



NORWEGIAN
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SOCIAL AND CULTURAL INTEGRATION CHALLENGES AMONG PAKISTANI WOMEN IMMIGRANTS IN NORWAY

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Abstract

One of the manifestations of globalization is the rapid increase in international migration. Pakistanis immigrants have lived in Norway since the 1970s when the men came as labor migrants. They have settled in Norway afterward their wives joined them in the 1980s. This thesis shows how the social and cultural integration challenges among Pakistani immigrant women in Oslo, Norway during the period of 1980s to present. I am presenting challenges they have faced related to social integration like language, dressing, social network, contact with Pakistani community, member of social organizations and discrimination in job.

I have also investigated the cultural (norms and behavior) challenges to integration and also throw light on how religious values become barrier in cultural integration. The ways of integration changed over the decades. I have done qualitative research method. I used snowball sampling technique to select informants for interviews. Primary data is collected through interviews during field work. I have taken ten interviews to get information from informants. Using these interviews from-Pakistani women immigrants, who moved Norway during the period of 1980s to present and relevant background theory and research have been used to give support to this study. Important themes such as social issues, religion, culture, and discrimination etc. My research focuses on Pakistani women immigrants in Norway. To explore the variety of factors which determine how Pakistani women immigrants are integrated in a new country (Norway) and culture play important role in integration, such as language, social network, society's acceptance of minority culture and religious practices. To explore the barriers in the process of integration in Norwegian society from 1980s to now. The ways changing process of integration over the last five decades.

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CHAPTER ONE

INTRODUCTION

1.1 Introduction

Due to globalization, millions of people migrate between countries and cultures. According to the UN (2015), 244 million migrate globally. The largest group of migrants move to find work, in order to improve the lives of their families. Often men will migrate to another country first, and their families follow them. A variety of factors determine how migrants are integrated in a new country and culture, such as language, social network, society's acceptance of minority culture and religious practices. Engagement in work opens for social integration in the host country. Families that have migrated through family reunion, the women typically migrated after their husbands. Whereas the men were engaged in work, the women came to a context where they would commonly be left to care for the family. In Norway, various studies have explored to what extent immigrants are integrated in society through education and employment. Many studies have done on Muslims and integration. Less emphasis has been given to the immigrant women's own perspectives on integration. This study aims at giving a voice to the Pakistani women who came to Norway as immigrants through family reunification from the 1980s until present, and it explores the challenges that these women have faced in the social and cultural integration process.

“Migration is the international movement of people into a destination country of which they are not natives or where they do not possess citizenship in order to settle or reside there, especially as permanent residents or naturalized citizens, or to take up employment as a migrant worker or temporarily as a foreign worker (Oxford dictionaries, 2018).” Immigration, in turn, comes from migration, which means the movement of people from one place to another, in this study the term will refer to international migration. “International migration refers to the movement of people from one country to another with the intention of residing in the country of destination. Immigrants are people who have moved from their home nation and have migrated to new countries where they intend to live for a longer or shorter period (UNECE, 2001).” Migrants

include categories such as refugees, skilled workers, students and people that move for family reunification. Migration is considered the foundation of the financial circle; however, it has many reasons and aspects in developing countries. Most people leave their country for economic crises. Migration accrues due to political or religious domination or just to attain personal dreams.

“Some experts on migration adduce two reasons to economic migration. One, push reasons that force people to leave villages in the wake of economic stagnation or crisis; and two, 'pull' factors that temptation people to leave home in the face of the opportunities formed by economic growth. In fact, push factors tend to overcome in a regime of widespread unemployment, lack of farmland, starvation or war. In this condition, people urgently leave place, to go to other places for physical and economic safety (Bayes, 2011).”

The Pakistan is formed the large group within the immigrant population with number of immigrants are 20 372 from 1970 to now according to SSB (2018). In the 1970's Pakistani immigrants came to Norway for labor work. Most of immigrants who migrated in 1970 were men that they belong to the town called Kharian, which is located in Punjab province. Though afterwards migrated a large number of workers from Lahore, which is second largest city of Pakistan. The law was changed afterwards to allow for already arrived immigrant workers to permanently settle in Norway. Afterwards, their families came to Norway for family reunion. Most of Pakistani women immigrants came to Norway for family reunion. Pakistani immigrants are struggling to integrate into Norwegian society and trying to be dedicated to both their family's based Islamic culture and culture of Norway.

Migration and integration of women migrants' in their host countries have become most important phenomena for European states and societies. After moving to Norway, Pakistani immigrant women face the challenges of integration to merge in local society to live a life as native at the new place. “Some of the immigrants migrate to seek better opportunities in life, be it through education or employment. The destination nations, however, have not been ideal; many

immigrants face political, economic and social challenges in the west (Hans, 2015, p. 5). The integration comes from a Latin word Integer that means untouched or whole (Maagerø & Simonsen, 2005, p. 147). According to Spencer Sarah (2003, p. 6) integration is not simply about access to the labour market and services, or about changing attitudes or civic engagement; it is a two-way process of adaptation by migrant and host society at all those levels. Immigrant women usually face discrimination or having difficulties to make the connection the economic and social life because of their ethnic, cultural backgrounds.

For the first migrants, there were few formal initiatives for integration of immigrants in the Norwegian society. But government policies to promote integration have changed overtime. Norwegian migration policy is made on the idea that the welfare state, ties Norwegian society together, has limited resources.

“Therefore, two basic principles have remained consistent as Norway has evolved into an immigrant receiving country: 1) that immigration must be limited; and 2) that all immigrants who are admitted to Norway must have equal legal and practical opportunities in society. The result is a policy that balances rather stringent entry controls with generous integration and social services for immigrant populations. Two features have defined Norway’s contemporary stance toward immigration: 1) Norway implemented a pre-emptive immigration stop before migration flows became numerically significant; and 2) Norwegian attitudes and behaviour toward immigration have in many ways paralleled the country’s resistance to European integration. Changes to regulations in order to ease difficulties in obtaining work permits. These provisions have permitted applicants with ‘skills’ (as opposed to ‘higher level skills’) to receive a job-based work permit, and have facilitated entry for other skilled and specialist workers to search for jobs within Norway (OECD 2002) according Kevin O’Neil (2004, p.3-8).”

Today civil society plays an important role in integration of immigrants. Social organizations make up the largest part of voluntary sector in Norway. Voluntary social organizations playing important role to integrate immigrants in society through different courses, workshop and

activities. Voluntary organizations contribute to social and cultural integration through differences in community structures. These organisations providing all the services free. Many organisations working for development of women immigrants and other working for both gender. Government and social organisations working parallel to each other for integration of immigrants.

Integration in Norway is not only about going through formal integration process in public institutions such as the educational system or the social security system. But life in Norway with diverse traditions, culture and strange language as is a challenging encounter especially when women immigrants are at a strange place, at that place, they should behave to be a native person and perform the same rights and responsibilities in society. In this process, they face many barriers to integrate in society. There are perhaps many reasons for this, or cultural pressures between immigrants (minority) and the majority. Fast processes of globalization and migration characterize crucial stress to humanity, due to the cultural clash and resettlement creating unrest in parts of the population. Cultural diversity and value clashes due to immigration possibly relate with other changes. The maintenance of the social trust depends on welfare and integration policies of state and how authorities and society can contribute to preventing conflict between majority and minority. The Norwegian welfare state can itself playing an important part of the social glue, as well as many voluntary organizations also working to create harmony and balance in society through integration.

1.2 Social and cultural integration

The term integration is a broader term but when it used for communities, it targets the people who included with the people of majority communities. Integration is a cohesion of people or communities with minorities or less population in contact with majority or larger group of population. The Latin word “Integer” from where the word integration originate was a very old word which means intact or entire (Jørgensen, 2008). Integration is a two-way process.

Transversely the EU, there have been sharp differences in view on whether the focus of integration should be foreigners or ethnic minorities, whether the priority should be ensuring

access to the labor market or cultural adaptation, whether migrants' diverse cultures are barrier to be overcome or a contribution to be welcomed, and whether measuring ethnic differences reinforces the very barriers that we are trying to overcome or is an essential tool in delivering equality. (Spencer *ibid.* p. 7). In integration it is the most important step to ensure that involved parties should agree and share common things they have. The most important step in integration is to ensure that both involved parties agree to share things they have. Due to this, a new community with diverse and versatile people will come into being. To develop a new community with people of dynamic backgrounds, it's important to put all social, economic, and cultural values together. To develop a wider social unit integration becomes the more ambiguous concept because it not only includes new members with different social, economic and culture values but also include and forces the internal cohesion (Baubock et. al. 1996. P. 10).

According Kaladjahi (1997a. p.15), different researchers according to different theoretical approaches divided the immigrant's integration in new societies into different and dynamic dimensions. The division used here is inspired by Parson's distinction between economic, social, cultural and political arenas of social reality (1978). As I am exploring social and cultural integration barriers in this study that is why it is important to explain comprehensively different terms and concepts of integration. Integration, as we understand it, mentions to the processes that increase the opportunities of immigrants and their descendants to obtain the valued of a society, as well as social acceptance. Full integration implies parity of life chances with member of the native majority group and being recognized as a legitimate part of the national community (Richard & Nancy, 2015, p. 5). Integration is a concept that is currently under scrutiny, similarly with globalization and the increase in migratory activities, acquiring the interest of not only scholars but also policy-makers. These interest groups concern themselves with the actions of the receiving society so that later integration of immigrants is achieved (council of Europe, 1995).

Integration is a process of changing the behavior of an individual, that is in change with the new environment or place. It defines as the respect for diversity, equality of opportunity and involvement of all people in social activities to mix up in the society (UN, 2005). In this study, I

am discussing social and cultural integration. There are numerous ways to define social integration. Social integration is about the social relations and interactions between minorities and the majority population. It refers to the inclusion of new members into the social structure of the receiving society. It can be seen as a dynamic and principled process where all members participate in dialogue to achieve and maintain peaceful social relations. Social integration, however; as mentioned before, does not mean coerced assimilation or forced integration according UN (2005).

According to Rainer Strobl cited in Ritzer (2007, p. 4429), social integration is important in a multicultural social system. It describes a social integration establishes a border between person and his environment. The social integration means the connection among people in a society, but it also associated to social harmony, purpose to know how people live and develop themselves in a new society. The aim of social integration is all groups of a community are performing their duty with tolerance and create harmony and encourage equality in all the level of social activities.

Cultural integration is another challenge of Pakistani immigrants. Cultural integration means language, religion, custom and traditional values of people, as well as compressions of different opinions. Culture comprises of views and believes of people that are moved from one generation to another generation in a society. Cultural values can modification and adjust according to need and diversity. Cultural integration (Kaladjali, 1997, p. 76) defines as “change of cultural patterns of immigrants to those of host society. By cultural patterns, means prescribed ways of behaving or norms of conduct, beliefs, values, and skills and the artefact created by these skills and values.” Moreover, our beliefs, thinking, behaving and acting are belong to culture. For example, when Pakistani women immigrants move from Pakistan to Norway for a long time, they slowly start to adopt the culture of the local country.

1.3 Religion and integration

Religion is a strong part of cultural integration. “The word religion comes from a Latin word that means to tie or bind together. Further define religion as an organized system of beliefs and rituals entering on a supernatural being or beings. To belong to a religion often means more than sharing its beliefs and participating in its rituals; it also means being part of a community and, sometimes, a culture (religion and identity, 2017).” Religious beliefs and rituals play a central role in persons live. Pakistani women immigrants have been born and raised in an Islamic religion and practices it from childhood which is unable to change it. It is difficult for them to do changes in their belief.

A good society is dependent on mutual trust between majority and minority. The majority population has a significant responsibility to build trust in the immigrant population. For examples of radicalization in Muslim communities are a de facto sign of the diminishing trust of Norwegian society in certain groups, but also much less extreme social seclusion represents a failure from an integration perspective (NOU, 2017, p. 2). Society's interest to counteract processes that can develop into seclusion and marginalization. Immigrants and their descendants must be recognized by the majority as a legitimate part of the national community. Building trust requires clear anti-discrimination work. Discrimination is a manifestation of a lack of recognition and can intensify the development of distrust (NOU, 2017, p. 2).

1.4 Statement of the research problem

A variety of factors determine how migrants are integrated in a new country and culture, such as language, social network, society’s acceptance of minority culture and religious practices. In families that have migrated through family reunion, the women have typically migrated

subsequent to their husbands. Whereas the men were engaged in work in the new country, the women came to a new context with different expectations with regards to social life, gender roles and cultural practices. How would this present a challenge to social and cultural integration? Moreover, have Pakistani women who have migrated to Norway faced different challenges during the period of 1980s until present?

The issue related to cultural integration is the range of different value systems, traditions, religion, and norms occur between Pakistani immigrant women and Norwegian society. Most of the Pakistani immigrant women living in Norway from long time (from 1970s) but they are still strongly committed to their religious and cultural values of Pakistani culture. Pakistani culture has a strongly connected to religion. Both gender men and women of Norwegian-Pakistanis are following Islamic values as it is an important part of life, and many decisions for instance how to live or who to marry are dependent on Islamic ways of living. So, it is difficult for Pakistani immigrant women to fully integrate in Norwegian society.

1.5 Objectives and purpose of the study

This study mainly focuses on the social and cultural integration process of Pakistani migrant women in the Norwegian society. Specifically, this study aims to:

- (1) Explore the challenges related to social integration like language, dressing, social network, contact with Pakistani community, member of social organisations and discrimination in job.
- (2) Investigate the cultural (norms and behaviour) challenges to cultural integration.
- (3) Also consider religious values become barrier in cultural integration.
- (4) Explore the process changing in integration over the last five decades.

1.6 Research questions

My research study based on these main questions:

- 1 Which challenges Pakistani immigrant women face in the process of social and cultural integration into the Norwegian society?
- 2 How do their own cultural belongings like norms, values, behaviour, and religion become barrier in the process of integration in Norwegian society from 1980s to present?

1.7 Structure of thesis

This first chapter throws light on how things will discuss in this research study. It approaches the basic information for the thesis work, for instance, reasons and effects of barriers to social and cultural integration among Pakistani immigrant women group in Norway. The research question has provided the foundation of the whole thesis which one part of this chapter is. The first chapter includes the general information about the thesis and it describes the objective and purpose of the study. It gives the brief introduction of what is mainly discussed in the whole research. Second chapter throws light on background information of Pakistani immigrants. Chapter three introduces the methodology of the thesis, describing the research design. Besides that, this chapter also describes the data collection method during fieldwork, reliability, and validity of data and ethical consideration of the data. The fourth chapter is the conceptual and theoretical approaches of this research. In this chapter, I have discussed what other researchers and scholars have studied about the similar topic. Further, I have presented the concept of identity in brief and discuss the relation of culture, social, religion and identity. Similarly, the fifth chapter presents the brief explanation about data Analysis, which have been collected through the interviews. Chapter six discusses results and interpreted in the light of theoretical perspective, and the final chapter gives the conclusion highlighting the main important point during research work.

CHAPTER TWO

BACKGROUND OF THE STUDY

2.1 Pakistani culture & society

Islamic Republic of Pakistan is located in Southern Asia, bordering Afghanistan, China, India, and Iran. Capital of Pakistan is Islamabad, located in North-eastern Pakistan. Ethnic are Punjabi, Sindhi, Pashtun (Pathan), Baloch, Muhajir (immigrants from India at the time of partition and their descendants). Total Population are 201,995,540 (July 2016). Climatic changes dependent on where you are in Pakistan, the climate is usually temperate and consists of four seasons which include Summer, Winter, spring and autumn. The extremes of these seasons vary depending on location. It is typically dry and hot in the south of the country and mild in the northern parts of the country. Government system of Pakistan is a federal parliamentary republic. The government serves on a for the term of five-year and is headed by the President and the Prime Minister. Official religion of state is Islam. Majority is Muslim, there are also minorities belong to Christianity, Hinduism, and Sikh and others. Islam is practiced by the majority of Pakistanis and governs their personal, political, economic and legal lives. Pakistani culture is influenced by Islam.

Moreover, the extended family system is the basis of the social structure and individual identity. It comprises the nuclear family, relatives, tribe members, friends, and neighbours. Faithfulness to the family comes before all other social relationships, even business. The family is more private as compare to many other cultures. Protection of female relatives considered responsibility from influence from outside. It is taking a considered inappropriate to ask questions about a Pakistani's wife or other female relatives. Families are quite large by western standards, often having up many children.

Traditional gender roles in Pakistan are obvious in that women are far more likely to stay in the home and men go out to work. Although women have the right to work in any profession or to running their own businesses, the majority that do work are typically employed in roles such as nursing or teaching. It is worth noting that women are very well represented in government as proved by the appointment of Benazir Bhutto to prime minister in 1988. Women are also working as ministers and ambassadors and several female judges preside within the high courts. Pakistani women also have the rights to vote and can get an education as men. The mother is considered the main caregiver of children and they typically spend most of time with her. The extended family also play a important role in a child's socialization and supporting in the child's care.

Islamic thought, observing Islamic duties (such as prayer and practices of religion), respect for elders and gender roles are introduced from early childhood. Moreover, meat is halal and has been slaughtered in line with Islamic requirements. Pork is forbidden in Islam, that is why its sale is also banned.

