits in Norway and they must be between 18 and 55 years of age, the stipulation of age limit for particular individuals can be changed by the authorities in order to cope with any eventualities that can be aimed to assist refugees older than the legal age limit. The purpose of the law was to lay down a legal framework in Norway for assisting immigrants in the integration process, help in participating in work related job atmosphere in order to be financially independence as the main goal. Though the procedural execution of the program is done with according to the laid down procedures as stipulated and according to the law, its success can only be said to be less than projected as the statistics of the unemployed immigrants in Norway is on a steady increase in line with the rise of immigrant population currently residing I Norway.

The immigrants section of the Stavanger municipal council works with the cooperation of adult education section in order to implement the introductory course for immigrants. The refugees that have been granted official residence permits and are still living within the constraints of the refugee camps participate in this course while they wait to be allocated residential houses that covers their needs. Foreign nationals between 55 and 67 years of age with a prospect of permanent residency have a right, but not an obligation, to participate in the introductory language scheme and the foreign nationals with work permits as a skilled workers has an obligation to participate in this education but must pay for it themselves. After completion of this introductory language scheme, this will be used as a requirement for granting them settlement permits as well as citizenships to this group.

These persons in the aimed group can get up to 3,000 hours of study time depending on individual needs and studying ability. The introductory language scheme for Norwegian language tuition was also changed and thereby based on “*per capita*” grant scheme after 1st. September 2005. Individuals who were granted such permits before 1st. September 2005 when the new scheme came into force will be given Norwegian language tuition in accordance with the transitional program. The transitional program is indistinguishable to the grant scheme in force until 1st. September 2005 and will apply for a period of five years. However, from 1st. September 2007 the opportunity for an increment of up to 250 hours of Norwegian language tuition for asylum seekers in ordinary reception centers was reintroduced and from 1st. January 2009 all asylum seekers who were affected by the rules of the Dublin procedure lost their rights to the introductory language scheme in the Norwegian language course. The group of

³⁴ The complete law text is available at: <http://www.nav.no/rettskildene/lov/L20030704-80> (L04.07.2003 nr. 80 Lov om introduksjonsordning og norskoppl ring for nyankomne innvandrere (introduksjonsloven).

persons who have a right and obligation to participate in introductory language scheme in Norwegian language course are much less than the group of persons who don't have the right and obligation to participate in the introduction program which mostly includes all from eastern Europe who happen to be work immigrants. The rights and obligation to participate in the introductory language scheme in Norwegian and social studies education includes, among others, family of the immigrants who come to be reunited with Norwegian nationals and the other Nordic countries.

Nevertheless, as of the 15th. June 2009 a total number of 37,838 persons had a right and obligation to participate introductory language scheme in Norwegian language. There are two national Norwegian language examinations that the participants of the introductory language scheme in Norwegian language course can take i.e. (a.) Norsk prøve 2 and (b.) Norsk prøve 3, these examinations are both written and oral. Norsk prøve 3 tests language skills at a higher level than Norsk prøve 2. Of the 5,514 students who sat for the oral Norsk prøve 2 examinations during the first half of 2009, 93 per cent passed their examinations. The other analogous figures for the written Norsk prøve 2 examination were 5,747 and 61 per cent of which the 3,093 students who sat the oral Norsk prøve 3 examinations. There was also 81 per cent passed while the other subsequent figures for the written Norsk prøve 3 examination were 3,048 and 55 per cent and these was a herculean task taking into consideration the time factor put into the study period.

4.2.4 Immigrants Job Training Section

Job training section is one the departments in Stavanger municipal council that has the responsibility of assisting the refugees to train them as in a working environment. The greater goal of this job training section is to help those refugees with no jobs get jobs and this section works hand in hand with the refugee section as one of the available alternatives that the refugees have after they are through with the introductory language scheme in Norwegian. The job training section have among other the following:

- i.) Four weeks course in job seeking-course for the jobless and for those living on social welfare from the municipality for those persons that are between the ages of 19 and 25 years of age with possible chances of being placed in the municipal council or private sector.
- ii.) Job practice institutions for the physically, mentally handicapped or for students that require special teaching follow-ups.
- iii.) The graduates of the introductory language scheme in Norwegian language are also put under low wages jobs oriented offers as form of assigning them to work their way into work offers elsewhere in the open job market.

iv.) For those refugees who are between the ages of 25 and 55 years old are offered job in practice places under a training supervisors. The women refugees are offered jobs in laundry companies, canteens as well as in parks for planting services. The refugee men are on the other hand are also offered job training under supervised attention in places work for the maintenance of municipal councils properties and in other government “*parastatals*”^{*} organizations.

These available cheap manpower saves the Stavanger municipal councils in the millions because these workers do not fall under the same ordinary working conditions or regulations as other workers. Therefore, those being paid under low-income category, which is equivalent to the same income that they would have received if they were being paid social welfare assistance from the state. In reality the whole period of time that they are under these job-training conditions, the participants are considered to be under employment according to the government statistics. The most worrying aspects of these so-called employments income does not constitute any form of tangible income and thus the financial sector does not deem them financially viable for any form of car loan or house loans.

4.3 The Role of the Norwegian Labour and Welfare Administration (NAV)

NAV is the State Labour and Welfare and labour services which is the major part of local governments’ social services to the inhabitants of Norway which are included in the joint local offices in the whole nation. By 2010, all Norwegian municipalities had established a local insurance office for assisting the unemployed as well as others who needed special help or assistant in their daily life's especially the handicapped etc. At these offices, users optimally meet an integrated office, where employees of the Labour and Welfare Service and the municipal social services are working together to find solutions to the users. It is the first time state and local authorities work together so closely in order to serve a common service. NAV was created pursuant to the Employment and Welfare Act of 2006 and the aims of the NAV reforms were as follows:

- 1.) To engage more people into employment and in other activities and fewer persons being dependants on social welfare benefits;

^{*} Parastatal... A `parastatal` or `para-statal` (from para- meaning mean something close or near, a prefix, and state) is a fully or partially state-owned corporation or government agency. In centrally planned economies such entities are dominant. They play a major role in many LDC's, even if free-market economy is declared. Often the influence of these entities is very large, matching that of the government itself. They are created to give certain social welfare... Found on <http://en.wikipedia.org/wiki/Parastatal>

- 2.) Make available services that are easier to access for the users and therefore meet their needs in a more effective way.
- 3.) To offer more comprehensive and effective employment opportunities to the Norwegian workforce and offer a more coordinated social welfare for its citizens as well other nationals lawfully residing in Norway.

