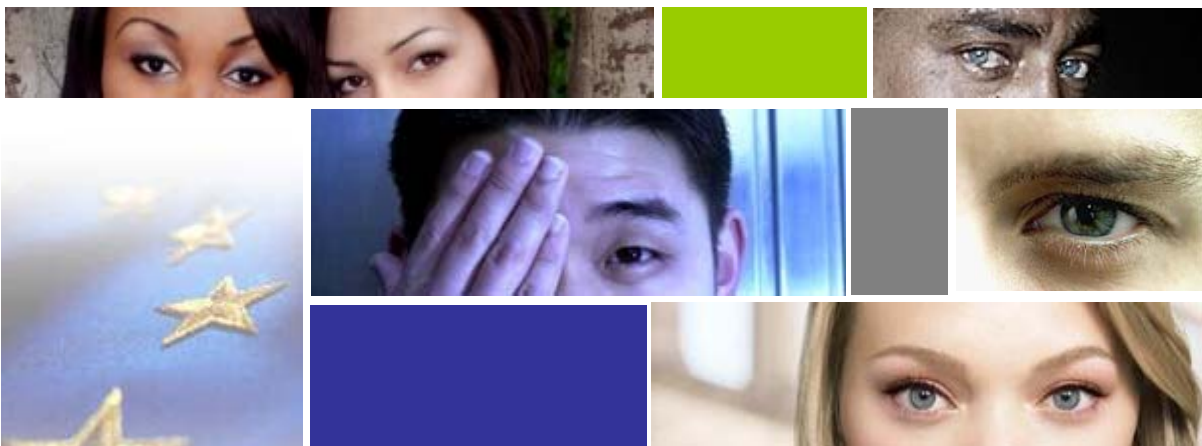




## Migrants participatory practices in decision making & NGOs roles in integration processes



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## 1. Preface

The overall aim for this report from work package 3 (wp3) is to supply for perspectives and arguments promoting establishment of partnership between public sector and various actors in civil society, most specifically NGOs and immigrant organisations. Basis for this are the reports from all Routes partners, founded on tools for quantitative mapping of the NGO landscape and qualitative investigation of the role of chosen strategic actors in the local, regional and national decision making processes. Another basis is the results from the work package conference in Uppsala, the 15<sup>th</sup> and 16<sup>th</sup> of February 2008. A third basis consists on the accumulated practical experience and theoretical knowledge and orientations of the partners in Stockholm region, including the authors of this report.

The point of departure for all aspects of both the report and the tools constructed for realisation of work package 3, as well as the planning of the Uppsala conference, is the need to facilitate practical work with integration, and not, for instance, research interests or ambitions to explain the latest developments in refugee and integration policies. Neither has the report been written out from the need to understand the changes of, let's say, the conditions for the public sector resulting from globalisation or other processes of change.

This point of departure brings two consequences: On the one hand, in parts the report is a try to verbalise relevant experience on the topic that risk to be neglected in practical work and planning. For instance, our hope is that the descriptions of the genius of civil society will be a basis for the promotion of future private public partnership. On the other hand, practical conditions in Sweden, the Stockholm region and in the city of Uppsala have inspired and directed the head writer, the local expert. This explains that on some occasions in the report there will be given concrete illustrations on general topics from this partner region.

This report consists of three main parts. Section 3 and 4 provide us with a contextual framework, throwing light upon the content of the work package. Sections 5, 6, 7 and 8 present the methodological frames for the partners' efforts during the project's work package 3, as well as the results from these efforts. Section 9 and 10 consist of general conclusions and recommendations for future work.

## **2. Executive Summary**

### **2.1. The Routes project**

We want to emphasize the importance of our transnational project as being a part of a long term process of defining in a new globalised setting the role of actors creating well being and welfare in society. The task in work package 3 has been to facilitate a mapping of the landscape of immigrant organisations and NGOs dealing with integration throughout our partners regions. There is a need to discuss the role and importance of as well as the potentiality in civil society, although our project's task is to concentrate on NGOs and immigrant organisations. What are the roles of NGOs and immigrant organisations in civil society in promoting democracy and integration? Our point of departure was that all European partners have constructive contributions to the debate on social construction, future building and integration. Experiences from settings where public sector is weak - where family, religion and other actors in civil society take leading role in receiving newcomers, may throw light upon experiences of public sector's institutionalization and bureaucratization of the reception of asylum seekers, refugees and immigrants. Experiences from strong public sectors will be of utmost importance for societies with a less solid democratic infrastructure.

### **2.2. Scope of activity**

This work package of the Routes project has two main objectives. The first is to compile knowledge of the character, role and activities of different kinds of immigrant organisations and NGOs in the integration processes on national, regional and local level. The second objective of wp3 is to identify the role of immigrant organisations and NGOs in the decision making processes on different types of governance levels on integration policies within the European Regions involved in our project.

### **2.3. Mapping of the immigrant organisations & NGO landscape**

The study covers 10 European Regions. By help of the collected data we can abstract the following main areas of activities of existing immigrant associations and NGOs: education, socio-cultural activities, housing, economical help, family issues, religious Service, labour market category, human rights issues, inter-cultural activities, contact/cooperation with surrounding society and activities for lands of origin.

### **2.4. Decision making process**

Concerning the formalized and institutionalised roles in decision making, some partners firmly express that integration and inclusion presupposes participation in local elections.

Different parameters, such as status of the NGO and historical relationship between NGOs and public sector plays a significant role in determining in what face an NGO can participate in the decision making process. Disregard of political majority this NGO enjoys an automatic role in formal processes, such as referrals and processes of considerations. The reports from our partners clearly show the crucial role of NGOs in promoting legal adjustments, supplements and refinements.

## **2.5. What is integration?**

A key factor conditioning the role of NGOs and immigrant organisations in the integration processes is how the concept of integration is interpreted, both on the conceptual, theoretical and the practical, methodological level. Two main lines can be observed, one labour market oriented and one more holistic concept of integration.

## **2.6. Uppsala conference**

The 14<sup>th</sup> & 15<sup>th</sup> of February 2008 Stockholm Region, the City of Uppsala and Livstycket organised the third transnational meeting of the ROUTES Project in Uppsala. The main theme of the conference was how authorities and NGOs better can cooperate on integration of immigrants from non EU-countries. Good practices on efforts, functions and roles that NGOs have in their daily integration work were highlighted during the conference.

The Uppsala conference was constructed as a dynamic, illustrative and energy-mobilizing process between four complementary and accumulative inputs;

1. a summary presentation and analysis based on partners' reports
2. four partners' illustrations guided to show more light on themes included in wp3
3. contributions from external speakers to make picture of integration processes more complex
4. conclusive *Round Table* - discussions on three overarching topics, bridging over to wp4

## **2.7. General conclusions**

- Lack of terminological and methodological congruence
- Need to a further discussion on the character and potentials civil society
- Inconsistence between formal and informal influence on decision making
- Need to a deepened discussion on the multidimensionality of integration
- Need to combine public funding with respect for the genius of civil society
- Need to promote win win cooperation between public sector and civil society

## 2.8. Recommendations for further partnership

These recommendations constitute a general frame for the promotion of a good cooperative atmosphere between the classical social partners competing and completing each other in modern history in creating well being and welfare of individuals, families, groups and nations.

- In dealing with the complex processes of integration and inclusion all stakeholders shall aim at creating the best conditions for a constructive balance and cooperation between all parts. They shall have as point of departure an insight of interdependency, in stead of inequity, rivalry and mistrust.
- In work on any social level, public and private partners shall take active interest in all stakeholders' uniqueness as well as activities, ambitions and set backs, within a frame of mutual trust and willingness to cooperate and empower each other.
- We recommend a continued data research, in accordance with the excel sheet constructed to wp3. Here, we need a coordination on EU level, now not existing.
- Every partner should organise a local following up of the Routes project, including elaborations of the relationship between public sector and various actors in civil society. We believe that this report may function as a basis for such further dialogues.
- There is an urgent need for conceptual reflection and harmonisation all over EU. Our conclusion shows that there is a considerable lack of congruence of interpretation and use, therefore severely undermining communication, reliable comparisons and comprehensible sharing of experiences.
- All partners, eager to create processes of integration, inclusion and dialogue on shared values need to adopt a broad and holistic view on integration. There should be developed a wide scope of areas where the opinions, experiences and ideas of civil society, immigrant organisations and NGOs are included in the debate on integration.
- On every level in Europe the contacts should be developed on a continuous scale between public sector and civil society's associations, organisations and NGOs. The aim should be to build up an equal partnership in creating a sustainable society and cohesive social relationships.
- Future method development need to be based on the respect for and trust in culture, language and identity as promoting individual, collective health and wellbeing to the favour of the whole society. All stakeholders will have a shared benefit from cooperation in method development in order to promote integration and peaceful social and cultural sustainability.
- Public sector financing activities in civil society should be done in a spirit of generosity, avoiding controlling stinginess and restraining conditionings.
- Out from a holistic interpretation of the potentiality of civil society, and out from the urgent need to search for cooperative routes to a new social contract, enhancing sustainable economical, ecological, social and cultural development, it is highly recommendable that civil society further on plays a more decisive role in social planning and decision making on local, regional, national and transnational level.

