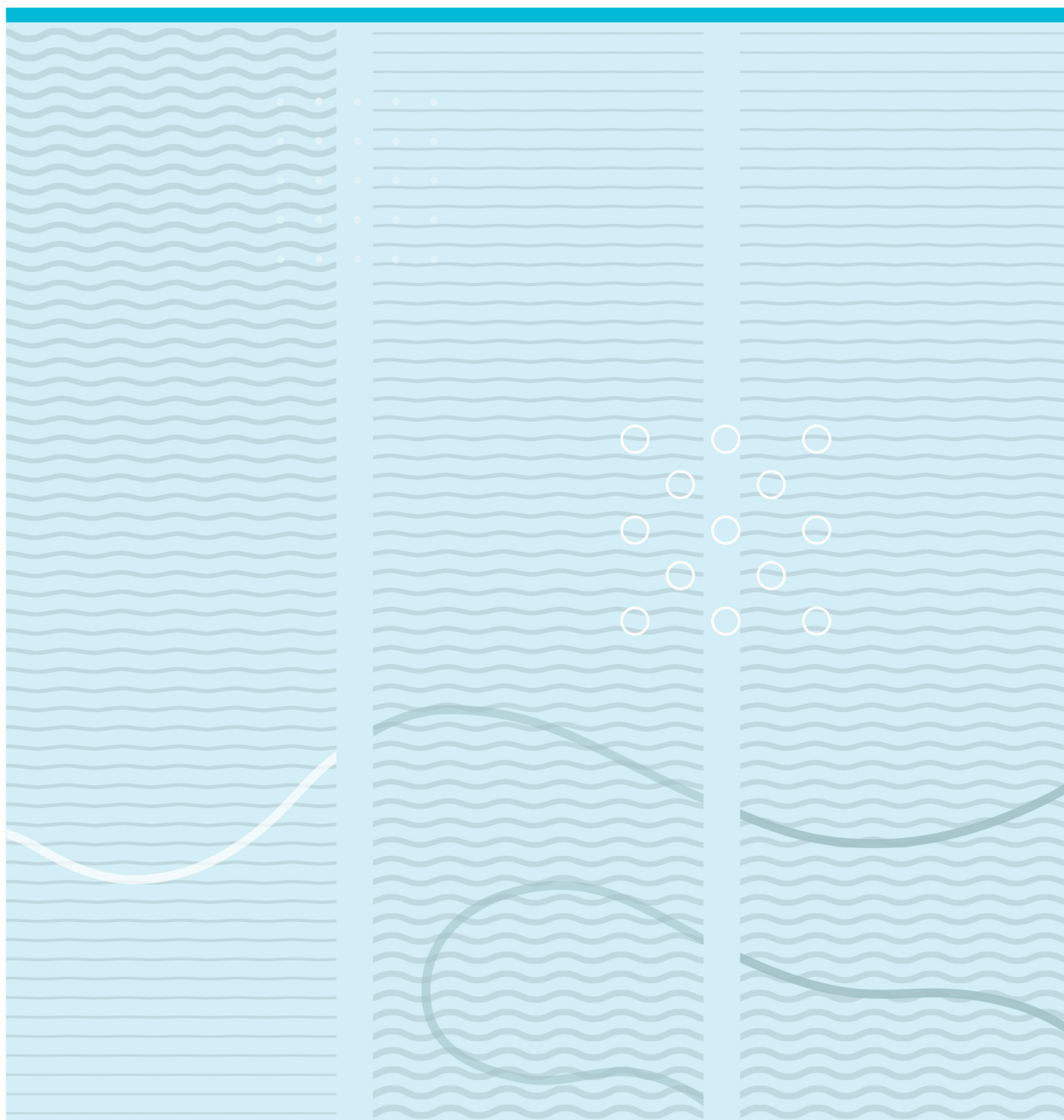


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Multiculturalism, Integration and Human Dignity

The Case of Caritas Norway



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This thesis is worth 45 study points

Abstract

Caritas Norway does an important work in the integration of migrants, refugees and asylum seekers in the Norwegian society. Understanding to what extent this organization takes into account multiculturalism theories and the value of human dignity in this integration work is the aim of this research. In this sense, the theoretical framework of this study is based on two theoretical models of multiculturalism and one model concerning human dignity. The method used is qualitative based on participant observation and semi-structured interviews including two perspectives, on one side the Caritas' staff and on the other side the migrants and one asylum seeker helped by the organization. The results show coherency of both views concerning the obstacles to integration in Norwegian society. The work of Caritas can be seen as related to the categories of multiculturalism of the individual, human dignity and politics of recognition, which provide the tools to overcome the obstacles to integration of refugees and migrants in Norway.

Keywords; Multiculturalism of the individual, Local multiculturalism; Integration; Human dignity; Politics of Recognition; Caritas Norway

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Abbreviations

CV	<i>Curriculum Vitae</i>
EU	European Union
MONA	Middle East and North Africa
NAV	Norwegian Labour and Welfare Administration
NGO	Non-Governmental Organization
NUK	Youth National Catholic Organization
OECD	Organization for Economic Co-operation and Development
UDI	Norwegian Immigration Directorate
USA	United States of America

List of Figures

Figure 1 - Word frequency query employees	41
Figure 2 - Word frequency query migrants.....	43
Figure 3 - Work of Caritas as a relation between three categories	61

List of Tables

Table 1 - Design of the interview	35
Table 2 - Description of participants in the interviews.....	37
Table 3 - Main results of participant observation	40
Table 4 – Example of coding process	40
Table 5 - Top 20 most frequent words on employees interviews	42
Table 6 - Top 20 most frequent words on migrants and asylum seekers interviews	43

Contents

Introduction.....	1
Part A.....	5
1. Literature Review	6
1.1 Multiculturalism in Norway.....	7
1.2 Integration in Norway.....	9
1.2.1 Integration in the political field.....	9
1.2.2 Integration and the welfare state	10
1.2.3 Integration and human dignity	13
1.3 The Caritas organization	14
1.3.1 Values and principles that shape the work of Caritas	15
1.3.2 Caritas' integration work: activities, courses and programmes	17
1.4 Theoretical Framework	19
1.4.1 Multiculturalism of the individual	19
1.4.2 The concept of human dignity	25
1.4.3 Politics of recognition	28
2. Research Methodology	33
2.1 Introduction/background	33
2.2 Research question.....	33
2.3 Epistemological background	34
2.4 Research design	35
2.4.1 Justification of the research design	36
2.5 Sample	37
2.5.1 Participants.....	37
2.6 Coding Process.....	38
2.7 Qualitative methods, advantages and disadvantages.....	38
2.8 Ethical considerations	39
2.9 Participant observation.....	40
2.10 Processing data from coding to categories	40
2.11 Word frequency Query	41
Part B.....	45
3. Multiculturalism, Integration and Human Dignity in Practice – The Model of Caritas' Integration Work.....	46
3.1 Discussion of data from employees and volunteers.....	46

3.1.1	Multiculturalism of the individual	46
3.1.2	The concept of human dignity	49
3.1.3	Politics of recognition	51
3.2	Discussion of data from migrants and an asylum seeker.....	54
3.2.1	Politics of recognition	54
3.3	Word frequency query analysis	56
3.4	Limitations	57
3.4.1	Confirmability	58
3.4.2	Reliability.....	58
3.4.3	Credibility/Internal Validity.....	58
3.4.4	Transferability/External validity	59
3.4.5	Application.....	59
4.	Conclusion	60
	Bibliography	63
	APPENDIX A- Consent Permission.....	67
	APPENDIX B – Selected Interviews Transcripts of Employees and Volunteers	69
	APPENDIX C – Selected interview Transcripts of Migrants and Refugees	73
	APPENDIX D - Coding for employees and volunteers	76
	APPENDIX E - Coding for migrants and asylum seeker	81

Introduction

This thesis aims to understand the influence of multiculturalism and human dignity theories on Caritas's integration work with migrants and refugees in Norwegian society. This topic comes to my interest following of recent events of enlarged flow of migration in Western Europe, particularly in Norway (Eurostat, 2018). The increasing number of people with various cultural backgrounds coming to Norwegian society raises the question of what would be the best approach to handle the cultural challenges resulting from this societal change? *Integration* of those people with a different cultural background in the Norwegian society comes up as a possible solution. Furthermore, I have decided to focus my study of integration work in a specific organization, Caritas Norway. I select an Non-Governmental Organization (NGO) as a case study because of this type of organizations that comes from civil society are based on flexibility and proximity with the claims of the people who are helped (Willets, 2010). These particular features are central to understand the integration model of Caritas Norway.

Multiculturalism theories and the value of human dignity have a significant role in the integration work, providing a solid background and a framework in this process. In this sense, the purpose of this study is to understand the contribution of those theories and how they can influence the integration process of migrants, refugees and asylum seekers in Caritas' integration work. In order to accomplish this goal, I use several relevant concepts as guidelines to understand theories and thus their role in the Caritas' integration work. The first concept is "civic integration" that is an English translation of the Dutch noun "*inburgering*", whose literal translation would be 'naturalisation', 'habitation', or 'acclimatisation' (Joppke, 2017a, p. 1154). This concept is an alternative of multiculturalism given by the author Christian Joppke. Another important concept in the multiculturalism field is "local multiculturalism". This concept, also presented by Joppke (2017b), gives the framework of the integration work of Caritas because the similarities between this multiculturalism approach and the work model of NGOs in general. Another important concept that will be analysed in this study is "human dignity" by Avishai Margalit (1996). The main idea present in this concept is that it is only possible to build up a decent society if institutions do not humiliate people (Margalit, 1996, p. 1). In this society, dignity comes up in association with respect, and furthermore Margalit (1996) states that "dignity is the representation of self-respect" (Margalit, 1996, p. 57). Finally, one important concept analysed in this thesis is "recognition". This concept comes from the multiculturalism approach of Charles Taylor where he argues for a "politics of recognition". Recognition is connected to the idea of identity insofar as "identity is partly shaped by the recognition or its absence" (Taylor, 1994,

p. 26). In this sense, to figure out what are the main basis and skills to learn in order to be recognized in the Norwegian society is a fundamental step for the integration work.

There is an association between the role of these theories and the data collected in the interviews. The Caritas' integration work presents similarities with the concepts above discussed and with the theories in general. To understand this relation and analyse the data, I use an interpretivist approach. This approach is characterized by an emphasis on understanding the social world through an examination of the interpretation of that world by its participants (Bryman, 2012, p. 380).

Research question

The aim of this study is to know *to what extent theories of multiculturalism are implemented through Caritas practices in the integration of refugees and migrants taking in consideration their human dignity?* The analysis focus on understanding what kind of integration work Caritas does with migrants, refugees and asylum seekers and how this work is influenced by multiculturalism theories and the value of human dignity. To accomplish this, two sides will be addressed, first in the eyes of the volunteers and employees that work in the organization, and secondly in the eyes of the people who are helped by the organization, migrants and asylum seekers.

Structure of the thesis

This thesis consists of an Introduction and four chapters which are separated in two parts. Part A has two chapters; Literature Review and Methodology. The Literature Review addresses the academic research that has been done concerning multiculturalism and integration in Norway. This provides a general background of the multiculturalism and integration topics in Norwegian society. In this context, I analysed the multiculturalism policy in Norway, the general political debate in society, what does the governmental institutions do towards refugees, as the “introduction programme” and integration in a welfare state perspective. Through this analysis it is possible to see that despite the general debate among researchers about multiculturalism and integration in Norwegian society through governmental institutions, there is a lack of research when it comes to NGOs working in this field. Thus, this thesis can contribute to overcome this gap in the literature. In addition, I also focus the literature review on understanding Caritas as an organization, presenting its framework, the international confederation, the several regional agencies, particularly the national agency of Caritas Norway, and what kind of activities are developed

there. To go deeper into the roots of the organization, I also focus on the Catholic framework that shapes the work of Caritas, with a short presentation of what are the main principles regarding this topic in the perspective of the Catholic Church. These values are guidelines for all Caritas around the world, including Norway.

The second chapter is Methodology. The research method used is qualitative. In this chapter, I present a brief background of the thesis where I explain the aim for the study. This works as an introduction for the research question. In order to answer the research question, I build on a research design based on an epistemological background characterized by an interpretivist approach. This research design provides the framework to collect the data. The tools for this data collection are qualitative interviewing, namely semi-structured interviews. I made interviews with both employees and volunteers in Caritas, as well as migrants and one asylum seeker. Thus, it is possible to understand both sides of the case, the people who work in the organization and the people who are helped by them. The sample is diverse and is formed by 8 participants, 5 volunteers and employees, and 2 migrants and one asylum seeker. The analysis of my interviews is done with the help of a coding process, where I code the interview data. In addition, I also did some participant observation and used the programme N-VIVO to make a word frequency query in order to get a more visual perspective of the data. In the end of this chapter I explain some of the advantages and disadvantages of using qualitative methods including problems with internal validity and replicability.

The second part, part B is divided into two chapters; Multiculturalism, Integration and Human Dignity in Practice and Conclusion. The third chapter is “Multiculturalism, Integration and Human Dignity in Practice – The Model of Caritas’ Integration Work.” This chapter is where the analysis of the results and the general discussion of the findings are addressed. Here, I examine the coding process of data collected listing some quotations from the interviews and discuss the findings of them. In this coding process, on the one hand with the data of employees and volunteers, I define three main categories, “multiculturalism of the individual”, “human dignity”, and “politics of recognition”. On the other hand, with the data of migrants and asylum seeker I refer just one category, “politics of recognition”. These categories are an attempt to assign data to the three theories used as a theoretical framework of this study. The analysis of those categories and the codes within them are part of the effort to answer the research question. In the discussion of the relevant content of both data I follow up the qualitative methods and try to understand *what*, *how* and *why* the interviewees answer in that way, and how those sentences match with the categories and codes assigned. In the end of the chapter, I also talk about the limitations of this study and implications regarding

confirmability, reliability, credibility, transferability and the applications of the study.

The final chapter is Conclusion. In this chapter I answer the research question and address some achievements of the aim of this study. In order to do this, I discuss some implications of the theories, particularly how they connect with each other and how they provide the background of the practices of Caritas' integration work. Furthermore, I also identify some important points for further research. In fact, this topic is on the agenda of most countries in the Western world and more studies will be needed to understand the migration phenomena that tends to increase, according to Castles, de Haas, and Miller (2013).

In this sense, the main purpose of my study will be identifying to what extent theories of multiculturalism are implemented through Caritas practices in the integration of migrants and refugees. In order to achieve this aim, I base my research on three main theories, two regarding multiculturalism and one regarding human dignity. This choice comes from the content of the programme of my master that address both fields, human rights and multiculturalism. Thus addressing both areas of knowledge I try to cover both topics; the value of human dignity linked to human rights and multiculturalism theories linked to multiculturalism respectively. This approach is an attempt to understand different perspectives of the topic of integration, and particularly the integration work of Caritas.

However, throughout this process, there are some difficulties and limitations that might affect the research. The researcher's characteristics is one of them. In this case, my positionality towards the project is both as insider and outsider. Insider because I worked previously in a similar NGO in Portugal and thus I am familiar with the values that support this kind of NGO. I also have done some voluntary work through Caritas' office in Drammen which gives me a background of the organization and motivated me to study its integration work towards migrants and refugees. In addition, I am an immigrant in the Norwegian society and I have experienced the obstacles of integration. However, my positionality could be seen as an outsider as well, because as a foreigner I had no previous experience or information about migration and refugees' integration in Norwegian society.

This study could be a resource for further investigations in this field, and in this sense, could encourage others to research the importance of integration in Norway through NGOs.

PART A

“Migration and the result ethnic and racial diversity are amongst the most emotive subjects in contemporary societies” (Castles et al., 2013, p. 1)

1. Literature Review

This thesis starts with an overview on immigration facts in Norway. Thus, I start by presenting some of the current statistics regarding immigration. Norway has a population of slightly less than 5 million of which 547,000 are immigrants, which constitute 11 per cent of the nation's overall population (Brochmann & Grødem, 2013). The "immigrant population" composed of first and second generations in Norway are 655,000 persons, representing 12 per cent of the total population. The Asian and African component of this total is 300,000, which amounts to 6 per cent of the total population and 45 per cent of the total immigrant population. Pakistanis were early immigrants and their immigrant population is 33,000, making it the third largest after Poles and Swedes, while Somali population is currently 29,000 (Brochmann & Grødem, 2013). By far the most important shift in recent years has been a large increase in immigrants from Poland after the country joined the European union, now amounting to some 72,000 (Brochmann & Grødem, 2013). However, in order to understand why the map of immigration take this form it is important to understand the roots of this phenomenon.