To achieve these goals a strategy to allow users to serve themselves via the Internet or other self-service solutions. Further, it created a number of special units that were to assist and help in assess various types of cases. The notified restructuring of a number of departments and transferring them to other places in the country this happened less than four months after the establishment of the agency. The new agency's control lines have been more than the Labour and Social Security services had previously anticipated, and it is therefore more challenging to put together a plan for allocating services whose basic aim was to assist the needy without creating bottle neck hick-ups in the services being provided. NAV is also responsible in handling the refugees who have been through or finished with the “*introductory course for immigrants*” in all local municipalities in the whole country. This means that the herculean task of finding jobs, training courses and preparing and helping the refugees for their job careers has to be accomplished by this organisation which is also responsible for the social welfare payments and its management among other tasks.

The work load that the employees of NAV have to deal with is far more than it was expected since most of the local offices are over whelmed with work that it becomes almost impossible for the employees to be acquainted with all their clientele at any given time. During my research into functions of NAV here in Stavanger the following remarks were made to me one of my informants by an employee of NAV who at the time seemed irritated at this particular client so the employee wrote to the client as follows ...

“... For your information I follow up between 90 and 120 people. Although in your case a form has been sent a communication to your doctor last week does not mean that your case has remained passive. With frequent mail correspondence that must be answered at any given time, unfortunately delays in processing of cases have to occur as in your case ... including disability issues. It goes without saying that Cases where people have no ongoing benefits will also be given priority ahead of cases where people have an ongoing benefits.”... (Interpreted by the Author)

This clearly shows that there is a great deal of stress related to the employees workload which means that working environment is or could be both psychologically, mentally and physically challenging to the employees in general, which in my opinion could be counterproductive in so far as the refugees integration process is concerned. Despite the positive side of the overall work of the functions of NAV it requires major improvements in making available more job opportunities for the minorities especially persons with African background as the statistics

clearly indicates a shocking trend in overall and continuous increase in unemployment for the group. Recycling persons in this group between qualification courses in an endless loop is only a waste of monetary resources though it helps to show or indicate increments in employment statistics only because any person who is under these courses is not considered to be unemployed as the per the new definition of employment came into use.

4.4 The Directorate of Integration and Diversity (IMDi)

IMDi was established on 1st. January 2006 as resource as well as a promoter for integration and diversity. The Directorate works with immigrant organizations groups, municipalities, government agencies and private sector and it provides advice and implements government policies pertaining to the integration of refugees in Norway. The main functions of IMDi can therefore be said to be :

- i.) The responsibility of resettlement of refugees.
- ii.) Follow up the implementation of Introductory Act.
- iii.) The management of all economic aspects of Integration and Diversity.

4.4.1 The Resettlement of Refugees

Refugees who have been granted residence in Norway shall be settled in a municipality. IMDi has the responsibility to find a suitable settlement municipality. Each year IMDi requests all the Norwegian municipalities in the whole nation for the settlement of a certain numbers of refugees. The request is based on a calculated need for local seats to those refugees who are granted residence permits in Norway the distribution of resettlement needs of municipalities is done in collaboration between Local interest groups and employer organization and IMDi.

The number of refugees that any one municipality can settle is all under the responsibility of the individual municipal neither IMDi nor the Central government can force them to settle more refugees than they can settle. By making these decisions about the settlement of refugees the municipality themselves commits itself and takes the whole responsibility which includes among others things to offer to the refugees all the necessary help they are entitled to under introductory law. The aim of the speedy settlement means that the refugees can be settled in a municipality within six months after they have been granted a residence permit but this is not normally the case in many municipalities due to the simple fact that there exists a constant deficiency of housing in all major towns in Norway and the most of the small rural communities are not normally willing to accept refugees amongst them.

In the case of unaccompanied minors the main goal is to have them settle within three months after they receive their settlement papers and in order to achieve this the settlement preliminary work commences at once their applications have been processed by the authorities and they do not have to wait long periods of time for the processing of their documents as in the case of adults. The settlement preparatory work consists of a survey of the person's needs, abilities and qualifications that are relevant for a permanent settlement in a municipality. The survey carried out by a settlement consultants at your reception centers and will contribute to the individual refugee to become self-reliant as quickly as possible. Resettlement of usually refugees undergo a 20-hour culture orientation program when they come to Norway at the resettlement centers. In order to provide unaccompanied minors with the best possible care tailored to their needs the consultants at the centers drawn up individual survey plans and these action plan are put into direct action indicating how individual persons are to assisted throughout the settlement phases. IMDi has six regional units that are responsible for the practical settlement work and they works closely with the reception centers and municipalities and when asylum seekers or refugees permission to stay in the country has been granted a residence permit is then processed for the persons in question and individuals are then contacted by IMDi or reception centers who later gets in touch with the local authorities for the settlement procedures to commence. Grants to cover municipal expenses arising from the settlement of refugees Municipalities receive various grants from the state to cover municipal expenses arising from the settlement of refugees. The municipalities are paid per for example in 1999 a total of Norwegian kr. 290 000 pr. Refugee per year for a period of five years to the municipalities that resettle the refugees. Unaccompanied minor refugees release additional funding . It also makes the refugees with serious disabilities and behavioral as well as social problems.

4.4.2 The Implementation of Introductory Act

The introductory scheme will contribute to an easier and faster integration of newly arrived refugees into the Norwegian society. All municipalities in Norway that have accepted to settle refugees according to their prior agreement with both the UDI as well as IMDi and those who have refugees waiting for resettlement in transit camps are obliged to offer the introductory program to them. Participation in local introduction course is compulsory for all refugees. The municipal councils' introduction programs aimed at providing basic skills in Norwegian language and insight into Norwegian society at the local level and it is also important to prepare the participants of these courses for an active working life as a form of future buffer for ensuring a successful future for them and for their immediate families and also for providing a base platform for the younger ones in order to lay a solid foundation as a starting point when they begin with their educational careers. Participants in the program are entitled to an introductory benefit in form of monetary incentive and it is designed with the close cooperation

between the municipality and the NAV in the work program. IMDi has advisory and monitoring responsibilities to municipalities and their work on the scheme. This work is among other things:

- i.) Administration and payment of Integration subsidies paid out to municipalities for expenses in connection with the establishment and qualification of newly arrived immigrants.
- ii.) Allocating funding for project activities, development and research.
- iii.) To provide guidance and training to municipalities and other involved agencies locally.
- iv.) To highlight and disseminate knowledge on methods and experiences.
- v.) Collection of documentation on the status, results and effectiveness in municipalities.
- vi.) Taking the initiative for central and regional cooperation with the involved partners who are in the program in order to achieve a better coordinated development and advocacy.