### **3. General Introduction**

#### **3.1. Actors creating welfare**

Who is guaranteeing well being and welfare? Who is the social actor creating security, care and trust? Who acts as the source to social cohesion and individual happiness? Such questions can serve as the starting point for a discussion about the role of NGOs in the complex processes of integration and intercultural communication. Actually, this starting point is intermingled with one of the most complex issues in the processes of modernisation and the shaping of modern society, namely the relationship between *the public sector* and *civil society*. In a globalized society, with a high level of transnational migration, both the opening questions and the over arching issue attract intensified attention and concern.

In this introduction to our report on work package 3, within the frames of the transnational Inti *Routes* project, we choose to deal with the fact that modernisation history paved way for processes strengthening the structure, role and power of public sector. On the one hand this is the history of democracy, where collective interests, excluded from power, were transformed into institutions, thereby achieving influence over decisions and social construction of the future. This is the history of institutionalization of popular movements urging for power in the creation of modern society. By this process, actors in civil society changed arena, and begun their construction of a new society with the new institutions as a decisive platform.

On the other hand, this is the history of rivalry, where state and public sector by help of a complex transformation of society and social relations managed to strengthen their power, on behalf of traditional civil society. Traditional arenas for safeguarding well being were replaced by institutions and professionals. These processes were intertwined with a growing tendency to apprehend traditionally collective interests as individualistic and private matters. Thus, individualism and strengthening of public sector work pair in pair.

##### **3.1.1. Genius of civil society**

Civil society plays a major part in the construction, upholding and cohesion of society. Although many may uphold that the concept of civil society is diffuse, we choose to define civil society as the arena of social activities outside public sector and the cluster of institutions related to commerce and market activities. Typical of civil society is that activities are based on voluntary agreements out from shared interests, purposes and values, although this does not exclude degrees of coercion and control. As there are innumerable actors in civil society, there is no existing state of consensus. Rather, civil society, as well as public sector and the market arena abound with contrasting ambitions, purposes, interests and values.

Activities in civil society vary in their grade of organisation, formality and power. Power and legitimacy come mostly from mutual acceptance of established relationships as well as the values that these



relationships are based on. Although this is a complex issue, we choose to develop this report by considering civil society as the most important social arena creating individual and collective trust and sense of belonging, meaning, connection and cohesion. All in all, history shows that in most societies, civil society tends to be the most decisive social actor creating a sense of dignity.

The shortest way to define the genius of civil society and civil activities is to say that in civil society people establish and maintain relationships through which there is an accumulation of the capital of trust. Two things should be noted about the point of departures in this report. On the one hand, we have no problems considering that family and relatives are part of civil society. Characteristic of most activities in civil society is the wish to find complementarities between family bonds, expectations and responsibilities and more enlarged forms of bonds, expectations and responsibilities. In classical literature, this is called the degree of congruence between *primary* and *secondary* socialisation.

On the other hand, we don't think of civil society as a sector of its own. Rather, civil society overlaps other sectors. Consequently, our point of departure on the role of civil society is not that all actors in civil society are characterized by a critical position vis-à-vis public sector and the market. The relationships are much more complex, overlapping, and quite often based on negotiation and cooperation. However, we see a source of new challenges for the NGOs' much cherished independency in the growing tendency to canalize public and private funds through them. Our conviction is that there is no constructive way to idealize civil society as healthier than public sector. Rather, we believe that the future construction of a sustainable society presupposes a co-operation between an active state and a flourishing civil society, open to include the market in this cooperation for the creation of social peace, cohesion and sense of belonging in a setting of growing diversities. All spheres are needed to accomplish this endeavour. All states of departures, antagonizing the three social sectors, need to be deported to History's past.

In civil society the prevailing atmosphere is recognition, relaxation and informality. More or less relationships are characterised by reciprocity, although this don't exclude conflicts and patterns of conformism, intolerance, and even repression. However on the one hand, civil society is the social arena where people gather to chat over everyday life's banalities, pleasures, set backs and pains.

On the other hand, civil society is the main arena for discussing concepts of life, existential and moral topics as well as exchanging coping strategies and consolation.

In civil society life projects and dreams are dealt with, from a serious mind as well as from a lust for giggling, irony or subterfuge. All this may be done while playing chess, sharing a cup of tea, preparing for prayer, discussing the latest movie, pondering over consequences of the latest news or searching the address to an inspiring study circle. A vital role of civil society is to provide for informal and direct referring and counselling. Discussions in civil society often contend a certain degree of balancing between on the one hand already agreed upon norms and recommendations and on the other hand testing, anchoring and legitimizing new solutions, more or less innovative, provocative or taboo.

### **3.1.2. New interest for civil society**

For the moment, discussion about the relationship between public sector and civil society is nurtured by globalisation, migration, terrorism, climate and food crisis. On the whole, civil society is upgraded as a worthy actor creating welfare.

One theme causing this renewed interest for civil society is the question of *trust*, or rather the lack of trust in post modern society. This is often correlated to a discussion of what can be called as public sector's growing greed, conceit and paternalism as well as its diminishing humbleness. Is public sector reflecting the interests of the majority? Are the institutions representing formal power sufficient to canalize popular interests?

A fruitful discussion deals with the need of method development out from a deepened respect for the uniqueness of the character and the qualities of as well as the recourses in civil society. Disregard of the strength of public sector, there has evolved an insight that civil society may be an inspiring partner. The method developments coming from this insight range from family counselling to preparedness in situations of local and international crisis, such as conflagrations, traffic accidents or earthquakes. The insights that public sector and civil society need to collaborate also begin to include domestic minorities and new refugees.

Another theme, where the relations between public sector and civil society are reconsidered, is the growing conviction that all actors creating welfare and well being must collaborate in order to mobilize society's core values in order to preserve social cohesion in a time of hectic change, cultural and religious diversity and social polarisation. Disregard of the concrete implementation of this conviction, it is often expressed in the field of the development of the relations between school and family in order to influence both young and adults on topics related to democracy, gender, sex, violence, drugs, and racism.

Lastly, the renewed debate on the role of civil society in shaping future society has also actualised the relations between public sector and the market. In societies with a strong public sector the tendency is that the market plays a minor role in creating and upholding the welfare system. Today even this is under reconsideration. For instance, more and more public sector is a purchaser both from NGOs and the market.

### **3.1.3. An ambiguous relationship**

In societies of today the relationship between public sector and civil society is ambivalent. Both sides' experiences, concepts, emotions, attitudes, treatment and interpretation of one another are funded on this ambiguity. Perhaps this ambiguity is healthy for democracy and social development. However, there are practical consequences within almost every sector of social life. In most cases these historically and power related mechanisms are not always dealt with, although they affect both feelings

and communication – or lack of communication. Verbalisation of each partners' historical conditions is low.

Each European country manifests modernisation processes in unique ways. Consequently, each country represents today's ambiguous relationship between public sector and civil society in different ways. On the one hand, we have the grade of institutionalised decision making, such as the right to vote. On the other hand we have a variety of tax systems by which public sector can realise its power. Therefore the EU construction of transnational institutions and ambitions, including all projects for social and methodological development, are met and dealt with in various manners depending on each country's unique character and historic experiences.

As for NGOs, most of them show the same ambiguity towards public sector, although shapes and reasons vary in each country and in each NGO. They want to uphold independence from politicians, civil servants and public sector. However, they most often show interest in contact and collaboration, although the grade of this interest varies enormously. One main topic for NGOs is how to deal with and react on public sector's interest to finance activities within civil society. Most NGOs strive to uphold independence, but at the same time they apply for more monetary support from public sector. Other NGOs are firmly convinced that economical independence is a *sine qua non* in order to preserve the character of a stakeholder in civil society. Others have no principle opposition against mutual interdependence, visualised in public funding, cooperation and method development.