In the European context, Norway was a one of the last countries facing post-war immigration. This fact is probably due to no past experience as a colonial power and its geopolitical peripheral location. In fact, Norway did not become a country of immigrants until the late 1960s and compared with most of the West-European receiving countries the scale was modest (Brochmann & Djue, 2013, p. 220). In this period, intra-Nordic migration has included a substantial amount of immigration boosted by inter-Nordic labour market that was established in 1954 and the removal of passport control for Nordic citizens in 1958 (Brochmann & Hagelund, 2012). Regarding non-Nordic migrants, Pakistanis became an important group in Norway in the early 1970s. In fact, most of the new immigrants came from countries like Turkey, Morocco and Pakistan to work in the industry or the service sector. The labour immigration continued until 1975, when a strict regulation was introduced, the so-called "immigration stop". This was the first of several measures introduced by the government to face the new flux of immigration. In fact, between 1970s and 2004, a distinct immigration regime developed in which the welfare state played a significant role (Brochmann & Djue, 2013, p. 220).

The 1975 stop regulation represented a turning point in immigration policy due to the introduction of a mechanism that would have a wide-reaching consequences for the composition, size and direction of migration in the following decades. To cut the unskilled, unwanted immigration from countries in the South while assuring skilled workers was the

main intention of this policy. This restriction was allegedly made to help to integrate the already established immigrants, or in other words, to be sure that equal treatment and the same possibilities as nationals would be provided (Brochmann & Djuve, 2013, pp. 220-221). However, this first action of immigration-stop in the 1970s took a historic ironic about its impact. Immigration did not finish but only altered the character. Never was more immigration to Norway than after the stop through other legal channels – family reunifications, refugees and asylum seekers who acquired residency on humanitarian grounds. The relative number of immigrants from countries outside OECD increased significantly until 2004 (Brochmann & Djuve, 2013, p. 221).

The Norwegian approach to the new migration challenge after the 1970s needs to be analysed according to three main dimensions. First the nationhood of homogeneity. This was a reaction in post-war period up until 1970s where the nation-building was strongly felt and a creation of social cohesion was linked with the development of the welfare state. Second dimension is the challenges that immigration could bring to the welfare state. To control immigration due to the risk of undermining the welfare state model and to integrate new arrivals were seen as preconditions for the governance of immigration in Norway, however difficult to fully achieve. And the third dimension is the integration ideology. Norway simply imported this ideology from Sweden (Brochmann & Djuve, 2013, pp. 221-223).

1.1 Multiculturalism in Norway

According to Grete Brochmann and Anne Britt Djuve (2013) the term multicultural has never achieved a position as an –ism in the Norwegian context. This conclusion fits Joppke's perspective on multiculturalism (Joppke, 2017b), one of the authors I'm going to discuss on this thesis. In Norway, the policy-related term has been "integration" while multiculturalism has meant ethnically plural in a descriptive sense. Integration has had a practical, political as well as an ideological meaning: the negation of assimilation (Brochmann & Djuve, 2013, p. 224). Brochmann and Djuve (2013) argues that the assimilation concept had a negative connotation connected to everything that was wrong earlier, and to an oppressive approach towards minorities. In this sense, the ideological meaning of the negotiation of assimilation is an interesting point of view by the Norwegian state.

One of the perspectives about assimilation that Brochmann and Djuve (2013) focus on is understanding this concept as an outcome. In this context, assimilation supports the idea that immigrants along one or many dimensions (such as living conditions) have to become similar (or more similar) to the majority population over time. As a political goal,

assimilation indicates a clear wish for such a development. (Brochmann & Djuve, 2013, p. 228). The problem happens when policies of assimilation are used in the value-based preferences sphere. Consequently, the degree to which assimilation as outcome would be judged as appropriate depends on the degree of “free choice” involved for the individual as well as the field of policy in question. In this sense, when “equal treatment” is a policy just for the majority, the terms “segregation”, “exclusion” and “marginalization” are more suitable for the minorities. Thus, multiculturalism is hardly considered to be an alternative to assimilation as an outcome regarding living conditions and labour-market performance.

Diversity as an alternative to assimilation is not seen as problematic in the field of arts and folklore and is dynamically supported by the authorities. However, particularly the political right has expressed some concerns that Norwegian culture is threatened by immigration. But in that case, culture refers mostly to ways of life, such as religion and language, not to cuisine, music and arts. Still, questions of legitimacy of assimilatory policies are on the top of the political agenda concerning the areas of gender equality and family practices, mainly assimilation as both a goal and an outcome. The question is: is there too much or too little assimilation? Ideologically the approach since the 1970s has been a large degree of freedom of choice as to diverging practices as an alternative to assimilatory policies as a goal in the family sphere. In fact, the private realm is where cultural traditions should have considerable freedom.

To sum up this idea of assimilation in Norwegian society, it should somehow have a balance between on the one hand the policy of avoiding assimilation measures that interfere in the culturally based choices of ethnic minorities and on the other hand the (implicit) policy goal of assimilation in labour market outcomes (Brochmann & Djuve, 2013, pp. 228-230).

Regarding the integration attempt related to individuals or groups, a great imprecision from an early state was taken by the Norwegian state. Although the Norwegian policy never actually extended group rights proper, a change happened in its integration policy from the early 1970s (Brochmann & Djuve, 2013, p. 224). The model that succeeded was the ideology imported from Sweden. This model indicates that minorities should be able to choose to sustain their own culture while having equal access to the goods of the majority society. This means that immigrants could choose to hold their own culture and private sphere untouched (Brochmann & Djuve, 2013, p. 223). This kind of protection against the assimilatory forces in majority society was a product of the fear of offending the newcomer’s cultural traditions and can be seen as dominant in the 1970s. However, this fear disappeared and a decade later the mood, as expressed in the content of the public documents, had changed, an inclination

that was progressively reinforced during the 1990s and the 2000s, becoming highlighted in the reciprocity and the responsibility to participate in society. For instance, no one should be outside from society and the responsibility to learn the language was established. Three principles of Norwegian polity were introduced in a late-1980s White Paper: democracy, gender equality and children's rights. From the early 1990s, the individuals gained standing at the expense of a "group thinking" (Brochmann & Djuve, 2013, p. 224).

1.2 Integration in Norway

With almost none immigration until 1970s, Norway was a country perceived as homogeneous and egalitarian. So how could be the best approach to address the multicultural challenge that came after the first wave of migration in 1970s? As Brochmann and Djuve (2013, p. 402) found out the key word is integration. According to Hagelund (2002, p. 402) the integration's concept is used as the "compromise between equality and diversity".

1.2.1 Integration in the political field

As mentioned before, the first labour migrants arrived lately in 1970s and it was only then that immigration came on the political agenda in Norway. Thus, migration and integration policies were included in the welfare project that ensured equality and harmony through the institutions of the nation. This approach has achieved broad political support. After the first immigration-stop in 1975, the populist right-wing Progress party have been creating some tensions (Hagelund, 2002, p. 404). The issues with integration have enlarged with the increasing numbers of asylum seekers from 1985 to 1987 raising public interest and concern. In addition, the humanitarian responsibility for refugees and integration was challenged by immigration political resistance from the Progress party. In fact, this anti-immigration position has influenced public debates about immigration and integration. The success of this anti-migration propaganda in the 1990s was often conceived as a moral problem due to a presence of xenophobia and prejudice among the Progress Party electorate. Thus, this political party become a part of the problem of integration when its debate was mainly on how integration should be conducted (Hagelund, 2002, p. 405).

Only in the 1980s the political discourse changed when politicians started to refer to Norwegian society as one from homogeneous to multicultural. Even though this new pluralism can be seen as a source of possibilities, a need of policy-making was created. Thus, several debates in Parliament and government White Papers, as well as in the mass media, dedicated their debate to issues of integration and how to be multicultural. This debate was

controversial because these questions regarding multiculturalism create challenges concerning the so called fundamental values of the society. When it comes to terminology, especially to refer people from non-Western origin, the more widely applied term in Norwegian discourse is “residents of foreign background” rather than “immigrant”. The propensity to talk about minorities instead of immigrants only happened lately. Although the term integration is the one that has been used by authorities in Norway to immigrants, the meaning of this word is imprecise. It is more defined for what it is not: it is not assimilation or segregation. Rather, it is a matter of choice for the individual migrant, they decide to what extent they relate with the Norwegian state (Hagelund, 2002, p. 406). Only with the White Paper of 1980 this approach changed, with a tension between a need to adapt to Norwegian society and a responsibility of Norwegians to protect against assimilation. With the White Paper in 1988, the previously discussed “freedom of choice” was replaced by “respect for immigrants’ language and culture”. With this policy, the integration was not only a necessity but also a precondition for a beneficial multicultural society in general (Hagelund, 2002, p. 407). It changed from a protection against assimilatory forces to the obligation to participate in social life. In this sense integration is “diversity within certain frames and on the basis of certain shared fundamental values” (Hagelund, 2002, p. 408).

Indeed, there is a “cultural anxiety” when it comes to this debate about integration and when the cultural diversity is seen as increasing. This generates a “tension in how to defend equal individual rights and still recognize and respect different cultural groups” (Hagelund, 2002, p. 412). Therefore, Hagelund (2002) in her article states that “policy discourses and debates about multicultural Norway may be seen to be as much about containing diversity as about cherishing it” (Hagelund, 2002, p. 414). However, at least naming diversity is a contribution for the process to legitimized it and bring it to the public discourse (Hagelund, 2002, p. 414).

1.2.2 Integration and the welfare state

It is also important to analyse integration of migrants and refugees in Norway considering its particular welfare state. Norwegian welfare state is part of the Scandinavian welfare system characterised by extensive social services and national health programmes, which in other countries are undertaken by the private sector. This model is only possible and works because populations have been willing to pay high income taxes as an exchange of access to welfare system. So, this might raise the question; how migrants and refugees can be fully integrated in a welfare state as the Norwegian? These people are expected to participate

actively in welfare state mainly as workers and taxpayers. The Scandinavian notion of equality have an important impact on immigrant's and refugees' opportunities to get a sense of belonging in the receiving society. Thus, integration is a key element to identify who belongs to the society. As it has been studied before, this concept which can define social inclusion or exclusion was the overall policy attempt towards immigrants and refugees. Comparing to other Scandinavian countries like Sweden and Denmark, Norway is positioned in between them when it comes to integration in the Nordic welfare state. Norway pursues to keep its image as supporter of human rights and as a leader in international peace negotiations. However, this positioning contrasts with the attitude of many Norwegians who view foreigners with some distrust (e.g. the public debate about the exploitation of the welfare system by immigrants and refugees) (Olwig, 2011, p. 184).

Welfare state is thus responsible not only for the nationals but also for the incorporation of immigrants and refugees into society. Therefore, the increased number of migrants and refugees in the Norwegian society increased the need for the development of welfare programmes (Olwig, 2011, p. 185). However, in Norway the evolution of these welfare programmes was not a simple task. Over the 70's and 80's decades, it has become clear that the ambitious redistributive goals of the Norwegian model have not been accomplished, at least not for all immigrant groups. Low labour-market participation, low income, poor housing and long-term dependency on public transfers is significantly more evident in non-Western immigrant groups than among ethnic Norwegians (Brochmann & Djuve, 2013, p. 225). In fact, since the 1990s the effect and efficiency of the Norwegian integration regime was increasingly questioned.

The need for a better integration measures was demanding. In this sense, the Introductory Act passed in 2002 was the major reform taken. For the first time, recently resettled refugees were given the right and the obligation to participate in a full-time qualification programme. The reform also introduced a new source of income support – the introductory Benefit – an economic reward for participating in the programme. The programme lasts until two years and refugees who find work or start ordinary education before must leave the program. Through this reform, Norway now offers one of the world's most financially generous integration regimes for newly arrived refugees and their families (Brochmann & Djuve, 2013, p. 232). This assistance integration programmes from welfare state for refugees are higher kind of supports including more than 300 hours' language tuition as well as information about Norwegian society. According to Introduction Act, all Norwegian municipalities which have received refugees have to set up introductory

programmes. These programmes require compulsory attendance in a full-time which lasts for up to two years. This means that those who fail to participate in the programmes are punished through withdrawal of cash benefits. In addition, according to Norwegian legislation, participation in the programme is a precondition both for Norwegian citizenship and permanent settlement. These requirements and impose obligations have been the scene of some critical interpretations as it can be seen as revival of assimilation tendencies as well as a practice that challenges local democracy and municipality autonomy both with long tradition in a Scandinavian country (Valenta & Bunar, 2010, p. 473). This “Norwegian experience demonstrates that no matter how well developed housing assistance and training provided to refugees is, such measures cannot in isolation result in successful refugee integration” (Valenta & Bunar, 2010, p. 479).

Despite the good intention behind these generous programmes, this kind of assistance seems to be problematic “largely because it entails active intervention in the private lives of refugees and immigrants by professionals within the Scandinavian welfare system seeking to shape these population groups – socially, culturally, physically, and psychologically – according to Scandinavian norms” (Olwig, 2011, p. 185). Other basic problem that has been raised through this integration programmes is that they have a tendency to be planned primarily to be suitable in the Scandinavian welfare system, and thus in the case of Norway in the Norwegian system, rather than overcoming the needs of refugees. In addition, another problem regarding this welfare societies’ integration programmes is that, before the job seeking there is a demand to learn culture values and tradition, social norms and local language. This last problem can be seen as result of the focus of introductory programmes on the local socio-cultural skills before introduction in society, this might be interpreted that “newcomers are treated in terms of what they are lacking, rather than what they can offer to the receiving society” (Olwig, 2011, p. 186). These integration programmes have as a policy the dispersal allocation of the refugees who has been helped. This feature might represent another problem because many of the small communities where refugees are located are not used to have strangers from distant places. This can be understood as a lack of multicultural competence, contrasting with urban population more used to immigrant populations (Olwig, 2011, p. 187).

Another problem amongst migrants and refugees in Norway indicated in several studies is the lower standards of living when comparing to the rest of population (Valenta & Bunar, 2010, p. 470). In addition, refugees’ unemployment rates are three times higher than immigrants and indigenous Norwegians. The generous economic assistance through welfare

programmes of integration that includes sponsored language training, creates high expectations from the welfare system to equalize out these differences between immigrants and refugees and the native population. However, some critics of the system stresses that this cash benefits creates even more marginalization because of the risk of culture of passivity and dependence (Valenta & Bunar, 2010, p. 471).

Nonetheless, it is possible to create some improvements through differentiation of some measures of the welfare assistance programmes towards the integration of immigrants and refugees. First, it has to be taken into account that some measures are dependable of a human capital understanding of ethnic inequality such as those concerning to the training of immigrants in order to improve their educational skills, and to help them to learn the culture, customs and the language. In addition, it can be said that in Norway this integration assistance is supported by the quality and the scope of the facilitators of integration that this country arranged in their work with refugees rather than the length, extent and quantity of the programmes. However, compared with countries as Canada and USA that have a long tradition of using affirmative action and proactive measures to endorse equal opportunity and ethnic diversity, Norway has been reluctant to use those measures, although the state is concerned about reducing inequalities between the local population and immigrants and refugees. More proactive measures to increase employment in the group of immigrants and refugees are needed. This need was even emphasized by a recommendation of the European Commission against Racism and Intolerance in 2004 (ECRI, 2004). It is also important to highlight that Norwegian authorities have recently started to acknowledge that promoting human capital is not enough, if applied alone, to improve the employment rates among immigrants and refugees (Valenta & Bunar, 2010, p. 472).

These difficulties of integration are beyond the national welfare system. As it studied before in this thesis, because of Scandinavian countries tend to see the increasing globalisation as threat against the national welfare states, immigrants and refugees in these countries and particularly in Norway have to deal with a general negative image as it has been showed in the media. Therefore, this additional fact increased the difficulty for them to gain social acceptance (Olwig, 2011, p. 187).