The rationale of the introductory program is also to strengthen the newly arrived immigrants the opportunity to participate in vocational and community life, and their economic independence. The rights and duties to participate in introductory apply to newly arrived immigrant between 18 and 55 who need basic qualifications and who are newly arrived refugee. See the Introduction Act § 2 for a description of who is included in the circle of persons the right and duty to participate in introductory programs.

The right and duty to participate in introductory programs apply only to residents in the municipality under a special agreement between the immigration authorities and the municipality the requirement of a separate agreement does not apply to persons who have a family reunion with someone who has received asylum in Norway. As for the newly arrived is a person who has been living in a municipality in less than two years when the decision on participation in the introduction scheme to be taken. The program can last up to two years and in special circumstances the program can be granted a varying extension which normally requires special reasons for doing so the program can last up to three years. Consequently, the introduction program aims to provide basic skills in Norwegian, provide basic insight into Norwegian society, and prepare for participation in working life.

4.4.3 The management of Economic Aspects of Integration and Diversity

IMDi administered grants in 2010 in the tune of NOK 6.4 billion of which over 99 percent of the funds were channeled through the local municipalities in Norway. Some of the funds which IMDi manages is also paid out to cater for various cultural activities which are arranged with the assistance of refugee cultural groups which are formed by the various persons from different nationality and thus assist in the integration process by helping the Norwegian people understand other cultures and the people that they represent; other funds are used for the financial support of the cultural groups. A part of the funds goes to the volunteer activities and in addition to that financial support to NGOs whose basic aims are in the direct support for the refugees as to aid them and some for the teenage refugees in homework support. Grants are important economic instruments to achieve the objectives of integration and inclusion policies.

The most basic key objectives are:

- i.) Quick settlement of refugees in the municipalities.
- ii.) Good education in Norwegian and social studies for adult immigrants.
- iii.) Rapid transition to work or education after completion of introduction course.
- iv.) Higher employment in the immigrant population.
- v.) Knowledge of and support for the Norwegian laws and basic rights and duties.

Economic basis on which the local governments bases their re-settlement and integration work is limited to the availability of the said subsidies as allocated to them during the annual fiscal expenditure requirements as regulated based on the future predicted expenses for all the municipalities on the local government level. The other grants for training in Norwegian language, civics as well as other social studies are to a large extent based on the economic and financial capabilities under the management of the local governments settlement and integration work departments.

4.5 The Contact Committee for Refugees (KIM)

KIM is a government-appointed committee that advises the government in minority issues in addition, the KIM as a dialogue forum in which representatives of the minorities to meet politicians and responsible persons from the management level to discuss current issues that affect the minorities in Norway. The Contact Committee for Immigrants and the Authorities (KIM) is an advisory body appointed by the Norwegian government every 4 years. The committee has two main function which are to advise as well as bring to light issues to the government in matters that affect immigrants, the other of its function is to facilitate dialogue

between immigrants and authorities. The Contact Committee was appointed by the government for the first time in 1984 at the request and then decreed by the Norwegian Parliament and it mainly existed as a single forum consisting of representatives from the various Norwegian political parties, government officials and immigrant organizations which are mainly made up or formed on the basis of countries from which the immigrants comes from as opposed to regional groupings.

KIMs' group committee shall be a competent consultative body and is responsible for putting matters that are important to the minority population on the agenda whose aim will also cause high-level dialogue with the authorities responsible for matters that are important for minority populations. Members of the KIM influences public policy through meetings with management, by sitting in committees and reference groups, by organizing meetings and conferences, through hearings and through lobbying. When a case is dealt with in Parliament, KIM has the opportunity to address the parliamentary politicians on matters that will affect the changes of the minorities and in cases where the Parliament has to allocate funds to the organization through the state budget which is normally from October it is requested to give input in the financial matter. From inception KIM (*The Contact Committee for Immigrants and the Authorities*) until 2009 it was operated and managed from the headquarters of the Ministry of Children, Equality and inclusion department had the overall responsibility. However, from 2006 The Contact Committee for Immigrants and the Authorities (KIM) has been administratively attached to the department of Integration and Diversity (IMDi). The administration does not affect anchoring KIMs academic and political independence though the functions of *The Contact Committee for Immigrants and the Authorities* has been viewed as an elite club for immigrants with political connections and it was only until recently (2011) that *The Contact Committee for Immigrants and the Authorities* ranks have included an African-Norwegian in any leadership role or any position that has responsibility in the management level. According to report made by Norwegian Institute for Urban and Regional Research (NIBR)³⁵ on the report provides an evaluation of the Contact Committee for Immigrants and the Authorities (KIM) the evaluation focused on how the Liaison Committee fills its intended role as an advisory body and forum for dialogue the evaluation discusses the factors that can be said to promote or inhibit the committee's effectiveness further, it outlines some possible changes in relation to the future appointment of the committee.

³⁵ The report can be read in Norwegian language at the following website: <http://www.nibr.no/publikasjoner/rapporter/188/> where the report is readily available to the public.

CHAPTER FIVE

Christian Congregations Involved In The Study

NLM was founded in 1891 to send christian missionaries to China and today is the NLM (*Norsk luthersk misjonssamband*³⁶.) one of the largest missionary organizations in Norway and also in the world NLM has the motto of spreading to the World the word of God through Christ the saviour. The vision is that the biblical message to be communicated to peoples of other cultures abroad as well as here in Norway. The organization has about 150 delegates in Africa, Asia and South America. Through various forms of assistance, NLM helps the poorest and through church building and also working with national churches abroad, by doing so they bring the Christian message out to more and new people. The Lutheran Church provides expertise in health, education, economics, management, cooperation and theology. An important goal of NLM is to work in areas where there are few Christians, and little more missionary work. In some cases, this form of work is sometimes so sensitive that due to issues of political and / or religious factors related to their work or nature of their work they do not have often the opportunity to inform openly about all aspects of their work which takes place in the field where they are stationed.

NLM's work is based on the Holy Scripture and the Evangelical Lutheran Church confession (*cf. § 2 of the NLM ground rules*). This means that the Bible is the supreme and final authority in all questions regarding the Christian faith and what they do in life. Throughout the Bible God reveals himself as Lord of history and makes his will known to us. Jesus Christ and his salvation is the Bible's central message centre. The overall love commandment in the Bible is concretized through the Ten Commandments and derived commands and admonitions. Next to the Bible, but still subordinate's Confession authority is that it is derived from the Bible, and its mission is to provide a unified expression of teaching of the Church as we meet it in the Bible, and to help us to hold on to it as the primary religious educator of the word of God and it is through the Bible that confessional writings gives the NLMs missionaries a basis for conducting jurisprudence for the care of their own organization and the church that they belong to. In relation to other Christian denominations which give confession the basis for discussions and the possible collaboration and the necessary limits in the actions that Jesus Christ under took to bring forward the word of the Lord to the people Israel and also the rest of the world.