In 1997, out of total population that was 4,369,957 (lived in Norway), 494,793 lived in the capital of Norway Oslo. In late 90`s the number of immigrants were less, and it was almost 5.1% of the total population. The total immigrants 223,800 from which 191,900 belong to first generation and 31,900 belongs to second generation immigrants i.e. where both parents were born in Norway but in all other aspects belonged to the definition of immigrant (cf. above). "The Pakistanis formed the largest group within the immigrant population: 19,400, followed by Danes (18,200), Swedes (15,200) and Vietnamese (13,800). There were also large groups from Bosnia-Herzegovina (11,300), Great Britain (10,700) and Yugoslavia (9,600)" (cf. Appendix A).

In 1967, the first group of ten Pakistanis arrived in Norway's capital Oslo (Korbøl 1972; 1977; Lien 1982). But the number of immigrants increase in Norway since 1970 (Vassenden 1997). Most of the immigrants had close relatives in Denmark or Britain, but the labor market conditions were more difficult in those countries and other parts of Europe, so they prefer to immigrate to Norway instead of Europe. At that time Norway was also needs unskilled labor

and that was a golden chance for people to immigrate to Norway instead of Europe. for the migrants Norway market becomes the target market for unskilled labors along with rest of the Europe.

Most of the Pakistani who migrate to Norway were job seeking class (skilled and unskilled labor) which have characterised the immigration of Pakistanis to Britain (Anwar 1996; Ballard 1994; Joly 1995; Saifullah-Khan 1976; Shaw 1988, 1994; Werbner 1990). The chain of migration based on friendship and kinship basis (Anwar 1996. P. 7). At the earlier stage the single person of the family migrates to other country to earn money and then send it back to their families. They expected to stay for only a short period before they themselves would return home. When the migrated person settles down there, they informed about the opportunities, benefits and accommodation to their friends, families and relatives so they also come and avail those opportunities. In such condition when they arrived they receive by some of their relatives or by the person they knew (cf. Chapter 3). They all make a cluster and start sharing cheap rooms in the central Oslo. This first settlement pattern laid the foundation for later residential concentration (Lien 1982:18-19; cp. Werbner 1990. P. 36).

Most of the immigrants that is almost 80-90 % came from the northern Punjab, and mostly belong to the Gujrat and Jhelum`s rural areas (Lien 1982). The tehsil Kharian is known for the tehsil where the 90% of the people are migrated to other countries. Similarly, the maximum number of immigrants to Norway are from kharian. In some respects, this somewhat homogeneous immigration background explains characteristic traits of the Pakistani community in Oslo. However, as Ahlberg says, “this is only partly true, since the Pakistanis are split by sectarian disparities with deep roots in the history of Islam in the Subcontinent and its relationship to the Pakistan Movement” (1990. P. 19).

The majority of Pakistani (from Kharian) having homogeneous and strong socio-economic and social-cultural lived in Oslo and it makes difficult for other Pakistanis and other Norwegians who do not belong to this group to be seen or heard in Norwegian society. The immigrants are from mixed societies and education background. Some are from urban areas, middle class families and

well educated while others are from rural areas and associate with unskilled labor class.

These Pakistanis suffer from cultural stigmatization as majority of the Pakistanis are at distance from each other in Norway, although the majority lived in Oslo, but the remaining are at far away from them. Pakistani community was large enough to establish a community for themselves in Oslo, but too small for individuals, who do not identify with the group, to choose an alternative lifestyle, or for minorities within the minority to be respected. “Because of their size, most Asian communities in Britain offer greater opportunities for alternative lifestyles than in Norway, despite the limitations of a strong and tight Asian family structure” (Baumann 1996; Larson 1990; Shaw 1988). Pakistanis have the assistance that they are in majority as compare to other Asian groups in Norway. To develop a flexible Asian identity, it was difficult for Pakistanis because they are in minority as compare to Britain (cf. 4.5).

Most of immigrants come to Norway in the period of 1960 to 1980 as labor worker from different areas of Pakistan but most of worker came from town of Kharian, afterwards a large number of worker came from Lahore, which is a major city of Pakistan. “The law was later modified to allow for already arrived guest workers to permanently settle in Norway. Labour immigration ban law passed in 1976, Pakistan immigration moved to Norway from the arrival of new immigrants, to family reunifications, in which Pakistani Norwegians could apply for their close relatives and/or spouses to immigrate to Norway(Norwegians with Pakistani background, 2018).”

2.2 Reasons for migration

Factors that attract with Pakistani immigrants to move other countries embrace to strengthen their economy. Western developed countries are core temptation to increase employment opportunities and comparatively better salary scale. For example, the lack of labor worker in Norway in 1960s was pulling noticeable numbers of legal immigrants to meet the demand for labor worker. Pakistani immigrants was struggled for the low rank, but equal paying. Migration depend on the situations of states for example poverty or joblessness at the country of origin forced away or Put pressure on people out of those countries to other countries.

Corruption in all field of Pakistan another reason. People with higher education are not getting jobs due to corruption and less opportunities. Then they are move to western countries for job which help them to establish their economic situation. Inside country and to other countries migrations, have transformed over periods of time and keep on providing opportunities to the people in a running of economic problem. First moved men for job and other reason, when they settled at one place then their families' reunion them.

Not only in case of Pakistanis people from other countries also migrate to different countries and the main reason is employment. Whenever the economy of any country is not so strong, or it is developing or undeveloped country, the status quo is not so high, and unemployment is high and due to other economic reasons, then the people of those countries tend to migrate to other countries. In such cases people try to migrate to those countries where skilled and unskilled labor required, the government support the immigrants and try to maintain social integration among the immigrants and the host country population. When interview was taken most of the respondent said that they migrate for the sake of job and for better status. All gave the same reason to leave their origin countries and migrate to other countries to create a better economic future for themselves and for their families. Most of the time the men of the families migrate to other countries and after their settlement they apply for their families and sometimes for their relatives too. This not only bring positive change in their lives but also have positive impact on their origin country economy. Along with the economy, unemployment and to raise status quo there are also many reason s to migrate. New generation or generation Z want to migrate to other countries for the sake of travelling and to explore cultures and traditions of different countries.

2.3 Norwegian culture and traditions

Location of Norway is Northern Europe, bordering Finland, Sweden, Russia. Capital city is Oslo. Total population is 5,147,792 (SSB, 2018). Norwegian is official language of country. Many families consist mainly of the nuclear family and marriage is not a prerequisite to starting a family. Many couples live together without authorizing the procedure of marriage.

As a foreign student in Norway over many years, I have observed that Norwegian women are empowered. Women are highly respected in business and usually receive equal pay and also working on senior positions. Women expect to be treated with respect in the office. Women may take up to one year's maternity leave at 80% pay or 10 months at 100% pay. If a woman decides to stay home with pre-school children, she receives a monthly stipend from the government which gives them economic empowerment and freedom.

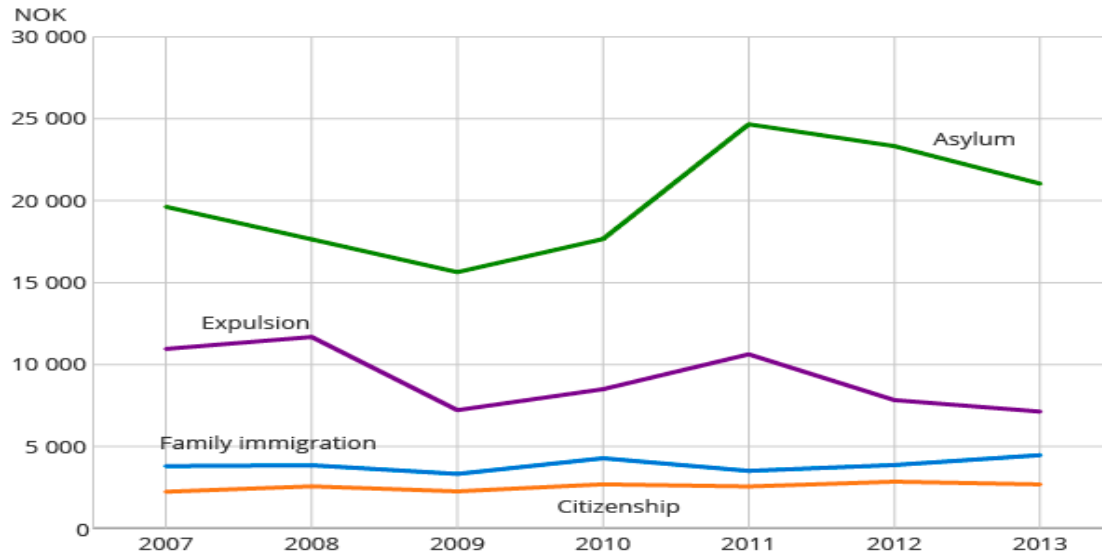
In Norwegian culture greetings are casual, with a firm handshake, direct eye contact, and a smile. Norwegians are casual, they often introduce themselves with their first name only. National Holiday on 17 May is a constitution day one of the most highly awaited annual celebrations, which is pride for Norwegians. Values of humility, respect, simplicity and equality are a priority in Norwegian culture. As such, Norwegian people are not speaking about their own achievements (wealth, intelligence, material goods) and are generally unimpressed by those who speak about such things. People are valued for their honesty, respect and goodness without any need to judge others on their professional standing. Along with hundreds of thousands of lakes and fjords, ski runs, sailing, ferrying or spending the weekend staying in a lakeside fisherman's cabin, the country has boundless outdoor opportunities. The Norwegian lifestyle is very healthy and life expectancy in second best in the world.

2.4 The Pakistanis' in Norway

Norway has been home to various ethnic groups for a long time. In the mid of 19th century, immigrants move to Norway for work from neighbouring countries specially from Western Europe. It is nearly a daily observable fact that we hear in the media, conversations, and debates about immigrants and integration in the Norwegian society. The Pakistanis formed the large group within the immigrant population with number of immigrants are 20 372 from 1970 to now, followed by Born in Norway to Norwegian-born parents are 1 492, Norwegian-born to immigrant parents are 17 040, Foreign-born with one Norwegian-born parent is 174, Norwegian-born with one foreign-born parent are 6 092, Foreign-born to Norwegian-born

parents are 21 according to SSB (2018). Most man married to cousin and bring them Norway for family reunion according my observation.

Figure 3. Unit costs in the Norwegian Directorate of Immigration. Selected types of cases



Source: Statistics Norway.

The second generation getting higher education to a considerable higher degree than the paternal generation, and to a higher. People with Pakistani background occupy a wide variety of positions in Norwegian society, including high status professions like doctors, lawyers, and politicians. Currently, due to globalization people are moving from many different countries. “Migration of people from one place to another is considered a continuous phenomenon, as millions of people around the world are leaving their homes and moving to other places (IMDI, 2014).” “Integration is the phenomenon where immigrants, individual or groups, are accepted by the society of where they migrated. Social integration is a dynamic process that purposes at creating and maintaining peaceful social relations and increasing participation of every member of the society. It is requisite for expansion and strengthening of society, adopting social cohesion and collaboration for a stable society, (Cohen & Syme,1985).”

In 1980s mostly, Pakistani immigrant women move to Norway for family reunion, at that time women were not highly qualified. But now Pakistani women are highly qualified. They faced many integration challenges from last five decades. In the new place to get job, they need to integrate in society and learn language. Social integration involves ability to learn official language of the society, respect of the laws of the society and acceptance of a communal set of values of the society. Social integration also means that immigrants integrate in society at least to some extent, feel to be a part of a majority and being loyal with host country. Social and cultural integration helps to become a productive member of the society and adjust at the new place.

Language is the most vital factor for Pakistani immigrant women to be able to connect to the social life and integrate in the society. Therefore, language is the major barrier standing between Pakistani immigrant women and Norwegian society during the process of their social integration. “Moving to and settling in Europe or North America inevitably involves change on the part of immigrants as they adjust to life there, and this is especially so when they come from societies with customs, values, and institutions that differ markedly from those in the new country. At the most basic, immigrants typically learn to eat different foods than they are used to and to speak new languages (Richard & Nancy, 2015, p. 5).”

2.5 Connections to Pakistan

Transnationalism are contemporary in new ways with the emergence of adult immigrants, like Pakistani immigrants, who are entering the labour market, married from home countries. They keep their tradition, custom of home country and religion with them. Many things, they transfer and exchange of practices, values, money. People across country have been part of everyday life. They are not only keeping tradition with them, but they have strong bounding with home country. Talk and visit to relatives and friends more often. At the same time, they invest in a

future for themselves and their children in their home country. They spent life at new country as they spent at home country like balancing family and work, taking their children to school and wives are taking care of home and children and male take responsibility of economy. immigrants strongly attached to the country of origin and weakly attached to the country of destination. Pakistani migrants from first generation strongly attached to home country and second generation attached to both countries. Though socially and economically integrated, they nonetheless maintained contacts with friends and relatives in the homeland, sent remittances, and had property there. Their transnational connections were fostered by their higher income.

2.6 Religious pluralism in Norway

Religious pluralism is consisting of the diversity of religious acceptance systems co-existing in society. “As acceptance of two or more religions with commonly truth claims religious pluralism. This may be considered a form of either toleration or acceptance. Religious pluralism is basically accepting of that all religions are equal, valid, and finally lead to God (Religious pluralism, 2018).” It is the coexistence of several religions under the same roof, and celebrating the existence of other religions without losing one's own identity. The diversity of religious beliefs, practices, and traditions that occur in the globalized contemporary societies and countries.

Belonging and religion are playing important role in cultural integration. Culture is consisting of many things, for example, traditional values believes, norms, language, and religion that individuals carry. Cultural integration is practice through communication, interaction, exchange ideas and experiences between people. Cultural integration among Pakistani women immigrant is very important now and before. For instance, adopt Norwegian cultural values, norms behaviour, interact with community through social networks. But Pakistani women immigrants have the different state of mind about preconceptions in the process of adjustment in society. In the process of integrate culturally, religion play a great role due to religion is a important part of Pakistani women immigrants life.

Several studies identify the trend of secularization among immigrants who have migrated for a long time ago. Moreover, the diverse religious traditions of immigrants should be considered as another factor that hinders the integration process and adjustment in Norwegian society. The diverse religions influences can be observed all over the daily life, traditions and gender roles of Pakistani women immigrants. The conservative thinking, religious values, and perspective of cultural division of labor are such a vast influence. Division of labor is gender segregated in Pakistani immigrants, women can do only some kind of work like a teacher, doctor, nurse etc. It creates also the problem in social integration and adjustment in society.

According to IMDi (2014), “integrate into Norwegian society, immigrants should contribute to the community, be positive, acquire stable jobs to support their families, communicate in the native language, and comprehend social norms and values of Norwegian society to fit in.” According my observation as international student in Norway, Pakistani women face lots challenges to adjusting in Norwegian society. “For immigrants, there are challenges concerning maintenance of coherence and solidarity of family, cultural differences and acceptance into the society’s host country (MIPEX, 2015).” Norway is very dissimilar from Pakistan for numerous reasons, but main differences are language, lifestyle, education system, religion, traditions, and laws. Integration laws and governments polices are changing time by time all over the world. That is why Pakistani women immigrants face lots of problem in the process of integration due to different language, religious norms, and values, lifestyle, dressing and food.

CHAPTER THREE

METHODOLOGY

The purpose of this research is to study the challenges of Pakistani women immigrants faced related to social integration like language, dressing, social network, contact with Pakistani community, and discrimination in job. I also investigated the cultural (norms and behavior) challenges to cultural integration and throw light on how religious values become barrier in cultural integration. The ways of integration changed over the decades. It takes deep views and opinions from the informant group. To understand how Pakistani women immigrants are integrated in the Norwegian society and what are the factors that build up the strong ties between Norwegian culture and Pakistani culture, I find qualitative research is the best method.

Denzin and Lincoln (2011) have given the in-depth definition of the qualitative research focusing on the process and context of data collection:

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They turn the world in to a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study accrues in their ordinary settings, trying to make sense of, or to understand, phenomena in relations to the people bring to them (Denzin and Lincoln, 2011, p. 6)

In the same way, Patton (2002, p. 9) said, qualitative research uses a naturalistic

hear during the time of collecting the data. It helps the researcher to develop new concept with the help of different informants in different societies with different culture and religion.

3.1 Research Design

Research design is the plan of the research. Research design provides as context for the collection and analysis of data. Researcher make up the mind before start doing research like, study type, research question, variables and data collection methods etc. This research follows qualitative method to find the answer of the research questions. The purpose of this research is to study the social and cultural barriers to integration among Pakistani immigrant women group. I have chosen the qualitative research to study deeply and explain research questions comprehensively. As Lawrence Yin (2011, p. 8) says, Qualitative research first involves studying meaning of people's lives, under real world condition. People will be performing in their everyday roles or have expressed themselves through their own diaries, journals, writing, and even photography- entirely independent of any research inquiry.

In qualitative research, we need to emphasize less on counting numbers of people who think or behave in certain ways, and need more emphasis on explaining why people think and behave in certain ways. It is good at simplifying and managing data without destroying complexity and context. Some major strengths of qualitative research are as follows (Creswell, 2014). I would base my research on primary and secondary data. Primary data has collected through interviews and secondary data by reading some books, journals, and articles. It takes deep interpretation and opinions from the targeted groups of Pakistani immigrant women.

According to Miller and Dingwall (1997, p. 2), qualitative research defines and analyses the process through which social realities are constructed and the social relationship through which people are connected to one another. To understand how immigrants are integrated in the Norwegian society and how immigrants adjust their identity and which factors creates barrier and which factors build up the strong ties between Norwegian culture and immigrants culture, to

explain briefly qualitative research is the best method. To investigate the objective of the study, I have done ten in depth interviews from Pakistani women immigrants and I used snowball sampling method to select informant for my study.