1.2.3 Integration and human dignity

According to Djuve (2010) when it comes to integration of immigrants and refugees in the Norwegian society the “people must be treated with dignity” (Djuve, 2010, p. 410). This concept of human dignity is analysed by Margalit (1996) whose theories gives a

framework to this thesis. According to this theory, the decent society is the one which does not humiliate. In this sense, “the welfare state can humiliate its citizens by treating them like nonhumans, and by failing to relieve poverty” (Djuve, 2010, p. 410). Djuve (2010) states that a good integration policy accomplishes its aims through measures that do not threaten the dignity of the individuals under it. This raises some issues; how do policymakers choose between dignity and efficiency? And how to deal with the conflict between freedom and equality? When facing these issues it can be argued that the need to enable refugees to be autonomous participants in society requires a compulsory basic qualification (Djuve, 2010, p. 411).

In this sense, this concept of human dignity and equal treatment are the main references when it comes to integration approaches in the Norwegian welfare state. Therefore, the awareness of the implications of policies of integration on human dignity is closely related to the restrictions policy on individual autonomy. Thus, it is important to analyse in what extent individual autonomy is violated by integration policies of the welfare assistance to figure out if dignity is promoted or not (Djuve, 2010, p. 411).

1.3 The Caritas organization

Caritas is an international Catholic organization present in almost every country in the world. Internationally it is organized as a confederation called *Caritas Internationalis* which was founded in 1956 and has its headquarters in Rome. With more than 160 members, each of them is a national charitable organization or a collective group that works with the support of their church (Caritas, 2018d). Caritas member’s organizations work together in this confederation with the mission to serve the disadvantaged of society, including migrants and refugees. The organization develop many projects to achieve the integral human development. Its main vision is build up on three principles: solidarity, social and economic justice and peace.

As it is spread all over the world, Caritas is divided in seven regions; Africa, Asia, Latin America and Caribbean, the Middle East and North Africa (MONA), North America, and Oceania. Contributing to global action, members of regions work together on common issues supporting each other. Caritas Europa has 49 organizations working in 46 European countries. Their activities are focus on poverty, social exclusion and inequality as well as migration and asylum. In addition, it works on humanitarian emergency assistance and provides developments projects all around the world. Caritas Europa is based in Brussels, and

aims to provide a voice of its members in the range of European institutions, EU member states and many others public and private member partners (Caritas, 2018d).

In Norway, Caritas was founded in 1952 firstly with the name *Norsk Katolsk Flyktinghjelp* (Norwegian Catholic Help for refugees) by the Catholic Church in Norway. After 12 years, in 1964 it adopted its current name, Caritas Norway. Today, with its headquarters in Oslo, Caritas operates as an independent humanitarian foundation. Human dignity is present in Caritas Norway's vision guaranteeing a world without hunger and extreme poverty. In this sense, the goal of this organization is to improve the life of people in Norway as well as in other parts of the world as in countries in Europe, Africa, Asia and Latin America. As other Caritas all around the world, Caritas Norway runs international partnerships with other diocesans or national Caritas, Caritas Europa and Caritas Internationalis. Nationally, Caritas works in cooperation with parish-based Caritas groups, diasporas groups, Youth National Catholic Organization (NUK), and the Norwegian Catholic dioceses, supporting specially migrants and refugees. This service towards migrants is developed by the several Resource Centres based in Oslo, Bergen, Stavanger, Drammen and Trondheim, which provide necessary information to live in Norway, namely regarding labour market as well as legal and health counselling (Caritas, 2018c). These activities in the Resource Centres in Oslo are further analysed in this thesis.

1.3.1 Values and principles that shape the work of Caritas

Caritas as a Catholic organization has his roots in the Scripture and Catholic Social Teaching. The point of view of the Pope as main leader of the Catholic Church is seen as an example to support all Caritas work that has as focus on “the most vulnerable, dispossessed and marginalized”. In this sense, it is important to understand what is the view of the Catholic Church regarding migrants and refugees. Pope Francis wrote two important messages about this topic for the present year, 2018. First a message for the celebration of the 51st World Day of Peace for 1st January 2018 where he briefly addresses the need to face the current migration and refugee crisis. He starts to guide the Catholics for a welcoming attitude saying that “welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention” (Francis, 2018b). This welcoming should be translated in practical measures by the leaders, the Pope says. In fact, Pope Francis highlights the importance of the leaders as having “responsibility towards their own communities” (Francis, 2018b)

Explaining the roots of the increased number of displaced persons, the Pope states that these people come as a consequence of several reasons as numerous conflicts and wars in the world or seeking a better life or leaving a discouraging future. In addition, he mentions the people who have to flee because of “environmental degradation”. After designating the reasons why people migrate, the Pope states that according to “all indicators available to the international community suggest that global migration will continue for the future”. However, instead of considering migration as a threat, a vision shared by many, Francis asks “to view it with confidence as an opportunity to build peace.” Thus, he continues to support this idea that migrants and refugees are an opportunity because “they do not arrive empty-handed. They bring their courage, skills, energy and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them.” Pope Francis also does not forget the people who welcome the migrants and refugees highlighting their “creativity, tenacity, and spirit of sacrifice” (Francis, 2018b).

Further, the Pope delineates a strategy to welcome asylum seekers, refugees, migrants and victims of human traffic., which calls the “four mileposts for action”. This strategy is a combination of four verbs; *welcoming*, *protecting*, *promoting* and *integrating*, that he develops in more detail in the second message that he wrote about this topic, the message for the 104th world day of migrants and refugees 2018 (Francis, 2018a). The first verb addressed is *welcoming* that means “above all, offering broader options for migrants and refugees to enter destination countries safely and legally” (Francis, 2018a) “A concrete commitment” is called in order to grant humanitarian visas and to reunifying families through an increased and simplified process. To achieve this, the Pope gives several examples as providing special temporary visas to people fleeing conflicts in neighbouring countries or offering suitable and dignified initial accommodation for migrants and refugees considering the main goal to “prioritise personal safety over national security.” All these measures have to take into account the fundamental *dignity* of every human person finding alternative solutions to detention for people who come to the country without authorisation. Further, in theoretical framework of the thesis I will discuss this concept as a background theory.

The second verb is *protecting* which can be understood “as a series of steps intended to defend the rights and dignity of migrants and refugees, independent of their legal status” (Francis, 2018a) This is a work that starts in the country of origin where should be provided information and that has as main goal prevent the exploitation of the national emigrants. The groups who need to be protected more carefully are women and children due to their more

exposed situation to enslavement. To achieve this, the Pope gives also some examples, as the need to develop social and professional reintegration programmes.

The third verb is *promoting* that essentially means “a determined effort to ensure that all migrants and refugees – as well as the communities which welcome them – are empowered to achieve their potential as human beings” (Francis, 2018a). Here the key word is empowerment. This involves promoting and ensuring all dimensions of the person such as religion, education or professional dimension. Ensuring the possibility of employment and access to all levels of education for children and young people in order to enable them to realize their potential. In addition, family reunifications should be supported to promote family integrity.

And finally, the fourth verb is *integrating* that “concerns the opportunities for intercultural enrichment brought about by the presence of migrants and refugees” (Francis, 2018a). Here it is important to stress that according to this view integration is not assimilation that results in the suppression of migrants or a demand for migrants to forget their own cultural identity. Rather, it is a process of welcoming their particular aspects and contribute to know each other. This process works through a “culture of encounter” in a “fruitful cooperation in service of the integral human development of the local community” (Francis, 2018a)

The Pope sums up saying that “the Church is ready to commit herself to realising all the initiatives proposed above.” However, he does not forget also the contribution of political communities and civil societies crucial for the success of this project of welcoming migrants and refugees.

1.3.2 Caritas’ integration work: activities, courses and programmes

Inspired in the words of pope Francis above analysed, Caritas Norway provides several services to promote the lives of whom asks for help, namely migrants, asylum seekers and refugees. In its headquarters in Oslo, Caritas Norway has two departments, one for international projects of cooperation and one to tackle the needs in Norway (Caritas, 2018b). The office for international projects works mainly in three different areas; food safety, where several projects are developed in developing countries with aim to eradicate hunger; the aid area, where Caritas has a long experience in in helping people affected by natural disasters, or humanitarian crisis; and education where this organization works to increase the access to relevant quality of education in several parts in the world through its big network (Caritas, 2018b).

Concerning its work in Norway, there are four resources centres throughout the country that offer several services to help migrants and refugees. I focus on the activities provided by the centre in Oslo that is my case study. *Caritas ressurcenter* in Oslo is an open drop in centre for those who need help offering guidance and information particularly for labour migrants and refugees, working according to the Pope's "protecting" guidelines. This centre opened in the fall of 2011, has helped thousands of people. It is open four days a week and offers guidance in several languages, including Norwegian, English, Spanish, Polish, Romanian and Russian. In the centre is available a wide range of information and guidance as well as several courses. In addition to general counselling of life and work in Norway, the centre provides more specific information such as legal advice. With cooperation with a law firm it is possible to get legal counselling twice a week by appointment with no Norwegian language requirement for it. Health counselling is also a guidance provided by the centre. It is a drop-in service where migrants and refugees can take a basic health check or have a conversation with a volunteer doctor or nurse. In this counselling they can get information about Norwegian health care and the rights regarding health benefits in Norway. This service needs an interpreter (Caritas, 2018a).

In addition to this counselling service, the centre offers several Norwegian language courses at different levels from the basic to the upper-intermediate level, as well as specific courses for Polish speakers. It's also offered drop-in courses at level A2. Regarding integration in the labour market there are several different services offered by the centre. The job seeking course takes place all Fridays where the participants can learn about how to apply for a job in Norway as well as how to write a good CV and application letter. This course is mainly in Norwegian and English but can be provided in a different language. There is also a self-help group for job-seekers where participants can meet once a week to work on job seeking process as CV and application writing, job market orientation and interview training. There is also a more personal programme, or in other words a mentor programme, to help in the job seeking process called in Norwegian "*arbeidslivsfadder*" for migrants and refugees. This mentor programme consists in individual help as a tutorial in the job seeking process by a volunteer with a good knowledge and connection to the Norwegian labour market (Caritas, 2018b). In the Caritas' newsletter for the fourth quarter of 2017 it was published a brief example of success of this job-seeking mentor programme between a Norwegian man working and a Syrian refugee. This Norwegian man searched on internet how to help refugees in Norway and found this mentor programme of Caritas. In this context, Caritas introduced him the Syrian refugee. In order to integrate him in the Norwegian labour market,

the Norwegian helped the Syrian to find work in his work place, a recognized technological company. Despite the Syrian refugee is overqualified for this job, he performs the work with humbleness and proud. Norwegian man says that being mentor gives him insight in a world he does not know and he hopefully seek for a long lasting friendship with the refugee. In addition, he introduced the Syrian guy to his family that enjoyed a lot to get to know him (Caritas, 2017a, pp. 14-15).

Yet, Caritas provides several leisure activities as dancing, painting and play for children in the receptions centres called. These volunteers activities that has as goal give a normal childhood to those children, happened in the several resources centres around the country and were popular among the children and also with volunteers (Caritas, 2017b).

1.4 Theoretical Framework

In order to understand how multiculturalism theories can provide a framework for Carita's integration work, I am going to focus on two main theories of multiculturalism and one regarding human dignity and try to link them in order to have a holistic view.

1.4.1 Multiculturalism of the individual

Caritas provides support to its participants in an individualistic approach, taking care of individuals rather than groups by themselves. This kind of approach stems from its focus on promoting human dignity to all of those seeking help in its centre. In this sense, a multiculturalism approach which looks for individuals rather than groups might be the most suitable for this kind of approach. Joppke (2017b) raises the question "is multiculturalism dead?" as a title of the book where the author compare similarities between gays rights in the United States and Muslims in Europe in order to find out why in some countries multiculturalism is considered dead. He started to assume that is not cultural pluralism in general that is questioning multiculturalism, but rather ethnic or religious changes coming from international migration. It is important here to highlight that is not any migration, but particularly Muslim migration that had been the focus of debate on European multiculturalism. The non-policy of not intervening in what is perceived as immigration-caused it is no longer considered adequate. According to Joppke (2017b) the new policy works through what is called "diaspora absorption". This policy comes under the field of civic integration, which according to him is turning into the main approach in Western Europe toward immigrant integration. Civic integration is a concept that comes from the English translation of the Dutch noun "*inburgering*", whose literal translation would be

‘naturalisation’, ‘habituation’, or ‘acclimatisation’ (Joppke, 2017a, pp. 1154-1555). Despite this new policy being a departure from “multiculturalism” of the past, it would be incorrect to conclude from civic integration that multiculturalism is “dead”. In Europe, multiculturalism has not been part of the self-definition in countries as United Kingdom or the Netherlands. Is perceived as the property or privilege of immigrants and ethnic minorities. In this sense, there are two alternative views on civic integration in Europe. The first view, could be seen as a convergent policy of post-multiculturalism, where liberal norms and values are expected to be accepted. The alternative view is to see civic integration as a way of “fortifying” nationally distinct citizenship regimes and traditions (Joppke, 2017b, p. 2).

The protection of individual rights is the main core of Joppke’s multiculturalism perspective. He states that the “individual is the true motor of multicultural claims-making” considering the purpose of the book “multiculturalism of the individual” (Joppke, 2017b, p. 3). And this kind of multiculturalism approach is required in a liberal society where its main source is constitutional law. He argues that while multiculturalism is under threat by policies of civic integration, at the level of liberal-constitutionalism there is no alternative to multiculturalism.

Further, he presents several multiculturalism theories each with its own perspective. Regarding the focus of this study, I would like to highlight the “Communitarian” perspective presented by Charles Taylor, a theorist that is also utilised in this thesis. For him, multiculturalism is described as a “politics of recognition”. Previously, society was determined by hierarchy. But in the modern times recognition becomes a problematic issue with the collapse of social hierarchy. Now, the new quality to recognize someone is “dignity” that is not just for the privileged few but for every individual. With dignity, everyone is equally endowed in it and expects to be recognized by others. This idea of dignity is in “close connection” with the idea of human rights. Its rooted in the Kantian notion that human beings should always be treated “as ends” and “never as means only”. This idea of dignity as a key of recognition in multiculturalism theories is central through all this study.

The concept of identity is the best way to understand who is in and who is out in the scope of multiculturalism. Let’s begin to find out what we do talk about when we talk about identity. One notion of this concept refers to persons as “kinds of person”. Identity categories are somewhat a “creation of labels” and “identifications”. Rather than to choose an identity category, we find ourselves in it. It comes from external attribution. However, “identity is also always chosen because it cannot but be a self-reflected, conscious part of the individual” (Joppke, 2017b, p. 21). Individuals can always equally see or define themselves otherwise.

When it comes to multicultural marks, Joppke suggests four marks, sexual orientation, language, religion and race. For the topic studied I discuss religion. Religion consist in a “structure of authority” that often is in conflict with the authority of the state. However, the states cannot distance themselves from religion, since it is a requirement due to their liberal neutrality mandate. In addition, because of its ethical claims that can contradict with the claims of the state, religion is difficult to handle (Joppke, 2017b, p. 28). A particularity of religion is that it tends to be considered a voluntary affiliation. It is a matter of choice but with some meticulousness. The true believer is more motivated by her conscience than by her personal choice. Conscience is something dictated in the absence of choice. Religion is in the core of multiculturalism not because of internally “religious” reasons but because its close association with an ethnic immigrant minority. That is what we talk about when we talk about Islam in Europe and its cultural integration. In this sense, “Islam” is both a consequence of external labelling and a reactive self-identification. Christian tradition is the framework of European identity which constitutes Muslim immigration a visible “other”. However, it is also important to consider other variables like the high degree of secularism and the low-skilled socioeconomic profile of Muslim immigrants. To sum up, the perceived or real problems of Muslim and Islam integration is intrinsically connected with Europe’s recent retreat from multiculturalism. In addition, with respect to religion, states are more likely toward the “pluralist end” of the assimilation-pluralism continuum (Joppke, 2017b, p. 30).

Further in his book, Joppke dedicates a chapter to analyse to what extent there is a retreat of multiculturalism and civic integration. He starts to state that already in the mid-1990s, many of academics declared that “multiculturalism, minorities, and citizenship” was a topic with no longer interest. These declarations came just before a wave of political statements that multiculturalism was “dead”. This wave, reached great impact with the post-2001 Islam terror and in Europe, which often was connected with failed Muslim integration. But the peak of this wave happened in the late 2010 to early 2011 when a speech “against multiculturalism” was made by the political leaders of Germany, France, and Britain. However, since multiculturalism is not one thing but many things, to figure out an impartial judgment is by definition impossible. It depends on the context of which multiculturalism (Joppke, 2017b, pp. 43-46).