³⁶ Norwegian Lutheran Mission more information is available o their internet website...: <http://www.nlm.no/>

5.1 International Christian Fellowship (IKF³⁷)



Figure 5.1.1 The Salem Church where the ICF congregation gatherings within Salem Prayer House, Bergelandsgt.38, Stavanger.

International Christian Fellowship (*IKF: Internasjonalt Kristent Fellesskap*) started in 1980 in Stavanger as a gathering where members of the minority groups in the Norwegian society with different ethnic background could come together and hear the word of Christ as one people under the Lord. Therefore, by singing and listening to God's Word and by eating, enjoying cups of tea or coffee together after services brought together all these different groups of people from all over the world speaking together and learning more about the other peoples cultures and traditions just in order to make a harmonious Christian Fellowship. International Christian Fellowship (*IKF: Internasjonalt Kristent Fellesskap*) also welcomes to its meetings all christian minorities who do not belong to any norwegian mainstream church to join them in prayer and other group functions at their Church at Salem Church in Stavanger as their meeting place during the weekends mostly in the afternoons making it convenient. You will meet people from many countries and eat food of various national dishes. Even the music will be international. We have special meetings for the children during these gatherings. Paul Odeh is the head of IKF (*Intercultural Christian Fellowship*), and the assembly leader of the international meeting which is located in Salem Missionary Assembly's offices in Stavanger. IKF (*Intercultural Christian Fellowship*), work in Southwest region here in

³⁷ IKF: Internasjonalt Kristent Fellesskap is the Norwegian name of the same congregation and this being its abbreviation of the same.

southern Norway has accomplished the ripe age just 30 years in 2010, and the leader of Intercultural Christian Fellowship pastor Paul Odeh has been involved since the inception of Intercultural Christian Fellowship 1981. Celebration Sunday was great There were about twenty different nationalities present, and representatives from the various nations marched in with their national flags respectively, while the music song of "Glory, glory, Hallelujah." Was being played and the representatives of the different nations had a chance to greet everyone in the audience are welcome and said "Jesus loves you" in its many different languages and there congregation that attended the 30 years anniversary over 250 persons strong which was a record number since the inception of the Intercultural Christian Fellowship (ICF /IKF).



Figure 5.1.2 The Diversity within IKF is Visible here during its 30 years anniversary celebration party which was held at the Salem Church in 2010.

In the festivities of celebrating its thirty years since inception the founding members of *IKF* played a major tribute to one of the ladies who was the foremost contributor to the formation of the successful Christian congregation under the auspices of the NLM at the premises of the Salem Church here in Stavanger.

5. 2 Klippen International Fellowship (KIF)



Figure 5.2 .1 The Main Building of the Klippen Pinse Menighet (Church.) situated in Sandnes in Southern Region of Norway.

Rock Pentecostal Church was founded 7 January 1932. Evert Evertsen W., Lars and Knut Marklund Wetteland were the three that went in to start a new church. They were also the first church leadership. Previously, the Rock an outpost of Zion Stavanger. In the spring of 1934 it was decided that the church would build a new parish. Land was purchased, and break ground was taken May 16 1934. The inauguration took place already in October the same year. From the very beginning supported the church missionary work. In 1936 the church received its first matron, Kåre Lie. He had been a while as a permanent preacher. Lie was in service for 3.5 years, and was succeeded in 1940 by Fredrik Riis from Telemark. During the war, the premises occupied by the Germans, and the meetings were then held in the mind's homes and in their premises Canvases (dressmaking). In 1942 took over Joelson as Trustees, and during his time the church sent out its first missionary, Aagoth Berge in 1945. Immediately after the war in the fall of 1945 it was decided to extend the premises of the church due to ever growing influx of meetings as well as the congregation made this necessary. With the tremendous volunteer effort was the expansion quickly performed and John Holum came as Trustees in 1947 with his solid temperament, he was respected and revered. In 1952 it was decided that the church wanted to host the Easter date and since then there has been a tradition in the Rock Church and in November 1952 started the church on the expansion once again. Oltedal and Klingsheim was fixed outposts at this time, and in cooperation with Bryne was Peder Westgård called an evangelist for better continuity in the work of the outposts.

International fellowship dates back in 1997 when the Christian congregation was first started by the pastor who was in charge of the church in that time. It was initially a monthly meeting of brethren from different backgrounds and nationalities around Stavanger and Sandnes facilitated by Klippen Pinse Menigheten. The goal was to have a fellowship where non-Norwegian speaking Christians immigrants of different nationalities who could worship in a familiar way and language (English). Initially, the motive was to reach out to the many Christians who were arriving in Dale refugee camp which was based in Sandnes municipality region whereby many of the asylum refugee camp at Dale refugee camp were struggling to find a place of worship because of language barrier as well as the stigma associated with the problems attached to being an asylum seeker with little or no rights.



Figure 5.2.2 The Congregation of the Klippen Menigheten in Sandnes being Entertained during a Church Service by the International fellowship Choir group.

The serving pastor International fellowship remains a special part of the African-Norwegian pastor in the Klippen Menigheten in Sandnes and its congregation has grown larger as has the faith of its members with its ever increasing number of its members and of its religious activities has also increased at the same rate. It has become a home away from home for many Christians who come to Norway from abroad. it still hosts many people who come to Sandnes and Stavanger area for the first time helping them to feel comfortable in the community. It is also attended by local Norwegian Christians. We have a very diverse cultural element that makes it very beautiful and colourful. The fellowship have a potential to do exploits for God in the region and beyond. Every year on the first week of November, usually hold an international day where we celebrate this diversity in form of dances, food, clothes, fellowship, fun and testimonies. In the previous year the international day was attended by over 150 from over 16 different nationality backgrounds making it a recording breaking Christian gathering of that kind ever held in Sandnes town.

CHAPTER SIX

FINAL ANALYSIS OF INTEGRATION IN NORWAY

The stigmatizing and generalizing attitudes that we encounter among too many of the Sub-Saharan Africans in the Norwegian society today will be less significant even possibly even completely disappear in the future. However, this had been a great advantage as today's attitudes towards immigrants, especially to immigrants from non-western background has such a racist character to it, which can easily lead to ghettoization and segregation rather than integration of the sub-group in Norway today. The examples from Greenland in Oslo is clear proof that a division is not only taken place but about to happen, which in turn has led to increased gang mentality and crime in this highly populated Norwegian capital city.