As a result of the ambivalent relationships between public sector and civil society and NGOs there is quite often a situation of competition. Sometimes public sector even starts parallel – or overtakes - activities already existing in civil society. Sometimes civil society is seeking for funding from partners not thoroughly associated to the direct interests of public sector. Sometimes there is no development of mutual trust. This competition within the history of modernisation often leads to criticism and stigmatization, and even to demonised descriptions of each other. The uneven roles in modernisation processes create this struggle for power and sympathy.

This historically and ideologically based ambiguous relationship between public sector and civil society is linked to what is considered as the ground pillar of society and the lowest common denominator of all citizens. Is this at all possible to define? Is such a society's corner stone the family, the civil society, the state, the individual, religion, the free market or the common cultural heritage? This fundamental question is influencing every other topic dealt with in social discussions, although not always clearly verbalised. Anyhow, the tendency is that the stronger the state is, the stronger the exclusion of family and religion from decision making.

These questions are related to the two complex phenomena of individualism and of *secularisation*. The more religion is stigmatised as actor in creating welfare, the more it is considered as belonging to the private sector, and the more religion is excluded from public life. This is combined with an idealistic idea of the neutrality of public sector, where existing manifestations of the historical connections

between society and religion are denied or neglected. This causes a lot of frustration within religious NGOs.

The question about society's lowest denominator is also related to changes of family and gender roles. Who is a relevant actor of change, on what premises and with what methodology? One illustration of this vast field is today's growing debate on who has legitimacy in shaping an all inclusive family and leisure politics. Another illustration is whether the state or civil society shall take responsibility in the education and training of religious ministers, Christian or Muslim. In societies with a strong public sector the tendency is on the one hand that leading partners consider religious and traditional family values as *patriarchal* and *heteronormative*. On the other hand, the tendency from certain, most often traditional, religious actors to protest against what they interpret as the monopoly of the secular state.

A final remark is that the vast theme dealing with the relationship between public sector and civil society has deep impact on the coming topics in this report. On a general level, the tendency seems to be that the weaker public sector is in societies, the stronger is the contribution from civil society to the reception of newcomer and refugees. This includes families, NGOs and religious associations. On the other hand, it seems that in societies where public sector is strong, almost in a state of possessing monopoly on issues related to integration and reception of refugees, the role of civil society is underdeveloped. This uneven relation between the two actors creating welfare is glaringly expressed in the situation of late coming asylum seekers claiming either asylum or livelihood referring to family connections. The more society wants control, the more this "spontaneous" immigration causes problems for those planning social welfare.

## **3.2. Immigrant associations – way to integration or segregation?**

### **3.2.1. The eternal question**

The history of democracy and the empowerment of minorities and marginalized groups show the importance of institutions in order to uphold one's rights and realize shared ambitions and dreams. However there is an old discussion whether the interests of immigrants and minorities are favoured by institutions of their own. This discussion has been going on both within the majority as well as within the minorities. It seems that every generation needs to deal with this. *Do Jewish interests benefit from a parallel of institutions or are they better safeguarded within the frames of the surrounding society's institutions?* Today much of this discussion concerns Muslims. Do Muslim schools, journals, Adult education associations, and so on, favour integration or segregation?

Each new immigrant group has its own version of handling this question. Some choose a more individualistic way, identifying themselves with the institutions of the majority. Some choose to build their own interest associations. Of course, the surrounding opinion and socio- cultural climate is influencing these decisions within respective minority.

In countries with a strong public sector, traditional policy has more or less been to support the establishment of immigrant organisations. This has been quite non problematic. The main two arguments for a strong support of immigrant organisations have been the idea of vertical integration, that is, institutions are enhancing the newcomers' vertical carrier in society, while these institutions at the same time are safeguarding their collective interests. Immigrant institutions are considered as springboards into the larger society. The conviction is also that participation in associations promotes political participation. Thus, participation in immigrant organisations is good for democracy. Moreover, the majority and the minorities are able to communicate through representative institutions.

The main opposite standpoint is that immigrant associations risk hindering adaptation to the new society. Membership strengthens isolationism, conservatism and preservation of traditional habits not acceptable in the modern society. This standpoint is often adopted also by newcomers wanting to "blend in" as quickly as possible.

The organisation of sport activities illustrates this fundamental question of who shall "own" the initiative to enhance the integration processes. On the one hand, local associations dealing with sport have successively recruited members from new coming immigrants and refugees. Politicians and others often bring out this as one of the best arenas for integrative meeting points. According to the experience of the writers of this report, the tendency is that local and national associations and organisations oriented towards so called *cultural activities* this far are not as strongly involved in such initiatives promoting integration.

On the other hand, we constantly hear from clumsiness, discrimination and sheer disinterest from established sport clubs, therefore excluding many young. Therefore in innumerable municipalities all over Europe there emerges enthusiasts organising confused and disillusioned youngsters into a sport club, thus canalizing vital energy and slumbering creativity into constructive doing and caring. In line with this need to take responsibility for one's own interests, and as a reaction to structural discrimination and exclusion, is the happy story from the Swedish city of Södertälje, harbouring a large amount of Assyrians / Syrians, as well as recent refugees from Iraq. In this well reputed city all over the world the football club *Assyriska* has strongly contributed to bring empowerment and pride to both Assyrians/Syrians and the whole local society. A separate sport association brings meaning and a strengthened collective identity for minority and majority, in this case a minority spread out all over the earth.

We cannot enter deeper into this topic, but it is related to acculturation and adaptation strategies as well as to the relationship between *assimilation* and *integration*. The choice of standpoint also deeply influences the evaluation of immigrant associations' activities.

### **3.2.2. Tension between majority and minority**

More or less, in all societies there is a tension between majority and minority. This may be described as lack of congruencies and complementarities between *primary* and *secondary* socialisation. Institutions of the majority succeed in various degrees to mirror and confirm the identity, value and dignity of the minorities. Therefore, to compensate this minorities and newcomers construct civil associations and institutions. The more tension there is in these relationships between majority and minority, the more minority associations tend to isolate themselves and to preserve senses of distrust. Most of the processes of socialisation occur in civil society, especially in societies with weak public and market sectors. Therefore, successful integration is more the task of the majority to create a social climate of recognition and respect. An open social climate is the prime condition for successful integration, regardless of the conditions on the labour market.

Out of this degree of tension between majority and minority, immigrants and newcomers may be unprepared to cooperate with public sector or civil society representatives of the majority. This is true especially when it comes to issues dealing with family, gender, fostering, and future planning as well as with moral, economical and existential dilemmas. All these topics are connected to power, boundaries and, therefore, survival. Too often actors in public sector don't understand the tendency from minorities to keep a distance. Moreover, this distance often is interpreted as ungratefulness, ignorance or failing responsibility for the future generation. As a parallel to this naivety is the tendency within minorities to "milk" money and other benefits from the welfare state, without any further ambitions to collaborate.

In societies with a weak public sector, there is larger space for minorities to establish an infrastructure of their own, as there is no power concentration to public sector, that is, no serious alternative to welfare except from civil society. When public sector grows stronger history shows that immigration and the establishment of minority institutions are topics related to power distribution, often legitimized with discussions about social and cultural cohesion.

### **3.2.3. Shift of perspective**

In societies where a strong public sector has favoured and supported immigrant associations and organisations, there has been a change of perspective during later years, bringing consequences to the relationships between public sector and immigrant NGOs as well as what methodologies are recommended. On the one hand today public funding is more associated with conditions and specifications. Immigrant organisations cannot decide for themselves what to do with the external finances. Activities should explicitly promote integration.

This wish from public sector to condition funding is linked with a questioning if the immigrant organisations are integrative at all. This is especially the case when they are categorized as religious and cultural associations. All in all, there is today an infected discussion meaning that cultural and religious traditions and habits complicate integration. Both the aftermaths of Samuel Huntington's

thesis about *the clashes of civilisations*, the traumatic effects of international terrorism and the current wave of Islamophobia are severely infecting these discussions, even when there is no direct connection.