I used open ended interview guide to get detailed answer. I used different theories and concept of migration, integration, and identity to give ground to my study. A theory covers a world view and provides a lens through which to analyse research problems. I used iterative process. Through iterative process I tried to analyse qualitative data and to comprise with the process of continuous meaning making and develop characteristic to analysis processes.

3.2 Sampling method

Snowball sampling known as chain-referral sampling which mostly use in qualitative research. It is a non-probability (non-random) sampling method used when characteristics to be possessed by samples are rare and difficult to find. This sampling method involves primary data sources nominating another potential primary data source to be used in the research. In other words, snowball sampling method is based on referrals from initial subjects to generate additional subjects.

The original research population is identified as people with foreign background, who came to Norway as immigrants for different purposes and settled her afterword's. Firstly, the idea was to do the research among the groups who have moved to Norway in their earlier ages from Pakistan, but the majority of the respondents who agreed to take part in the interview are the ones who have immigrated in a teen age and later after marriage, therefore it was chosen to narrow the research to those who have moved between the age of 20 to 60 years. It was curious to hear from people who spent some years of the childhood and young age in their home country and then they were moved in another setting and to acquire new language, new culture, new society.

I have done my fieldwork in Oslo and interview is the main tool for my fieldwork. I have taken almost one month to conduct the interview with the respondents. I have selected snowball data sampling for my research because as an international student, I do not know many Pakistani women immigrants in Oslo. Snowball data sampling have helped me to excess field. This method gave me chance to recruit hidden populations and the possibility to collect primary data in a cost-effective manner.

3.3 Justification for Choosing Qualitative Methodology

Qualitative and quantitative methods are not basically doing the same things in a changed way; they have various reason and strong point. They are used to report different topics, questions and requirements. Applying inductive method is the main strength of qualitative method, which emphases on specific situation and people, and its focus on words rather than numbers.

Qualitative research gathers the information about how and why instead of when, where and what. “Maxwell further mentioned the five major aspects of qualitative method while doing the research. It is appropriate to: i) understanding the meaning; ii) understanding the particular context; iii) identifying unanticipated phenomenon and influences and generated new-grounded theories; iv) understanding the processes by which events and actions take place; and v) developing casual explanation (Maxwell, 2005, p. 11).”

This research explores the social and cultural challenges among Pakistani women immigrant. So, it is important to use the qualitative research methodology. According to Silverman, David (2011, p. 16), in qualitative research, there is no such thing as a format for the standard scientific paper. While doing qualitative research, researcher analyses the things according to what he hears, sees, perceives and learns while doing fieldwork. And these things are used to analyse later and justify the research questions. It is very powerful and sensitive method to study the experiences and way of living of the subject ‘s everyday world. It is also said that qualitative research is sensitive to human situation and involves an empathetic dialogue with the subjects.

Time to time, researcher involves himself/herself in the society activities as the member of the community to know and analyse the information. In view of all these qualities and importance of qualitative research method, I have selected to use this method for my research. Through this

method, I try to gain information about the social and cultural challenges integration among Pakistani women immigrants. I want to know how they adjust in new country and which barriers they faced during the process of integration, what is important for them and how they overcome the barriers and integrated in new society and so on.

According to the Denzin and Lincoln (2011, p. 6), definition of qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study belongings in their normal situations, trying to make sense of, or to understand, phenomena in relations of the meanings people convey to them. Qualitative research there is a stronger need to get close to the subject being explored to be an insider. It is only getting close to their subjects and becoming an insider that they can view the world as a member of group in that setting.

3.4 Data resources

I am using two types of data in my research. For instance, primary data, and secondary data, during the field work. All the data resources are important in this respect. I discuss these resources in detail below.

3.4.1 Primary data

Primary data is one of the most important data. Primary data is collected through interviews during field work. Primary data sources are direct interaction with human beings. The interviews are usually open and has semi structured. Approximately same sort of the interviews, I have conducted for my research. I have selected face-to-face interviews as data collection tool for this research study. I have taken interviews because of this qualitative approach and it gives the in-depth information associated to the research problem. I am also curious to know the immigrant's

experiences.

When a researcher enters the field by himself then he realized the actual situation. Oral accounts not only are provided by participants to one another but also are sometimes given in an unsolicited way to ethnographers said Hamersley & Atkinson (2007, p. 99). When I entered to the field then I have realized the true situation of the Pakistani immigrants. I have already heard about different experiences from people. I as an international student in Norway have also experienced sometimes. It becomes very difficult to maintain two different religious and cultural values. The interview guide(questionnaire) is designed as structured and open-ended. I did not formulate any questions which needed only yes or no answer because i want to get information in-detail and set some extra questions to get more detailed interpretations. It was not easy task, to get in-depth information from the participants.

3.4.2Secondary Data

Sources Secondary data define, analyses and summaries the primary source. A secondary source usually lacks the originality or brightness of the original source because it is frequently removed one or more phases from the actual time. The secondary data can be qualitative. Qualitative data are gained through books, journals, periodicals, newspapers, and magazines and through Internet sources.

Secondary data are used to give base to the data collect by the semi-structured open-ended interviews with Pakistani women immigrants living in Oslo. Researcher used the secondary data to study about the barriers of integration and development around the globe. In this research, related books, journals, magazines, e-journals and Internet sources and theories are using to analyses and support the data. Theories are an effort to create a patterned explanation of the reality, or why is this definite influence going on this definite way. Theories suggest not only one conceptual way of explanation the context but more as an interconnected network of characteristics that merges/separates in motion all the time. According Beckett description theory as a set of concepts or ideologies to manage practice; If a man is creating a logic of what is going

on than he is midway to knowing what to do said Beckett (2006, p. 33). There is a decent task for having an even more genuine point of view by fundamentally calling it the 'ways of knowing' said Fook (2002, p. 68).

3.5 Research Interviewees

In interview, respondents are asked different questions related to the theme under examination. In qualitative research questions are designed in such a way that the respondents are encouraged to give the in-depth explanation of the issue so fixed-response or yes/no questions are simply avoided. It allows the respondents to describe their thoughts in their own words so it is very helpful to get their inner perception. I chose the open-ended interview as this type of interview is better to get the clear and comprehensive information and my purpose is to gather the interviewee's point of view. I organized my interview guide and consent sheet before I start conducting the interviews. In the beginning, I had made the questions of the interview guide quite to the point but with the instruction of my thesis guide, I understood, I should make the open-ended questions so that respondents will feel easy to talk about these questions. I also decided to conduct the semi-structured interview because I can ask something more relevant to topic of discussion, if i feel relevant in between of the interview, or if I feel something that is unclear, can ask more to make that clear. Later, there were some formalities I had to make to get the authorisation from Norwegian Social Science Data Services (NSD) to start the fieldwork. I filled up the online form and attached the interview guide and the information and consent sheet with it. Afterward I got the approval by email from NSD, I was ready to enter to my field. As I have chosen a difficult and challenging research topic, I decided and tried to present myself very neutrally to put a side to my own social, cultural and religious background. I felt confused after I inwards my field, I had many questions in my mind; how to start the fieldwork? Where can I meet the respondents? Is it very safe to take the interview in the public place? Later, I decided to make appointment with them and ask them where they prefer to meet. Everyone had their busy life so I was quite hard to get the appropriate time and place but in some way, I confirmed the date, time and place for the interview for each of the interviewee. I had chosen to interview 10 respondents. To get information in detail about the challenges of Pakistani women immigrants

faced related to social integration like language, dressing, social network, contact with Pakistani community, and discrimination in job. I also interested to get information about the cultural(norms and behaviour) challenges to cultural integration and how religious values become barrier in cultural integration. The ways of integration changed over the decades. I had made personal appointment with all the respondents before I start the interview and I was quite aware of the privacy and comfort of the interviewee, which made my fieldwork easier. Before every interview, I made them clear about the purpose of the interview and about the privacy of their information. I assured them to make their name anonymous in my research. I met them personally and take face-to-face, one on one interview. I also added some follow-up questions in my interview guide later when I felt it is essential.

3.6Reliability of data

Researcher should be conscious of the reliability of the study project which makes the research worthy and expressive. Joppe defines reliability as; The extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable (Joppe, 2000, p.1)

In quantitative research, reliability states to exact replicability of the processes and the results. In qualitative research with diverse illustrations. The spirit of reliability for qualitative research lies with consistency. A boundary of variability for results is endured in qualitative research provided the methodology. Silverman (2009, p. 472) proposed five approaches in enhancing the reliability of process and results: Refutational analysis, constant data comparison, comprehensive data use, inclusive of the deviant case and use of tables. As data were extracted from the original sources, researchers must verify their accuracy in terms of form and context with constant comparison, (George M, Apter AJ, 2004, p. 4) either alone or with peers (a form of triangulation). The scope and analysis of data included should be as comprehensive and inclusive with reference to quantitative aspects if possible. Adopting the Popperian dictum of falsifiability as essence of truth

and science, attempted to refute the qualitative data and analyses should be performed to assess reliability (Patton, 1999, p. 34).

Sometimes, I felt difficulty during the interviews when the participant took my question personally and did not give the answers in detail. Then I moulded my question to get more information. For instance, some females did experience discrimination due to the immigrant background. But they were not interested to share their experiences. They said that sometimes immigrant background became a barrier in different places like in situations connected to working opportunities. Furthermore, I got lots of information from my participants and listened to their interesting experiences and their problems which they have faced during the process of integration. I was happy when the discussion was started by my participant, they were totally involved in the discussion and they gave me a good response. However, some of them were considering questions personal but all others were devoted to answering such questions. I had to adjust the questions according to the situation of the interviewees. After the interviews, I did not have any cross check from my participants. It was one of the reasons for selecting interviews as a method of research, that researcher can get the insight of a problem by the verbal and non-verbal communication.

3.7 Validity of research

Validity determines whether the research truly measures that which it was intended to measure or how truthful the research results are. In other words, does the research instrument allow you to hit "the bull's eye" of your research object? Researchers generally determine validity by asking a series of questions and will often look for the answers in the research of others (Joppe, 2000, p.1). Being a qualitative researcher, I have been careful about the validity of the data collected from different sources. Likewise, I have analysed and categorized these data in the light of the scholarly text and according to the social, cultural and religious context. Validity includes the entire experimental concept establishes whether the results obtained meet all of the requirements of the research method.

3.8 Ethical Considerations

There are some ethical issues in social research, which the researcher should keep them in mind. One of main issues is informed consent. It is frequently argued that people must consent to being researched in an unconstrained way, making their decisions based on comprehensive and accurate information about it; and that they should be free to withdraw at any time said Hammersley (2007, p. 210).

Researcher and informant, as some personal information might not be used in the data analysis. Further, the informants were aware of it. Signing the agreement of the informant means the consent of informant has been taken, to usage of the information got at the time of the interview. It is important to contain in the informant consent whether the names and the places will be used as it is or it will keep on anonymous. Control privacy of the data which obtain from interviews is a significant issue. Sometimes, the incursion of privacy by researchers is justified because since the account will be published for a specialized audience neither the people studied nor anyone else related to them would read it. There is no guarantee for that, particularly if the work published somewhere, public has access to.

For this, the informants who will participate in the interviews and the information from the interviews are published in this work had a choice to look through the text of their interview before publishing and make decision if they agree to publish it or something should be changed. It is always important to have a trustworthy relation with the informants during the project to avoid any possible difference among the informant and researcher. Beside all the problems and attentions, I have declared before, it is also important to remember about the pressure that can occur while taking interview with sensitive information. It may mainly feel to a constant sense of insecurity. Such circumstances comprise living simultaneously in two worlds, that of participation and that of research. In my interviews, I have tried to be a person who is willing to hear the experiences and who is ready to pay attention to difficulties or contests the persons have faced in the process of integration. first, rather than unbiassed researcher who has a duty of doing

these interviews just for the sake of research and this will help me to obtain rich information in content and comprehensive data.

I am presenting personal details in short as identity as the way individuals and groups define themselves and are defined by others based on race, ethnicity, religion, language and culture said Fearon (1999, p. 4) cited Deng (1995, p. 1). Names of my respondents have been excluded due to confidentiality.

CHAPTER FOUR

CONCEPTUAL AND THEORETICAL FRAMEWORK

4.1 Previous Research

Many research are found in the topic of migration, culture, and identity by numerous researchers. These types of studies have been in increased since last decade of nineteenth century due to the globalization. Mostly researches are concerned on psychological, social and economic issues of migration. This study is focus on Pakistani women immigrants in Norway. My study is a voice of Pakistani women immigrant, challenges which they have faced during the process of the social and cultural integration, identity adjustment, which Pakistani women immigrants have to face to adjusting at new place and become a productive member of society. In this chapter, I am using different theories to give a comprehensive base to my study.

To advance knowledge resulting from our understanding of diverse theories in social work area. Theories requires to have to critical elements; to define certain behavior and to make estimates about future actions associate to a specific setting. In this research study, i try to throw the light over key theoretical areas that i believe, it can be a sign of illustrative matter, to my research study and its objectives.

4.2 Social Integration

Marshall, G (1994, p. 488), says that: “social integration discusses to the values by which individuals or actors are associated to one another in a society; system integrations states to the connection between specific parts of a society or social system. There are many ways to describe social integration, according to Rainer Strobl in Ritzer George (2007, p. 4429), social integration suggests to social system which is significant in society. The term social system is discussed in

more comprehensive sense here, as it defines a social unit with fairly constant order that creates a border among itself and its setting. The term itself ties the relationship among people in a society. It mentions also social coherence and bund people together and organize in a specific community.

The term "social integration" initially found in work of the French sociologist Emile Durkheim (Kaladjahi, 1997). He said that society uses a commanding force in persons and that commons customs, beliefs, and ethics create a united consciousness, or share means of understanding and acting in this world. As a outcome, to this shared consciousness, persons bind together and form social integration that is exaggerated by increased concentration of population admired by increase of connections between persons.

The term social integration defines by different researchers in different way. Every researcher has its own opinion and perception regarding to social integration. According to Rainer Strobl in Ritzer George (2007. P. 4429), the elements in the social system refers social integration. Social system has many dimensions and aspects and has very abroad sense. It illustrates a social unit with a relatively constant order that creates a boundry between itself and its environment. In such sense people, communities, groups, workplaces or whole nation comes in example of social system. The term social integration connotes the relationship between people in a society. It refers to social harmony, how people live and organize themselves in a community.

Angell (1968) argues that: In mainstream sociology "social integration" has been defined as "*the fitting together of the parts to constitute the whole society*" (Quoted by Kaladjahi, 1997. P. 116). This definition is clear enough. The term "Fitting together" used by Kaladjahi advocates that the whole community share the same interests, activities, culture and the sympathy among all the members and groups of the community is quite similar to form one unity of interests. The persistence of social integration is to cater and encourage equality among the members of the communities at all levels. Dissimilar social integration, social exclusion or collapse relates to a condition where a individual or a group of persons does not appropriate in the majority of the

society. Social disintegration or exclusion is the other side of the coin, completely opposite to social integration. Both the majority and minority group members share the same rights and integration to create a balanced and harmony in the community (Baubock et. al 1996. P. 275).

For nation, the goal is to create a society stable for everyone. In this regard social integration helps a nation in creating “a more stable, safe and just society for all”, where every individual enjoys the same rights, responsibilities and play a positive and active role. Such a broad society must be built on the rules of embracing not pressing or forcing, diversity and using participating processes that comprise all participants in the decision making that affects their lives. Social integration supports and connotes justice and equal rights for all the members and groups in the society. When there will be social cohesion in any society justice becomes easier because members share mutual confidence. To create peace and harmony, and in the development of the nation as well as societies, people play an active role along with the governments and the other partner organizations like United Nations and others. Marshall, G. (1994. P. 488) says that: “Social integration refers to the principles by which individuals or actors are related to one another in a society; system integration refers to the relationship between parts of a society or social system.”

In Turner’s (2006. P. 576) opinion, “the different parts of social life depend on each other and fulfill functions contributing to social order and its reproduction”. According to these definitions, a society is known to be socially integrated if each and everything depends on each other or interrelated with each other. To make a community works and perform properly, the unity and diversity people possess are the main characteristics. The community will perform properly only when the people share same rights at all levels and have great cohesion and understanding between them. Durkheim stated two types of social integration which are compatible with two general types of social system: traditional and modern. Traditional social integration is known as *mechanical solidarity* in Durkheim’s terminology, and it is related to common values and beliefs of the people (collective consciousness), while the modern social integration is called *organic solidarity*, is realized by interdependence and reciprocal functions (Durkheim quoted in Kaladjahi; 1997b. p. 116).

Werner S. Landecker (1951) has described the forms of social integration: initial form of this called, “cultural integration” varies along a form from the extreme reliability to a high degree of variation among values within the same culture as the degree to which cultural values are equally reliable. In the meantime, integration between cultural values and the actions of people will be titled “normative integration” since it dealings the ranking to which the values of the group found genuine norms for the actions of the members. Or the ranking to which the behavior of individuals approved to the cultural values of the group.

Mortensen (1995, p. 8), impression of social integration can be used as a understanding on a macro level, for example, associated to how collective performers interrelate and comprise as a whole with in a nation state similarly in community or group and lastly on a micro individual level. Cultural integration is the fact to show how minorities segregate themselves from the contemporary society in which they live in and form comprehensive distance among immigrant communities and the majority group of the society. Important subdimensions of social cultural integration are social principal, (majority) language skills and practices, ethics and customs and identification. The level of integration refers to certain positions in the society, as immigrant group members' take positions on different part of society. For example, skill in the language of the current country will help to expand educational achievement, though social network can be beneficial in finding job.