I also believe that those measures that the Norwegian government has in place are acceptable as they have good support in the Norwegian and international integration policies. I also believe that nursery schools are one of the arenas in which the state and local authorities should focus more on integrating immigrants since this is the most important area of integration as we all know that the up and coming second and third generations of immigrants have a solid ground behind them. But I also think that many Norwegian citizens will be against the simple fact that immigrant families should get priority ahead of them in kindergarten waiting lists since there is a never ending chronic problem of lack vacant nursery school places for all children in the country though immigrant children need this more if they have to build their language competence for the future generations and in any case the government with the help of the politicians are always on the disagreement on whether to make nursery schools to be more affordable.

The issues and problems connected with the understanding the basic concepts of the Norwegian language and the Norwegian culture is a major hindrance for the immigrants so to cater for the early integration could easily adapt to this early nursery school for all immigrant children if they are expected to succeed in a later life and this may pay off through that it will be easier to get work, make friends and close contacts among the Norwegian population, while the integration will work well for they will be inclusive for the children again when they grow up.

6.1 The Concept of Intercultural Communication as a Tool in Integration

It is important to note here that the issue of socially integrating refugees in Norway is an import task that requires basic skills in the understanding how the concept of Intercultural communication can be useful as tool in the social integration of refugees in any European set up. The issues that have been brought up in the research of this thesis are quite clear that the task of integrating the refugees that have left for the various municipalities throughout Norway to tackle on daily basis is far from satisfactory which in turn means that the refugees are left short changed in the process. The lack of qualified manpower on this field leaves a lot to be desired and the problem is further compounded by the problem of limited vacancies in the civil service due to constant downsizing by the government exchequer in the reduction of government spending and thus reduction of available jobs in the civil service throughout the country.

The bureaucracy involved in the integration sector here in Norway has been clogged up by the various hierarchical departments who are in charge of the integration process which in turn causes chaos and loop sided work conflicts within the integration system itself but it is the municipalities that come out smiling due to the availability of excess funds that are made available to them from the Central government which they end up using for other services within their regions. The total lack of accountability has lead to the current quagmire of thousands of settled refugees who cannot be able to be financially viable as an entity and this has contributed as excess ammunition that the extreme left politicians to use in drumming their opinion polls to the detriment of the minorities. In order to give a clear meaning to the term integration its important that a proper meaning to this term "*Integration*" be given so that the various European countries that are currently toiling this problematic situation can be able to put more efforts to assist the ever increasing numbers of refugees, labour immigrants and also economic refugees from the developing countries.

Nevertheless, social cohesion and harmony are the basic building blocks of a democratic society and in order that a society can be called civil it is important it lays more important that the dominant culture to accept the existence of minority members of the society and it should be made a high priority on the part of the government to see that it happens with the utmost sincerity and this cannot be attained if a section of the society is left out. The Norwegian government in this regard should Endeavour to create a more resilient society which should be able to tackle the issues connected to "*Cultural Shock*" and the stigma associated with it, by creating a better way in dealing with social conflicts could and this could go a long way in transforming the way social integration of refugees is administered and give a better meaning to the refugees. For immigrant children it is very important that they be integrated through interaction and play with their counter parts the Norwegian children, both in nurseries, secondary schools and other institutions of high education, but also the issue of

equally is important at the social networks levels and also harmonious relationships with ones neighbours as well as friends

6.2 Distinction Between Integration and Assimilation

In order for integration efforts to bear fruit it is important that the parties that have legal experience in the society assist in making a clear distinction between the meanings of "*social Integration*" as well as the meaning of what "*Social Assimilation*" of the minorities entails here in Norway. The Norwegian government should be clear in giving proper instructions to the departments that have been given the responsibility of helping the refugees in settling in the country by insisting them in distinguishing the difference between the two concepts and the pro and cons associated with them.

Whilst no concrete meaning has been assigned to the meaning of "*Integration*" it is important that its actual meaning be interpolated in such a way it gives its meaning to make sense instead of the current varied meanings which makes it as institution difficult to comprehend. Though there exists numerous legal statues under the Norwegian law it has no definite description which can be said it to mean, on the other hand when we talk about integration, it is very important that we have clarity for us what is the meaning. With integration however the dominant culture always believe that immigrants should be assimilated and become a part of the Norwegian society, but they believe that in becoming a Norwegian we the minority should renounce our own culture, religion, language, etc. which means that shedding off our birth culture in order for us to be accepted as part of the Norwegian society. Another important condition for integration to take place is not only the willingness of those who come as immigrants to become part of the new culture, but equally important the majority or the dominant culture should also accept the immigrants on their face value as part of the Norwegian society and manage to look at them as equal partners with the same rights and obligations as everyone else.

With most of the refugees who come to Norway come from poor war-torn countries and have lost everything they own and family members in most cases are killed, while others come to work. Most are released into "*into the Norwegian society*", but many are unfortunately have little spark or no spark of life left in them but nothing more than a tiny flicker left their shells of bodies which are further stifled by a cold shoulder from the immigrant hating politicians, the government and its conservative employees, neighbors and random passers-by on the streets. This entails that many the immigrants especially those from Sub-Saharan Africa fall outside the social life of the fast life style society, and thus are not integrated or even acknowledged as a part of the Norwegian society. It is particularly import to note that immigrants from non-western countries are the ones that face the most life shattering barriers in Norwegian society and they often have very difficult time in trying to be integrated. Some

reasons for this is that they often have a very different complexion from the majority population, that they have a culture, religion and language that differs greatly from that which is dominant culture. The insufficient knowledge that the immigrants have about the new country with its distinctive language, democratic and social norms, culture, etc., and on the other hand majority of the Norwegians' also lack knowledge about the cultures and countries of the immigrant minorities and this makes adjustment becomes very difficult for all the parties concerned. However, it's been mentioned earlier that it is specifically the non-Western origin refugees who meet the greatest difficulties. That is why the Norwegian governments as well as its citizens who now need to look at all the available different measures to promote the integration of this group of immigrants.