On the other hand, today, more than earlier, practical methodology as well as for project planning and integration indicators, are influenced by the will to *create meeting points* between newcomers and citizens from the majority. As a consequence, focus is shifted from collective interests and vertical integration to individual encounters in local society. This brings a risk, namely that the interests of minorities are marginalized, as well as their power of influence on the social, analytical and methodological climate. In other terms the risk is that the pressure of assimilation is reinforced, although under the mantle of flawless arguments; social cohesion, core values, gender equality.

By this way, we end up in a paradox. On the one hand recent tendency all over Europe is a deepened interest in the potential of civil society and immigrant organisations as actors of well being and integration. At the same time there has emerged a concern for values, traditions and cultural heritage, leading to questionings whether immigrant associations at all are sufficiently solid as actors for integration and social cohesion.

This paradox leads us to a fundamental question: Supposing that public sector is interested in cooperation with civil society, including immigrant associations and organisations, on what shall they cooperate? Whose premises, analyses and methodological framework shall direct this cooperation? Whose core values? Do immigrant organisations own a value of their own, or are they rather instruments for a continued “taming” of minorities?

This question is not irrelevant. The most evident testimony of its’ relevance is the ongoing discussions as well as the ongoing establishment of new minority and immigrant associations, networks and transnational organisations. One way to interpret these phenomena is to see them as reactions to insufficiencies in society’s capacity and willingness to safeguard human rights for all the citizens. When society’s institutions and public opinion falter in this vis-à-vis minorities, they take initiative themselves safeguarding rights already approved and written in highly esteemed documents.

All in all, in stead of a paradox, we need to consider the complexity in all questions related to relationships between majority and minorities. As the majority’s interests should not be polarized against minorities, collective and individual interests must be considered as balancing each other. This point of departure is also important when it comes to cultural and core values, especially when they treat family and gender topics. To avoid assimilation, we continuously need to improve our ability to act in a reality of complexities and paradoxes.

### **3.3. Abdication of public sector or renaissance of civil society?**

Today we have a vivid discussion all over Europe on the role of civil society in creating welfare and well being. One fundamental dimension is the power distribution between society's actors creating this shared welfare and well being. Disregarding the history of respective country, there is a tension between the two partners, manifested in various ways depending on époque as well as the shape of democratic institutionalization of popular influence.

All in all, the ongoing discussions may be interpreted as a sign of congruence between the disparate experiences of the European countries in modernizing society. On the one hand, societies with a strong public sector need to re-evaluate the role of civil society in creating and safeguarding well being and welfare. On the other hand, societies with a weak public sector need to strengthen the institutions and channels for including all citizens' needs. Thus, there is a historical chance in Europe that all nations discover their shared need to listen to each others' history and experiences on a common topic. All may, in a complementary way, contribute with insights and good practices. Due to the topic's innate complexity, there is a common need to share experiences and visions how to combine social cohesion, cultural and religious pluralism and embolden all sorts of minorities and life projects – individual and collective - within the frame of cosmopolitan values.

Parallel to the vivid discussions we observe vitality also on the practical level. On the one hand, in all sorts of societies, irrespective of the power relationship between public sector and civil society, *the market* takes initiatives on the field of creating and safeguarding both individual and common welfare. On the other hand, the longer immigrants and refugees stay in their new countries, the more they organize themselves. These organisations are in themselves a sign of integration. People have decided to stay; therefore they prepare themselves to take part in society. As a consequence of this vitality there is also a vivid dialogue between the three classical actors creating welfare and well being. One sign is public sector's openness to cooperate and to buy in services from the market and from actors, associations and entrepreneurs in civil society. More and more public sector delegate to other stakeholders what earlier was considered as a monopoly for the public sector itself.

Both current discussions and practical moves are disperse and not coordinated. In this we have an enormous challenge. The challenge is also to pave way for a more coordinated and constructive dialogue upon these over arching topics concerning our common future. Not the least, today's debate is often too infected. There is a need to encourage all contributors to listen to one another. What is at stake is a complex and long termed re-negotiation about how the society shall be constructed. We need a new social contract. What actor shall take responsibility for what social need? How can actors complete each other? In the future we need to elaborate a more balanced distribution of power between the classical three actors creating welfare.



Four statements need to be made:

1. All actors creating welfare and well being need to reconsider history. Within European history there are so much tragic and traumatic experiences related to the relationship and the power distribution between public sector, civil society and market. In a spirit of mutual recognition, seeking for reciprocal understanding and shared advantages in developing a cooperative mind all partners need to re-evaluate history's and today's hurt feelings. Traditional definitions of one's roles must be uprooted. No one may claim supremacy. No part contribute to the future in being caught in traditional battlefields. Our common future is not served by sticking to one another's settings of exclusive memories and historical experiences. To pave way for cooperation, still respecting each other's diversity, historical drama need to be replaced by a de-dramatized future.
2. Civil society as a field for ideological projections must be replaced both by recognition of its innate qualities and by pragmatism. All three actors need to adopt a sense of humility and willingness to a keen listening to one another. Preconceived ideas must be left behind. No one can in beforehand define the expectations, roles and obligations of the others. Rather, all partners shall have as point of departure urgent needs in local, regional and transnational society. The social, cultural, ethical and existential needs are too important to be trapped in polarization and accusations. The only way forward is finding routes to complementarities in each actor's roles. Our shared future depends on an equal power distribution between the actors creating well being.
3. There are enormous challenges in promoting and fostering a sense of reciprocal complementarities between the three classical partners claiming the role of creating and safeguarding well being of all. Today's tendencies to rivalry must be replaced by an insight of interdependence. Our common challenge is to coordinate the three actors so they don't act contra productively. For instance, there are risks in the tendency to polarize between public sector and the market, as there are risks in polarizing public sector and civil society. Today, it seems to exist a lack of congruence between the globalisation of market and technology on the one hand, and the priorities of the state and civil society on the other. All three actors need to evolve their activities and priorities within shared frames of sustainable development. Public sector, market and civil society need to find inspiration from ethical, ecological and "slow" production and consumption.
4. All citizens need to contribute to the vast challenges of our time. No one's experience can be afforded to be neglected. Never before in Mans history has this challenge to establish a cohesive society been on a global scale. Democracy and respect of both the dignity as well as the pluralism of all must take step to include the whole globe. This demand from all of us to leave behind traditional ways of defining one's identity, built on exclusivism and separateness. Modern history's strivings of both national state and ethnic groups have been founded on an

idealistic belief in homogeneity; *one nation, one history, one language, one religion, one fate, one future.*

There is inspiration to find in the contemporary philosophic, artistic, humanistic and spiritual discussions, where a common theme is to declare, certify and hallow the multidimensionality of all human beings – not restricted to “immigrants” and “multilingual persons”. Another source of inspiration is factual experience of living pluralism, where people with diverging identities give place to each other in local society. Happily these inspiring examples are even found in our European history. Today, this everyday pluralism need to be expressed by help of the instruments of democracy transformed into a global level. In shaping these shared frames, we can be guided by ideas of social contract and sustainability, as well as by what are common core values in our respective setting of historical, social and cultural heritage.

### **3.4. The project *Routes***

The preceding passages clearly show the contextual complexity of our project *Routes* – *the way to integration*. By help of this, we want to emphasize the importance of our transnational project as being a part of a long term process of defining in a new globalised setting the role of actors creating well being and welfare in society. By this, the concept of integration is connected to a larger debate, including the creation of a new social contract.

The task in work package 3 has been to facilitate a mapping of the landscape of immigrant organisations and NGOs dealing with integration throughout our partners regions. The task has also been to identify their practical contributions as well as their roles in decision making.

Our introduction has clearly shown that there is a need to discuss the role and importance of as well as the potentiality in civil society, although our project’s task is to concentrate on NGOs and immigrant organisations. Despite of all vivid discussions, there is no sufficient consciousness of this. Therefore, the *Routes* project open possibilities to synthesize the experiences. The introduction showed that several paradoxes should be handled with in the future, in order to avoid assimilation and discrimination. The main role for *Routes* is to provide a platform for further discussions and sharing.

All countries in Europe need to share the experiences of one another. What are the roles of NGOs and immigrant organisations in civil society in promoting democracy and integration? In what way can we establish a kind of new social contract in a globalised setting? On what – and whose – premises should there be developed partnership between private and public actors? How can we in an inclusive way define *shared values*? By what means can we releave the potentialities in cultural and religious plurality? How do we balance family concerns and individual visions, avoiding severed generational conflicts? What is the best way balancing on the one hand individual rights and collective and cultural rights on the other, in stead of polarizing them?