Considering the European case, as it was discussed before, the problem of multiculturalism is often linked with problems of Islamic and Muslim integration where Muslim immigrants are “often seen as both disloyal and illiberal”. One of the reasons for that

is the perceived differences between these immigrants and the European values regarding to moral and sexual issues, where they support evidently more conservative and illiberal views. In addition, Muslims views regarding the role of religion in public life clashes with the principles of secularism (Joppke, 2017b, pp. 43-46).

However, the “backlash” of multiculturalism in Europe was the problem to be mostly a “crisis of perception” due to this backlash discourse is going together with by little actual change in policy. The shift is more at the rhetoric than the policy level. This is because the word “multiculturalism” has lost prominence, while under a difference cover similar policies keep on. “Interculturalism” and “diversity” are the two most obvious concepts in this context.

Let’s focus on the concept of interculturalism. The most detailed explanation of this concept can be found in the Council of Europe’s White Paper on Intercultural Dialogue, *Living Together as Equal in Dignity* (COE, 2008). According to Joppke (2017b), the institution contributes to weaken “multiculturalism” with its position of endorsement of interculturalism and opposition to both multiculturalism and assimilation (COE, 2008, p. 18). However, one of the main theorist of multiculturalism, Kymlicka has criticized the “interculturalist narrative” for the reason that interculturalism “do not explore exclusionary narratives of nationhood, and unintentionally legitimising populist narratives” (Kymlicka, 1995). But what is in fact interculturalism in contrast to multiculturalism? There are a useful list of four differences made by Meer and Modood (2012). Interculturalism is more oriented towards “dialogue” and “interaction”; it is less “groupist” and more committed to “cohesion” and “citizenship”. In addition, it is more critical of “illiberal cultural practices”. However, Meer and Modood (2012) consider that multiculturalism shares the same characteristics, and the intercultural alternative works only if multiculturalism is considered illiberal and groupist.

Regarding the concept of “diversity” it can be said that it “shares with multiculturalism the double aspects of demographic fact and normative-political claim” (Joppke, 2017b, p. 56). In contrast, there are two aspects that differs from multiculturalism. First, it changes focus from group to the individuals, and second, the individual is considered from an efficiency and not from a justice perspective. The diversity concept can be used in a legal or business context and its exclusive elasticity and plasticity shows that it has turned into a dominant management philosophy. To consider diversity an extension of multiculturalism under a different designation misses the new content that has been smuggled in (Joppke, 2017b, p. 60).

Civic integration, the Western Europe's dominant policy of immigration in the current times, does not have the same directions and shapes that interculturalism or diversity when it comes to considering simple continuations of multiculturalism. Civic integration merges immigrant integration and immigration control functions. In this sense, civic integration has come to replace multiculturalism. According to Orgad (2015, p. 20), this new policy leads to a "retreat from multiculturalism". Other perspective of this new policy defended by Collier (2013), is that it can be understood as the absorption of the "diaspora". According to this author, "if countries open themselves to mass immigration, the state's migration policy must look to increase the absorption of diasporas." It is important to underline though that this was not a return to cultural assimilation but "integration" was perceived as "two-way process" that allows migrants' identity to remain intact (quoted in Orgad, 2015, p. 32).

Civic integration can be seen as a "cultural defence of nations" caused by the change in migration characteristics towards Europe in the past few decades. These changes were in terms of "scale", the number of world's international migrants tripling between the 1960s and today. In terms of "character", diaspora-forging and -reinforcing family migration constitutes 50 and 70 percent of new intakes. And in terms of "intensity", the rhythm increased and migrants clustering in a few big cities. Indeed, most of today's migrants join an existing minority or "diaspora" which is often Muslim in Europe. In addition to this migration factor there are some other factors of Western societies changes that have to be considered, like the dramatic decrease of the fertility rate; secularized and individualized lifestyles; and the difficulties of assimilatory policies due to human rights laws (Joppke, 2017b, p. 63).

It has to be considered two questions when discussing civic integration in the context of multiculturalism. First, is civic integration a replacement of multiculturalism, or it is just under multiculturalism policies? Secondly, does civic integration keep on in the sphere of liberalism or does it make an illiberal return to cultural assimilation in the scope of "cultural defence of nations"? According to Joppke (2017b), in Europe civic integration is replacing multiculturalism which is in retreat. Regarding if civic integration fits in multiculturalism, there are several perspectives from different theorists. For instance, on one hand, according to Banting (2014) "multiculturalism and civic integration are not inherently incompatible approaches to diversity" (Banting, 2014, p. 3). On other hand, Kymlicka (2012) argue that "there are "illiberal" versions of civic integration that cannot be combined with a strong multicultural strategy" (Kymlicka, 2012, pp. 17-18). Yet, Goodman (2014) states that the new policies are not at a radical distance from the old one, but can be seen as "layered" integration policies that strengthens restrictiveness in traditionally restrictive countries but

reinforce inclusiveness of liberal countries (Goodman, 2014, p. 258). Another view is presented by Goodman (2014) arguing that “the variability of civic integration is against a contrary view of civic integration as a convergent move beyond national models” (quoted in Joppke, 2017b, p. 66). In order to address if civic liberalism is liberal enough, Goodman states that civic integrations is a “contorted practice of liberalism”. What raises the question if civic integration is liberal or not are often morality issues regarding the contents of it as gender relations or sexual preferences which are especially peculiar to Muslims.

It is a fact that the integration’s policies occur mainly at the local level. There are several reasons to support what is called “local multiculturalism” that means cities should provide a more “accommodating” environment than the national level. First is the proximity factor, in a local scope there is more direct contact to integration problems, plus the high degree of clustering of immigrants in urban areas. Secondly, policies called “softer” like health, housing and social services are predominant as opposite to the “hard” policies from national level as residence status. Finally, at local level there is less politics concentrated on sovereignty and the borders of the state. All of these factors suggest that policies focused on a local level may be more pragmatic and effective (Joppke, 2017b, p. 70). This argument of “local multiculturalism” is also supported for another authors that write about multiculturalism policies. The author Morawska (2013) in his chapter “Multiculturalism “from below”: reflections of an Immigrant Ethnographer” presents a new concept called “ground-level multiculturalism” that goes towards this idea of local multiculturalism (Morawska, 2013).

Regarding the topic of civic integration discussed, it can be concluded that the melting of the immigrant diaspora is the incontestable backdrop to a retreat of multiculturalism. This melting of the diaspora it is on the agenda of the European states insofar as these states opened up to permanent mass immigration but still want to stay in control of this process. In Europe, the retreat of multiculturalism is not much the decrease of an old policy since in most places this has never been a policy. This “retreat” comes from a concern about the liberal values of its biggest immigrant diasporas, the Muslims. According to Joppke (2017b), “it is not to protect the informal way of life of majority, but mostly to secure the liberal-democratic baseline of a pluralistic society.” Thus, “the new civic integration programs in Western Europe do not entail a return to previous notions of ethno-cultural assimilation” (Joppke, 2017b, p. 75).

1.4.2 The concept of human dignity

Avishai Margalit is a philosopher who has studied the moral side of human rights, namely the concept of human dignity. Since one of the main concerns of Caritas is to ensure human dignity to its participants, take into account what is human dignity is highly relevant for this thesis. Margalit did an extensive analysis to determine to what extent a society can be respectable for all human beings. He called this society the decent society. In his book, which title is exactly "*The Decent Society*" he addressed some key concepts, such as self-respect, honour, humiliation, rights or dignity, in order to understand what is the decent society.

First, he starts to distinguish between a decent society and a civilized society. The former is a society where institutions do not humiliate people and the latter is a society where members do not humiliate one another (Margalit, 1996, p. 1). In fact, from the core concepts addressed, the concept of humiliation is the most debated and is present throughout the book. He states that "when humiliation happens a person consider his or her self-respect injured" (Margalit, 1996, p. 9). But what is this self-respect in the perspective of Margalit? Self-respect is the "respect a human being deserves for the very fact of being human" (Margalit, 1996, p. 19). He compares self-respect with honour but mention that "in contrast to social honour, self-respect is the honour persons bestow upon themselves by virtue of their own humanity" (Margalit, 1996).

Concerning the concept of rights, Margalit (1996) thinks that a decent society is the one that does not violate the rights of people dependent on it. He also talks about the importance of duty-based society saying that in this kind of society humiliation is forbidden. Regarding human rights, these "are possessed equally by all people solely by virtue of their humanity. The justification for human rights is that they are meant to protect human dignity" (Margalit, 1996, p. 39).

Honour is also a concept studied in his book. A decent society is the one to accord all people with their due honour. It must be granted for everyone equally. The concept of honour that is relevant to the decent society is the concept of human dignity (Margalit, 1996, p. 44). Here, he stresses the importance of self-respect again saying that is primarily one of belonging. He continues his idea through other main concept; dignity. In his perspective dignity is the expression of the feeling of respect persons feel towards themselves as human beings or in on other words, "dignity is the representation of self-respect" (Margalit, 1996, p. 57).

After, the philosopher set out four different main constraints for traits justifying respect for human beings. They are; number one, "the trait must not be graded, since respect

must be given equally to all human beings”; number two, “the trait must not be of sort that can be abused – namely, that can provide a reason for abhorrence or disrespect.”; number three, “the trait must be morally relevant to respecting humans.”; and number four “the trait must provide a humanistic justification for respect – that is, the justification must be made only in human terms, without appealing to divine entities” (Margalit, 1996, pp. 62-63). Furthermore, also the Kantian traits are presented, in which Margalit states that they fulfil trait three and four but not the two first ones. His critic of Kant’s traits is based on that they have the capacity to be abused. Kantian’s traits are also based on an intrinsic value. This value comes from the idea that a valuable object is irreplaceable, and the Kant’s central claim is that every person has intrinsic value. In this sense, traits must also justify granting human beings intrinsic value in the Kantian’s perspective (Margalit, 1996, pp. 67-68). However, Margalit do not include in his list of constraints on traits justifying respect for humans the Kantian constraint of intrinsic value. Rather, Margalit’s trait is based on “*radical freedom*”. This is related to the ability to change one’s life. Every human being is deserving of respect for the very possibility of changing their life. In other words, this radical freedom means that every person is capable of a future way of life that is discontinuous with the past (Margalit, 1996, pp. 70-75).

Further, Margalit discusses the concept of humiliation again saying that “the key concept for humiliation is rejection from the human commonwealth” (Margalit, 1996, p. 112). According to his view, there are several ways to treat humans as non-humans, as objects, machines, animals and sub-humans. When there is stigma and controls the way of seeing this turns into seeing other as subhuman. This way of looking at humans is a rejection from the human commonwealth (Margalit, 1996, p. 107). The idea of freedom addressed before now comes again in relation to the concept of humiliation. It has been said that only humans have the freedom to shape one’s life. Thus, “rejecting human beings as human means rejecting them as beings capable of freedom.” (Margalit, 1996). Here, there is another perspective of humiliation that is humiliation as taking away human freedom from human beings.

Further on his book, Margalit states the idea that “humiliation involves an existential threat, an existential rejection”. This idea of humiliation throughout rejection comes from the notion of identity. This is because belonging to groups play an important role in one’s personal identity and the identity of one’s personality. It shapes the style in which the person expresses his personality. In this sense, “causing a person to feel ashamed of belonging to such group can be considered a rejection of their humanity”(Margalit, 1996, p. 135). In this

context, a decent society is one that not uses institutions to reject those from belonging to legitimate encompassing groups. Several ideas are related to this concept of “encompassing groups”. The two most important for this thesis are culture and recognition (Margalit, 1996, p. 136). People growing up in a group acquire the group culture and hold its traits. Regarding the idea of recognition, belonging to the group is the accepted way for people to present themselves to others. In this sense, membership in the group is a matter of belonging rather than achievement. In the perspective of seeing humiliation through an act of rejection is understanding humiliation “a concept based on contrast, and the opposite of humiliation is the concept of respect for humans. If there is no concept of human dignity, then there is no concept of humiliation either” (Margalit, 1996, p. 149).

One other concept regarding the sense of belonging and humiliation is citizenship. Margalit argues that there should be made no distinction between members of the society and people on it who are not members since humiliating any human being is wrong. A decent society should be for everyone under its jurisdiction. It has been considered a broader sense of belonging here insofar as in a decent society there are no second-class of citizens. Around this concept of citizenship there are two forms of discrimination: denying the prevailing full citizenship rights to someone who is a citizen and suppression citizenship from someone entitled to it (permanent residents). In addition, the distribution of goods and services in a discrimination way is a form of humiliation (Margalit, 1996, pp. 150-156). According to Marshall there are three different forms of citizenship, legal citizenship, political citizenship and social citizenship. Margalit add a four dimension regarding this idea of belonging, the symbolic citizenship. One example is the right of a minority group to have its language recognized as an official language of the state. In this context, a decent society does not exclude any group of citizens from symbolic citizenship (Margalit, 1996, p. 160).

Finally, it is discussed the concept of culture in this Margalit’s logic of dignity. In a decent society a culture should be one that does not humiliate those in it (Margalit, 1996, p. 162). The hegemonic culture of a society has a crucial role on this since it is the one which has the power to accept or reject people in a society. In this sense, a society is decent if “hegemonic culture does not contain humiliating collective representations that are actively and systematically used by society’s institutions” (Margalit, 1996, p. 169). Regarding the issue of culture tolerance, it rises an important question that if a decent society is a pluralistic society in principle. Here, tolerance is an important value. Tolerance is sufficient for making a society a decent one. However, it is not clear that it is enough to guarantee a civilized society. A pluralistic society create a tension between criticism and rejection. This means that

pluralism do not entail that one cannot criticize other forms of life but not create social or human rejection (Margalit, 1996, p. 180).

1.4.3 Politics of recognition

Charles Taylor is an author studied by Christian Joppke and therefore previous mentioned. His theory is highly relevant for the Carita's integration work analysis insofar as for someone be integrated as to be recognized. Caritas provides several courses and activities to learn the key skills for full recognition in the society. Taylor is one of the theorists who addresses this issue of integration through one of the several perspectives of multiculturalism theories. In his theory, "the politics of recognition" he identifies recognition as a concept to understand identity and thus the way we understand our fundamental characteristics as a human being. He states that "identity is partly shaped by the recognition or its absence" (Taylor, 1994, p. 26).

Two changes were determinative for the modern concern about the concepts of identity and recognition. As previous addressed one of them was the collapse of social hierarchies which used to be the foundation of honour. Contrary to this notion of honour we have the modern notion of dignity (Taylor, 1994, p. 27). This concept is now used in a universalist and egalitarian logic and even the notion of "dignity of human beings" has been used. These forms of equal recognition have been the basis of democratic culture where the demanding of equal status of cultures and of gender is prevailed.

Other important concept to understand this politics of recognition is the concept of authenticity. This comes from the morality concept that emerges in the eighteenth-century idea that human beings are endowed with a moral sense that has within a voice to guide for the right. In this sense, authenticity is displacement of the moral accent insofar as it is something to reach if we are to be true and full human beings. Jean-Jacques Rousseau was philosopher who studied this idea and helped to clarify it. He argued that "our moral salvation comes from recovering authentic moral contact with ourselves" (Taylor, 1994, p. 29) he called it as "le sentiment de l'existence." Other philosophers have continued with this idea, for example Herder, who makes a step forward from the paradigm considering that "each of us has an original way of being human: each person has his or her own "measure"" (Taylor, 1994, p. 30). In fact, the modern idea of authenticity has the background based on that notion. The definition of ourselves depends on how we are being true to our own originality, which is something that only each of us can "articulate and discover" (Taylor, 1994, p. 31). This notion of originality is at two levels. According to Herder, it is not just the

individual person but also culture-bearing among other peoples. A person should be true to its own culture as well as is with itself. The decline of hierarchical society has its roots on this new idea of authenticity as well as the idea of dignity. The social position was fixed in those former societies. Now it has been replaced by the concept of identity (Taylor, 1994, p. 31)

Dialogical character is an essential component of human life which has a great significance to understand the close connection between identity and recognition. Through human language we are fully capable to communicate with each other. This capacity is acquired in a dialogical logic. And that is the way we define our identity, in dialogue with or sometimes in struggle against what we expect the others see in us. However, it is important to underline that “we need relationships to fulfil, but not to define ourselves” (Taylor, 1994, p. 33). Even though the discovering of our own identity is a process that does not happen in isolation. It is a part of a negotiation through dialogue partly external or internal with others. This explains why this idea of identity is a matter of recognition and gains a new importance to that. These concepts of “identity” or “recognition” were not discussed in premodern times because they were too unproblematic. This explains why the first ideas about citizen dignity and recognition were even not called by these terms. Rousseau was one of the pioneers of modern discourse of authenticity criticizing the hierarchical honour with the “Discourse on Inequality”. This discourse he describes a significant moment when people begin to wish for preferential esteem, creating corruption and injustice into society. In opposite, he understands as a basis of health, the republican societies where all can share equality (Taylor, 1994, p. 35).