Official government policy in relation to ethnic minorities has changed considerably here in Norway in recent times though, it can be said that assimilation in general not the official government goal but only integration. Integration, as distinct as it is from assimilation its simple meaning can be said to be that the countries minority culture are accepted as a part of mainstream society as a part of the countries existing common culture and that there is a certain degree of reciprocity (Gaasholt 2001). In a Norwegian governments White Paper of 1979 defines integration in Norway as follows: *"The individual immigrant must be equal to Norwegian citizens with respect to rights and obligations. The various immigrant and minority groups' cultural, social and religious characteristics must also be respected and given opportunities to display on a par with the majority community's culture. "Although the integration concept is interpreted differently in the ongoing political debate in Norway is the general perception that integrating must require both the majority population and ethnic minorities, with emphasis on mutual cultural understanding and tolerance. "There must be a mutual adaptation between the groups in society,"...(Translation by Author) says the St.meld.nr.17 (2000-2001)³⁸. In practice, it is expected that the minority should adapt to the majority or dominant culture albeit without giving up their cultural or ethnic affiliation or their cultural traditions. It can be said that integration occurs in the range between the extremes of assimilation and social segregation.*

³⁸ The entire document is available online at the Norwegian governments website at : <http://www.regjeringen.no/nb/dep/ad/dok/regpubl/stmeld/20002001/stmeld-nr-17-2000-2001-.html?id=194121> as per November 2010.

6.3 CONCLUSION ON INTEGRATION IN NORWAY

A very important measure in the issue of integration in Norway is the Nursery Schools. This is the first institution of socialization that refugee and immigrant children face with the new country of residence, except their immediate family and its social network. By getting more immigrant children in the community even at this stage to attend nursery schools they will more easily blend in among the other ethnic Norwegian children and by doing so they get a better understanding of Norwegian culture, language and learn more about their traditions. The children's Norwegian language knowledge will be greatly enhanced, because in many ways they will have to learn the language to make themselves understood and be able to express themselves as well as understand others and thus they will all be able to interact with the others. Many immigrant families send their children in Norwegian nursery schools but not all of them do so and this only applies particularly families with cultures where it is widespread for women not to engage in paid jobs as opposed to being house wives. An important measure to prevent this may be that immigrant families in any way receive a financial compensation from the government in order for them to have children in nursery schools.

But it's not just immigrants who must acquire knowledge and learn to adapt to the new and changing times in Norway alone another equally important step must be taken by the Norwegian people are obligated to understand that Norway now but it will always be a multicultural society, where people with different cultural backgrounds, skin colors and languages will live side by side and they have to deal with the more they try to cling to the old times whereby there existed no other persons with a pale colour of brown. It is therefore, important that there is a change of attitude in the whole Norwegian population far too many people are in my opinion for closed and biased above non-Western immigrants where they strive subconsciously to endeavor to show their naivety in portraying their superiority and dominance over the minorities but I would like to mention herewith that the fight that they are preoccupied with in the present time is already lost long before they realized it. Much of the reason for this may be due to ignorance towards other cultures, religions and languages. This means that many do not try to make any form of contact with "*their new neighbors*", both for fear of the unknown and because of generalized attitudes which have often been served through by the Norwegian mass media.

Measures can be taken to change the current and ever existing negative attitudes and on the other hand extend a broader understanding for example for the tertiary preventive measures at the micro levels, where a group of friends or a neighborhood come together to create one's positive image of their own cultural, or similar on the other hand create an atmosphere where they either ask the immigrants about their own cultural backgrounds, learn more about the other cultures cooking and entertainment cultures. The Norwegians will have the opportunity to meet their culture of the immigrants and this form of get together where they can taste and experience Norwegian culture and traditions on person to person level in an atmosphere

derived from curiosity other than hate but here it is not really the food culture that will be used to bond them together. In this way, the ethnocentric mindset of many people shall or will be eventually lost, which will lead to greater integration of immigrants. It can therefore be said that the issue of integration revolves around what can be called the dominant cultures "*Western Values and its Norms in a Social Sphere*" which means that the less the minority cultures acts or behaves itself (*Within The Imaginary Social Sphere*) goes below the minimum level of the expectation as set out by the dominant culture the less "*Integrated*" they are.

In chapter three I introduced the issue of The International Labour Organization (ILO) in 1989 which adopted the *Indigenous and Tribal Peoples Convention (ILO Convention No. 169)*³⁹ which in my opinion is one of the most important piece of international registration that could effectively be used to combat the issue of or the problem of integration within the confines of Europe and North America (Canada and Alaska). Despite the fact that most of the refugees from Sub-Saharan Africa are a minority under this convention which Norway ratified in 1990 their rights under this convention do not apply to them. According to its definition it states that "...Moreover, a distinction is made between 'tribal' and 'semi-tribal' peoples. The latter are 'groups and persons who, although they are in the process of losing their tribal characteristics, are not yet integrated into the national community'. Further integration is seen as a responsibility of national governments, albeit it by non-artificial and non-coercive means..." (*Including Indigenous Peoples in Poverty Reduction Strategies, ILO 2007*) This statement raises the question whether the minorities now residing in Norway can be categorized and placed under the protective umbrella under this convention and if the answer is "No" what would be the reasons which makes the other minorities from areas/regions or countries recognized under the convention? As concerns Article 1(2) of the Convention, which in itself stipulates on the main issue of identifying as to who can be called as "*Indigenous People*" while self-identification is a fundamental criterion for defining these groups to which the Convention shall apply, this relates specifically to self-identification as indigenous or tribal "*people*" and it is my opinion that under this article all minorities in Norway have rights under this convention.

³⁹ **C169 Indigenous and Tribal Peoples Convention, 1989 Ratified by Norway on 19:06:1990... Description (Ratification) Convention:C169 Subject classification: Indigenous and Tribal Peoples Date of coming into force:05:09:1991 Country:(Norway) Subject: Indigenous and Tribal Peoples Display Document No. (ILOLEX): 191990NOR169 Ratification date:19:06:1990**

APPENDIX 1

Attachment 1

CONSENT FORM

In Formation Concerning The Project:

The Importance of Understanding Intercultural Communication: For the Purpose Of Achieving Integration of African Refugees From Sub-Sahara Africa In the Norwegian Society

This consent form concerns requesting your consent in participating in the above-mentioned interview in a field research, which is a part of a masters' degree programme in global studies. The purpose of the study is to find out what issues and problems that affect refugees from sub-Sahara Africa and it will highlight what they have faced in their different phases of being integrated or resettled into the Norwegian society. Further, this research study will try to investigate as well as find out the functionality of the integration policies and programmes that has been put into place for this purpose. The research will collect data that might identify you i.e. names, address, date of birth and all this will be done by the means of a recording device. In this field research I will be conducting interviews with the various stakeholders in this field i.e. (a.) Refugees (b.) Kommune Refugee Workers. (c.) Norwegian Christian Congregations.

If you do accept to participate in this research study, it means that I, **John Muhia Kangu** will have the possibility of having a question and answer conversation with you and you will be free to say what you mean with no repercussion or hindrances to you whatsoever. The findings of the research study and any other matters that we may have discussed shall be published in my final master thesis and I can therefore point out here that I am bound by ethics of research in matters relating to this research study and all information will be handled confidentially.