Such questions constituted our mental and methodological frame when we in the Stockholm region mantled responsibility for the work package 3. Our point of departure was that all European partners have constructive contributions to the debate on social construction, future building and integration. Experiences from settings where public sector is weak - where family, religion and other actors in civil society take leading role in receiving newcomers, may throw light upon experiences of public sector's institutionalization and bureaucratization of the reception of asylum seekers, refugees and immigrants.

As an example, NGO-experiences from The Netherlands and Hungary are illuminative for Sweden, where the roles of NGOs are comparatively weak. On the other hand, the Church of Sweden and other Swedish NGOs share their experience with other NGOs in Europe in defending the rights of asylum seekers vis-à-vis the state machinery. On the whole, societies with an established formal infrastructure, for instance Swedish reception programme for refugees, have a lot to learn when it comes to the roles of actors from civil society in safeguarding the well being of newcomers and asylum seekers.

In the inverse way, our point of departure can also be illustrated by an example from a setting where the public sector is strong. One fundamental role and source of legitimacy of modern state is to safeguard human rights for all citizens. For democracy to work there is a need of two complementary systems of influence and power decision; one formal and indirect, transformed into institutions and meetings on one hand, and one informal and direct, expressed in trustworthy relations and mutual readiness to listen and share dialogue. These two systems do not necessarily converge or complement each other. Rather, the opposite is the case in most societies. However, democracy's vision is that all separate interests in the society shall be canalized by help of the set up of its' institutions. In promoting this congruence, experiences from strong public sectors will be of utmost importance for societies with a less solid democratic infrastructure.

## 4. European Integration Context

### 4.1. Immigrant Integration Policy in the European Union

During the 2618<sup>th</sup> council meeting in Brussels on the 19<sup>th</sup> November 2004 the council of Justice and Home Affairs adopted a set of common basic principles on integration. These non-binding principles aim to assist the member states in formulating integration policies.

The common basic principles will serve as basis for member states to explore how EU, national, regional and local authorities can interact in the development and implementation of integration policies. They should also help determine how these policies can best engage other actors involved in integration (for example, social partners, NGOs, women's and migrants' organisations, businesses, and other private institutions)

### 4.2. The common basic principles<sup>1</sup>

1. Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States.
2. Integration implies respect for the basic values of the European Union.
3. Employment is a key part of the integration process and is central to the participation of immigrants, to the contributions immigrants make to the host society, and to making such contributions visible.
4. Basic knowledge of the host society's language, history, and institutions is indispensable to integration; enabling immigrants to acquire this basic knowledge is essential to successful integration.
5. Efforts in education are critical to preparing immigrants, and particularly their descendants, to be more successful and more active participants in society.
6. Access for immigrants to institutions, as well as to public and private goods and services, on a basis equal to national citizens and in a non-discriminatory way is a critical foundation for better integration.
7. Frequent interaction between immigrants and Member State citizens is a fundamental mechanism for integration. Shared forums, inter-cultural dialogue, education about immigrants and immigrant cultures, and stimulating living conditions in urban environments enhance the interactions between immigrants and Member State citizens.
8. The practice of diverse cultures and religions is guaranteed under the Charter of Fundamental Rights and must be safeguarded, unless practices conflict with other inviolable European rights or with national law.

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<sup>1</sup> Source: 2618<sup>th</sup> council meeting, 14615/04 (Presse 321)

9. The participation of immigrants in the democratic process and in the formulation of integration policies and measures, especially at the local level, supports their integration.
10. Mainstreaming integration policies and measures in all relevant policy portfolios and levels of government and public services is an important consideration in public-policy formation and implementation.
11. Developing clear goals, indicators and evaluation mechanisms are necessary to adjust policy, evaluate progress on integration and to make the exchange of information more effective.

### **4.3. Third annual Report on Migration and Integration<sup>2</sup>**

Annual reports on integration is a communication from the Commission to the Council, the European parliament, the European Economic and Social Committee and the Committee of the Regions. These reports analyses actions taken on admission and integration of third-country nationals at both EU and national level. This gives an overview of policy developments and helping to evaluate and strengthen integration measures. In the third annual report there are some remarks and conclusions that are of relevance for Wp3 of the Routes project.

The commission will, according to the report, explore different concepts of participation and citizenship and their influence on the integration process. At all levels, platforms for discussion involving stakeholders and immigrants' representatives will be encouraged.

To develop guidelines on various aspects of the integration process the Commission will examine added value of common European modules for migrant integration. Existing good practice will play an essential role in this development.

There is a need of common indicators and indexes to evaluate integration programmes. The Commission will therefore examine ways to a further development in that direction.

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<sup>2</sup> COM (2007) 512 final

## **5. Work Package Scope & Analysis**

### **5.1. General Introduction & Scope of Activity**

This work package of the Routes project has two main objectives. The first is to compile knowledge of the character, role and activities of different kinds of immigrant organisations and NGOs in the integration processes on national, regional and local level. The first stage has been to organise a mapping of regional and local immigrant associations' landscape among the Routes partners. In order to make the study of the NGO landscape, in the different regions represented in the project, a mapping template was developed. By help of these data wp3 will contribute to make a survey, identify, study and classify the landscape of immigration associations and NGOs, including, also by means of statistical tools, the analysis and distribution of their beneficiaries, type of services provided and other relevant correlations. For this quantitative study all partners used the attached spreadsheet<sup>3</sup> to map the NGOs in their region. Each partner was asked to choose between five to ten NGOs to put in the spreadsheet.

The second objective of wp3 is to identify the role of immigrant organisations and NGOs in the decision making processes on different types of governance levels on integration policies within the European Regions involved in our project. For the qualitative study the attached questionnaire<sup>4</sup> consisting of thirteen questions were developed. All partners were asked to choose minimum two to five NGOs / Immigrant organisations to interview. The selection process has been implemented taking into account the critical impact those NGOs have within their territory. Those actors chosen should be of highest relevance to interview. In these qualitative interviews the partners should concentrate upon the local level of decision making, try to interview persons to whom they already have a personal relationship, i.e. not necessary the chairman/chairwoman of the organisation. This relying on personal relationships was hoped for to enhance the relevance of the out coming data.

Based on that material and on the workshop in Uppsala this study report, collecting the good practices concerned the role of NGOs and the associations of immigrants and how they are involved in the decision making process, have been developed.

### **5.2. Methodological approach**

The aims behind the methodological approach of wp3 and the Uppsala conference can be described as follows. The selection process in 10 European frameworks, based on collecting key non governmental organisations (NGOs) facts and figures, wanted to take into account the critical impact

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<sup>3</sup> See Annex 1

<sup>4</sup> See annex 2

of the NGOs within their territory. Our aim was to enter in contact with more experienced stakeholders, in order to collect the most recent and complex data as possible. On the one hand, we wanted to hear about hindrances to development. On the other hand, we wanted to inspire actors to communicate to us their visions and operational needs. We decided collectively during our technical committee meeting in Venice to focus on a pragmatic qualitative approach. Consequently, partners should concentrate upon the local level of decision making and try to interview key staff members to obtain critical information.

The added value of organising personal driven interviews, instead of anonymous distribution of questionnaires, was to gain proximity between the interview partners, for instance in the sense that both parts know very well both the practical field and contextual conditions. The main aim of the interviews was to get a picture of the role and the *de facto* status and degree of influence of the immigrant associations and NGOs. This was in line with the qualitative output approach we were looking for. Both approaches, the quantitative and the qualitative ones, were to be dealt with as inspiring guidelines for a mutual discussion and treatment of our topics.

The reverse side of this approach was that some interviewers were stressing more or less one or another question instead of striving for answers on all of them, thus bringing a bias and their subjective approach to the questions. Others used both tools as quantitative instruments.

These thoughts about the qualitative interviews can be illustrated by the Uppsala partner's solution: They chose 4 complementary actors in local integration work; one Adult Educational Association (Studieförbundet), with contacts with over 20 local immigrant associations; one NGO with national impact (the local branch of Red Cross); one NGO in deep collaboration with the municipality of Uppsala (Nyby vision); one NGO with a formal role in local decision making (Föreningsrådet, Association of local NGOs). The persons chosen to be personally interviewed were meticulously chosen because of their experience, maturity and high level of credit and esteem in the local context of Uppsala.