Nowadays the importance of recognition is generally acknowledged on both levels; the individual level where our identity can be affected through the contact with significant others; and on the social level where politics of equal recognition have had a continuance. The ideal of authenticity has been formed on these both levels where this ideal of recognition is crucial in the culture that has arisen around this ideal (Taylor, 1994, p. 36). In this sense, when it comes to the discourse of recognition there are two different levels, the intimate sphere and the public sphere. For this thesis, the one which has most relevance is the public sphere. The politics of recognition in public sphere means essentially the change from honour to dignity turning into politics of universalism. As discussed before, the highlight of equal dignity of all citizens has been the content of this politics where the main concern is to avoid the “first-class” and “second-class” of citizens (Taylor, 1994, p. 37). Despite some controversial interpretations, “the principle of equal citizenship has come to be universally accepted” (Taylor, 1994, p. 38).

There is a second change when it comes to the modern notion of identity with the creation of what is called “politics of difference”. The definition of this new kind of politics is that “Everyone should be recognized for his or her unique identity” (Taylor, 1994, p. 38). Recognition here as different understanding comparing to the politics of equal dignity. The unique identity of a group or individuals, their singularities from everyone else is what is to be recognized in order to avoid assimilation and then promote authenticity. This recognition’s actions are based on the principle of universal equality where the main concern is the rejection of a second-class citizenship and the denunciations of discrimination. So even though politics of equal dignity and politics of difference come from each other, the two have large divergences.

Starting from the politics of equal dignity it can be said that it “is based on the idea that all humans are equally worthy of respect” (Taylor, 1994, p. 41). This idea of respect is based on the concept of dignity that has its roots in Kant. What is important to highlight here is the capacity that all humans share, the “universal human potential”. And this potential is what ensures that each person deserves respect (Taylor, 1994, p. 41). On the other hand, when we analysis the politics of difference, it can be said that it is also about a universal potential, particularly the potential for creating and defining one’s identity, as an individual and as a culture. As well as in the other model of politics, where the respect is fundamental, in everyone this potentiality must also be respected particularly when it comes to intercultural contexts, where there should be equal respect to each culture. Despite both models of politics are based of equal respect they come into conflict, as mentioned before, insofar as one requires that we treat people differently and the other requires to promote particularity. In addition, it has to be considered that “the liberalism of equal dignity seems to have to assume that there are some universal, difference-blind principles” in order to avoid what could be a hegemonic culture where there are minorities supressed (Taylor, 1994, p. 43).

Considering the politics of equal dignity, this model was developed in Western civilization associated with two theorists, Rosseau and Kant. As discussed before, Rosseau was one of the first academics concerned about the discourse of recognition. This fact was not because he uses the term, but because he stressed the importance of equal respect together with its need for freedom. According to Rosseau, public recognition was very important where honour had a negative force insofar as the prevalent concept was equality, particularly the balanced reciprocity that supports equality (Taylor, 1994, p. 47) With this ideal he created a new discourse about honour and dignity. Following these concepts, Hegel presented his view of recognition with the dialectic of the master and slave. He considered that “we can

flourish only to the extent that we are recognized. Each consciousness seeks recognition in another, and this is not a sign of a lack of virtue.” Here, the conception of honour is also flawed because only in a reciprocal recognition among equals it is possible to reach recognition (Taylor, 1994, p. 50).

Like Canadian case, the Western world and perhaps the whole world is following the American example of bill of rights that provides basis for possible judicial reviews (Taylor, 1994, p. 54). In fact, “collective goals may require restrictions on the behaviour of individuals that may violate their rights. Espousing collective goals on behalf of a national group can be thought to be discriminatory” (Taylor, 1994, p. 55). In this sense, what we talk about when we talk about the liberal perspective in Anglo-American world where the individual rights must always come first and along with non-discrimination requirements must be a priority over collective goals. This kind of societies that holds this view of liberalism have its roots on the thought of Emmanuel Kant where the understandings of human dignity entails mainly in autonomy. The idea of dignity here is associated “with the power to consider and espouse for oneself some view or other.” Thus “a liberal society must remain neutral on the good life” (Taylor, 1994, p. 57). According to this view, a society with solid collective goals can also be liberal insofar as is capable of respecting diversity and offer adequate protections for fundamental rights (Taylor, 1994, p. 59). Today, more and more societies are turning to be multicultural insofar as they are including more than one cultural community that needs to survive (Taylor, 1994, p. 61).

Regarding the clash between Islamism and liberalism it can be said that liberalism should not be into all cultures, but rather is a political expression for a variety of cultures. In this sense, liberalism cannot and should not request complete cultural neutrality. This issue has a special relevance in our days, particularly because all societies are becoming gradually multicultural as the example of recent immigration in Norway that comes from Muslim countries. To deal with the challenge of marginalization of minorities without endangering our basic political principles is the biggest challenge. Within this issue of multiculturalism, a lot has been discussed regarding the imposition of some cultures on other, and here Western liberal cultures have some guilty due to their colonial past (Taylor, 1994, p. 63). Therefore, the demand of recognition is now clear. The question is not only to let different cultures survive, but acknowledge their worth and consequently recognize the equal value of different cultures. We owe equal respect to all cultures insofar as that all of them have something important to say to all human beings. In this sense, “the demands of multiculturalism build on the already established principles of the politics of equal respect” (Taylor, 1994, p. 68). Since

everyone have equal civil rights regardless of race or culture, all their tradition and culture has value. This is the politics of dignity.

2. Research Methodology

2.1 Introduction/background

In the past recent years, particularly between the spring of 2015 and the end of 2016 the migration crisis in Europe has changed the cultural map of some countries with some impact in Norway. Among other challenges, this might represent a cultural issue for the Norwegian society in terms of what could be the best approach to face the problem. Integration comes up as a sustainable solution to accommodate people in a different culture. In addition, the importance of taking care of the human dignity in the integration process is crucial for the success of this process.

In this sense, this study has as its aim analysing the contribution of multiculturalism theories, including the concept of human dignity to address this cultural challenge. It is used a case study of an NGO, Caritas Norway where I study how an NGO considers multiculturalism theories and the concept of human dignity in its integration's practices towards migrants, asylum seekers and refugees. My main motivation for this study is to understand the role of an NGO as Caritas Norway facing this migration challenges and how multiculturalism could be a key for a better integration in a different culture as the Norwegian society.

2.2 Research question

In order to find out the best form to handle this integration issue, understand the role of Caritas on it and how they take into account multiculturalism and human dignity, the following research question was raised: *To what extent theories of multiculturalism are implemented through Caritas practices in the integration of refugees and migrants taking in consideration their human dignity?*

The main goal for this topic is to study and understand how cultural challenges could be addressed through the integration of migrants and how NGO policies, as an agent of multiculturalism, could contribute for them considering also their dignity as a person.

The key word of my research is "integration". I try to understand how Caritas Norway take into account the multiculturalism ideas in its practices of integration. I use an individual approach of multiculturalism and highlight the importance of the recognition of identities as a framework. In addition, the concept of human dignity has a special focus on this study when it comes to understanding the integration practices of migrants, refugees and asylum seekers in Norwegian society.

My research question in this thesis is designed to understand what is the role of multiculturalism theories in the integration work of Caritas Norway towards the refugees. The study findings are based on a small sample of interviews conducted with the staff of Caritas and some with migrants and one asylum seeker. I apply a coding process in order to handle all the data collected through the interviews. In addition, I use some documents that are produced by the organization in order to provide a general background of Caritas's work. To do this study, the methods used are qualitative. By qualitative methods I mean a research strategy that usually emphasizes words in its presentation of analyses of society. Qualitative methods study the particularity of individual cases, complexity and heterogeneity with a close involvement in the field and people being investigated. These methods hold an inductive view, which means an analysis coming from particular to general, or in other words, theory is generated latter as an outcome of the findings that have been conducted (Bryman, 2012). To get a deeper understanding of the methodology, it is necessary to have a look into its epistemological background.

2.3 Epistemological background

An epistemological position in social science research concerns the question of what is (or should be) regarded as acceptable knowledge. In the case of qualitative research methods, the epistemological position concerns how the social world should be studied and is often interpretivist. This position means that the social reality is influenced by social actions. In other words, it emphasizes the understanding of the social world through an examination of the interpretation of that world by its participants (Bryman, 2012, p. 380).

In this specific study, an interpretivist position can be seen in the aim to understand Caritas' integration work through the eyes of the people being studied, that is, through the data collected by interviews with the staff and with migrants and an asylum seeker. These data contribute with the knowledge needed to go further on this study. I analyse the work of Caritas with migrants and refugees and how multiculturalism approaches are used by them taking into account human dignity. As insiders, the people studied know the values of the organization and how policies conducted by them influence the integration of migrants in the Norwegian society. In addition, some interviews with migrants and asylum seekers have been done in order to understand the point of view of the people helped.

2.4 Research design

Based on epistemological background, I build the research design that is the framework to collect and analyse data (Bryman, 2012, pp. 45-76). In this sense, the research design approach for this study was qualitative interviewing, namely semi-structured interviews. These interviews were both with the Caritas Norway staff, migrants and one asylum seeker. The staff is interviewed in order to understand how Caritas' integration work with migrants, refugees and asylum seekers is made, what are the main strategies and in what extent they take into account the multiculturalism approaches and human dignity in their work. Also, the interviews are conducted with migrants to find out how they faced the integration challenges in Norwegian society and how they perceived Caritas' integration work to overcome those challenges in their lives. These interviews were conducted in the field, face to face in different places in Oslo and Drammen as cafés, restaurants, church saloon but mainly in the headquarters of the NGO in Oslo. One interesting/special interview that I did was for a person that is both labour migrant in Norway and volunteer in Caritas in the activities with the children from the reception centres. Most of the interviews has a duration between 10 and 20 minutes. The language used in all the interviews was English.

Table 1 - Design of the interview

Questions to staff	Objective	Questions to migrants, asylum seekers	Objective
<i>Describe me your work in Caritas Norway with refugees and migrants.</i>	Understand the point of view of the interviewee inside the organization	<i>What are the main challenges of Norwegian society regarding culture</i>	Understand the obstacles to get integrate in the Norwegian society
<i>What are the biggest challenges of the integration of these people?</i>	Understand how is perceived the integration obstacles of migrants and refugees	<i>What did you have to do to adapt Norwegian culture and how Caritas helped on it?</i>	Understand how Caritas' integration work is a plus to overcome those obstacles
<i>What are the main values that support work of Caritas?</i>	Understand in what principles Caritas is based on	<i>How do you get to know about Caritas</i>	Understand through which channels migrants and the asylum seeker have heard about Caritas
<i>What is your knowledge about multiculturalism theories and how they take</i>	Understand how multiculturalism theories are implemented in the	<i>How the work of Caritas makes difference in your life</i>	Understand what are the main features of the Caritas' integration work that works better

<i>into account the cultural background of the refugees?</i>	employees and volunteers integration work		
<i>In what extent NGOs make a difference in the integration of this people comparing to other institutions?</i>	Understand the features of an NGO and how they can contribute for the integration work.	<i>What could be improved in their work</i>	Understand what can be amended in their work in order to be improved

In addition to interviews, I did participant observation in three different courses for migrants, two Norwegian language and one job seeking course. As the language is a key element for integration of migrants and refugees in a different society, I did participant observation in two different languages courses, one for the level A1-A2 that has as target group labour migrants, and other that works as drop-in, free of charge for everyone mostly used by migrants from the Schengen area. In this case, despite having European nationality most of them has non-European background. Also, in order to follow up the other crucial element for integration, to have a job, I did participant observation in one of the courses offered by Caritas, the job seeking course. This course has as target groups refugees and asylum seekers as well as labour migrants. In the course, I observed the majority of the people come from Europe and there are also included some refugees.

Also, besides the literature mentioned above I use some resources from the NGO, namely, documents produced by Caritas as reports, newsletters, magazines among others to gain a deeper knowledge about the research topic and related activities like the field work that Caritas does for example with their mentor programme.

2.4.1 Justification of the research design

My study utilises three main resources of data, semi-structured interviews with the staff of Caritas, semi-structured interviews with migrants and one asylum seeker and the analysis of the documents produced by the organization. However, three different kinds of data can entail limitations in terms of internal validity. Therefore, I focus mainly on the semi-structured interviews with the Caritas staff since my main research preoccupation is to finding out how Caritas works with the integration of migrants and refugees and to what extent these policies take into account multiculturalism and the value of human dignity. The comparison with migrants and refugee's interviews gives the information on how multiculturalism theories are embraced by Caritas. In addition, documents from Caritas are used to provide information on the background and support the results.

2.5 Sample

This study was based on non-probability methods, mostly used in qualitative research. This study used purposive sampling which means the sample is not being selected randomly, but selected strategically to certify that participants are relevant for the study (Bryman, 2012). In this case, investigator's research question is at the heart of the sampling considerations.

In non-probability methods, I used the method called "snowball" which means that I selected some people of the Carita's staff and they proposed other participants among them. In addition, as I know quite well the organization I interviewed some people involved in Caritas, both as volunteer or migrant. The total number of these interviews are 8: 5 employees and volunteers, 2 migrants and 1 asylum seeker. When it comes to gender balance, most of participants of the study are women because there is a big percentage of women working and volunteering in Caritas. However, I tried to have diversified sample regarding the origin country, age and length of stay in Norway.

2.5.1 Participants

Table 2 - Description of participants in the interviews

Name	Gender	Age	Nationality	Type of participant	Method of contact	Type of data
Marina	Female	28	Ukraine	Volunteer	Personal contact	Personal semi-structured interview
Fatima	Female	24	Algeria	Volunteer	Personal contact	
Irma	Female	38	Lithuania	Volunteer	Personal contact first and appointment marked by e-mail	
Daniel	Male	42	Germany	Both Volunteer and migrant	Personal contact	
Ingrid	Female	31	Sweden	Employee	Personal contact first and appointment marked by e-mail	
Marie	Female	36	Norway	Employee	Personal contact first and appointment marked by e-mail	
Gabriel	Male	41	Venezuela	Asylum seeker	Personal contact	
Joana	Female	28	Portugal	Immigrant	Personal contact	

2.6 Coding Process

The analysis of my interviews is done with the help of a coding of the interview data. According to (Saldana, 2009), clusters of coded data can lead to categories and further be refined into sub-categories. The major categories are compared to each other and result in concepts that belong to a more abstract level. The way concepts interrelate is the key to answer the research question.

Two cycles of coding can be distinguished, the first cycle coding is based on the process of “scan and skim” the interviews quotations and assigned relevant codes to them, and the second cycle coding is where codes turn into categories and developed into concepts (Saldana, 2009). The coding method used is *pattern coding* to “pull together a lot of material into a more meaningful and parsimonious unit of analysis” (Saldana, 2009, p. 152).

In the post coding period, the focus is on how codes can help us to answer the research question giving a framework of data in order to understand the aim of the study.

2.7 Qualitative methods, advantages and disadvantages

I choose qualitative methods because of its approach based on “eyes of the participants being studied”. This feature gives me the opportunity to understand the research participants’ perspectives and further understand to what extent Carita’s work take into account multiculturalism theories and human dignity in the integration of migrants, refugees and asylum seekers from an insider view. This is clearly one of the most important advantages of this methodology but also carries some challenges in terms of bias. Based on the above-mentioned approach, the research philosophy can be considered as interpretivist. According to Myers (1997) this paradigm is concerned with the uniqueness of a particular situation. To Collis and Hussey (2013) interpretivist approach has 5 kinds of assumptions: ontological assumption focused on personal perception of reality; epistemological assumption where the researcher tends to minimize the distance between the researcher and what is researched; axiological assumption where the researcher is involved with what is being researched; rhetorical assumption where the researcher uses personal voice and a priori definitions are limited; methodological assumption on a small sample over a period of time and focus on understanding what is happening in a situation and looking for patterns that may be repeated in similar situations. The authors Frankfort-Nachmias, Nachmias, and DeWaard

(2014) situate *interpretivism* as an outgrowth of the Verstehen tradition¹, one of the social scientific knowledge components.