It is vital to state that a effective integration system requires to be respected from Human Right, to be formed on the based on concepts of equality and equal rights for all the member of society. The benefit of such background in the structure to promotes the chances of peaceful existence and growth of community. In Turner’s (2006, p. 576) opinion, the different parts of social life depend on each other and fulfil functions contributing to social order and its reproduction. These definitions show that in the social integrated society every part depend on other part. In other words, parts of social integration are interrelated. The key characteristic of social integration is the cohesion that exists in the society to form a unity that make this society function properly.

4.3 Economic integration

In Kaladjahi (ibid: 18) the economic integration of immigrants in the new community can be distinguished with respect to two broader approaches. In the first approach it will be evaluated that the occupation of the immigrant was the same in the host country which he/she was had in his native country. Immigrates are economically integrated if their occupation in the current country is exactly same or similar to the previous occupation they have in their original country, then it shows they lies in first approach. In the later approach it will be evaluated that either immigrants are having the same socio- economic status and living standard are same and are according and like the host country population. When the immigrants enjoy the same socio-economic status quo and living standard that is generally appreciated by the host country population then this shows that immigrates lies in second approach. (Kaladjahi ibid.:19).

“Integration in terms of employment is technically defined to be achieved when the employment levels of third country nationals including refugees are similar to those of nationals. (ECRE 2005: 29). This definition meets the principle of equality, equality of chance and rights. When people are not more favored or unprivileged than others, then only their own individual efforts can distinguish them.”

Therefore, it can state that the equality of socio economic between the immigrants and the host country population refers to the economic equality. To promote new and mixed societies in the community it is important to promote and provide same socio- economic rights among the immigrants and the host country population. To provide the same socio-economic status, the immigrants should also provide with the employment. So, the immigrates should get the job or occupation in the host country which must be similar to their past job or occupation in the country from where they are so the immigrant is professionally integrated in the host country. In short it has said that both approaches are interlinked and have direct effect on each other. Integration is a complex and versatile phenomenon that not only incorporates occupational, professional and economic facets but also covers the cultural, religion, social, political, norms and values etc. between the communities.

In the earlier decades, immigrants have lack of access toward the labor market which not only an issue for the immigrants but also effects integration approaches in long term. (ECRE 2005:29). The process of integration starts when a large number of immigrants comes to a country, they start learning the host country language, the immigrants with the professional or experiences background for them learning a language is transitioning to start or activate their lives in the host country.

4.4 Concept of Integration and Social Cohesion

As from of the logical opinion, the issue of social integration is still as problem as it was earlier, more conceptual interpretation; why social integration play important role, whether minorities can step towards integrate in the majority of society or not, try to bound them with such groups of labor force and link different social institution, and how they regulate new culture and life style as the residents of the current society.

In the 1970s and 1980s, many immigrants come to the Norway from several different countries as well as from Pakistan for labor work. After words, they settled here with their families. Due to the globalization immigrants coming Norway from Europe, Asia and other continents for work or family reunion. During the process of integration and identity development, Pakistani women immigrant face many challenges. It normally seen migration from European countries, as compare to the Asian and Arabic countries is perceived to be not very challenging, irrespective of the educational, service and politics features of these groups. According to Spencer (2003, p. 6), integration is not basically about access to the labor market and facilities, or about changing behaviors or civic commitment; it is a two-way process of adjustment by migrants and contemporary society at all those stages. Integration inspires the social solidity, relation the micro- and macro-Levels phenomena and change individuals' behavior and actions. Integration also requires the faithfulness of immigrants for host country.

4.5 Concept of Social cohesion by Durkheim

As one of the creator fathers of sociology as modern scientific field, Emile Durkheim was, struck with the question “What keeps society together?”. More than hundred years ago, he was argued to two different forms of social realities. He raised up at the countryside of Alsace, where he spent his childhood, another type of social unity existed related with Paris, where he was studying philosophy.

Durkheim realized that in earlier modern societies, social cohesion was built on the similarity among people: societies were unified because the individuals are alike and follow each other. The subsequent form of solidarity, ‘mechanical solidarity’, arisen when all members of a society done the same or approximately the same duties as all others in a society. The ‘conscience collective’ of the ‘mechanical solidarity’ inspirations to all members, and social cohesion is resulting from dependence on the society, not as of dependence on other individuals. The Industrial revolution has transformed the societies fast and radically. In this new societal kind, labour farm duties became in a largely distinguished: because of this diversity and speciality, individuals are now entrenched in relatively large networks of specialities and become dependent upon each other. A new kind of social solidarity was formed, which Durkheim called ‘organic solidarity’– which discusses to “the interdependence of individuals or groups in systematic relations of exchange with one another” (Giddens, 1978, p. 26). For Durkheim, modern societies do not fall apart because of this diversity. On the other hand, “organic solidarity creates among men an entire system of rights and duties which link them together in a durable way” (Durkheim, 1964, p. 406).

As Durkheim has pointed out that in modern societies, individualism principals to a higher level of bonding to society, which Durkheim attached with a moral factor. Individuals, who are highly dissimilar from each other in various societies, are more dependent on each other and need to co-operation to get things done, which is highly in difference with pre-modern societies. To get things completed with each other, it is essential to develop confidence in relations.

As Misztal(1996, p. 46) said that “In a well-integrated order, one can trust others to be honest and truth-telling and to respect their promises because of the shared morality and common conformity to norms” However, Misztal’s dialog clearly emphasises the importance of stable societies in the development of trust. Present evidence with respect to variety specify that current societies are not integrated quite well. Thus, this does not mean that the concept of trust is terminated in importance of social cohesion, on the other hand, it simply discusses to the fact that trust relations are not easily raised in contemporary various societies.

The growth of social cohesion in a multicultural society is a main political objective, both significant and achievable, for our modern societies. It can be achieved by exceeding the limits of integration policies, primarily when they take the procedure of independent procedures in which migrants and their problems are not recognised.

The concept of trust is highly important in social cohesion. Simmel, for instance, has stated that trust is “one of the most important synthetic forces within society” (Simmel, 1950, p. 326).

Luhmann links the concept of trust to the taking of risks because of the complication of current societies, and states that “risk-taking will as far as others are involved, require trust (Luhmann, 1988, p. 105). But, what is trust really? Levi starts with explaining trust by discussing that “Trust is, in fact, a holding word for a variety of phenomena that enable individuals to take risks in dealing with others, solve collective action problems, or act in ways that seem contrary to standard definition of self-interest” (Levi, 1998, p. 78).

4.6Multiculturalism

Term multicultural can be describing as society comprising of several cultural and religious groups. Multiculturalism, the view that cultures, races, and ethnicities, particularly those of minority groups, deserve special acknowledgement of their differences within a dominant political culture (Jennifer, 2015). Though, this logic of belonging is something that is constantly disappearing or hasn’t even occurred yet. Multiculturalism is often associated with issues of social interdependence, assimilation, and integration of minorities.

Social exclusion describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state (UN, 2016). As the understanding of social exclusion defines the procedure by which immigrant groups are thoroughly deprived because of their background, caste, religion, gender, or where they live. Immigrants considered omitted it means they are not considered a part of joint social networks. These types of persons are considered outside the normal structures of ethical tasks which unite people together in society. It is a difficulty to social integration due to it decreases the talent of people to contribute in society.

Multiculturalism comprises of social integration in the larger society while maintaining distinctive cultural identities (sometimes referred to as diverse ethnic identities, since considerable cultural similarity exists among these groups) (Westermeyer 1989:28). Multiculturalism is the theory that consist of different groups of people can live together in peaceful relationships. Different ethnic identities can live together while keeping their different beliefs for cohesion determination within a society.

In the following lines, Westermeyer(1989) gives a detail explanation of multiculturalism. Multiculturalism comprising opinions how it is good to different people to live together in a society.

“Diverse ethnic groups share common government, medical and educational institutions, access to financial and corporate entities, and public accommodations such us restaurants and lodging. However, ethnic groups can remain distinctive by conducting their own worship, celebrating their own annual events, conducting their own family and life cycle rituals, inducing their young to marry into the group, forming their own social organizations, and retaining their own customs and cultural identity-cultural phenomena largely transmitted within the family (Westermeyer 1989:28).”

Multiculturalism is a widespread concept, it's quite difficult and becomes muddled when trying to interpret it. Multiculturalism not only refers to the cohabitation of different cultures, people with different norms, beliefs and values within the people of the same community, but includes the lives of majority groups as well as the minority groups like migrants and refugees. By sharing multiculturalism, the minorities not only become part of the social and economic system but also become part of the political system to carry out some of their ambitions.

The premise of multiculturalism is that we can each belong to many different cultures at the same time, making it possible for a culturally different provider and consumer to find common ground in resolving conflict among those cultural perspectives they share (Thompson, Ellis, and Wildavsky 1990, quoted in Deutsch et. al. 2006:651). Multiculturalism is a wide concept that can take about confusion in its explanation. It discusses not only the coexistence of diverse cultures within the same society, but it also involves the presence and lives of minority groups in the same society.

According to Anderson (1992) globalization implies the rebirth of nationalism, regionalism, and ethnicity. Multiculturalism can be a reason for segregation, discrimination, and stress. In the last decades, clashes have been increased in the bases of race, religious and traditional differences in the issue of equality. People globally get skeptical and anxious and separated on the basis of culture and traditions, although due to multiculturalism the world becomes smaller and more accessible. Although, people do not make relationships easily with other persons and groups that are different from them. Social services are supplied according to the needs of the person, and community groups to rally social, emotional, and physical welfare not provided by care takers who are kin, said Ritzer (2007, p. 4521).

Multiculturalism plays a positive role as well as a negative role in any community. No one accepts the change very soon. When a community has a special culture and people having different cultures

came there it creates a difficulty for both to accept that change, it takes time to adjust with the people of different culture. But, with the passage of time people start sharing their cultures and norms that bring more variety in their beliefs, norms and values.

4.7 Transnationalism

Transnationalism is a social phenomenon. The term transnational was popularized in the early 20th century, which is considered era of globalization, to describe a new way of thinking about relationships between cultures. Transnationalism discusses to be increasing social integration of processes that cross-borders or description to others trans bordered relations of individuals, groups, organisations and to deployments beyond state boundaries. Immigrant groups have strong relation with the member of state they belong to, in a new global era where cultural and political characteristic of national societies are joint with emerging multinational activities.

Immigrant transnationalism theory according Alvaro Lima (2010) refers to the regular engagement in activities that span national borders by foreign-born residents as part of their daily routines. It is important to note that this definition distinguishes regular engagement in economic, political, and socio-cultural activities from more occasional or one-off engagement such as the rare trip to the home country or a singular cross-border monetary transaction.

Transnationalism is not characteristic of all immigrant groups and it varies across and within groups with significant differences in the scope and range of transnational activities. Nor does it prevent immigrants' integration into their new communities. In reality, researchers have found that the more integrated an immigrant is, the more transnational he or she is likely to be (Alvaro Lima, 2010). Transnational activities can promote higher levels of multiculturalism by creating and preserving hybrid cultural forms. With this in mind, it is clear that transnationalism has broad implications for notions of community, personal identity, and economic development.

Transnationalism has significant implications for the way we conceptualize immigration.

Traditionally, immigration has been an autonomous process, driven by conditions such as poverty and overpopulation in the country of origin and unrelated to conditions (such as foreign policy and economic needs) in the receiving country. Even though overpopulation, economic stagnation, and poverty all continue to create pressures for migration, they alone are not sufficient to produce large international migration flows.

It is not safe to assume that the reasons and catalysts for migration are wholly embodied within the country of origin. Instead, they are embedded within broader geopolitical and global dynamics. Significant evidence of geographic migration patterns suggests that receiving countries become home to immigrants from the receiving country's "zone of influence." Immigration, then, is but a fundamental component of the process of capitalist expansion, market penetration, and globalization. There are systematic and structural relations between globalization and immigration. The emergence of a global economy has contributed both to the creation of pools of potential emigrants abroad and to the formation of economic, cultural, and ideological links between industrialized and developing countries that subsequently serve as bridges for international migration.

Transnationalism is a part of the process of capitalist globalization. The concept of transnationalism discusses to multiple links and interactions linking people and organisations across the borders of nation-states. Generally, immigrants involve in transnational activities, they create social bounding that link their original country with their new country. Transnationalism is the process by which immigrants build social bounding that link together their country of origin and their country of settlement. Transnational activities are the involved a series of interconnected and overlapping economic, political, and socio-cultural activities.

4.8 Social network and social control

The term network denotes to persons (or more infrequently collectivizes and characters) that are connected together by one or additional social relations, thus establishing a social system (Marshall and Scott, 2005, p. 444). According to Spicker (2000, p. 23), the relations within a group of people are sometimes associated to as a network. The term is communicative like a net, the lines of statement run both outwards the outside and inwards (crossways each other).

It is important to discuss the relationship of individuals and their adjacent of local community. This is based on observation and knowledge to the problems of immigrants might face during the process of integration and the relationship between these challenges and the bounding in community they live in. Social network for immigrant is important, for the study the process of integration.

Social control is the study of the mechanisms, in the form of patterns of pressure, through which society maintains social order and cohesion. These mechanisms establish and enforce a standard of behaviour for members of a society and include a variety of components, such as shame, coercion, force, restraint, and persuasion (Carmichael, 2012). Social control lean towards to take one of two different methods are informal or formal. Informal social control discusses to our conformity to the norms and values of the society, and adoption of a belief system, which we learn through the process of socialization. This form of social control is enforced by family, primary caregivers, peers, neighbours, members of minority group, teachers, and by colleagues (Carmichael, 2012).

Informal social control with in minorities is enforced. Reward often takes the form of respects, but also takes other mutual forms, like high marks on school work, promotions at work, and social popularity. Promises used to impose informal social control, tend to be social in form and contain mainly in communication and follow the rules of minority. If any member does not follow the rules of minority group that can pay in the form of the ending of a relationship with minority. According to Fyrand (1994), individuals who live in unified and integrated in local environments with slight risk factors will have good chances to solve their difficulties than those who live in fewer privileged local communities. Strong relations among immigrants and the local community and possessions increases the opportunities of deal with. To have good relationship with community has many compensations but on the other side it derives with strong social control.

4.9 Cultural Integration

Taylor (1871) said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Culture is consisting of social behavior and norms observed in human societies. Culture is measured an essential concept in anthropology, containing the range of phenomena that are transferred through social learning in human societies. Culture also means not only rituals and customs of individuals, but also pressures between diverse opinions and resulting the conflicts between individuals and a dynamic method of change. According to Harvey traditional features as beliefs and interprets of specific groups of people, are transferred from generation to generation primarily by means of a language. However, societies are diverse, in which each society has its own rules and regulation of social life, a dynamic process of change, variation and diversity said Harvey, (2001, p. 71). The procedure of cultural change cannot be inaccessible or counteracted. This is acculturation a cultural change.

Gordon (1964, p. 71) denotes acculturation as change of cultural forms to those of host society as a argument of cultural or social interaction a cultural explanation references to a set of the ways of acting or standards of behavior, views, and skills and "the object created by these abilities and values. Acculturation is the acceptance by an individual or a group of the culture of another social group. Or, the procedure important to this acceptance, said Arnold Rose (1956, p. 557- 558). Additional, he said, such adoption of an individual or group of the people that belongs to the same the culture from another social group proposes to such comprehensive range, that the person or group no longer has any descriptions perceiving him with his earlier culture and no longer any loyalties to his previous culture. The standard definition of acculturation was accessible by Redfield, Linton, and Herskovits (1936, p.149) acculturation presents those phenomena which effect when groups of persons belongs to different cultures come into continuous first-hand interaction with consequent changes in the original culture forms of either or both groups.

Acculturation refers to changes that take place as a result of contact with culturally dissimilar people, groups, and social influences (Gibson, 2001). Although these changes can take place as a result of almost any intercultural contact (e.g., globalization; Arnett, 2002), acculturation is most often studied in individuals living in countries or regions other than where they were born that is, among immigrants, refugees, asylum seekers, and sojourners (e.g., international students, seasonal farm workers; Berry, 2006b). I am using acculturation in my research due to main focuses on immigrants, who are expected to be permanently settled in the new country.

Though acculturation is an unbiased term according to rules (which is, change may happen in either or both groups), in actual practice acculturation inclines to persuade more change in one of the groups (called the acculturating group in the article). Afterwards comes dialogue (Social Science Research Council, 1954) highlighted that assimilation and said it is not the only a type of acculturation; it can also be delicate (causing confrontation to modification in both groups), inspired (inspiring new cultural systems, not originate in any of the cultures in interaction) and later (introducing variations that seem more fully years later).”

Godron (1964, p. 66), said further about social assimilation:

“A procedure by which people who are different in their social custom and traditions come to the part of the same body of concepts, background traditions, and loyalties. The main emphasis is on modification in culture morals beliefs and actions or the practice by which various cultures, people or groups presents in a different way. It does not need the comprehensive association of all the parts of social life, but it needs some more variations as to eliminate the structures of external source and it allows them all to fitting into the normal structure and working consequence in the new culture. Persons and group may attain the memories and feelings of the other people or groups and at the same time to be omitted from their previous experiences and get a hold on themselves indefinitely late in existence ununited with them in a shared cultural life.”