The implicit point of departure for constructing the 13 questions for the qualitative study was to create a tool by which to measure the relationship and power distribution between the stakeholders in the integration processes, or rather the actors creating social welfare and societal well being. Both the general introduction and the conclusions of this report throw explaining light over this questionnaire. The ambition was thus that our partners would consider the questions out from such a holistic framework. We wanted them to avoid a mechanical way of dealing with our suggested tools. Moreover, we meant the questions to have a pragmatic function, that is, to be used as inspiration and as "openers" for a genuine and inspired dialogue between the interviewer and the representatives of the local NGOs. We didn't intend to invite to a mechanical following of all 13 questions in a strict order. Rather, we were hoping for a creative discussion based on a shared deep knowledge of the complexity of what is called integration.

## 6. Mapping NGOs & study analysis based on partners reports

As a result of the methodological work, we have shaped a database with a total of sixty three NGOs, analysed with a detailed questionnaire written in English. Each region has appointed one or several delegates, mainly civil servants from the regions, to interview the selected NGOs.

The objective is to focus on identifying clear patterns of NGOs with a territorial prospective. The first approach was based on getting quantitative mapping in which one could read clearly critical information. In order to get that picture, each region was asked to check within their National Statistical Bureau some figures of NGOs, type of NGOs etc. One of the lessons learnt out of that exercise is that, even in Sweden, being the second statistical country in the World after the Netherlands, the figures obtained remained on a basic level such as number of NGOs at the county, city as well as municipal levels, but that information was basically all we could get. So, as wp2 had problems in dealing with a shared methodological and conceptual framework, the wp3 had problems with statistics.

Taking into account the limited resources, in terms of timeframe and financial resources within the Routes projects, we could not substitute this lack of visibility on the different statistical bureaus. As an example Stockholm County has been showed with a clear quantitative description in which two dimensions could be observed, on one hand the split per country of origin and on the other hand language of the immigrants targeted.<sup>5</sup>

### 6.1. Mapping of the immigrant associations & NGOs landscape

The study covers 10 European Regions. A total of 63 NGOs have been analysed in the study and estimated members of the NGOs are above 100.000 members.

More than 50 percent of the total members are from two large organisations in Valencia. Cruz Roja Provincial de Valencia, a solidarity association with approximately 42325 members and Euroconsumo, a consumers' defence association, who is partner in the Routes project and have 22000 members. Another large organisation is Fryshuset in Stockholm with more then 11000 members. Fryshuset is a 24000 square metres all activity centre where people from all sectors of society can meet and share passionate interests, as well as engage in social commitment, sports, entertainment, culture and innovative educational programs. Fryshuset is also a vision based on the belief that humanity and justice can only be achieved through commitment, encouragement, self-esteem and enthusiasm gained from real life encounters and experiences.

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<sup>5</sup> See annex 3 for graphs



Some of the NGOs in the study represent many other organisations and the members are therefore difficult to estimate. For example the socio- cultural association ASCI from Veneto represent 24 different organisations and Uppsala Föreningsråd is a council representing the interests of 38 local associations in dialogue with the surrounding society.

## **6.2. Type of Activities/Fields**

The realm of NGO activities is impressively wide. What follows is a systematization of what is in our partners' reports, arranged in fields of activities. It should be noted that some activities could be included in more than one field. For practical reasons, the list will refer to the partners' reports, without giving explicit references to a concrete NGO in each case. In addition to the general references, the following format is illustrated by some exact references to concrete stakeholders.

By help of the two tools we can abstract the main areas of activities of existing immigrant associations and NGOs.

### **Education**

Many partners, especially those in Sweden, report activities in this field, such as various kinds of study circles, including language studies and computer courses. Many NGOs and immigrant associations contribute with helping school children with their homework. Some even mention more systematic school teaching, as several stakeholders in Veneto region. Education may be on work related skills, such as dressmaking, hairdressing and cooking. These activities also include public lectures as well as forms of in course training for civil servants or politicians. Our partner from Valencia reports on Days of social education as a regular activity (Euroconsumo).

### **Socio-cultural**

Almost all of our partners report kinds of recreation activities. They include cafés as well as repair shops with various specialities. Exhibitions, movies, lectures, excursions and travels are often arranged activities in this field. Many NGOs dispose at small libraries.

### **Housing**

Several partners, for instance Veneto, Puglia, ACIDI from Portugal and Alexandros from Greece, report that there are stakeholders caring for housing needs.

### **Health**

Many partners report activities within this field, for instance Alexandros, Puglia and Valencia. This includes health and medical centres and rehabilitation. In Uppsala *Red Cross* reports that they give first help education and that they host a *Centre for war injured and traumatized persons*. Stakeholders in Uppsala report that they are *keeping asylum seekers floating above chaos*. The Greek NGO PRAKSIS has carried out regional and national information campaigns against AIDS.

### **Economical Help**

A few reports give explicit examples on economical activities. *Red Cross* in both Valencia and Uppsala report that they detect emergent needs. *Jesuit Refugee service* in Portugal can supply with micro credits

### **Family**

It is difficult to distinguish activities related to the family from other fields. However, in some reports, such as Carinthia and Veneto there are explicit examples on activities related to family issues. The reports from Uppsala and Greece mention that NGOs administer kindergartens. The Greek report mentions support to *young mothers on the streets* (begging, trafficking). *Red Cross in Uppsala* mention they *influence authorities understand the conditions of asylum seeking children struck by apathy*.

### **Religious Service**

Some partners, as Menedék from Hungary and Veneto, report activities consisting of religious service, ecumenical activities and interreligious dialogue. During the interview with Nyby vision in Uppsala they were very happy to present a newly arranged Christmas cradle, with both Christian and Muslim ingredients.

### **Labour Market Category**

Many reports, if not all, inform about the existence of this field of activities. These include various forms of job training and merit documentation by help of which migrants may access to employment.

### **Preventing/ Promoting**

Several reports include this field, referring to activities aiming at fighting social exclusion (Puglia, OASIS2), attention to vulnerable groups (Valencia, Cruz Roja). Portugal and Veneto mention mediation activities, and Fryshuset in Stockholm has introduced Lugna Gatan (Easy Street) in order to prevent youth criminality, and another NGO in the suburbs of Stockholm (Spånga Blåband) deal with drug abuse and foreign hostility. Moreover, presumably many projects deal with this field. The report from Portugal explicitly mention projects as pilot demonstrations.

### **Human Rights**

This field is represented in several reports, such as The Netherlands, Portugal, Uppsala, Greece and Valencia, Veneto, Menedék / Hungary. This includes help to asylum seekers, not the least unaccompanied minors as well as those considered by the authorities as illegal, and safeguarding Human rights to refugees, young and women. One NGO in Valencia is named *Fundación por la Justicia*. In Uppsala The Assembly of local NGOs is administering a *Anti-discrimination Bureau*. In other reports NGOs are mentioned fighting for migrants' right to vote, such as *Casa della cultura iraniana* in Veneto region. *SOS Racismo*, in the report from Portugal, is responsible for a *Documentation centre on xenophobia*.

### **Inter-cultural**

Many, if not all, reports mention that stakeholders from civil society offer activities in this field. The report from Puglia mentions activities aiming at *valorisation of the cultural diversities* (Puglia, Kenda, Bari) as well as activities consisting of *cultural training* (Puglia, Integra, Lecce). Puglia and Uppsala are explicitly mentioning activities such as arranging or participation in *Days celebrating Diversity* and *Suburban All Activity days*.

### **Contact/ Cooperation with surrounding society**

Of course, activities in other fields, abundantly contribute to enhance contacts between these associations and the surrounding society. In addition to this, almost all reports mention that this is explicitly the goal for several activities. Several mention forms of in course education. Other reports say they contribute to the coordination of NGOs' interests vis-à-vis other actors creating well being. Several stakeholders work with establishing various forms of NGO networks. ARSIS in Greece reports that they *has created a communication channel between institutions and similar associations in South-eastern Europe, aiming at the creation of networks, the promotion of peoples' interests and the planning of common action in issues concerning the European Social Model in the wider European region*. Nyby vision in Uppsala actively encourage people to attend at the municipality's meetings, although not formally invited. The Uppsala branch of The Red Cross is educating *municipal guides*, in order to establish relationships between majority or already established families and newcomers. Other reports, such as Veneto and Stockholm mention forms of contact promoting strategies, such as lobbying, distributing brochures, addressing the media and establishing a website. SAMAH mentions national campaigns improving, for instance, for minors in jail.