Also, other big advantage is the flexibility this kind of methods allow in the research's process. With the semi-structured interviews and with open-ended questions, I give total leeway for participants to influence the direction of the interview, the ability to choose which topics to elaborate upon and hence influence the way of the research itself (Bryman, 2012, p. 471). One example is the possibility to focus in practices of integration regarding labour market aspects or the process of learning Norwegian language.

Besides advantages, this research strategy might arise some disadvantages as well. Some questions about replicability and transparency could be necessary to examine. This kind of studies could be difficult to replicate because of its unstructured nature. This study relies on my perspective insofar as this methodology puts the researcher in the place of the main instrument of data collection. About transparency, is difficult for me to prove to what extent I arrived on my conclusions because of the difficulty to demonstrate how my analysis was conducted and accomplished.

2.8 Ethical considerations

Studying and working with NGOs that deal with people who are in a vulnerable situation as refugees or asylum seekers requires ethical considerations. In fact, their integration, especially refugees and asylum seekers is a sensitive topic. I tried to ensure that my research did not influence negatively on the work of Caritas in a way to hypothetically deteriorate its practices.

I ensured that all interviews with the NGO staff and with migrants and one asylum seeker was voluntary and the interviewees were free to withdraw at any time, asking in the very first moment for their permission, and if were interested to participate in the study. Regarding the anonymity and confidentiality all the interviewees were protected with the use of pseudonymous. An informed consent (Appendix A) containing these issues was given and signed by all participants.

¹ German term meaning “understanding” that in an extended sense can be translated as “empathy”. This tradition believes that natural and social scientists should employ different research methodologies that allows to comprehend the others view of reality, how is expressed in symbols, and the values and attitudes that underlie these views (Frankfort-Nachmias et al., 2014).

2.9 Participant observation

Table 3 - Main results of participant observation

Resume of observations
<ul style="list-style-type: none"> • The teacher calls one by one to be sure that everyone is in the class; • In the beginning of the course, everyone does a short presentation of themselves saying their names, where they come from; • Is assured that all members of the class participate;
<ul style="list-style-type: none"> • Teacher is taking care of everyone and looking if everyone is following the class learning objectives; • Students don't show a great Norwegian language level but try to interact with the teacher. The teacher pays attention to everyone; • People in the class seems to be motivated asking questions all the time and show willingness to learn the language;
<ul style="list-style-type: none"> • They discuss food, culture, and recognize them as a way of integration; • First thing mentioned in job-seeking course as the most important thing to do when looking for a job is learning Norwegian; • In job-seeking course volunteer speaks in Norwegian first and then in English; • Another important point mentioned is the volunteer work as a way to get to know people, practice the language, get Norwegian attest, learn Norwegian culture.

2.10 Processing data from coding to categories

The transcription of the complete coding is attached in appendix D and E. In the following table, there is only some examples of all this coding process.

Table 4 – Example of coding process

Examples of data retrieved from observations and interviews	Codes	Related Category
“it depends on the person, because culture is one thing and personality of the person is different. If person is eager and open to learn something, so then I don't look at him like from somewhere I look at him as a person”	personal approach Acceptance Cultural diversity Bridge builders	Individual's view of multiculturalism
“Norwegians and Norwegian people higher people tend to see migrants as resources with good skills , ok maybe you're are not that good in Norwegian but you have really good skills in other way, I think is an	respect Personal approach Personal development	Human dignity

Table 5 - Top 20 most frequent words on employees interviews

Word	Length	Count	Weighted Percentage
people	6	89	3.12%
work	4	59	2.07%
caritas	7	57	2.00%
like	4	50	1.76%
help	4	39	1.37%
get	3	33	1.16%
also	4	32	1.12%
Norway	6	31	1.09%
know	4	30	1.05%
migrants	8	30	1.05%
refugees	8	29	1.02%
think	5	28	0.98%
one	3	26	0.91%
Norwegian	9	25	0.88%
job	3	24	0.84%
language	8	24	0.84%
course	6	22	0.77%
different	9	22	0.77%
person	6	21	0.74%
working	7	20	0.70%

The query shows that people is the most used word. The top five also have “work”, “caritas”, “like” and “help”.

The second word frequency query was made from data collected in the interviews with migrants and asylum seeker. In the following image is presented the visual image of the query followed by a table with the top 20 words.

make	4	8	1.37%
good	4	7	1.19%
job	3	7	1.19%
also	4	6	1.02%
different	9	6	1.02%
first	5	6	1.02%
lot	3	6	1.02%
Norway	6	6	1.02%
point	5	6	1.02%

PART B

“(...) cultural diversity increases the available range of options and expands freedom of choice” (Parekh, 2006, p. 165)

3. Multiculturalism, Integration and Human Dignity in Practice – The Model of Caritas’ Integration Work

In this thesis, I study the role of multiculturalism and human dignity in Caritas’ work with migrants, asylum seekers and refugees. Based on the coding process of data collected, I have defined three main categories; *multiculturalism of the individual*, *human dignity* and *politics of recognition*. When compared to the literature review, particularly the three theories used as a theoretical framework, it can be seen not only the coding process suggested me these categories, but also I have tried to assign data to categories matching the theories used before. In this chapter, I will show the analysis that resulted in the categories and codes within them as well the meaning of the data that contributes to answer the research question.

3.1 Discussion of data from employees and volunteers

Following I discuss the categories used from the code of employees and volunteers.

3.1.1 Multiculturalism of the individual

The first category “Multiculturalism of the individual” is based on the multiculturalism perspective of Joppke (2017b). As studied before, he defends the protection of individual rights stating that the “individual is the true motor of multicultural claims-making” (Joppke, 2017b, p. 3). With this background, I created the code “personal approach” to match all the sentences stated by the employees and volunteers with this subject. In this sense, I make an analysis through these phrases to understand to what extent the work of Caritas is made through this kind of approach.

When the manager of the centre, Ingrid, states “...*but the way we are doing this it is very specific regarding who we are talking too...*” it is very clear that Caritas works in a personal approach where the staff working there take into account the person as an individual and not a person as someone belonging to a particular group of people or culture. In addition to this, Irma who works as a counsellor advisor in the centre, states that:

It depends on the person, because culture is one thing and personality of the person is different. If the person is eager and open to learn something, so then I don’t look at him like from somewhere. I look at him as a person.

Irma

With this sentence, Irma supports the same idea that the manager stated in the earlier mentioned quotation, affirming that Caritas uses a personal approach in its work. This kind of approach leads us to an individualistic one where the main concern is “the development of the whole person” as Marie states in her interview. This idea of human development is analysed later in my discussion of the “human dignity” category.

The second code used is “bridge builders”, which is in a certain way connected to the personal approach of the “multiculturalism of the individuals”. The term “bridge builders” is an expression explicitly used by Marie:

We have lot of volunteers from the same cultural background as the people we are working with, and they play a very important role as bridge builders culturally, so they can use their own experiences when they are giving out information and they can place the information on the local contact or cultural contact of people.

Marie

In Caritas Centre, the volunteers who do counselling adjust their approach depending on the person that is helped. For instance, Caritas has volunteers with different backgrounds speaking different languages, thus migrants and refugees who seek support in the centre most of the time can get help in their own language from a counsellor familiar with their background. This “*bridge builders*” approach makes the process of integration much easier and faster. In this kind of system, the volunteers are “*cultural interpreters*” as Ingrid mentioned in her sentence:

We call the volunteers that our projects are basically cultural interpreters so it's very important for us that the people working in our project have an understanding or their own relation with the different cultures we are meeting throughout our projects.

Ingrid

In addition, Irma uses key words as “*translator*” and even “*motherhood*” to describe how volunteers and employees take into account the background of migrants and refugees:

Sometimes these governmental institutions are getting answers which are too complicated to understand, we are like a translator. (...) Yeah, for example we work with au pair centre with cooperation with UDI so it's like working together. We are maybe more into the mother side, like trustworthy.

Irma

Marina, who is a volunteer in the mentor programme, is also aware of the importance to bear in mind the cultural background of the refugee as she states:

I have no theoretical background and that is because I have a technical education, and I don't have any education in social sciences and anything. I know about multiculturalism from practical experience as I moved to Norway (...) I think when you say yes to this kind of role to work with another person from totally different culture, you already accept people as they are from different culture I think is one of my features.

Marina

The third code used in this first category “multiculturalism of the individual” is “NGO”. This code is designed to include all the answers regarding the integration work of NGOs when compared to other institutions. In this matter, most of the employees and volunteers highlight several aspects that can be associated with what Joppke (2017b) in his theory called “local multiculturalism”. As mentioned before, “local multiculturalism” stems from the fact that integration work is made mostly at a local level, mainly because it is in cities that there is a more “accommodating” environment due to the proximity of the people. As Joppke pointed out, at a local level there is also less politics concentrated on the sovereignty of the state, which makes integration more pragmatic and effective (Joppke, 2017b, p. 70). In this sense, the similarities between Caritas’ multiculturalism policies as an NGO and local multiculturalism are visible. For instance, when questioned about this Marie said:

I think they can make a big difference, because we are more flexible, it's not that bureaucratic as municipality or state institutions, if we see a need we can act quite fast, we are able to adjust what we are offering quite fast according to the needs are in their integration process.

Marie

The features that she mentioned as “*flexible*” and “*not that bureaucratic*”, when compared to state institutions matches with the framework of local multiculturalism. This flexibility is also emphasized by Fatima, a volunteer as counsellor in the centre when she states that Caritas is “*one place where you can go and get so much help, like here we don’t specialize in something specific*”. “*Working on the ground*” is an expression said by the leader of the centre to talk about the way that Caritas does its integration work comparing to other institutions. She states:

I think the difference is that we work with the target group and not above them, not for them, and also we have direct connection to the civil society through all the volunteers and NGO’s have the ability to mobilize the society in a way and integration is not a one-way street (...), we are not an institution making rules and regulations we are actually working on the ground.

Ingrid

As described, the proximity approach represented in Caritas’ integration work is in accordance to the local multiculturalism approach. This is emphasised in the volunteers and employees sentences and some expressions like “working on the ground” mentioned by Ingrid, describes exactly why Caritas’ integration work matches with this theory. Because of working on the ground with the people in need, such as migrants or refugees, the employees and volunteers in Caritas can work together with them and not above them, making the integration process easier and more personal than for instance government institutions.

3.1.2 The concept of human dignity

The second category is “human dignity”. This category is designed from ideas concerning human dignity presented in the book by Margalit (1996). As mentioned before, the main idea of building a decent society is respecting all human beings (i.e., institutions do not humiliate people). The concepts of humiliation and respect are closely linked with his perspective of human dignity (Margalit, 1996, p. 52). With this theoretical framework for human dignity, I used the codes “respect”, “personal development” and “personal approach”.

Starting from “respect”, it is a concept that is entailed in most of the answers of the employees and volunteers in an indirect mode. Yet, Fatima use that word when talking about values that support the organization:

I think in the work that I do it's really important to show respect for people, to listen to them, to show them that you actually really care about their problems because most of them are in to difficult situations.

Fatima

In her answer she stresses the importance of basing her counselling in respect. There is an evident connection of her work to the human dignity concept of Margalit (1996).

The second code “Personal development” is related to the idea of “radical freedom” discussed by Margalit (1996). He states that every human being is deserving respect for the very possibility of changing their life, capable of a future discontinuous with the past (Margalit, 1996, p. 75). According to this perspective, Marie said:

Norwegians and Norwegian people, higher people, tend to see migrants as resources with good skills, ok maybe you're are not that good in Norwegian, but you have really good skills in other way.

Marie

Looking for migrants as “resources” requires believing in their potential and ability to change and improving their lives despite their past. This is clearly related to the idea of “radical freedom” presented by Margalit (1996).

Both employees in the centre highlighted the concerning of Caritas in helping the ones who are in need:

I guess the main values of the work in general in Caritas is to help the people who needs help, but we at the centre I work at, we have a very objective is to help migrants into paid employment.

Ingrid

Work in Caritas it's very important to help those who are in the most difficult situation, that is a very important principle, to help those most vulnerable ones (...)” and she continued “one of the values in Caritas is the development of

the whole person, in that sense it's very important that you get to continue your development.

Marie

This concern of helping those in need is part of “personal development” and thus is intrinsically connected to the idea of respecting human dignity. This fact is because the concern of Caritas’ staff to help migrants and refugees is the very first step for contributing to the personal development of those people. With this development, the value of human dignity is assured in all this integration process. In addition, the “development of the whole person” is an expression used to describe the values that supports the organization. With those words, Marie is confirming the importance of promoting human development of those people in need and thus is reinforcing that the promotion of human dignity is present in all this process.

Another way to show respect for all participants in the organization is the personal approach discussed above in the first category “multiculturalism of the individual”. I used this code again in this category of “human dignity” because this kind of approach that takes into account each person individually is based on an integration work that cares for each person as an individual with unique needs and skills rather than considering groups with general needs. This individual approach is essential when it comes to promoting human dignity. Only considering the individual in need such as migrants and refugees is possible to do an integration work where none of the obstacles for integration is left behind. Rather, in a general approach when individuals are viewed as their group identity, some particularities could be not covered in their integration because within a given group some differences might be analysed separately depending on the person. In this sense, the feeling of being respected could only be fully achieved in an individual approach. Therefore, the promotion of a “decent society” that do not humiliate but rather foster dignity is accomplished.

3.1.3 Politics of recognition

Finally, the third category is “politics of recognition” and it is based on the multiculturalism view of Taylor (1994). As previous analysed, his theory highlights the importance of recognizing the identity as a central factor for the integration of everyone in society. In addition, the principle of equal dignity is revealed as a key content of this recognition. This equal dignity has similarities with the theory of Margalit (1996) insofar as it “is based on the idea that all humans equally worthy of respect” (Margalit, 1996, p. 41). In

addition, Taylor designed what he called a “politics of difference” that means that everyone should be recognized for his or her unique identity (Taylor, 1994, p. 38).

With this theoretical background, I selected the codes “recognition”, “language”, “having a job” and “network” to fit this category. The first code “recognition” is assigned to two different sentences expressing opposite ideas. The first interviewee states:

I have no theoretical background and that is because I have a technical education and I don't have any education in social sciences and anything I know about multiculturalism is from practical experience as I moved to Norway (...) I think when you say yes to this kind of role to work with another person from totally different culture, you already accept people as they are from different culture I think is one of my features.

Marina

In her words, although she has not studied any of the multiculturalism theories, she accepts the refugee she is supporting. Here, acceptance is the very first step to engage in a recognition of this person in the society. However, when questioned about the challenges of integration of migrants and refugees, Marie states that

“(...) I mean Norwegians who live here from before are not always so open to migrants they face some challenges in the attitudes they have against them.”

Marie

With this statement, Marie who is Norwegian, is recognizing that not all the people in Norwegian society has a welcoming attitude towards migrants and refugees as it was mentioned before in literature review. This means that, the engagement in integration work that all volunteers and employees do in Caritas is central for the recognition of migrants and refugees in the sense that they can get better support in the organization to overcome the difficulties faced in larger society.

“Language” is a code used in this category. This code is undeniably crucial in this study. Both in interviews with volunteers and employees, but also in the interviews with migrants and an asylum seeker, the word “language” was one of the most used. According to Taylor (1994), human language is central in the process of recognition insofar as it permits

humans a fully capacity to communicate acquired in a dialogical logic. In this sense, in dialogue with someone we are part of a negotiation where the recognition of our identity is made (Taylor, 1994, p. 35). With this background, it can be said that learning Norwegian is a fundamental skill to be integrated in this society because only by knowing how to communicate the migrant or refugee can get full recognition. Several volunteers and employees mentioned this factor:

If you mean the help we give, it is mostly the language. Sometimes if you don't speak the same language it's difficult to understand what is the help he need.

Fatima

Here language comes not only as a skill in the integration process with migrants and refugees, but also as a skill needed for the volunteers in the counselling. In the process of helping those in need, Caritas' volunteers have to communicate in the same language do simplify this process. Providing the counselling in several languages to respond according to the migrants and refugees' needs is not only a "cultural bridge" feature but additionally is the recognition of the importance of the language in the integration work also in the volunteers and employees side.

The leader of the centre, also reinforce the importance to learn this skill:

I think there are two obstacles that every migrant has to overcome (...) so language of course is the problem number one but also the job situation.