4.10 Concepts of identity

In the process of development of identity, I am focusing on theoretical understanding of the concept of identity as it gives the foundation in the process of interpretation which is the main aim of this study. It is vital to explain identity which is a broad and wide concept which is used in many disciplines, and that there is significant difference about what the term said Jørgensen (2008). Identity as a idea, in anthropological and perception, and from the fundamentals of self-identity in Erikson's work in psychology.

Anthropological identity merged in 1970s with in the new notions of society and social activities. It was a rise of sociological views of ways in which people were affected and provided to overall social setting. Currently identity is used mostly in a socio historic means to denote to abilities of consistency in relation to people connect to others and to a specific group of persons said Brubaker & Cooper (2000, p. 3). Furthermore, according to the psychology and social-psychology, the term has been used in numerous fields. According to Rogers Brubaker and Frederick Cooper (2000, p. 3), the use of identity holds on the setting of its use and the theoretical views from which the use in inquiry originates.

Stating to Jørgensen (2008), levels of these identity concern dissimilar features of identity and focus on that a person's identity has a complex structure of both persons understanding of selves and others understanding of the person. Person's identity is also dynamic, and all types of identities are continuously being formed and changed with the association of others. A well-effective identity is not certainly characterized identification, but somehow it is believed by an ability to resolve problem, which effect to practice of unity. Jørgensen argues that identity theory should be influenced from both psychology and sociology.

4.11 Social identity

The Social Identity Theory was written by Tajfel and Turner in 1979. This theory was initially written to comprehend understanding of the psychological term of social identity. It aimed to find out the slight setting that would lead members of one group to distinguish in the support of the group from which they belonged and make a comparison with another group. Social identity is “the part of a person's self-concept which originates from his information of his association of a group or groups collected values and emotional significance committed to the association said Greene (1999, p. 394). At the core concept of the theory lies classification of self. Humans instinctively categorize the world into the two groups consisting of us and them (Tajfel and Turner, 1979).

Classification is one of the main fact of this theory. It comes toward the point that all humans have categorized each other, for example set of normal groups like to illustrate someone as a woman, gay, poor, or disabled etc, to formation a connection of categories. Self-identity and the development of collective consents or behavior are explained in the ways of classification as well. The important part of their identity can modification according to different circumstances, it is depending on which group they are belong to. Variance is also emphasis on social identity theory; when a person has categorized themselves and others person, they have been started to compare also.

4.12 Self-identity

Social psychology is mostly linked to the psychological perspective that emphasizes on how persons associate themselves to society, social psychology theories also emphasis on the task to explore the issue of identity at both levels cognitive and of comparative action. Erik Erikson (1968) throw light on the obvious interests in the transformation of identity as the characteristics identity, the identity of the self: the specific personal identity that creates uniqueness of one person to another and the collections of social task with in society that a person might play, known as social identity, or cultural identity. Erikson's had also worked on psychodynamic practice, intended to explore the ways of identity development across a lifespan. Accordingly,

Cote & Levine (2002, p. 22) a lack in either of these issues may increase the chance of an identity crisis or confusion.

Individuals achieved positive sense of self-satisfaction belongs to their own identity groups and contribute a sense of own community for example minority group. However, some people lean towards minorities and feel comfortable to be a part of “in-group” then they start to be considered themselves as an outsider, subsequent is discrimination and segregation. For instance, in this study of social identity theory, it has been argued that “merely crafting cognitive distinction between in- and out-groups can lead to subtle effects on people's evaluations of others said Cote & Levine (2002).”

4.13 Ethnical and National Identity

Haukeland and Huth(2011, p. 15), stated that persons develop the ethnic and national identities constructed on association in a specific group or community, and these identities were searched in adolescence. Furthermore, they said that the encounter among a person and the context proposes that culture filter the ways of identity development and difficulties in means on all levels, and that both personal and social identity in the cultural context: No identity is culture-free. They also have assurance in that it is appreciated to distinguish between ethnic and national identity, as these both identities have dissimilar importance on persons identity development procedure, depending on the certain group and the context.

Ethnic identity is also beholden by moral principles and relationship of a certain ethnic group, in the specific areas, and is related with cultural principles and traditions. However, a national identity is accordingly explanation as persons belonging to which minority groups or be a part of both ethnic and national identities. These are founded on whether the person develops and keeps both identities which named integrated identity, just one identity ethnic or national or none of them provided that a acculturation outline as diffuse or marginalized said Phinney(2006).

Grant (2007, p. 89) explains that immigrants “after adopt a new national identity when immigrants move to another country, although the ways of identifying with a culture values and traditions changed from those of their background culture.” The outcomes in the development of a new national identity of persons. In this context, the cultural identity is stated to as changes that occur as a outcome of acculturation and inter-cultural interaction and is considered as "a section of the identity of the person who through living in a multicultural place, where as a member of a major or a minor group, and through daily encounter with other cultures, is aware of the cultural element of the self said Khanlou (2008, p. 496).”

Furthermore, the problems associated with the immigrants, who belongs to other culture, a comprehensible identity give the impression not to be equal to ethnic group and the person belongs to a low status in the society or exercise changes due to their identity. “This new setting may introduce persons to more and diverse identities, than their original situation said Haukeland & Huth (2011, p. 16).” Skin color as part of racial identity development apprehensions of integration and of immigrants and minorities also have taken competition into account. With cultural expression being comprised within those of setting, racial identity likewise Racial identity development based on the procedure through which a person states some characteristics of being a fellow of one racial group along with the cultural value related with that association of radical group.

4.14 Identity Crisis

Lehtonen(2005, p. 53) points out three stages of cultural identity development: - unexamined identity, cultural identity search, and identity achievement. He explained at the first stage individuals live unconsciously with their cultural identity, they do not feel any need to find it out

more. At the second stage, culture identity involves, individuals, start to take interest in their cultural community and traditions; at this stage, they feel to explore more about it. In the last stage, individuals become highly aware of their culture and they acquire much knowledge about it. They also find comfort and stability in their identification of themselves with their cultural community. Some individuals may smoothly go through all these three stages, while some never go to the second stage and never question themselves about their cultural identity. In some cases, going from one stage to another may cause serious personality disturbances and the individuals that fail to find their cultural self-attitude end up with identity crisis.

So, every individual has his own way of finding his own identity and in the time of exploring, the person is stopped at the point crisis of identity, which means some mental troubles of the person. When person having associated to multiple identities, there are two main focus point of overcoming identity crisis. The one way is when person gives all his or her loyalties equal importance; the person obtains peace in its harmonious. In this case, none of the cultural obligations considered as primary and basic. These allegiances are varied, yet not assimilated, in a certain compound. The second option to overcome crisis of identity is to describe one of the individual's cultural obligation as primary and more important. In this case, all other associations become secondary (Lehtonen , 2005, p. 55).

Thus, once a person inquiry his or her identity at some stage of life, he or she examines the stages to find out his duties and cultural identity. For instance, when a person is stuck between the stages and start to face identity crisis, there are two possible solution to get out of it: one solution is to admit of his or her cultural obligations as equal and find a peace in its mixed coexisting; the second way is to take one of his cultural obligations as the primary one, the rest of the obligations as secondary and of less importance.

4.15 Identity as a challenge

Identity as an encounter according to Phinney and Baldelomar (2010), draw attention to that when a specific ethnic group is a part of the majority or belongs to the main big group of the society, the entity's ethnic identity gives the impression to be not on the leading position. It appears as ambiguous and diffuse for most of its memberships, and persons usually think not much about issues related to ethnicity and its position. This is the case for immigrants, who have arrived in Norway from Asian and European countries and become an associate with minorities. They started to live as members of ethnic minority groups in a larger entity. Phinney's augmented on this issue, that identity formation, as a component of their natural development, will contain an examination process in search of meaning and implications of their ethnic affiliation. As immigrants considered to live in a multicultural setting, there are many ways they can be affected and have the freedom to express values, language, cultural costumes, and traditions.

4.16 Concepts of culture and identity in globalization

Global means worldwide and globalization means the process of spreading various objects and experiences to the people at all the corners of the earth. It entails a reconfiguration of social geography, which is increasing the transplanetary connections between the people (Scholte, 2005, p.16).

Globalization is the process of international integration arising from the exchange of world views, goods, ideas and other characteristics of culture. Identity on the other hand, is basically a structure of being, belonging, and becoming hold key position in terms of both defining the self and social collective limits with other. However, explanation of identity in the globalized world is cultural belonging and makes relationship with other communities in society. But it is also found that to be something fragile that needed keep together. Furthermore, today religion, class, gender, sexual orientation and other aspects of self and solidarity have acquired increased prominence alongside-and in complex mixes with nationality. The general situation with the respect to identity has moved one of nationalism to one of considerable pluralism and hybridity (Scholte, 2005, p. 225).

According to my perception, identities are becoming collective in the globalized world. Now people all over the world are living global lives and experience several identities at the same time and also experiencing lots of challenges due to globalization. Immigrants undergoing different challenges on the daily basis because of the different cultural and religious background. But they experienced them and are living a successful life. For instance, Muslims are facing some problems in the western countries due to the wrong representation of media. But still they are coping up with situation and living good life.

4.17 Norwegian social integration policy

Integration has been an important term in the authorities' scheme to immigrants in Norway for five decades. In this, the country is in line with most European countries where the term stands as headline for the variety of measures concerning immigrants' lives after the moment of immigration (Hagelund 2003:161).

According to Hagelund (Ibid, 180) integration is used in various fields, here limited to immigrant and the multicultural society. The concept means the aim of equality through equal opportunities, rights and duties to participation for all, irrespective of origin. Regarding the host society, the immigrants must have the same values, that is to say that equal treatment have to be seen as a general rule nonetheless of the origin. At this time in Norway the Directorate of Integration and Diversity (IMDi) is the working for the integration and social policies for immigrants. IMDi was made on 2006 to work as a competence center and a handling force for integration and diversity. The directorate cooperates with immigrant organisations/ groups, municipalities, government agencies and the private sector. It provides advice and implements government policy (Directorate of Integration and Diversity, 2008).

The creating of the directorate was attained over a division of the Directorate of Immigration (UDI). A large number of employees in the Department of Integration at UDI were transferred to IMDi as well as important administrative personnel (Directorate of Integration and Diversity, 2008).

CHAPTER FIVE

RESULTS AND ANALYSIS

5.1 Introduction

Primary data were collected through qualitative research methods, by obtaining in-depth information through interviews of Pakistani immigrant women. I used snowball sampling and semi-structured interview guide. I have conducted 10 interviews between the age of 20 to 60 years of Pakistani immigrant women, who come to the Norway during the period of 1980s till now. The conceptual framework, based on theories of social and cultural integration, guides the analysis of the data.

Due to different reasons, people are leaving their homeland and establish themselves in Norway. Most of the respondents' husband came as labour-seeking immigrants from 1970s to now. They came from different cities of Pakistan. Most of them said that their reason for leaving their countries was similar to each other for making a better economic future for themselves and their families. 8 out of 10 of my respondents are married and having children. After coming to Norway, they had taken some language courses and vocational education to get jobs. The Pakistanis formed the largest group within the immigrant population with number of immigrants are 20 372 from 1970 to now, according to SSB (2018).

5.2 Selection of interviewees

In my research study, I have collected data from ten respondents through interviews. They were females and came to Norway for the family reunion from Pakistan. I am analysing the challenges which Pakistani women immigrant faced in the process of social and cultural integration during the period of the 1980s till now (2018) in Norway. All the respondents were between 20 to 60 years old. Sampling was done through snowball method. I prepared the questionnaire (appendix

1) which was used during fieldwork. I prepared open-ended and structured questions related to my research.

5.3 Background information

Due to agreement with respondents, I cannot mention their name. But I am presenting their personal detail below.

5.4 Age of Immigrants

This study is consisting of Pakistani women immigrants living in Oslo, Akershus. The aim of the study is to find the social and cultural integration challenges in Pakistani women immigrants living in Oslo. The age of the respondents was categorized into two groups i.e., 20-40 years and 40-60 years, which are given in Table 1. I have taken total 10 interviews from Pakistani women immigrants from Oslo Akershus, Norway. Three women immigrants were between the age of 20 to 40 year and the rest of seven Pakistani women immigrants were between the age of 40 to 60 years.

Table 1: Distribution of Immigrants by age group

Age Group	Number
20-40	3
40-60	7
Total	10

5.5 Education

The respondents educational background has been categorized into four categories, which is presented in Table 2.

Table 2: Distribution of Immigrants by education

Education	Number
Master level	2
Bachelor level	5
Intermediate level	1
Secondary school	2
Total	10

Two out of ten respondent had master level education and five out of ten of my respondent had bachelor level education from Pakistan. They said that their education from Pakistan had helped them to integrate into society and get jobs. One out of ten respondent had intermediate level education and two out of ten had the secondary level education. The respondent with secondary level education said we faced lots of problems to get a job and learn the language. Because at that time their English level was not good. They did different courses to get a job.

5.6 Occupation

The main purpose of immigrants to move in Europe was to improve their economic conditions. Most of the informants were very motivated on the question about the profession.

Table 3: Distribution of Immigrants by occupation

Daily activities	Number
Working	6
House Wife	2
Student	1
Retired	1

Total	10
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Six out of ten respondents are working at different places for instance in school, library etc. Only two are housewife, one is the student and studying bachelor degree and one is on pensions. Most of my respondent said we are working to be independent and sharing economic responsibilities with husband.

5.7 Duration to live in Norway

I have distributed respondents by duration to live in Norway. Due to show the challenges of Pakistani women immigrant faced in the process of social and cultural integration during the period of the 1980s till now (2018) in Norway. I am presenting all these categories years of stay in groups. For instance, years of stay from 01 to 15 years as a Group 1, from 15 to 30 years as a Group 2 and from 30 to 45 years of stay as a Group 3. This will help me present analysis more clearly.

Table 4: Distribution of Immigrants by duration to live in Norway

Years of living in Norway	Number
01-15	5
15-30	3
30-45	2
Total	10

I have divided my respondent into three categories to show duration to live in Norway. Every category consists of 15 years of stay in Norway. For instance, five out of ten respondents are living in Norway for less than 15 years. Three out of ten are living from the last 30 years. Only two out of ten have been living in Norway for the duration of 30 to 45 years.

5.8 Origin in Pakistan

All of the Pakistani immigrants came from the province of Punjab and all of them are from cities. The majority belonged to rural areas like Gujrat or Jhelum. The tehsil Kharian, in the district of Gujrat, has had the highest density of emigration to Norway. In some respects, this somewhat homogeneous immigration background explains characteristic traits of the Pakistani community in Oslo (Østberg, 2003, p. 4).

Table 5: Distribution of Immigrants by belonging from different cities

Belong to city	Number
Lahore	3
Islamabad	3
Kharian	3
Gujrat	1
Total	10

Three out of ten respondents are from Lahore and three out of ten are from Islamabad. These both cities are well developed and people having higher education and working. Three out of ten respondents are from Kharian and one is from Gujrat. These two cities are quite small but developed.

“The first generation Pakistani Norwegians arrived in Norway as guest workers during the 1970s, under Norway's then-liberal immigration scheme which allowed for unskilled "guest workers" to temporarily settle in Norway. Most of these immigrants were young men that came from areas surrounding the town of Kharian, in Pakistan's Punjab province, though later waves included a high number of workers from Lahore, Pakistan's second-largest city. The law was later amended to allow for already arrived guest workers to permanently settle in Norway. Following stricter immigration laws passed in 1976, Pakistan immigration to Norway shifted from the arrival of new immigrants to family reunifications, in which Pakistani Norwegians could apply for their close relatives and spouses to immigrate to Norway” (Wikipedia, 2018)

5.9 Purpose to Come to Norway

All the respondents of this study, Pakistani women immigrants moved to Norway for the family reunion. Eight out of ten respondents are married and two out of ten are divorced. In the beginning, men come to Norway as a labour seeking immigrants from Pakistan, afterward, females come to Norway for family reunions or the establishment of new families. Because of the marriage system among Pakistanis. Most immigrant Pakistani men married a cousin or another relative in Pakistan who then moved to Norway after some time (Østberg, 2003, p. 5).

5.10 Social integration barrier

All of my respondents have seen many social integration barriers. Norway as a host country encountered by the Pakistani immigrants at the beginning of the 1970s differed therefore from what Pakistani immigrants to Britain had met ten to fifteen years earlier. In Norway, immigrants found a welfare society which, on the one hand, appreciated their work and had no colonial past but, on the other hand, had little multi-cultural or multi-religious competence (Østberg, 2003, p. 5).

On the topic of integration barrier, I got interesting answers from my respondents. Some of my respondents said that the different culture was also problematic for them. One of my respondent from Group 1 said, “culture difference was the main problem. In the beginning when I moved to Norway, no one speak English with me. Culture and weather were different from Pakistan. I feel like the stranger.”

The respondent from Group 3 said that very cold weather in winter is another of the biggest challenges for Pakistani women immigrants to live in Norway. Most of Pakistani immigrants are from Punjab province which is not very cold in winter and neither had snow in Punjab.

None of my respondents are belong mountain region. The climate of the areas, where they are belonging is warm and tropical. The respondents said that they hardly go out due to extremely cold weather and snow in the winter. Most of them said they go out only for job or for important work.