### **Empowerment**

Not so many reports use the technical term *empowerment*, although most of all their activities contribute to this. In addition the reports from Uppsala, SAMAH and Portugal mention that stakeholders inform newcomers on public law and that they give legal assistance. This field includes helping groups to start an association, to send various applications, including the time taking effort to formulate project applications. It also includes all activities and efforts from actors in civil society to ensure newcomers access to services and activities they otherwise would be excluded from. Moreover a crucial role for several NGOs is to encourage newcomers to mobilize themselves to political and civic participation. A stakeholder in Puglia is mentioning care for *foreign student conditions* (ETNOS, Lecce). The report from Carinthia gives another example, consisting in *help with and interventions in case of problems at school and emphasis on education of youth*.

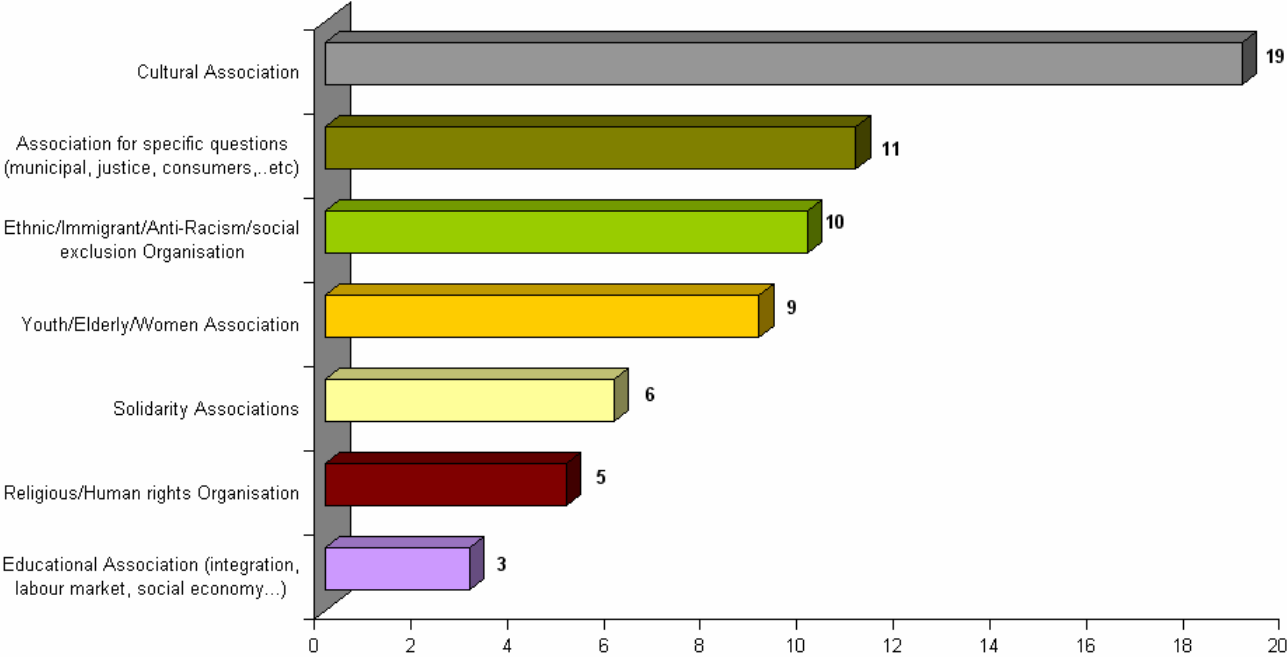
### **Activities for lands of origin**

The report from Puglia and Menedék are mentioning several stakeholders dealing with issues and activities related to lands of origins. The NGO Kenda also reports about activities on *International Development Cooperation*.

As an over all illustration of the character of civil society as well as of all the inspiration to be found there, this format may be concluded by a quotation from the report form Portugal; *I do not have any personal interest, nor do I take advantage of the work that I undertake to pursue one direction. I do it because it gives me immense pleasure and a degree of satisfaction when we see people who are excluded and weakened smiling, when we help them to overcome difficulties, when they become involved, when we are always more in solidarity with one another, when we see the Association consolidating its financial independence, growing more than any trade union, immense things that move us. Anyone who does this because they enjoy it will never tire of it* (Solidariedade imigrante).

### 6.3. Missions & Roles

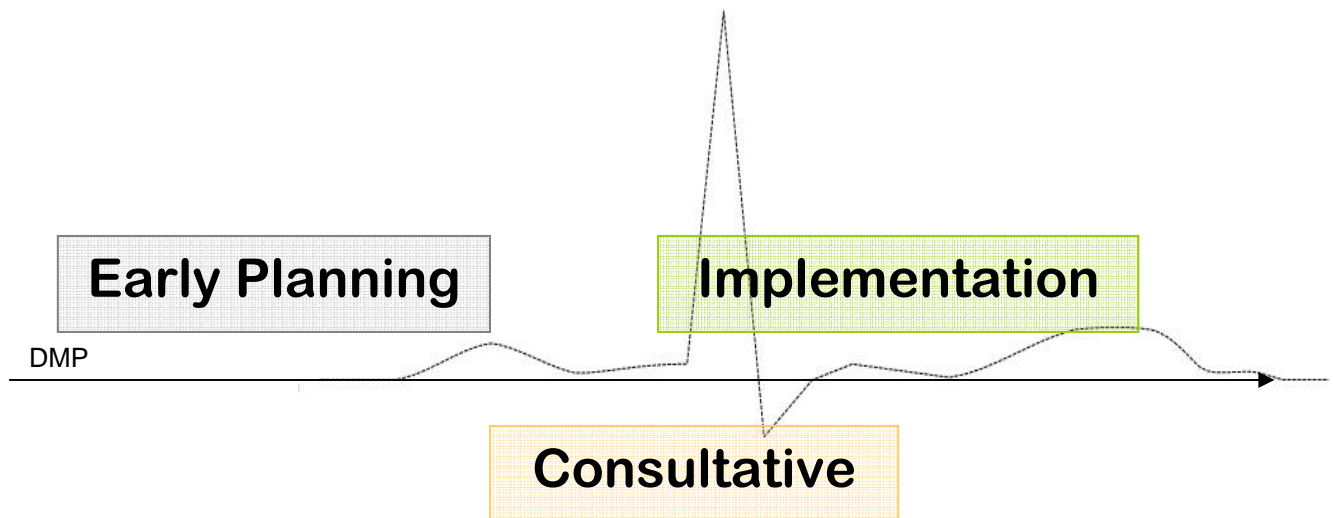
The NGOs in the study can be divided in the following categories:



#### 6.4. Decision Making Process (DMP)

An important question in the study was in what phase, in different levels of governance, NGOs are involved in the decision making process. Most of the NGOs in the study are involved in the middle and late face, the consultative and implementation. Three general remarks must be made at this point:

1. Most of the NGOs from Stockholm Region in the study are involved in the early planning face of the decision making process.
2. A lot of NGOs in the study could not give a concrete answer to this question. This most probably means that they don't take part in the decision making processes or that they are uncertain of in what phase they take part.
3. When discussing with NGOs having a consultative or an implementing role in the decision making processes they express discontent with these reduced roles in decision making. Rather, they demand a more distinct and decisive role in decisions about integration and social planning.



There are different ways to participate in the decision making process according to the study. Some are formal and more direct, for example an institutionalised participation in strategic meetings and units, as well as an institutionalised consultative/advisory role. On all levels, local, regional and national, partners can be member of different forms of councils.

But there is also informal and indirect ways to participate. One conclusion from the partners' reports is that extensive influence from NGOs seems to be canalized in this informal way. Although the formal and institutionalised contacts between politicians and NGOs are not necessarily safeguarding high level of influence on decision making, many of our partners' reports assure that they have noticeable effect in indirect ways. For example; moulding public opinion, organising campaigns and events, promotion and lobbying, reacting on ongoing affairs and creation of networks and projects with participation of key decision makers. Of course many NGOs mention that they have regular informal contacts with the politicians.

Concerning the formalized and institutionalised roles in decision making, some partners firmly express that integration and inclusion presupposes participation in local elections.

A happy tendency is that in some countries the relationship and way of communication between politicians and NGOs has ameliorated during the latest time. This is the message from our Greek and Italian partners.