I do therefore inform you that your names will be anonymised in all the reports of the study and you are always free to withdraw from the research study at any point without having to give any reasons. It is voluntary to participate and further that the Data Protection Official for Research, Norwegian Social Science Data Service have been notified about the research project. The data materials of the project that will be gathered during the field research period including all the audio recordings will be deleted and the remaining data material will be anonymised at the beginning of the interview and at the end of the study and this will not be later than 31.08.2010.

The research project is being done with the collaboration of SCHOOL OF MISSION AND THEOLOGY, STAVANGER (MISJONSHØGSKOLEN.) and the project supervisor /Tutor is: Haug, Kari Storstein Misjonsmarka 12, 4024 Stavanger.

Telephone: 51516230

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Regards,

John Muhia Kangu.

Master in Global Studies Student

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Mobil: (+47) 920 922 30.

Consent

I, Mr./Mrs./Miss do hereby agree to participate in the field research study:

“The Importance Of Understanding Intercultural Communication: For The Purpose Of Achieving Integration of African Refugees from Sub-Sahara Africa In the Norwegian Society”.

I have understood the purpose and the reasons of the project.

Date: _____ Signature: _____

APPENDIX 2

Attachment 2

Questionnaire 1

Interview Guidelines and procedures.

- Inform the informants the purpose of the research.
- Inform the subjects that participation is voluntary.
- Inform them of confidentiality.
- Free to speak their mind with no hindrances.
- Inform them that recording will be made for the purpose of the research only.
- Request the subjects to be free to ask any questions before we start and or after.

Questions for the Refugees

Background Information

1. Are you a UNHCR Quota refugee or did you come here on your own to seek asylum in Norway?
2. Do you at this moment in time consider yourself integrated in the Norwegian society? If so why not? If Yes how?
3. What are the main difficulties that you faced when you went to the refugee office to meet the people who were supposed to assist you in re-settlement in your commune?
4. To what extent has learning the Norwegian language contributed to your integration process?
5. Have you received any form of assistance from any Christian religious organizations? If so what form of assistance have you received?
6. Have you been able to get any form of employment? If so, how is the atmosphere in your place of work between you and your colleagues?

Christian Congregations and Integration

7. Are you a member of any church congregation in any of the mainstream Norwegian churches? If so, have they contributed to any degree you're in your social integration into the Norwegian society?
8. Would you say that your Christian faith background has contributed to the success of your integration into the Norwegian society?
9. In your opinion as far communication between you and the workers is concerned, did you feel at any point in time that there was intercultural communications break down? If so, what was done to rectify it?
10. Would you say that the Christian congregation has contributed to your integration process? Do you feel that your participation with the Christian congregation has had a positive outcome in understanding the Norwegian culture?
11. What can you say in your own words, has contributed to your success or failure of your integration into the Norwegian society?
12. What is your current level of participation in your Christian congregation? Have encountered any problems, which could have had any negative consequences to your integration process?

APPENDIX 3

Attachment 3

Questionnaire 2

Questions For The Refugee Officials (Workers):

- Interview Guidelines and procedures.
 - Inform the informants the purpose of the research.
 - Inform the subjects that participation is voluntary.
 - Inform them of confidentiality.
 - Free to speak their mind with no hindrances.
 - Inform them that recording will be made for the purpose of the research only.
 - Request the subjects to be free to ask any questions before we start and or after.
1. How many refugees from sub-Sahara Africa do you offices assist or settle in Stavanger commune in any given year?
 2. What are the challenges do you as the employees face when in the process of doing your work?
 3. Do you have any opinion as why Christian congregations in Norwegian mainstream churches are succeeding in helping refugees integrate into the Norwegian society?
 4. What is there any significant difference between integration and re-settlement of refugees?
 5. At what stage do your offices feel that refugees are integrated/re-settled in the Norwegian society?
 6. What forms of activities are available to the children of refugees during both the re-settlement and integration process?
 7. What kind of follow up responsibilities do your offices have for both new refugees and the already re-settled refugees?

8. In your opinion, as far communication between you and the refugees is concerned, did you feel at any point in time that there was intercultural communications break down? If so, what did you do to rectify it?
9. Your employees being the initial persons responsible for introducing the refugees into the Norwegian society, do they feel adequate in tackling intercultural communication problems with persons from different cultures?
10. Since the employees of your department deals with the integration of refugees here locally, can you confirm whether they have had any form of intercultural competence in order to equip them with the necessary skills to tackle the cultural differences?
11. What are the main challenges that affect your work in the integration process of refugees from Sub-Sahara Africa?
12. Do the officers that work with the refugees from Sub-Sahara Africa encounter any specific problems that others do not? What has been done to rectify the issues?
13. Has the government policies that your offices implement been a success? What effect has the Introduction Course had on integration process?
14. What form of follow up assistance do the municipal get from the Directorate of Integration and Diversity (IMDi)? Does it provide adequate advice in the implementation of government policies?
15. Does the government give adequate leeway in the implementation of integration policies?
16. What can you say has contributed to the failures or successes of the government policies on integration of refugees from Sub-Sahara Africa?
17. What is your opinion concerning what could have been done differently in order to achieve integration of refugees from Sub-Sahara Africa?
18. What role does the Directorate of Integration and Diversity (IMDi) play in the integration process of refugees in Stavanger municipal?

APPENDIX 4

Attachment 4

Questionnaire 3

Questions For The Christian Congregations Officials:

- Interview Guidelines and procedures.
 - Inform the informants the purpose of the research.
 - Inform the subjects that participation is voluntary.
 - Inform them of confidentiality.
 - Free to speak their mind with no hindrances.
 - Inform them that recording will be made for the purpose of the research only.
 - Request the subjects to be free to ask any questions before we start and or after.
1. Before the International Christian Fellowship (IKF) (Internasjonalt Kristent Felleskap/ Klippen International fellowship (KIF) came into force how was the attendance of Christian minorities from sub-Sahara represented in your respective mainstream churches?
 2. Why did your church/es opt to start a parallel congregation to cater for the Christian minorities?
 3. Would it be possible to say that the Christian minority congregations have been a positive or negative influence on the congregations in understanding better the cultural differences between the them and the rest of the hegemonic Christian Norwegian society?
 4. Do your International Christian Fellowship: (IKF) (Internasjonalt Kristent Felleskap/ Klippen International fellowship (KIF) inter-react with the members of the mainstream church?
 5. What has been the level of participation on the part of the refugees from Sub-Sahara in the congregation as well in the overall integration into the Norwegian society?
 6. What can said to have been the contributing factors to the success or failures of the congregation in assisting the refugees in the integration process?
 7. Can it be said that the members of your congregation are now integrated into the Norwegian society?