The respondent from Group 2 said, “I faced cultural clash, and felt like Norwegian are not social. I felt alone. No one understands my language”. The other respondent said, “My children faced many problems especially my son when we moved to Norway. He missed his friends and cousins and language was also a challenge for him and for me as well”.

5.11 Language as a barrier

One of the main challenges in social integration every immigrant faced in Norwegian society is the language barrier. Although most of the people in Norway can speak English, but still the language barrier had affected immigrants in many ways. Due to this, they cannot communicate with every person because most of the other immigrants and some Norwegian cannot speak English. All of my respondents said that the Norwegian language was the main barrier which they face during the process of social integration. Norwegian language skills are required in education and for the job.

One of my respondent from Group 3 said, “In 1980s people gave work to English speakers. So, language was not the barrier at that time.” A respondent from Group 2 said, “I do not think, it is a barrier. But to find a work without the Norwegian language it is hard now but to communicate with other it's not a challenge. Because most people speak English. I did not face many problems due to language.” The other respondent from Group 1 said, “Language is a barrier to social integration. That is why I started language and now I am quite social. In the job searching process, I have seen many problems due to language. To learn good Norwegian is very important now.”

5.12 Language at home and outside the home

Most of my respondent have learned Norwegian higher level to continuing education and to get the job. One of my respondent from Group 1 said, “I learned Norwegian higher level which was required to get admission in the university. In the university, I speak Norwegian but at home, I speak Norwegian, English, and Urdu.”

Respondents from Group 3 said that they learned basic level Norwegian. They learned language more from work and from vocational courses. They speak Urdu at home and Norwegian outside the home. One of my respondent from group 2 said, “I learned basic Norwegian. At home, I speak Urdu but outside the home, I speak Norwegian as much as possible but sometimes, I speak English as well.” One of my respondent from group 1 said, “I learnt language. But I am living alone and have many Norwegian friends. So, I speak normally Norwegian.” Group one and two have higher language skills as compared to group three.

5.13 Social network

The respondent from Group 3 said that “social networks of the Pakistani immigrant women in Norway are based on family. Because Pakistani women got social network through in-law’s family to other Pakistani immigrant families.” The most of their social life took place within a family setting and because individual friendships tended to be integrated into a family structure said Sissel Østberg (2003, p. 62).

Most of my respondents said that “they get social network through in-law’s family, language school and through jobs.” One of my respondent from group 2 said, “I got network from language school and my teacher helps me to make the social network with Norwegians and with the Pakistani community. Afterward, I joined the social organization. I was quite social in Pakistan. In the beginning, I saw many problems to have contact with others. Even though I

suffered from depression. When I started language then I get chance to be social and I got many friends in the language class.”

Another informant from Group 1 said, “I got helped a lot from the Expiatory organization which is working for the relocation of people. They helped us a lot to integrate into society. When my children started school then I got connected to my children’s friend’s parents. And when I started language school then I also get friends. I have also good contacts with my husband’s collages families from Pakistani community.” Most Pakistanis in Norway, have a common migration history. Moreover, once established in Norway, faced the same phases of integration and self-development in their lives.

5.14Norwegian friend

Most of my response said they have Norwegian friend. They got Norwegian friends through job and educational institutes. Some informants from all three groups (not working), they said that they do not have Norwegian friends and said that one of the reasons for having no or very few Norwegian friends is due to the language barrier. “In Norway immigrants found a welfare society which, on the one hand, appreciated their work and had no colonial past but, on the other hand, had little multi-cultural or multi-religious competence. The majority and the minority group, however, had different agendas. For example, Norwegians took for granted that the immigrants were genuinely interested in Norwegian culture and wanted to adjust as much as possible. By contrast, the first Pakistanis were actually more concerned about what was happening at home than in the society that was hosting them said Sissel Østberg(2003, p. 5).”

One of my respondent from group 2 said, “I have Norwegian friends as well as friends from other countries.” Another respondent from group 1 said, “I have many Norwegian friends in university. Friendship with local people helps to access opportunities" People with extensive networks are better able to gather information and exert influence at work; this enhances their task

performance and career prospects in many settings said Burt(1992, p. 286).

5.15 Relation with Pakistani community

Most of my respondent have good contact with the Pakistani community. They said we are feeling comfortable we Pakistani community due to the same background of cultural and social values. My respondents from group 3 said, “I contacted Pakistani community through my husband’s friend’s families and through mosque and language course.” Another respondent from group 2 said, “I got contact with Pakistani community through in-law’s family. Now I have many Pakistani friends and good contacts in the Pakistani community.

The other respondent from group 1 said, “My husband has many colleges from Pakistani community. From there I got contact with the Pakistani community. Some time we arrange to get to gather that help me to contact more Pakistani people.” The attitude of this group of Pakistanis may be characterized as a cultural and religious transference of Pakistan to Norway said Ahlberg (1991, p. 23) coated in Sissel Østberg(2003, p. 64).

Some of my respondent from group 2 and 3 said that they do not have good contact with the Pakistani community. One of my respondent from group 1 said, “I am not having any contact in the Pakistani community. Because after coming here, I did focus on job and language. I have many friends but from other communities. Pakistani people interfere a lot with personal life which I do not like.” Group three have the good relationship with the community as compare to group 2 and group 3.

The relatively strong socio-economic and socio-cultural homogeneity of the Pakistani majority in Oslo has made it difficult for those Pakistanis who do not associate with this group to be seen or heard in Norwegian society. Some of them have an urban middle-class background and are

well educated. These Pakistanis distance themselves from the majority of Pakistanis in Norway and suffer from cultural challenges said Sissel Østberg(2003, p. 4).

5.16 Member of social organization

Social organizations in Norway run many projects for integration which help immigrants to integrate into society for example language courses, data courses, stress managing courses and job seeking courses, etc. Social services are provided according the needs of persons, groups, or groups to improve social, emotional, and physical comfort not provided by cares who kin are said Ritzer (2007, p. 4521).

Most of my respondents from group 2 and group 3 are the member of different social organizations for example Pakistani cultural union, sports union, Islamic Foundation, Islamic cultural center, red cross, Norwegian nursing society, etc. One of my respondent from group 2 said, “I am the member of the red cross. I did work as a volunteer as well with the different social organization. Social organizations help immigrants in integration. Red Cross also helps me in job searching.

Another respondent from group 1 said, “I am a member of Norwegian nursing society. I feel social organizations help in integration. Through workshops and seminar, I got information about my rights and society which proved quite useful for me. I am the member of other organizations also which helped me to integrate into society. The other respondent from group 3 said, “They help people to integrate into society through language courses, different activities, and tour which helped me to connect with society. Some organizations, arrange workshops to give awareness of our rights and political debates on changing laws and which are also useful. Some of my respondents are not the member of any social organization. They said, "we are living in the joint family that is why we do not need to join any organization.

5.17 A part of Norwegian society

Fifty percent of my respondent said, “we are considering equal to Norwegian”. On the other hand, half of them said, “we are not considering equal to Norwegian due to different reasons.” One of my respondent from group 3 said,

“When I come to Norway in the 80s for the family reunion, we were only one family at Kongsberg. After we came some more Pakistani. My husband’s friends were lived in Oslo. Sometimes, we visited them. Now, I am considering myself as a part of Norwegian society. For to me being, my third generation is bringing up in Norway. First generation (my husband and me) integrated to some extent and second generation (my children) were integrated into society more than us, but I think my third generation will be integrated more because they are going to kinder garden and school, and having many Norwegian friends. They will have to integrate into society”.

Another respondent from group 1 said, “I the beginning, I felt like useless and not any Norwegian talk to me. But now I am quite integrated into society due to studies and feels like a part of Norwegian society.” On the other hand, some of my respondents do not feel a part of Norwegian society. One of my respondent from group 1 said, “I do not think, I am a part of Norwegian society because I am quite new her, four years are not enough to be part of society. I am working here and learned the language. Children going to school her. Still, I am not feeling a part of Norwegian society.” Another respondent from group 2 said I am not considering myself a part of Norwegian society and culture. Because I belong to the different culture. Norwegian culture is totally different to my culture. But I am feeling comfortable in Norway. I don’t have any problem to live in Norway. I have liberty here. No one interferes in our personal lives. But still, I feel like a stranger.”

5.18 Dress code at home and outside home

Pakistani values and tradition are influenced by Islam that is why it is important for women to wear the dress which covers their full body. The covering of the body is related with a woman’s dignity, and she must cover her chest, wear long shirts and trousers. Most of my respondent from group 1 and group 2

said that they like to wear western dresses inside and outside the home. They like to wear Pakistani dress on special occasions.

One of my respondent from group 2 said, “I choose the dress according to the occasion. If I go to work then I prefer to wear western clothes which cover my body properly but if I go to Pakistani community I choose traditional Pakistani dress. Another respondent from group 1 said, “I usually wear western long clothes at home and outside. I think Pakistani dresses are not practical according to Norwegian weather. The other said, “I used to wear western dress inside and outside the home but when we have to get together with Pakistani community then I like to wear Pakistani dresses. On the other hand, the respondent from group 3 said that they like to wear Pakistani dress at home or outside the home. They feel comfortable in Pakistani dresses.

5.19 Discrimination skin-color and Islamic name

According to my respondents from group1, some employers prefer to give jobs to people on their origin (citizenship) grounds rather than competence or high qualification. 6 of the respondents said they do not face discrimination on the base of Islamic name and skin color but they face discrimination in other things. 4 of the respondents said they faced discrimination due to skin color and Islamic name.

One of my respondent from group 2 said, “I did not face discrimination due to skin color and Islamic name. But I have experienced discrimination due to practices of religion. For example, when I talk to school administration of my children that I am not allowing my children to go swimming with all class students both boy and girls together, which is not allowed in Islam. They gave me strong comment on it, which is discriminating my religious rights.” Another respondent from group 1 said, “I do not face discrimination due to name and skin colour. But I have faced discrimination due to hijab. But I did talk to the boss about hijab and break at prey time, then she understood me and solved issues which give me peace of mind. Through good communication skill, the problem can be solved.”

The term “racial discrimination” shall mean any distinction, exclusion, restriction or preference based on race, colour, descent or national ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life said Banton (1994, quoted in Wrench et al,1999, p. 8).

The other respondent from group 1 said,

“I have experienced discrimination due to skin-color and Islamic name. For example, I am working in restaurant and bar. When Norwegian people drink too much alcohol then they speak lots of bad think against immigrants, especially against Muslim. Because at that time they cannot hide inner feeling against other. But the same people when they come to the restaurant, they are so polite and having hidden discrimination feelings. But when I am applying for another job, I do not get success due to the Islamic name.”

The respondent from group 3 said that they did not face discrimination due to skin color and Islamic name in all the years of stay in Norway.

5.20Discrimination in employment

Most of the respondents from group 2 and 3 said they considered themselves equal to Norwegians in the matter of having equal rights. Among the respondents in group 1 however, most said that they are facing discrimination and do not consider themselves equal to Norwegians. Especially they face discrimination in job searching.”

One of my respondent from group 3 said, “I consider equal as Norwegian but some time in offices like Nav, I faced discrimination. Norwegian prefer for job own ethnic instead of me, in

the Nav office guide ethnic Norwegian very well and try to solve their problems but do not guide us properly. Another respondent from group 2 said, “I consider equal as Norwegian but sometimes, I do not know about which rights, I have. I face unfairness but when I know my rights. I fight for my rights.”

The other respondent from group 3 said, “Norwegian People are not considering us equal. They feel us that you belong to the poor country. But Alhamdulillah’s I am belonging to the rich family. When I came to Norway. My husband was government officer. But whenever they say immigrants are from the poor country. I feel so bad.”

The respondent from group 1 said, “There are much racism and unfairness especially in the job market. Norwegian avoid giving white collar jobs to immigrants. I searched job a lot to be integrated into society. But I did not get success.”

5.21 Culture and religion

A sociological interpretation given by Tormod Øia (2003, p. 79) describes culture as values, believes, norms, myths, forms of language and ideologies that individuals carry. Shared value systems are created through communication, interaction, exchange and common experiences between people. This is reproduced from one generation to another and is predictable and hence tradition. Culture is about roots and something continuous that is passed on from one generation to another. Culture can be seen as static or dynamic, it can keep tradition or change it.

Dynamic cultural views are connected to life-long learning and put more emphasis on children following their own culture and tradition. However, culture can be dynamic, both a force of following inherited culture and a force of change. Some symbol and traditions remain unchanged, while others are modified due to for example migration, globalization, and the media. A stereotypical definition of Pakistani culture describes it by its focus on religion and the individual

as part of a collective, the family. This is put in contrast to the Norwegian culture that is stereotypically described as more secular and where the individual is independent of the family. Norwegian society as the secular type portrays the public life as independent of institutionalized Christianity. There is an "invisible" religiosity that appears in the form of increased individualization and privatization, according to Sissel Østberg (2003, p. 206)

All of my respondents came from Pakistan with their Pakistani culture. But with the passage of time, their cultural values changed. For instance, they said that have adopted Norwegian culture to some extent which is important to integrate into society, but they are following Pakistani culture as well which is a part of transmission identity. According Alvaro Lima(2010) refers to the regular engagement in activities that span national borders by foreign-born residents as part of their daily routines. It is important to note that this definition distinguishes regular engagement in economic, political, and socio-cultural activities from more occasional or one-off engagement such as the rare trip to the home country or a singular cross-border monetary transaction.

According Sissel Østberg(2003. P. 2010) “although there was a link between the establishment of meaning and the experience of social belonging, there was no direct link between which social group identified with in the given situation and their cultural identity. Their cultural identity (i.e. the establishing of meaning) was, in other words, not derived from a social identity. Social identities derived from their affiliation to, or 'membership' of, different social groups (e.g. schoolmates, a specific mosque, family). However, they also expressed cultural identities, i.e. consciousness of meaning, which transcended social groups.”

5.22Integrate into Norwegian culture

According to Unni Wikan (1994, p. 129,130) claims that the Pakistani’s perception of the world and the culture they live in will change when moving to Norway and especially as the years pass and they integrate into the Norwegian society. This culture will keep changing with the second and upcoming generations, as they become part of the Norwegian culture.

All of my respondents said that they are trying to integrate into Norwegian culture and adapting it to some extent. One of my respondent from group 2 said, “I always try to understand Norwegian culture and trying to adapt to some extent. I like to learn about Norwegian culture through visit museums, through red cross different discussion on language café help me to learn Norwegian culture.” Another respondent from group 1 said, “In the beginning, I try to understand Norwegian culture but after started the bachelor studies, I understood their culture. Through Norwegian friends, I integrated a lot.”

5.23 Inherited culture effect to follow Norwegian culture

Eight out of ten of my respondent said that they are following both cultures. Some things in Norwegian culture which are not allowed in religion, only those things affect us to follow. One of my respondent from group 1 said, “It is hard for me to follow two cultures at the same time. I have been taken many courses and have done the job as well. I found numerous problems to follow both cultures at the same time. I cannot adopt many things which are common in Norwegian culture but do not allow in my religion, for example, shake hand with the man, living together without marriage and use alcohol.” Transnationalism is not characteristic of all immigrant groups and it varies across and within groups with significant differences in the scope and range of transnational activities. Nor does it prevent immigrants’ integration into their new communities according Alvaro Lima(2010).

Another respondent from group 2 said, “My inherited culture does not affect to follow Norwegian culture. Cultures are merged with other. Now all over the world, people do not stick to one culture. In the 21 century, we are following global culture worldwide. For instance, we are eating the same food, wearing the same dress, watching same tv programme and reading same books. I am following global culture. I think only the difference is religious norms, values, ceremonies, which is different from culture to culture.” Another respondent from group 3 said, “My inherited culture effect to follow Norwegian culture because Pakistani culture is based on Islam values like parda system. But Norwegian culture is totally opposite of it. I was using headscarf in the beginning. That is why, I faced many problems especially when people stare me.” The other

respondent from group 2 said, my inherited culture effect to follow Norwegian culture. For example, it is not in our culture to shake hand and hug or great man and women the same way. But here when I great my children's friend's mothers, fathers are also expecting the same way of greeting which is sometimes difficult for me as a woman.

5.24 Double Cultural and religious role at home

All my respondents said that they are following same cultural and religious role at home and outside the home but they have adopted Norwegian culture to some extent. One of my respondent from group 3 said, "In the home and outside the home, I am following same cultural and religious role. For example, I wear same Pakistani dresses at home and outside home." Another respondent from group 2 said, "I am following Pakistani culture and religion at home. But outside home, I am also the same person. Those things, I have adopted from Norwegian culture, I am following them at home as well. For instance, both of us, me and my husband are working. We do work together at home. But only religious practices are different."

The other respondent from group 1 said, "At home, I follow Pakistani culture and outside home, I follow Norwegian culture. But inside and outside home, I follow Islam." The respondent from group 1 said, "I am following double Cultural and religious role at home. It is necessary to teach Pakistani culture to children. But I am also following Norwegian culture because my children are going to school. If I was at homeland then I must be stricter to children, for instance, to go alone but here I give them permission to go with the friend because it is liberty in Norwegian culture. I think liberty is good to some extent. But if they ask to sleep at friend house then I do not give them permission because I do not like that.

5.25 Identity crises

Cultural clash means that differences arising from the interaction of people with different cultural values. Eight out of ten respondents have experienced cultural clash. For example, When Pakistani or Norwegian cultures are integrated into one place, causing distress and challenging

present-day traditions. The respondent from group 3 said that some of the Norwegian cultural values are bold for Pakistani immigrant women which they cannot except. Another respondent from group 3 said, “Every culture has some positive and negative. I do not like to participate in Norwegians event because they drink alcohol there which I do not like.”