Ingrid

In this sentence, Ingrid stated as obstacles not only language but also job situation. In fact, "having a job" is another key skill to obtain full recognition in the Norwegian society and thus is a requirement for a good integration in this culture. Concerning this important element of integration, Marina stated:

The biggest challenge is to be part of the job market here in Norway that's exactly why I'm doing this programme, because it's easier to integrate in any culture if you have a job.

Marina

Thus, Caritas can be seen as conducting an important job to overcome this difficulty on the job market that all migrants and refugees face when coming to a new society, providing several courses and programmes, for example, the mentor programme that Marina is part of.

Finally, “network” is the last code used in the “politics of recognition” category. To have a network is highly important for the dialogical logic mentioned before in the “language” code. For a recognition of an identity there is a need for a dialogical process that means to be integrated in a good network in the welcoming society, in this case, in the Norwegian society. When questioned about the main challenges of integration of migrants and refugees, Marie mentioned precisely the network factor:

I think some of the main challenges is the lack of network, if you talk of integration on the labour market, but also get integrated into the society in larger scale like in civil society socially to get good relations, which it's very important for your well-being as well.

Marie

Thus, Caritas comes up again as a central factor to contribute for the integration of migrants and refugees. Within the several courses and activities, they get the opportunity to meet another people that might be in the same situation but nevertheless is a beginning for a second contact and where it is also possible to practice the language and create a social network important also for the well-being as Marie stated.

3.2 Discussion of data from migrants and an asylum seeker

3.2.1 Politics of recognition

In addition to the data with volunteers and employees I also collected data with migrants and asylum seekers in order to understand Carita's work from the perspective of those helped by the organization. In the coding process, all codes used correspond to just one category, “politics of recognition”. This category is used in the previous data analysis matching with Taylor (1994) theory. Inside the category “politics of recognition” I assign three different codes “language”, “having a job” and “network”. “Language” is quite often mentioned by migrants and the asylum seeker as it is analysed in the section “word frequency query” below. All of them expressed their urgency to learn this skill and highlight it as a key

factor to be integrated. When questioned about what they have to do to adapt to Norwegian culture Gabriel said: *“obviously the first point and most important is the to know very well language”*. Regarding this code, Daniel mentioned that knowing the language is a first step to get a job in Norway: *“For sure it is the language, first what I have to looking for the work and the most companies they are asking if you can the language”*. This relationship between language and job is also mentioned by Joana:

*because when you know the language we can start looking for a job,
because it is really difficult to find a job without knowing the language,
and Caritas has the tools to find a job and find a house and all that.*

Joana

“Having a job” is the second code used in this category and in the migrants’ perspective it is connected to the first code “language”. Both of them are seen as crucial for a good integration in the Norwegian society insofar as they are a key resource for a someone’s recognition. The third code in this category is “Network” that relates on one side to the lack of network when coming to Norwegian society and on other side how Caritas can help to solve this problem through its activities. This fact is both mentioned by an employee in Caritas and a migrant:

The main challenges of the Norwegian society are knowing people that can introduce you to the work environment, explain the values of the country, because when we come to this country we don’t know the language so we need to have someone or organization that can help us”.

Joana

The first point is Caritas have different activities that they permit you to know more people and you can also participate in the different activities and not only about the church, both with community but so you can to be more integrated inside with the people here.

Gabriel

It can be concluded that Caritas is aware of this weakness and provides the necessary resources to fight against integration challenges like the lack of a network. For instance,

several activities and courses where migrants and refugees can participate and develop their own network.

When comparing coding process resulting from the employees and volunteer side and migrants and asylum seeker it can be highlighted that both sides share the same category “politics of recognition”. This category, based on the Taylor (1994) multiculturalism theory, focus on the skills that migrants and refugees have to learn in order to get recognition in Norwegian society and thus be integrated. In the case of data resulting from migrants and asylum seeker this is the only category discussed. This fact can be explained because of the focus on the challenges of integration in Norwegian society and how they perceived how Carita’s work helps on it. Rather, the interviews with employees and volunteers focus not only on this aspect but also on what kind of integration work they have in Caritas, the values that it is based on and how they take into account multiculturalism theories in it.

Another important fact to analyse is that both, employees and volunteers and migrants and asylum seeker, mention the same obstacles for integration; “language”, “having a job” and lack of “network”. This shows coherency with Carita’s integration work and the importance of this work. Migrants, refugees and asylum seekers can search support from the organization since Caritas provides several courses and activities to overcome these obstacles. For instance, the language courses, the job-seeking course, the mentor programme promote the integration by helping to learn the language and looking for a job.

Another interesting point of view from the data, is the fact that one of the migrants helped by Caritas through language courses also became a volunteer. Daniel worked as a volunteer in the activities with asylum seeker children. This might demonstrate the engagement of the people that work for Caritas and in this case the capacity to identify with other’s people path and thus helping with a more inclusive approach.

3.3 Word frequency query analysis

When analysing the word frequency query for the data with employees and volunteers the preoccupation of Caritas’ members with the people that has been helped is clear. The words used the most are “people”, “migrant”, “refugee” and “person”. In addition, the word “person” is easily associated with the category “multiculturalism of individual”. It is important to highlight the word “work” which has similarities to words in the top 20 as “job” and “working”. This word is a relevant one since it is a code used in the coding process that belongs to the category “politics of recognition”. Having a job has been showed to be a key element for a good integration and thus for a full recognition of the identity of someone in a

society. In addition, the words “language”, “Norwegian” and “course” can be grouped in the code language as another significant component for a full integration. As “job”, “language” is a code in the category of “politics of recognition” and it is crucial for the integration work of Caritas thus responding to basic integration needs of migrants and refugees.

Regarding the second word frequency query concerning the data of interviews made with migrants and one asylum seeker it is possible to highlight some similarities with the former word frequency query. One of them is the words, “language”, “work” and “people” in the top 20. However, there are some differences in the frequency that migrants and asylum seeker have said these words. “Language” is said by migrants more times than employees and volunteers and it is in top 5 words, in the 4th place. “Norwegian” which is associated with the word “language” is in 3rd position as well as “courses” that is also in top 10. This difference of the frequency can be interpreted as migrants tend to understand this skill as more important than employees because they face the difficulties of trying to be integrated in the first hand. The migrants experience in first place that without the local language it is really hard to get integrated. “Job” and “work” are words presented in the top 20 as in the data with employees. This explains that migrants and refugees recognize these fundamental conditions to get a good integration in a new culture. In addition, “society” and “Norway” are words in the top 20 that can be understood as their concern to be part of the Norwegian society. Obviously the word “Caritas” is the most used because of the importance of the organization throughout the interviews.

3.4 Limitations

This study presents some limitations when it comes to data and references. About the data, one of the weaknesses is the lack of interviews with persons with refugee status. This lack of information results in missing the refugee’s perspective on the work of Caritas and a focus on the migrants and asylum seeker view. This limitation was due to the difficulty to find people that were willing to participate in this kind of study and talk about their personal experience. The two European immigrants and the asylum seeker that were interviewed, were people that I have some personal contact within the organization before I conducted the study. This fact might rise some questions regarding bias of the study. However, I was aware of this implication and I tried as a researcher to conducted the interviews with migrants in an impartial way.

This study is conducted in the light of just three main theories as a theoretical framework. The literature review that the study is based on presents some limitations when it

comes to the number of references also because of the nature of the study. There are not so many studies about organizations in Norway, especially in the Catholic field. In this sense, the limited number of references concerning this topic was about integration in Norwegian society in general, rather than on organizations.

3.4.1 Confirmability

Despite I am considered an insider when it comes to the content of the study and the values of the organization itself, I collected all the data with self-awareness about the implications of this. In this sense, I tried to be impartial to avoid bias concerning my identification with the values. In addition, one of the biggest issue is the lack of time to collect and handle data (Bryman, 2012, p. 392).

3.4.2 Reliability

Due to the conclusions of this study are based on to the particularities of the time and the social context that we are living now, there is low consistency and stability overtime and across researchers. For instance, the reality of the migrants and refugees in Norwegian society might change in a few decades. Thus, the same study as this one will result in different findings and analysis. The study is designed to adapt to the research question. The analysis shows a coherency between the findings and the framework provided in theories where those match with the approach of Caritas in its integration work.

3.4.3 Credibility/Internal Validity

Regarding the validity of the study, it can be said that in general the structure is valid. However, there is some particularities that has to be taken in consideration. When I did the interviews among volunteers and employees I realized that the length of the interviews was too short and so I added three more questions in order to overcome this weakness. This might be an issue, but it is important to highlight that only the question about “what are the values of Caritas” could give additional data. The other two questions added were only to start the interview and worked mainly as an “ice breaker”.

As it was mentioned before, the findings are coherent in terms of theory and also in terms of the integration obstacles addressed both with the employees and volunteer’s perspective and the migrants and asylum seeker perspective.

I should improve the clarification of the methods used. My study is based on qualitative methods, however in my analysis one can say that some findings might fit also into the quantitative methods. As an example of this is when I counted the number of words said by the interviewees. With this apparently quantitative approach my aim was to discuss *why* and *how* they said those words so often and not just enumerate how many times they repeat it.

3.4.4 Transferability/External validity

As other studies in social science, this study is difficult to replicate because of the particularities of the organization that has been studied. However, the theoretical framework and a study with participants from both sides, as an employee and a migrant, can be applied in similar organizations that work on integration. Additionally, I have throughout the study described the sample of the people that has been studied in order to allow a possible comparison with other studies with other samples.

3.4.5 Application

Migrants and refugees' integration into Norway and in general in Western European societies is an emergent topic in the current days. In this context, my study can also stimulate studies where this topic is discussed and some clarifications are needed of possible solutions to address integration issues. In fact, integration processes among civil society, governments and NGOs can be improved if more research about it is done.

4. Conclusion

The integration's challenges of the work of Caritas and how multiculturalism and human dignity have a role on it has been studied throughout this thesis. To find out how this integration work of Caritas is made, I interviewed both employees and volunteers, as well as migrants and one asylum seeker. With these data I am able to evaluate both sides, the perspective of those who work in the organization, and the perspective of those who are helped by it. On one hand, one of the findings is that there is a coherency between employees and migrants in what are the main obstacles of the integration in Norwegian society. On the other hand, there is also congruence between the needs of the migrant and refugees for integration and the activities and the courses that Caritas offers to overcome those needs. As example of this is that to learn the language and have a job is seen as key elements to get integrated, both by the people who work in the organization and the people who are helped by it. And this matches with the offers of the organization, where the main courses and activities are related to learning Norwegian language and job seeking processes.

I have analysed two theories of multiculturalism and one approach of human dignity. These theories give a framework to handle the data and discuss the results of it. In this context, the answer to the research question *“To what extent theories of multiculturalism theories are implemented through Caritas practices in the integration of refugees and migrants, taking in consideration their human dignity”* is that Caritas takes into account multiculturalism theories and the human dignity value as a background of their approach toward refugees and migrants in its integration's work.

Nevertheless, it is highly important to stress that when questioned about their knowledge of multiculturalism theories, employees and volunteers demonstrated uncertainty and reluctance in answering. I tried to overcome this difficulty joining this question with the one that asks how they take into account the cultural background of the migrants and refugees. In addition, when I analysed the data from several Caritas' websites the reference to multiculturalism is not mentioned. Thus, it can be concluded that despite multiculturalism theories and human dignity are present in the Caritas' integration work, the staff that works in the organization and the organization itself do not build their work on those theories intentionally. However, through the discussion above, it is clear that there are similarities between those theories and the work of Caritas on the ground.

But how have these multiculturalism and human dignity approaches had an influence on Caritas's integration work with migrants and refugees? There is a logic that connects the three theories studied on this thesis with the findings drawn from the data. This connection

stems from an inter-relation between the theories themselves and the several levels of Caritas' integration work with migrants, refugees and asylum seekers. The first level of Caritas' integration work is regarding the personal approach by the staff working there. All volunteers and employees mentioned that they take into account each person as an individual. This kind of approach has the theory "multiculturalism of the individual" as background. This first level is related to the second level of Caritas' integration work, the human dignity. Considering a person as a whole, looking for their necessities and promote the whole development of them is a kind of approach based on respect for the other and thus promoting their full human dignity. Finally, and complementing all the previously mentioned approaches, Caritas provides the tools to fight against obstacles related to integration of migrants and refugees, within a politics of recognition approach. This means that key recognition elements, as for example to know the language, having a job or the importance to have a good network, are worked and promoted through the different activities and courses provided by Caritas.

This relation between theories on the different levels of Caritas' integration work is represented in the following figure.

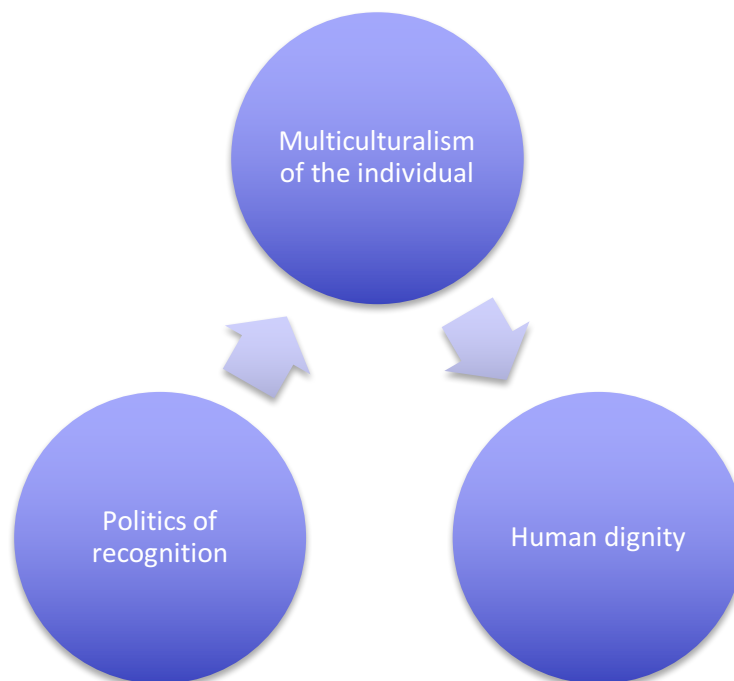


Figure 3 - Work of Caritas as a relation between three categories

As it can be seen in this illustration, the Carita's integration work is part of a holistic method of supporting migrants, refugees and asylum seekers. In brief words, the volunteer or the employees uses three different levels that complements each other; take into account a person individually, promote their human dignity considering their human development as a whole, and finally provides the necessary tools to be recognized in the Norwegian society and thus fully integrated. In this sense, it can be concluded that in Caritas' integration work, the theories analysed has a significant role insofar as they provide an understanding of the practices of the organization.

Furthermore, this field of studies is a growing field of study. We live in a world where the people's movement across borders is increasing (Castles et al., 2013). Migrants and refugees crossing borders and moving to new cultures is a noteworthy reality. The integration work is a demand for the new times, to overcome the difficulties of migrants and refugees. In this sense, the necessity to continue with further research of the importance of theories of multiculturalism is essential. Thus, this study can open for future studies in this area of research.

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APPENDIX A- Consent Permission

Consent to Participate in a Research Study University College Southeast Norway

Introduction

- You are being asked to be in a research study of about the role of Caritas Norway in integration's challenge of the European refugee crisis.
- You were selected as a possible participant because you are part of the Caritas' staff / Caritas's client.
- The interview will take place on period from November 2017 until December 2017.
- The date for project completion is 02.05.2018 and by this date all data will be made anonymous
- The researcher ask that you read this form and ask any questions that you may have before agreeing to being interviewed.

Confidentiality

- The researcher took the necessary measures to guarantee the anonymity of the person interviewed
- This interview is anonymous. There will not be collected or retained any relevant information about your identity, only age, gender, work place.
- The records of this study will be kept strictly confidential. Research records will be kept in a locked file, and all electronic information will be coded and secured using a password protected file.
- By the end of the project all direct personal data (such as names/lists of reference numbers), indirectly identifiable data (i.e. an identifying combination of background variables, such as residence/work place, age and gender) and digital audio files will be permanently deleted.
- The researcher will not include any information in any report we may publish that would make it possible to identify you.

Purpose of Study

- The main goal of this interview is to understand what an NGO like Caritas can do and contribute for the integration of refugees in Norwegian society.
- Ultimately, this research will be published as part of a master thesis.