APPENDIX 5

Map of Southern Norway



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Personer 18 år og over, etter utdanningsnivå og statsborgerskap.
2008[Population 18 years and over, by level of education and citizenship. 2008]

	Prosent#1 [Percentages#1]				NB! Merk at mange av disse landene har svært høye uoppgitt andeler
Grunnskolenivå#1 [Lower secondary level]	Videregående skolenivå#2 [Upper secondary education#2]	Universitets- og høyskolenivå, kort#3 [Tertiary education, short#3]	Universitets- og høyskolenivå, lang#4 [Tertiary education, long#4]		
Angola	75,6	15,6	6,7	2,2	32,8
Botswana	8,6	11,4	57,1	22,9	30,0
Burundi	37,7	38,6	20	3,7	12,0
Elfenbeinskysten[C	55,2	27,6	13,8	3,4	62,2
Eritrea	53,1	35,4	8,6	2,9	42,2
Etiopia[Ethiopia]	41,1	26,1	13,2	19,6	47,4
Gambia	55,8	32,5	7,8	3,9	42,1
Ghana	37,1	16,3	18,3	28,3	59,1
Guinea	64,7	5,9	11,8	17,6	62,2
Kamerun[Cameroo	26	25,2	13,8	35	51,2
Kapp Verde	69,2	30,8	-	-	65,8
Kenya	44,5	26	17,8	11,6	64,9
Kongo-Brazzaville[50	31,6	15,3	3,1	22,8
Kongo[Congo]	47,1	32,8	17	3	12,3
Liberia	52,7	34,1	10,9	2,2	11,6
Madagaskar[Madag	15,8	5,3	36,8	42,1	63,3
Malawi	6,3	-	18,8	75	72,2
Mauritius	23,5	41,2	17,6	17,6	48,5
Namibia	44,4	16,7	22,2	16,7	50,0
Niger	50	37,5	12,5	-	65,0
Nigeria	28,7	19,1	24,3	27,9	69,8
Zimbabwe	21,4	16,7	28,6	33,3	49,4
Rwanda	27	31,9	36,7	4,4	20,1
Senegal	60	13,3	26,7	-	72,9
Sierra Leone	52,5	36,9	8,2	2,5	33,3
Somalia	75,9	19,7	3,7	0,6	48,8
Sudan	44,1	31,4	15,5	9,1	43,2
Sør-Afrika[South Af	31,6	25,3	28,4	14,7	68,6
Tanzania	29,2	20,8	18,1	31,9	60,3
Togo	50	11,1	16,7	22,2	46,7
Tunisia	58,2	19	13,9	8,9	68,0
Uganda	26,9	25	20,2	27,9	63,6
Zambia	36,7	22,4	20,4	20,4	57,8

#1 Ikke medregnet personer med uoppgitt eller ingen fullført utdanning. [People with unknown or no completed education are not included.]

#2 Inkludert nivået 'Påbygging til videregående utdanning' som omfatter utdanninger som bygger på videregående skole, men som ikke er godkjent som høyere utdanning. [Includes intermediate level courses based on completed upper secondary level, but which are not accredited as tertiary education.]

#3 Universitets- og høyskolenivå kort, omfatter høyere utdanning t.o.m. 4 år. [Tertiary education, short comprises higher education up to 4 years in duration.]

#4 Universitets- og høyskolenivå lang, omfatter utdanninger på mer enn 4 år, samt forskerutdanning. [Tertiary education, long comprises higher education more than 4 years in duration.]



Personer 18 år og over, etter utdanningsnivå og statsborgerskap.
2008[Population 18 years and over, by level of education and citizenship. 2008]

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Internet: www.ssb.no
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Land	Personer[Absolute figures]					
	I alt[Total]	Grunnskolenivå å[Below upper secondary level]	Videregående eskolenivå# 2 [Upper secondary education#2]	Universitets- og høgskolenivå, kort#3 [Tertiary education, short#3]	Universitets- og høgskolenivå lang#4 [Tertiary education, long#4]	Uoppgitt/ ingen utdanning[U nknown or no completed education]
Angola	131	68	14	6	:	43
Botswana	50	3	4	20	8	15
Burundi	551	183	187	97	18	66
Elfenbeinskysten[C]	74	16	8	4	:	46
Eritrea	1301	399	266	65	22	549
Etiopia[Ethiopia]	1526	330	209	106	157	724
Gambia	266	86	50	12	6	112
Ghana	614	93	41	46	71	363
Guinea	37	11	:	:	3	23
Kamerun[Cameroun]	252	32	31	17	43	129
Kapp Verde	38	9	4	-	-	25
Kenya	416	65	38	26	17	270
Kongo-Brazzaville[C]	127	49	31	15	3	29
Kongo[Congo]	750	310	216	112	20	92
Liberia	620	289	187	60	12	72
Madagaskar[Madag]	49	3	:	7	8	31
Malawi	54	:	-	3	12	39
Mauritius	33	4	7	3	3	16
Namibia	36	8	3	4	3	18
Niger	20	4	3	:	-	13
Nigeria	450	39	26	33	38	314
Zimbabwe	83	9	7	12	14	41
Rwanda	283	61	72	83	10	57
Senegal	48	9	:	4	-	35
Sierra Leone	183	64	45	10	3	61
Somalia	6414	2495	649	123	20	3127
Sudan	387	97	69	34	20	167
Sør-Afrika[South Af]	303	30	24	27	14	208
Tanzania	363	42	30	26	46	219
Togo	30	9	:	3	4	14
Tunisia	247	46	15	11	7	168
Uganda	286	28	26	21	29	182
Zambia	116	18	11	10	10	67

#1 Ikke medregnet personer med uoppgitt eller ingen fullført utdanning. [People with unknown or no completed education are not included.]

#2 Inkludert nivået 'Påbygging til videregående utdanning' som omfatter utdanninger som bygger på videregående skole, men som ikke er godkjent som høyere utdanning. [Includes intermediate level courses based on completed upper secondary level, but which are not accredited as tertiary education.]

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#4 Universitets- og høgskolenivå lang, omfatter utdanninger på mer enn 4 år, samt forskerutdanning. [Tertiary education, long comprises higher education more than 4 years in duration.]

#2 Inkludert nivået 'Påbygging til videregående utdanning' som omfatter utdanninger som bygger på videregående skole, men som ikke er godkjent som høyere utdanning. [Includes intermediate level courses based on completed upper secondary level, but which are not accredited as tertiary education.]