Some of my respondent from group 2 said that biggest challenge for them is to follow religious limitations. For example, here youth have girlfriend and boyfriend which is very common in Norwegian society. But we do not like it due to it is not common in Pakistani culture and religion. It is spoiling our children. We must take care of children very keenly. Another thing we use to cover our full body, but here in summer, women use to wear dresses which expose their body. It is difficult to set limits to our children like this is ok or that is not ok.”

One of my respondent from group 1 said, “Norwegian is very judgemental. They don’t try to understand people perspective and logic. They create the image of other on their own way of thinking.” The other respondent said, “I don’t like drinking culture of Norway. Other thinks which I do not like that children have extra freedom in Norway. During my teaching experience, I observed children are spoiling due to extra freedom. Parents do not also have control over children. Children do not respect parents and teacher. Even they say to parents, “if you become strict. We will call child protection burro.”

5.25 Cultural and religious practice

Most the respondents became very emotional on this topic and said, “our cultural and religious role do not create the barrier towards opportunities. Islam is the complete way of living a smooth life, according to group 3. Eight out of ten of my respondents said that they do not face any barrier due to follow double cultural and religious role. Only two out of ten of my respondents said that we face barrier due to following double cultural and religious role.

One of my respondent from group 2 said, “Ethnic Norwegian do not interfere in our personal lives. I do not feel that culture is a barrier to opportunities. Even though when I went to courses, they gave me to break at pray time for prayers and said it is my right to practice religion at work. I felt so good. But if we go to get the job they always prefer their own people.

Another respondent from group 3 said I don’t face any barriers due to different cultural and religious role. Many of my friends are the member of religious organizations and talking about discrimination due to the different religious role. But I have not experienced this problem. At the time of the 1980s, when I came to Norway, Norwegian helped us a lot to get a house. The government gave many facilities to immigrants. People were cooperating and helpful. But now the government is very strict towards immigrants.

Some of my respondent from group 1, face difficulties due to double cultural and religious role. One of these respondents said, “I am using hijab and facing many problems due to it. When I am going for the job interview they rejected me due to my Islamic outlook (cloths and hijab). I am highly qualified. But not able to get the job due to the headscarf. Sometime in the buss and public place, I heard negatives comment because of hijab.

5.26 Cultural boundaries (us and them)

All of my respondents said that they face many difficulties to integrate into Norwegian culture. One of my respondent from group 1 said, “I found the language very difficult. They consider us others. They don’t consider us equal to them. They prefer their ethnic Norwegian first, then they consider us. This unfairness is observed in courses and job market. Even though their behaviour with us in normal. But I feel unfairness.” The focus of this section is on how Pakistani women spoke about themselves (us) in relation to others (them). This dichotomization was partly implicit in the self-ascriptions presented above. Eriksen distinguishes between dichotomization, complementarities, and we-hood said Eriksen (1995, p. 434).

Another respondent from group 2 said, “Norwegian culture is very closed culture. They like to invite and mix up only those, whom they know. They are very judgemental people. Before south Norwegian people avoid giving their place to rent people from the north, consider them conservative. Afterword’s when immigrates came to Norway, their focus converted from northern people to immigrants. They are not mix up with other people. They prefer their own ethnic people. That is why it is hard to understand their culture.”

The respondent from group 3 said, “Actually, we can adopt culture but we cannot do changes in religion. Some things are necessary to adapt to move in society, like meet with male and female friends. But something we avoid adopting especially, related to religion like halal food and hijab which is important for me, I cannot do compromise on it.”

The respondent from group1 said, “I faced many problems to follow Norwegian culture. For example, clothes. In summer, Norwegian women use to wear quite short dresses and do not cover their body. My Norwegian friend is very bold, they talk about vulgar things openly like sex. Then, I do not feel comfortable with them. The other thing is food. Our Pakistani food and their food quite different, and Norwegian food are not halal. So, I have seen many problems because of that. If Pakistani food’s smell comes from our cloth, they mind that. That is why I have to take care of my cloth as well.” Islam says about the covering of the female body, the entire female body besides from the face and the hands should be covered.”

5.27 Freedom of religious practice

Pakistani culture has a strong connection to religion. All of the Pakistani women immigrants give high value to Islam as it is a significant part of life. I find it of relevance to cote women comments. All of my respondents said they have religious liberty in Norway. But sometimes they face problem to practice their religion.

One of y respondent from group 2 said, “Yes, I have religious liberty. But Islam is consisting of Islamic laws and prayers. We have right to perform prayers. But we do not have right to follow Islamic law which is totally different to Norwegian law. For example, if any Muslim say, I do not want to work at the department of the store where haram food is selling. This reason is not considered acceptable. Furthermore, in the matter of marriage and divorce, we have to follow the Norwegian and Islamic law. We have the only liberty of prayers, not allow to follow Islamic laws.”

The respondent from group 3 said, “We have religious liberty. Even one of the church in Drammen, Muslims have bought and converted that church into a mosque. Now Muslims are praying there. But Muslims are not allowed to use the speaker for Adan. We have the liberty to practice religion within boundaries.”

The respondent from group 1 said, “I have full liberty to follow religion. In my teaching field, I do not have the problem to follow the religion but I heard that the Muslim women working in offices, they face lots of problem due to hijab. But I know, we have full liberty to follow religion. If any problem comes, I can solve it.” Another respondent said, “I have religious liberty in Norway. It is not the problem with practices religion in the workplace. But It is problem at language school because they do not have the prayer room. In the small and cold room, where I used to pray, was not good. Even though I did talk to my teacher and they have enough space in the building, but they did not give me proper place for prayer.”

5.28 Opinion of informants

Integration policies have many positive, help immigrants to mix in society and continue life as a successful person. But integration has some negative as well. One of my respondent from group 2 said,

“State is the owner of children. The country can decide how children will live. I do not like this because it is against nature. It must be parent’s decision how they brought up their children. It is against nature to take children from parents and give to some other person for bringing them up. Before they gave children to anyone. But now rules are changed they preferred relative first if they want to take the responsibility of the child which child protection burro have taken. That policy must be changed. This rule is not existed in any country or in the world except Norway. Child protection organization normally gives the reason why they take child away child from parents, the reason is normally child abuse and drug addiction. Drug addiction and child abuse are related to each other. If the government wants drug free society. Then they must be finished alcohol from society. If the society will be alcohol-free, so it should be no abuses. Not any parent can think bad for their own children in normal (alcohol-free) condition. When children move to another family they also experience depression and stress which is not good for them. The main things which are spoiling Norwegian society are drugs and alcohol. These both things must be banned.”

Another respondent from group 1 said, “Child protection rights must be the part of the language course. Because I am afraid of child protection burro. Not only me, but many other women are also afraid of that. In both cultures, there is the huge difference in the child upbringing style. When we come to Norway, we do not know which rights we have and which right child will have. We must have knowledge of how to bring up the child in Norwegian culture.”

5.29 Positive attitude towards integration

Most of my respondent said that all the societies have many positive things as well as some negative. Eight out of tens of my respondent said that they are integrated into society. Even though they had faced many problems in the process of integration but now they are living a happy and successful life. Rest of two out of ten informants said that they are trying to integrate into society.

One of my respondent from group 1 said, “Norwegian is good and fair with immigrants. I like equality in Norway. Another from group 2 said, “I like the system of Norway, everyone has equal right and giving us justices.” The other respondent from group 3 said, “Social welfare system of Norway is very good. They support education and health which are important for the population. Norwegian people are honest, hardworking.”

5.30 Changing in behavior

All of my respondents said that their thinking and behavior changed from mover to Norway. One of my respondent from group 3 said, “My thinking and behavior changed a lot after moved to Norway. I became more confident and able to do all work independently. My husband also trusted me. Gave me the freedom to get more education and job.”

Another respondent from group 2 said, “I came to Norway in teenage that is why at that time my thinking was not mature. Now, I am a mature lady. I am living in Norway for a long time. Obviously, my thinking and behavior are quite changed.”

The other respondent from group 1 said, “My thinking and behavior changed a lot. Pakistan and Norway have quite different societies. I am living here for a long time. I become more honest and hardworking. After moving to Norway, I learned the importance of time.”

CHAPTER SIX

DISCUSSION

6.1 Introduction

This chapter discusses how the perspectives of the Pakistani women, presented in the Results and Analysis chapter, relate to theories and concepts on integration and identity. It raises the question if anything can be learned from the challenges that Pakistani immigrant women faced in the process of social and cultural integration into the Norwegian society. Are their own cultural belongings like norms, values, behavior, and religion only barriers in the process of integration and should the traditional discourse around integration be questioned.

6.2 Social integration

Norwegian-Pakistanis have been living in Norway since the 1970s when the first Pakistani immigrants came to the country for employment. When Pakistani women immigrants came in Norway, they faced many challenges due to managing to two culture, religion and social values at same time. Social identity is “the part of a person's self-concept which develop from his information of his association of a group or groups together with the worth and emotional importance attached to the association said Greene (1999, p. 394).

All the respondents of this study, Pakistani women immigrants moved to Norway for a family reunion and they faced a different kind of barrier in social integration. Identity as a challenge according Phinney and Baldelomar (2010), “when a separate ethnical group become a part of the majority, the person's ethnic identity gives the impression to be not so dominant. It occurs as ambiguous and diffuse for most of its memberships, and persons typically think slight about issues associated to ethnicity and its rank.” For instance, many of my respondents did not understand Norwegian language and feel like a stranger in the beginning. The weather was another challenge for them. “Most of them said that they go out only for job or for important work.”

Group three face more problems related to social integration. They said at that time, the government gave limited opportunities. Even though they had not faced problems to find work. But they face problems to contact community and weather was another challenge. To find halal food was also difficult for group three. Group one and two-faced more problem to find work. They said that when they came halal food was easily available. They are also a member of different social organizations which help them to integrate into society. According to Speneer (2003, p. 6), integration is not only about approach to the labor market and service area, or about changing behavior or community engagement; it is a two-way process of adjustment by migrants and host society at all the levels. Integration promotes the social unity, make connection between the micro- and macro-Levels facts and affect persons' association opinion and actions. Integration also needs the faithfulness of immigrants for host country.

6.3Language

All my respondent said that the Norwegian language was the main barrier which they face during the process of social integration. Norwegian language skills are required to continue education said group 1. Group three said that when they came Norway, they got work without Norwegian language skills. They just learned Norwegian only for some months from school. Later, they learned more Norwegian from work. They speak Urdu (Pakistani official language) at home but outside the home, they speak Norwegian. Marshall, G (1994, p. 488) says that “social integration mentions to the ethics by which persons or behaviors are associated to one another in a society; system integrations denote to the association among parts of a society or social arrangement.”

Most of the respondent from group one and two said that they faced lots of problems to learn Norwegian. Even though government gave them the facility to learn the free language, but they took a long time to learn Norwegian high level. After learned language they got work. Most of the group member from group 2 and three, speak Norwegian at home and outside the home, only some of them speak Urdu at home. Group one and two have higher language skills as compared to group three. Mortensen (1995, p. 8), term of social integration can accordingly be used like a conception on a macro level, for example, associated to how cooperative actors relate and

unite as a entire with in a state similarly in community or association and lastly on a micro specific level. Social integration is the argument to which minorities distinguish themselves from the existing society in which they live in and make comprehend distance among immigrant communities and the society. Significant subdimensions of cultural and social integration are social assets, (majority) language exercise and proficiency, values and customs and documentation.

6.4 Social network

The term network states to persons (or more infrequently collectivizes and characters) that are connected together by one or more social associations, therefore creating a social network (Marshall and Scott, 2005, p. 444). Most of my respondents said that they get social network through in-law's family, language school and through jobs. Teachers helped them to make social contact. They made social contact not only with Pakistani community but also with Norwegian through schools, work, and social organizations. Group three faced more problem to contact Pakistani community because they said at that time, there were not many facilities. People just moved from Pakistan to Norway, they were conservative but helpful. In the beginning, they had Norwegian friends but now they do not have Norwegian friends. Because they became old and like to spend most of the time with grandchildren instead of friends. Some informants from all three groups (not working), they said that they do not have Norwegian friends and said that one of the reasons for having no or very few Norwegian friends is due to the language barrier.

In Turner's (2006, P. 576) opinion, the different parts of social life depend on each other and fulfil functions contributing to social order and its reproduction. These definitions show that in the social integrated society every part depend on other part. In other words, parts of social integration are interrelated. The key characteristic of social integration is the cohesion that exists in the society to form a unity and diversity that make this society function properly.

Pakistani community group in Norway has strong social control over community. They interfere in each other's life. "Social control is the study of the mechanisms, in the form of patterns of pressure, through which society maintains social order and cohesion. These mechanisms establish and enforce a standard of behaviour for members of a society and include a variety of components, such as shame, coercion, force, restraint, and persuasion (Carmichael, 2012)." On the one side, Member of community help each other. On the other side, they criticise the member of community, if they do not follow the rule with in community. Most of them are loyal with community. "A new form of social solidarity was formed, which Durkheim called 'organic solidarity' which refers to "the interdependence of individuals or groups in systematic relations of exchange with one another (Giddens, 1978, p. 26). For Durkheim, contemporary societies do not fall apart because of this differentiation. On the other hand, "organic solidarity creates among men an entire system of rights and duties which link them together in a durable way" (Durkheim, 1964, p. 406).

6.5 Member of social organization

Most of my respondents from group 2 and group 3 are a member of different social organizations for example Pakistani cultural union, sports union, Islamic Foundation, Islamic cultural center, red cross, Norwegian nursing society, etc. As Ritzer George (2007, p. 4429) says in social integration theory, societies, groups, companies or even all countries are illustrations of social systems. The term itself joins the connection among people in a society. It refers also social peace and ways of living of people and establish themselves in a community.

A respondent from group 3 said they have agreed that social organizations working hard for integration, but they are not the member of any social organization because they are living in the joint family that is why we do not need to join any organization. Their family help them a lot and already integrated into society. Through red cross different discussion on language café help me to learn Norwegian culture. Social facilities are supplies that react to the requirements of

persons, groups, or societies to progress social, sensitive, and physical comfort not provided by cares who kin are said Ritzer (2007, p. 4521).

6.6 Equality and inequality

Six respondents out of ten said that they are considering equal to Norwegian. Other said that they are not considering equal to Norwegian, because two are new and they are in the process of integration. They did not face discrimination on the base of Islamic name and skin color. But some they faced unfairness especially in public organizations like Nav. Other two of respondents have faced discriminations that is why they are not considered a part of Norwegian society. They faced discrimination due to skin color and Islamic name.

The Mortensen (1995, p. 8) the concept of social, Cultural integration is the point to which minorities differentiate themselves from the contemporary society in which they are living in and create comprehend distance among immigrant communities and the rest of society. Significant subdimensions of social and cultural integration are social assets, (majority) language exercise and proficiency, values and customs and proof of identity.

Most Pakistanis women in Norway, have a common migration history. Moreover, once established in Norway, faced the same phases of integration and self-development in their lives. Jørgensen (2008), these identity levels affect diverse characteristics of identity and give emphasizes to that a person's identity has a complicated composition of both persons understanding of themselves and others understanding of the person. Individual's identity is also dynamic, and all identity constantly be formed and changed in collaboration with others.

6.7 The dress code at home and outside home

Most of my respondent from group 2 and 3 said that they like to wear western dresses inside and outside the home which shows that they are integrated in Norwegian society and wear western dresses as Norwegian. They like to wear Pakistani dress on special occasions. An element of the identity of the specific person who through living in a multicultural context, where as a member of a major or a minor group, and through daily content with other cultures, is aware of the cultural component of the self said Khanlou (2008, p. 496).” Grant (2007, p. 89) explains that immigrants “after internalize a new national identity when they shift from one country to another country, although they start to follow a culture that has values and traditions different from the culture they belong to.” As an outcome the development of a new national identity of entities.

On the other hand, a respondent from group 3 said they like to wear Pakistani dress at home and outside home. They feel comfortable in Pakistani dresses which shows group 3 is stuck to cultural dresses of Pakistan and integrated in Norwegian society very limitedly. According to Fyrand (1994), those people, who live in an integrated and being together with local settings with a small risk issues, will have better opportunities to solve their problems as compare to those who live in less privileged local communities. Strong associations between immigrants and the local community and sources grow with the possibilities to a deal with.

6.8 Cultural and integration

Tylor (1871) said that culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” All my respondent came from Pakistan with their Pakistani culture. But with the passage of time, their cultural values changed. For instance, they said that have adopted Norwegian culture to some extent which is important to integrate into society, but they are following Pakistani culture as well. “Cultural integration is a part of multiculturalism, the interpretation that cultures, nation, and traditions, mainly those of minority groups, deserve special acknowledgement of their differences within a main political culture (Jennifer, 2015).” According to cultural theory,

The time being, societies are changed, in which every society has its own concepts, practices and behavior about social life, a dynamic procedure of change, adaptation and diversity said Harvey (2001, p. 71).

All my respondent said that they are trying to integrate into Norwegian culture and adapting it to some extent. As they are from Pakistan, Pakistani culture is dominated by Islam. They said it is difficult for them to adopt everything from Norwegian culture. But they adopted some things which they help them to integrate into society. A respondent from group 3 adopted very limited things from Norwegian culture as compared to group 1 and group 2. “An absence in one of the of these factors may rise the risk of an identity crisis said Cote & Levine (2002:22).” Group 1 is quite new in Norway, but they are integrated fast in Norwegian society due to many opportunities.