Risks/Discomforts of Being in this Study

- There are no reasonable foreseeable (or expected) risks.

Benefits of Being in the Study

- The person interviewed is participating with his/her view for research in the field of human rights and multiculturalism.

Right to Refuse or Withdraw

- The decision to participate in this interview is entirely up to you. You may refuse to take part in the interview *at any time* without affecting your relationship with the investigators of this study or University College of Southeast Norway. You have the right not to answer any single question, as well as to withdraw completely from the interview at any point during the process; additionally, you have the right to request that the interviewer not use any of your interview material.

Right to Ask Questions and Report Concerns

- You have the right to ask questions about this research study and to have those questions answered by the researcher before, during or after the research. If you have any further questions about the study, at any time feel free to contact *Juliana Gerardo* at *juliana.gerardo@gmail.com* or by telephone at +47 40596611
- Additionally, you can contact the project supervisor Professor Östen Wahlbeck Department of Culture, Religion and Social Studies at the University College of Southeast Norway by Mobile Phone: [+358-40-5256312](tel:+358405256312) or by the E-mail: osten.wahlbeck@usn.no.

Consent

- Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep, along with any other printed materials deemed necessary by the study investigators.

Participant:

Name of Participant Signature Date

Researcher:

Name of Researcher Signature Date

APPENDIX B – Selected Interviews Transcripts of Employees and Volunteers

Describe me your work in Caritas Norway with refugees and migrants.	
Marina – volunteer as mentor	I ... the course called career coach helping guy from Syria as immigrant and refugee and I'm helping him to find job here in Norway.
Fatima – volunteer as counsellor	... we sit at the laptop and we give information to people we help with different things
Irma – volunteer as counsellor	I work as a counsellor here (...) we have a lot of people volunteers with different backgrounds from different countries and different knowledge of language so we can offer help in like a lot (languages)
Marie - employee	The title of my job is refugee advisory that is mainly leading projects for refugees for asylum seekers mostly, so I have been post developing and implementing leading projects for asylum seekers
Ingrid – manager of the centre	We have a lot of projects with refugees and migrants in general but the centre I am working as manager the target group actually labour migrants from the EU.
Daniel – both volunteer and migrant	Caritas has offers for migrants for special mothers and child activities so mothers have the possibility to come here with children and the point is to play with children and give them some activities after barnehage or in the spare time. So that work they did
What are the biggest challenges of the integration of these people?	
Marina	The biggest challenge is to be part of the job market here in Norway that's exactly that I'm doing this programme, because it's easier to integrate in any culture if you have a job
Fatima	I am not sure if I understood it correctly because I don't work with integration, If you mean in the help we give, it is mostly the language sometimes if you don't speak the same language it's difficult to understand what is the help he need
Irma	There are a lot of challenges, depends on the country they are coming from what they want here in Norway
Marie	I think some of the main challenges is the lack of network, if you talk of integration of the labour market, but also get integrated into the society in larger scale like in civil society socially to get good relations,

	<p>which it's very important for your well-being as well (...)I mean Norwegians who live here from before are not always so open to migrants they face some challenges in the attitudes have against them (...) Norwegians and Norwegian people, higher people, tend to see migrants as resources with good skills , ok maybe you're are not that good in Norwegian but you have really good skills in other way, I think is an attitude change that needed to be done among Norwegians as well, to open up our social networks and our ways of doing things and also for people hire people to open up.</p>
Ingrid	<p>I think there are two obstacles that every migrant has to overcome (...) so language of course is a problem number one but also the job situation</p>
Daniel	<p>The children there was no problem they are very well integrated they can already speak Norwegian and you feel the state care about these children</p>
What are the main values that support work of Caritas?	
Fatima	<p>I think in the work that I do it's really important to show respect to people, to listen them, to show them that you actually really care about their problems because most of them are in to difficult situations</p>
Marie	<p>Work in caritas it's very important to help those who are in the most difficult situation, that is a very important principle, to help those most vulnerable ones, refugees are in vulnerable situations, especially children who are in priority now and also that it's a value that people should ...on of the values in caritas is the development of the whole person, in that sense it's very important that you get to continue your development. (...) we want to be honest and realistic with people so they don't get unrealistic expectation to what is possible in Norway</p>
Ingrid	<p>I guess the main values of the work in general in caritas is to help the people who needs help but we at the centre I work at we have a very objective is to help migrants in to paid employment</p>
What is your knowledge about multiculturalism theories and how they take into account the cultural background of the refugees?	
Marina	<p>I have no theoretical background and that because I have a technical education and I don't have any education in social sciences and</p>

	<p>anything I know about multiculturalism I from practical experience as I moved to Norway (...) I think when you say yes to this kind of role to work with another person from totally different culture you already accepts people as they are from different culture I think is one of me features</p>
Fatima	<p>I think is important to understand that people have different ways of expressing impatient or how they talk (...) it's important to take into account this cultural differences because it will make you to understand the way they behave, what they need understand enough thing.</p>
Irma	<p>Caritas it is an international organisation its everywhere and here multicultural I think it's a must actually, everyone has the same rights (...) it depends on the person, because culture is one thing and personality of the person is different. If person is eager and open to learn something, so then I don't look at him like from somewhere I look at him as a person</p>
Marie	<p>We are trying our best to take that into account and I think we work with asylum seekers here, we have lot of volunteers from the same cultural background as the people we are working with and they play a very important role as bridge builders culturally so they can use their own experiences when they giving out information and they can place the information on the local contact or cultural contact of people</p>
Ingrid	<p>This is a really important issue for us and we have something that we want to inform and teach to all those people but the way we are doing this is very specific regarding who we are talking too, and the volunteers are doing ...we call the volunteers that our projects are basically cultural interpreters so It's very important for us that the people working in our project have an understanding or their own relation with different cultures we are meeting throughout our projects.</p>
Daniel	<p>Ok, the good thing is that is not just for catholic because we have mostly Muslims children and mothers and this was the first offered for everybody (...) Ok with the children there was no problem but to some people I saw they are critical to the Christians the are looking to what is the problem</p>

In what extent NGOs make a difference in the integration of this people comparing to other institutions?	
Marina	I cannot say on behalf of all ngos because I have no contact with other ngos apart from caritas but I think it is much attention to in Norway for government there is a tension from private organizations and institution but ngs do very good job informing other people and involving other people who have capacity to help
Fatima	Caritas specifically, I like they have a variety of activities it's not only one thing, I discovered in the dinner the they have health information and its really nice to have one place where you can go and get so much help, like here we don't specialize in something specific
Irma	We are contributing to nav and cooperating with NAV, UDI and all these governmental institutions we should answer these questions what people.. sometimes these governmental institutions they are getting answers which are too complicated to understand we are like a translator. (...) Yeh, for example we work with au pair centre with cooperation with udi so it's like working together we are maybe more into the mother side, like trustworthy.
Marie	I think they can make a big difference, because we are more flexible, it's not that bureocratic as municipality or state institutions, if we see a need we can act quite fast, we are able to adjust what we are offering quite fast according to the needs are in their integration process (...) And also think as an NGO with a lot of volunteers people are very engaged people and want to help voluntarily not because they get paid but because they really care and really have an interest
Ingrid	I think the difference is that we work with the target group and not above them, not for them, and also we have direct connection to the civil society through all the volunteers and NGO's have the ability to mobilize the society in a way and integration is not a one way strict (...) we are not an institution to making rules and regulations we are actually working on the ground.
Daniel	caritas is the first organization I worked with so I don't have this comparison

APPENDIX C – Selected interview Transcripts of Migrants and Refugees

What are the main challenges of Norwegian society regarding culture	
Gabriel	The biggest challenge for integration for this society is to know the ways or the manners inside this society
Joana	The main challenges of the Norwegian is knowing people that can introduce you to the work environment, explain the values of the country, because when we come to this country we don't know the language so we need to have someone or organization that can help us
Daniel	For sure is the language, first what I have to looking for the work and the most companies they are asking if you can the language.
What did you have to do to adapt Norwegian culture and how Caritas helped on it?	
Gabriel	Obviously the first point and most important is the to know very well language, later you need to connect with the people in different associations (...) Caritas Norway in this point is giving you different opportunities to get better knowledge n about the society here
Joana	was important to have Caritas because they had someone that could help us to do all that and they were all Norwegian or they knew the Norwegian culture and they help us to integrate.
Daniel	This was very good from caritas because the official language courses costed 8000kr and caritas offered for 1500kr this was very good because I couldn't pay the 8000kr and Caritas offered so I am very grateful for caritas
How do you get to know about Caritas	

Gabriel	Because I am catholic also I was asking for the people here in the church told me about caritas in this church, in this city (Drammen).
Joana	I knew about Caritas because in the country I come from we have caritas as well and I just google it because I knew we have caritas everywhere and they do a great job helping immigrants or refugees
Daniel	I am catholic and I am going every Sunday to church and I read that was caritas
How the work of Caritas makes difference in your life	
Gabriel	The first point is Caritas have different activities that they permit you to know more people and you can also participate in the different activities and not only about the church, both with community but so you can to be more integrated inside with the people here.
Joana	Because when you know the language we can start looking for a job, because it is really difficult to find a job without knowing the language, and caritas has the tools to find a job and find a house and all that.
Daniel	They have a lot of activities for example “konversajon kveld” is charge free that is a good opportunity to know people to solve problems and language practice
What could be improve in their work	
Gabriel	I think is very important to make stronger the knowledge about the laws here, also is very important also to have the facility for the barrier of the language
Joana	I don't have bad things to say about the way that they approached me and I think they were really helpful, they care about me and they care about

	my needs in the beginning and they told us that they have Norwegian courses, legal help if we need it was really helpful.
Daniel	I know from inside that caritas doesn't have much financial power its limited so what they do it's a lot, if they could have more money they could make more. It's a lot of volunteer work and the people who are in make a very good job.

APPENDIX D - Coding for employees and volunteers

Sentences	Codes	Category
Caritas it is an international organisation its everywhere and here multicultural I think it's a must actually, everyone has the same rights (...) it depends on the person, because culture is one thing and personality of the person is different. If person is eager and open to learn something, so then I don't look at him like from somewhere I look at him as a person	Personal approach	Individual multiculturalism
This is a really important issue for us and we have something that we want to inform and teach to all those people but the way we are doing this is very specific regarding who we are talking too, and the volunteers are doing ...we call the volunteers that our projects are basically cultural interpreters so It's very important for us that the people working in our project have an understanding or their own relation with different cultures we are meeting throughout our projects.		
I think is important to understand that people have different ways of expressing impatient or how they talk (...) it's important to take into account these cultural differences because it will make you to understand the way they behave, what they need understand enough thing	Bridge builders	
We are contributing to nav and cooperating with nav udi and all these governmental institutions we should answer these questions what people...,sometimes these gov institutions they are getting answers which are too complicated to understand we are like a translator. (...) Yeh, for example we work with au pair centre with cooperation with UDI so it's like working together we are maybe more into the mother side, like trustworthy.		

We are trying our best to take that into account and I think we work with asylum seekers here, we have lot of volunteers from the same cultural background as the people we are working with and they play a very important role as bridge builders culturally so they can use their own experiences when they giving out information and they can place the information on the local contact or cultural contact of people		
Norwegians and Norwegian people, higher people, tend to see migrants as resources with good skills , ok maybe you're are not that good in Norwegian but you have really good skills in other way, I think is an attitude change that needed to be done among Norwegians as well, to open up our social networks and our ways of doing things and also for people hire people to open up.		
This is a really important issue for us and we have something that we want to inform and teach to all those people but the way we are doing this is very specific regarding who we are talking too, and the volunteers are doing ...we call the volunteers that our projects are basically cultural interpreters so It's very important for us that the people working in our project have an understanding or their own relation with different cultures we are meeting throughout our projects.		
Caritas specifically, I like they have a variety of activities it's not only one thing, I discovered in the dinner the they have health information and its really nice to have one place where you can go and get so much help, like here we don't specialize in something specific	NGO	
We are contributing to NAV and cooperating with NAV, UDI and all these governmental institutions we should answer these questions what people ... sometimes these governmental institutions they are getting answers which are too complicated to understand we are like a translator. (...)Yeh, for example we work with au pair centre with cooperation with udi so it's like working together we are maybe more into the mother side, like trustworthy.		

I think they can make a big difference, because we are more flexible, it's not that bureaucratic as municipality or state institutions, if we see a need we can act quite fast, we are able to adjust what we are offering quite fast according to the needs are in their integration process (...) And also think as an NGO with a lot of volunteers people are very engaged people and want to help voluntarily not because they get paid but because they really care and really have an interest		
I think the difference is that we work with the target group and not above them, not for them, and also we have direct connection to the civil society through all the volunteers and ngo's have the ability to mobilize the society in a way and integration is not a one way strict (...) , we are not an institution to making rules and regulations we are actually working on the ground.		
I think in the work that I do it's really important to show respect to people, to listen them, to show them that you actually really care about their problems because most of them are in to difficult situations	Respect	Human dignity
Work in Caritas it's very important to help those who are in the most difficult situation, that is a very important principle, to help those most vulnerable ones, refugees are in vulnerable situations, especially children who are in priority now and also that it's a value that people should ...on of the values in caritas is the development of the whole person, in that sense it's very important that you get to continue your development. (...) . we want to be honest and realistic with people so they don't get unrealistic expectation to what is possible in Norway	Personal development	
I guess the main values of the work in general in caritas is to help the people who needs help but we at the centre I work at we have a very objective is to help migrants in to paid employment		
Norwegians and Norwegian people, higher people, tend to see migrants as resources with good skills, ok maybe you're are not that good in Norwegian but you have really good skills in other way, I think is an		

attitude change that needed to be done among Norwegians as well, to open up our social networks and our ways of doing things and also for people hire people to open up.		
Caritas it is an international organisation its everywhere and here multicultural I think it's a must actually, everyone has the same rights (...) it depends on the person, because culture is one thing and personality of the person is different. If the person is eager and open to learn something, so then I don't look at him like from somewhere I look at him as a person	Personal approach	
We are contributing to nav and cooperating with nav udi and all these governmental institutions we should answer these questions what people ..,sometimes these gov institutions they are getting answers which are too complicated to understand we are like a translator. (...)Yeh, for example we work with au pair centre with cooperation with udi so it's like working together we are maybe more into the mother side, like trustworthy.		
I have no theoretical background and that because I have a technical education and I don't have any education in social sciences and anything I know about multiculturalism is from practical experience as I moved to Norway (...) I think when you say yes to this kind of role to work with another person from totally different culture you already accepts people as they are from different culture I think is one of my features	Recognition	Politics of recognition
.....I mean Norwegians who live here form before are not always so open to migrants they face some challenges in the attitudes have against them		
I think there are two obstacles that every migrant has to overcome (...) so language of course is a problem n1 but also the job situation	Language	

I am not sure if I understood it correctly because I don't work with integration, If you mean in the help we give, it is mostly the language sometimes if you don't speak the same language it's difficult to understand what is the help he need		
The biggest challenge is to be part of the job market here in Norway that's exactly that I'm doing this programme, because it's easier to integrate in any culture if you have a job	Job	
question I think some of the main challenges is the lack of network, if you talk of integration of the labour market, but also get integrated into the society in larger scale like in civil society socially to get good relations, which it's very important for your well-being as well	Network	

APPENDIX E - Coding for migrants and asylum seeker

Sentences	Codes	Category
The main challenges of the Norwegian is knowing people that can introduce you to the work environment, explain the values of the country, because when we come to this country we don't know the language so we need to have someone or organization that can help us	Network	Politics of recognition
The first point is caritas have different activities that they permit you to know more people and you can also participate in the different activities and not only about the church, both with community but so you can to be more integrated inside with the people here.		
The biggest challenge for integration for this society is to know the ways or the manners inside this society		
For sure is the language, first what I have to looking for the work and the most companies they are asking if you can the language.	Language	
They have a lot of activities for example <i>konversasjon kveld</i> is charge free that is a good opportunity to know people to solve problems and language practice		
Obviously the first point and most important is the to know very well language, later you need to connect with the people in different associations (...) Caritas Norway in this point is giving you different opportunities to get better knowledge n about the society here		
I know from inside that Caritas doesn't have much financial power its limited so what they do it's a lot, if they could have more money they could make more. It's a lot of volunteer work and the people who are in make a very good job.		
Because when you know the language we can start looking for a job, because it is really difficult to find a job without knowing the language, and caritas has the tools to find a job and find a house and all that.		