6.9 Transnationalism

Most of my respondent said that they are following both cultures. Some things in Norwegian culture which are not allowed in religion, only those things affect them to follow. A respondent from group 3 said that their inherited culture effect to follow Norwegian culture because Pakistani culture is based on Islam values like parda system. And Norwegian culture is quite an open culture. Inside home and outside the home, they are following same Pakistani cultural and religious role. They wear same Pakistani dresses at home and outside the home. They were looking confident and emotional to say that they are following some things from Norwegian culture but most of the things from Pakistani culture and practicing Islam which is a part of Pakistani culture.

According cultural theory, Acculturation as “transformation of cultural forms to those of local society” as a fact of cultural or behavioral adjustment some cultural explanation of orientations to a “given ways of performing or customs of conduct, set of beliefs, ethics and abilities” and “the object created by these assistances and ethics said Gordon (1964, p. 71).” Sissel ostberg (2003. P. 165) coated Hannerz (1992:39) as collective systems of meaning, cultures belong

primarily to social relationships, and to networks of such relationships. Only indirectly, and without logical necessity, do they belong to places. The less people stay put in one place, and also the less dependent their communications are on face-to-face contacts, the more attenuated does the link between culture and territory become.

Respondents from group 2 said that their inherited culture does not affect to follow Norwegian culture. Cultures are merged with other. Group 1 and group 2, adopted some things from Norwegian culture and some things from Pakistani culture. They are following both cultures at the same time. They are following Pakistani culture at home and Norwegian culture outside the home like on the job and in the educational institute. Because they said it is important to teach Pakistani culture to children. They said that they are same person inside and outside home. Those things, they have adopted from Norwegian culture, following them at home as well. According Jørgense (2008) Person's identity is also dynamic and all identity frequently changing and formed in association with others.

According Sissel Ostberg (2003. P. 165) being part of a global network of relatives did not imply a denial of their divergent national loyalties. On the contrary, this seemed to be sharpened or attenuated according to context. For example, when cousins from Norway and England watched a football match where teams from Norway and England played, they cheered Norway and England respectively. However, when relatives from England and Norway watched a video from a brother's wedding in Pakistan, England and Norway seemed as far away. The shared cultural belonging was based more on personal relationships than on territorial attachments.”

6.10 Cultural clash

Most of my respondent has experienced cultural clash. They face many difficulties to integrate into Norwegian culture. For instance, When Pakistani and Norwegian cultures are integrated into one place, causing challenging. The respondent from group 3 said that some of the Norwegian cultural values are bold for Pakistani immigrant women which they cannot adapt like the use of alcohol and wear uncover dress. According to concept of identity, Stating to Jørgensen(2008), these identity levels relate diverse characteristics of identity and point out that a person's identity has an intricate structure of both persons understanding of themselves and others understanding of the specific person.

Respondent said that biggest challenge for them is to follow religion limitations. For instance, they cannot great men and women on same way as huge or hand shake to men due to religious limitation. Another example, living together relationship of girlfriend and boyfriend without marriage is the challenge for them. According respondents, some of Pakistani young boys and girls have adopted Norwegian culture, are in living together relationship without marriage. This type of relationship is not allowed in Islam and in Pakistani culture.

“Diverse ethnic groups share common government, medical and educational institutions, access to financial and corporate entities, and public accommodations such us restaurants and lodging. However, ethnic groups can remain distinctive by conducting their own worship, celebrating their own annual events, conducting their own family and life cycle rituals, inducing their young to marry into the group, forming their own social organizations, and retaining their own customs and cultural identity-cultural phenomena largely transmitted within the family (Westermeyer 1989:28).”

A respondent from group 1 said that they consider us others. They don't consider us equal to them. They prefer their ethnic Norwegian first, then they consider us. This unfairness is observed in courses and job market. According to identity crisis theory, overcome the crisis of identity is to describe one of the individual's cultural obligation as primary and more important. In this case, all other associations become secondary said Lehtonen (2005, p. 55).

Respondents from group1 said, they faced cultural clash in clothes. If they wear Pakistani dress which covers their full body and goes out. People see them as the stranger. They do not feel comfortable. On the other hand, Norwegian women use to wear quite short dresses and do not cover their body which is normal in Norwegian culture.

6.11 Religious liberty and barrier

All my respondent said they have religious liberty in Norway. But sometimes they face problem to practice their religion. One of the respondent from group 2 said, "I have religious liberty. But Islam is consisting of Islamic laws and prayers. We have right to perform prayers. But we do not have right to follow Islamic law which is totally different to Norwegian law. The respondent from group 3 said, "We have religious liberty. We have the liberty to practice religion within boundaries." According to Anderson (1992) transnational system's appearance indicates the rebirth of nationalism, decentralization, and society. Multiculturalism can be a cause for exclusion, judgement, and pressure.

Most the respondents became very emotional on this topic and said, "our cultural and religious

role do not create the barrier towards opportunities. Islam is the complete way of living a smooth life. Today religion, class, gender, sexual orientation and other aspects of self and solidarity have acquired increased prominence alongside-and in complex mixes with nationality. The general situation with the respect to identity has moved one of nationalism to one of considerable pluralism and hybridity (Scholte, 2005, p. 225)

Most of my respondents said that they do not face any barrier due to follow double cultural and religious role. Only two of my respondent said that we face barrier due to following double cultural and religious role. For instance, one of my respondents said, "I am using hijab and facing many problems due to it. When I am going for a job interview they rejected me due to my Islamic outlook (cloths and hijab). I am highly qualified. But not able to get a job due to headscarf. Sometime in the buss and public place, I heard negatives comment because of hijab. Cause serious personality disturbances and the individuals that fail to find their cultural self-attitude end up with identity crisis said Lehtonen ((2005, p. 53).

6.12 Social cohesion

8 out of 10 respondents said that they are integrated into society. Even though they had faced many problems in the process of integration but now they are living a happy and successful life. Rest of 2 immigrants said that they are trying to integrate into society." As Misztal states "In a well-integrated order, one can trust others to be honest and truth-telling and to respect their promises because of the shared morality and common conformity to norms (1996, p. 46)."

The focus is on the transformation in culture integrity and deeds or the procedure by which various cultures, persons or groups perform differently. It does not require the complete connotation of all units, but it needs some changes as to get rid of the structures of foreign background and it allows them all to fit into the typical structure and working effectively in the new culture according to Gordon (1964, p. 66).

The respondent from group 1 and 2 said that Norwegian are good and fair with immigrants. They like equality in Norway. They like the system of Norway, everyone has equal right and giving us justices. The concept of trust is highly important in social cohesion. According Simmel (1950, p. 326), trust is “one of the most important synthetic forces within society”. According Luhmann the concept of trust to the taking of risks because of the complication of current societies, and states that “risk-taking will as far as others are involved, require trust (Luhmann, 1988, p. 105).

The other respondent from group 3 said, “Social welfare system of Norway is very good. They support education and health which are important for the population. Norwegian people are honest, hardworking. Further, they said that their thinking and behaviour changed a lot after moved to Norway. They became more confident and able to do all work independently. Trust is very important is social cohesion. Levi starts with defining trust by referring to the following: “Trust is, in fact, a holding word for a variety of phenomena that enable individuals to take risks in dealing with others, solve collective action problems, or act in ways that seem contrary to standard definition of self-interest (Levi, 1998, p. 78).”

6.13 Selective acculturation

All of my informants feel integrated but may not be perceived as such by the majority. They show selective acculturation, rather than complete assimilation. Their social identities are wavering between minority and majority. But in the minority community and strong social networks, shared transnational identities.

International integration is arising due to globalization from the exchange of world views, goods, ideas and other characteristics of culture. Immigrants are moving from one country to another due to globalization for better opportunities. In the globalized world identity are transnational as identity of immigrants in Norway. All of my respondents are also having transnational identities due to integrated into Norway and strong bounding with home country(Pakistan). In contrast, is basically a structure of being, belonging, and becoming hold significant position in relations of both defining the self and social collective limits with other which is an example of social

cohesion.

Most of societies are religiously plural. Similarly, in Norway, people are belonging to different religion and living with in society with harmony. All of my respondents are having good relations with the people who are belonging to other religions. However, explanation of identity in the globalized world is cultural belonging and makes relationship with other communities in society to create cohesion. It is also observed that in the beginning when Pakistani women immigrants came to new place they experienced identity crisis. But with the passage of time, they integrate in the society with the help of government integration system and social organisation work for integration.

Although Pakistani women immigrants have transnational identity. But they are considering as a country where they want to spent rest of their life. “According Sissel Ostberg (2003. P. 161) they expressed a preference for Norway in comparison with Pakistan as a place to spend their life. This was partly done by listing negative things about Pakistan seen from their point of view (not peaceful, corrupt), partly by listing positive aspects of life in Norway (friends, peacefulness, career plans). Most of all they felt at home in Norway.”

6.14 Process of changing in integration

The process changing in integration over the last five decades has changed a lot. A variety of factors determine to changing in the process of integration among immigrants. Integration of immigrants depend on the policies of government and opportunities of integration for immigrants in a new country and culture, such as language, social network, society’s acceptance of minority culture and religious practices. All my respondents have experienced faced different challenges related to integration during the period of 1980s until present. “According to Hagelund (Ibid, 180) integration is used in various fields, here limited to immigrant and the multicultural society. The concept means the aim of equality through equal opportunities, rights and duties to participation for all, irrespective of origin. Regarding the host society, the immigrants must have the same values, that is to say that equal treatment have to be seen as a general rule nonetheless

of the origin.”

Group 3 said that in early 80s government gave limited integration opportunities. But to get work at that time was quite easy. They integrated a lot due to work, but they also got opportunities of integration from government. Further they said that at that time there was not working voluntary social organisations for integration. Group 2 said that government gave some opportunities for integration but we also get advantage of integration from voluntary social organizations. Even though voluntary social organisation was not many at that time. Group one said that they got many opportunities of integration. They got benefited with government integration opportunities and got helped from voluntary social organisations. Eight out of tens of my respondent said that they are integrated into society. Even though they had faced many problems in the process of integration but now they are living a happy and successful life. Rest of two out of ten informants said that they are trying to integrate into society. All of respondents said even though process of integration changed time by time but they are quite integrated and satisfied with process of integration. All of my respondents are enjoying equal rights and responsibilities.

Further my respondents said that respondent from group 1 said, “Norwegian system of integration is good and fair with immigrants. I like equality in Norway.” Another from group 2 said, “I like the system of Norway, everyone has equal right and giving us justices.” The other respondent from group 3 said, “Social welfare system of Norway is very good. They support education and health which are important for the population. Norwegian people are honest, hardworking.”

CHAPTER SEVEN

CONCLUSION

In this study, I explored the social and cultural integration challenges among Pakistani immigrants in Norway. One of my major points has been to find out the challenges related to social integration like language, dressing, social network, contact with Pakistani community, member of social organisations and discrimination in job. Investigated the cultural (norms and behaviour) challenges to cultural integration and focus on religious values become barrier in cultural integration. Explored the ways of integration changed over the decades. The main purpose of this study to investigate the social and cultural integration challenges among Pakistani immigrant women in Oslo, Norway.

The overall assessment of integration by Pakistani women immigrants are answered by respondents as asked in questions from interview guide of this study. I used interview technique to collect data for analysis and interpretation. The interviews helped me understand how Pakistani women immigrants are socially and culturally integrated in society and which challenges they have faced during the period of 1980s to present. I have taken ten interviews from respondents due to limited resources and limitation of time. These ten interviews can be voice of Pakistani women immigrant. But this small sample size is not enough to generalised on all Pakistani community.

In the final stage of this study, I am summarising as conclusion of this study. According research questions firstly, I have tried to conclude the answer about social integration challenges. All the respondents of this study, Pakistani women immigrants moved to Norway for a family reunion and they faced a different kind of barrier in social integration. For instance, many of my

immigrants did not understand Norwegian language and feel like a stranger in the beginning. The weather was another challenge for them. Group three face more challenges related to social integration. At time, the government gave limited opportunities. But they had not faced problems

to find work. On the other hand, they face problems to contact community. To find halal food was also difficult for group three. Group one and two-faced more problem to find work. They said that when they came halal food was easily available.

Furthermore, all my respondent said that the Norwegian language was the main barrier which they face during the process of social integration. Group three got work without Norwegian language skills. Later, they learned more Norwegian from work. They speak Urdu (Pakistani official language) at home, but outside the home, they speak Norwegian. Most of the group member from group two and three, speak Norwegian at home and outside the home, only some of them speak Urdu at home. Group one and two have higher language skills as compared to group three. Moreover, most of my respondents from group two and group three are a member of different social organizations. These organisations help immigrants to integrate in society. Group three are not member of any social organisation due to in the early 70s and 80s not many voluntary social organisations were active. Eight respondents out of ten said that they are considering equal to Norwegian. Other two of respondents have faced many discriminations that is why they are not considered a part of Norwegian society. They faced discrimination due to skin colour and Islamic name. They feel like Norwegian because they are having citizenship and perform responsibilities as Norwegian. But same time they are feeling transnational identity due to strong bounding with homeland.

All my respondent came from Pakistan with their Pakistani culture. But with the passage of time, their cultural values changed as dynamic change of culture. For instance, they adopted Norwegian cultural practise to some extent which is important to integrate into society, but they are following Pakistani culture as well. Following both culture is an example of transnationalism. All these women immigrant relations put into practice the dynamics of co-development. They have bounding in the home country as well as with the host country and for integrate themselves. This kind of transnational actions highlights that transnationalism and integration can be interconnected to each other.

All my respondents are trying to integrate into Norwegian culture and adapting it to some extent which is an example of selective acculturation. As they are from Pakistan, Pakistani culture is dominated by Islam. It is difficult for them to adopt everything from Norwegian culture. But they adopted some things which help them to integrate into society. A respondent from group 3 adopted very limited things from Norwegian culture as compared to group 1 and group 2. Group 1 is quite new in Norway but they are integrated fast in Norwegian society due to many opportunities of integration.

The biggest challenge for them is to follow religion limitations which is another example of transnationalism. Further, my respondent feel pressure from majority because majorities expectations are more from them. That is why they feel ethnic Norwegian are not treating them equally. Some time they face discrimination as well. On the other hand, they are enjoying equal rights as ethnic Norwegian. Having liberty of practise religion. 8 out of 10 respondents are integrated into society, culturally and socially. Even though they had faced many problems in the process of integration but now they are living a happy and successful life. Rest of two immigrants are trying to integrate into society. All the respondent like the system of Norway, everyone has equal right and justices. Social welfare system of Norway is good. They support education and health which are important for the population. Norwegian people are honest, hardworking. From mid of 90s till present government are offering different services to immigrants for integration. Government policies are changing time by time. Voluntary social organisations are also running different project for integration of immigrants.

Suggestions

Suggestions to have an integrated society, Municipalities in Oslo should encourage equal rights and opportunities for all citizens. It would be impractical to discussion of any social integration without equal behaviour. Government should offer additional opportunities for social integration. Discrimination and unequal behaviour with immigrants should be ended. It would also be helpful to relationship through communication system between the majority group and minority groups

in order to control of wrong information and unequal behaviour. In this way mutual trust and understanding can be developed and productive. It would also be help full to minimise cultural clashes and improve social integration and harmony in society.

The open dialogue that should explain additional about transnational identities in future will rise due to globalisation. Many contemporary migrants keep various kinds of bonds to their homelands at the same time that they are combined into the countries that receive them. Gradually, social life takes place across borders, even as the political and cultural salience of nation-state boundaries remains strong. Considerate of transnationalism should kept between minorities and authorities formulates the ground for peaceful social integration in the host community, because it is when someone impressions a sense of value, feels appreciated and believes what she/he contributes matters that she/he can easily integrate the group or the community.

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1. INTERVIEW GUIDE

PERSONAL INFORMATION

How old are you?

From which city of Pakistan, you belong?

Do you work? If not, what are your daily activities? For how long have you lived in Norway and why? What is your education level?

SOCIAL INTEGRATION

How would you describe yourself?

Which types of problem you faced when you come to Norway?

How you make contact with other people, when you come to Norway? Can you speak Norwegian?

Which languages do you speak at home and outside home? Do you feel language is a barrier to integrate in society?

Do you have Norwegian friends?

How you contact Pakistani community in Norway?

Do you have good relations with Pakistani community?

Do you feel that you are part of the Norwegian society? If yes, how is that?

Which things are hard to integrate in Norwegian society? Are you a member of Norwegian social organization, or etc? How social organizations help in social integration?

Do you like to wear Pakistani dress or western inside and outside home? Do you face discrimination due to skin color and Islamic name to get a job?

Do you consider equal as Norwegian or do you face any unfairness? If yes then which type of unfairness you have faced?

CULTURAL INTIGRATION

Have you been doing something's personally to learn more about Norwegian culture/traditions? What exactly?

Do you think that your original culture or traditions can affect the way to learn about the Norwegian culture?

Do you follow two cultures at the same time? Which Norwegian cultural norms you don't like? Which religion you belong?

Does your double cultural and religious role become barrier to the opportunities like jobs? What types of difficulties you face as a person belongs to different cultural values?

Do you feel any difficulties to perform religion in Norway? If yes, what type of difficulties. Do you feel difficulties to follow Norwegian norms and values? If yes how

How much you are integrated in Norwegian society?

What you think about process of integration change time by time.