### **Hidden parameters**

Different parameters, such as status of the NGO and historical relationship between NGOs and public sector plays a significant role in determining in what face an NGO can participate in the decision making process. For instance, Red Cross is a prestigious NGO, since long both with good reputation and a well established network. Disregard of political majority this NGO enjoys an automatic role in formal processes, such as referrals and processes of considerations. Due to its size, numerous of well known activities, assembled experience and up to date knowledge of a strategic social field, stakeholders such as SAMAH in the Netherlands and ARSIS in Greece have great impact. On the other hand, several of our partner reports include comments on politicians' reluctance to enter into contact either with ethnic groups or NGOs on the whole.

Of course, the most influential hidden parameter is what actor built modern welfare state. On the one hand, institutionalized political will has a tendency to monopolize on decision making. On the other hand, many politicians have their background in playing an active role in civil society.

#### 6.4.1. Concrete Output & Deliverables

As for concrete Output & Deliverables, we need only to mention the following examples from our partners' reports:

- Policy changes
- New Immigration Regional Law
- Changing the programme for asylum seekers
- Negotiations with public hospitals for free access to treatment
- Establishment of regional network of cultural mediators
- Raising awareness of local population by cultural & artistic initiatives
- Activities towards lands of Origin

The format given in section 6.2 and the above examples convincingly show, disregard of NGOs' direct or indirect role in decision making as well as of all hidden parameters and historical settings, that civil society's activities and efforts bring constructive consequences. Free of charge all these activities heavily and concretely contribute to well being and welfare of individuals and collectives, to the benefit of both majority and minorities. The reports from our partners clearly show the crucial role of NGOs in promoting legal adjustments, supplements and refinements. Often both public opinion and excluded groups are given voice in these NGO mobilizations for legal and policy revisions. This fundamental role of civil society safeguarding dignity of Man and society's democratic foundations is also shown by the following quotations from the reports, in dealing with the qualitative questionnaire:

- *Improvement of legislation addressing migrants needs and participation to the consultation concerning the Area Social Plan in the frame of the new Regional Law on Social Service (Etnos, Puglia)*
- *Cooperating on a project aiming at improving the policy of social and health action in Puglia Region (Finis Terrae Bari)*
- *Involvement in the forming of the new Regional Immigration law (Puglia, Sportello dei Diritti, Bari)*
- *A positive impact...solving the complex issues as for the ROM group (Puglia, Comitato per la difesa dei diritti immigranti, Lecce)*
- *...intervenes on numerous occasions in issues concerning the implementation of the immigration law...and it's recent amendments (PRAKSIS, Greece)*
- *...negotiations with public hospitals, so that illegal and uninsured migrants may also have free access to medical treatment, on humanitarian grounds (PRAKSIS, Greece)*

- *...mediator in some specific situations (for example in the case of family conflicts when a husband does not allow wife to work (Donne immigrante in Veneto)*
  
- *Thanks to the association lobbying activity, the local institutions decided to devolve some public funds to support cultural immigrants initiatives (Veneto, Casa della Cultura Iraniana)*
  
- *The association worked to recognize the right of voting for immigrants in specific local councils, with positive results (Veneto, Casa della Cultura Iraniana)*
  
- *The NGOs make a social pressure...they also can promote social mobilization of civil population against the administration. They deal with the issues that the administration is not interested in or can't deal with (Valencia, AVAR)*
  
- *For several years we have tried to encourage the young to partake in the activities of the municipality, but in vain. At last they created an association of their own, La Softa. This association has been enormously important for young people...The two of us work from below...We let the young create on their own, out of their own needs and visions (Uppsala, Studieförbundet)*
  
- *Formal stakeholders consider immigrants as groups. We see the individuals, as our point of departure is a humanistic attitude, not a formal bureaucratic attitude, aiming at saving money (Uppsala, Studieförbundet)*
  
- *When numeral organizations work together, the regional and national government will take the situation more seriously. And might even give some financial support... (SAMAH)*
  
- *...due to the contributions and attempts of SAMAH to inform the government, the policy about asylum seekers has changed in the last few years (SAMAH)*
  
- *Developments of projects in peripheral urban communities with serious characteristics of exclusion (Portugal, Fundacao Calouste Gulbenkian)*



## 6.5. What is integration?

A key factor conditioning the role of NGOs and immigrant organisations in the integration processes is how the concept of integration is interpreted, both on the conceptual, theoretical and the practical, methodological level. Therefore question number 11 was included in the qualitative questionnaire.

Not all partners answered this question, but it is easy to categorize the answers into two opposite categories, which we named *Labour market oriented approach* versus *Holistic approach*.

From the Labour market approach integration means to learn the language and the culture of the host country, to provide newcomers with vocational training and facilitate their access to the labour market. This is the conventional interpretation of what integration processes are covering. Some partners report that this is the dominating interpretation of the concept of integration.

However, there are several reports that are critical towards this interpretation of integration. One NGO from Uppsala, Nyby Vision (NV), has the following comment; *The overwhelming majority of individuals coming to NV need an extended integration process, taking a lot longer time than scheduled by the state. Many of them don't enter the labour market, in spite of their fulfilment of courses in Swedish or programs stipulated by the job service. Some are ashamed, some give up. All need extra backing, encouragement, in order to "reload". These kinds of setback and "failures" activate Post traumatic stress disorder (PTSD). Of course, all this is a huge waste of resources. Even though people can begin in our activities, these setbacks activate such shame that individuals even cut their contacts with NV. For the moment, we have some ideas about starting a project together with Uppsala municipality in order to mobilise common efforts to help these "outside" all systems of help.*

NV continues to develop their holistic approach by saying; *We need an overview consideration, in order to individualize our activities and solutions. We work with the inner driving forces, which are totally different from economical and political driving forces and incitements. Our point of departure is to consider Man as creative out from his/her own cultural and religious tradition and identity. The ethical and existential dimensions are our prime interests.*

The report from SAMAH defines integration as a side effect of other goals, like participation, empowerment and learning youngsters to regain control over their lives.

PRAXIS, one of the Greek NGOs, is doing the following statement; *There is need to determine what are the true elements of the notion of integration. It is primarily a wide ongoing process that evolves constantly, and cannot be exhausted in some lessons of Greek language or through the access to employment. Since immigrants are not entitled to participate in local elections, integration is not truly achieved.*

Likewise, the Greek NGO Social Solidarity states the following: *Social Solidarity views integration as a broad notion that encompasses; a) the unimpeded access of migrants to employment, i.e. all foreign employees should be treated equally, b) the free access of all migrants to medical care, and c) the equal treatment of migrants on behalf of the Greek legislator. Integration cannot be limited to any of these above aspects, but should rather be widely interpreted as a process that is inextricably linked to the evolution of our societies. We should look into it in greater depth, since it affects our lives and the lives of our children.*

Uppsala Red Cross shows a similar critical distance toward the labour market approach, by saying; *Red Cross can help unemployed to get a social context, language development, networks, better health, new possibilities, building a new and stronger self esteem and self image.* This is a much more holistic interpretation of what it means to deal with integration processes.

Jesuit Refugee Service, contributing to the Portuguese report, gives us a short but all inclusive holistic definition of integration, as *the entirety of conditions necessary for a person to feel happy.*

From the Puglia report we find the following comments to question 11; *Integration means to guarantee the fundamental rights described in the Republican Constitution (Finis Terrae)*

*The progressive reduction of the inequalities between social groups (Sportello dei diritti)*

*Participation and visibility, possibility to show and represent their own interest, without relying on third parties carrying their points of views (Anolf)*

*Based on raising the local population's awareness, the migrants' consciousness, the Institutions' responsibilities (Comitato per la difesa dei diritti degli immigranti)*

Studiefrämjandet, one adult education association in Uppsala, comments integration as *processes of empowerment by handing over to new groups the democratic tradition of popular movements (Folkrörelser).* Moreover they say; *Our main issue is to make people wiser to handle their lives. This point of departure makes us to encourage people to do new discoveries within their own culture tradition, as well as in other cultural traditions. Work is of lesser importance, and a minor task in peoples' life. Our aim is to encourage people to make their own choices and to bring through changes in their lives. We have no "integration packages" or "information courses" to offer people. All this talk about integration as a task for civil servants to deal with is very restricted way to consider. Integration is a very complex phenomenon, and cannot be reduced to questions about "work" and "language". It is questionable that the establishment defines what "integration" is. Integration is not about non-Swedes. All of us have "different background"! All of us need to be "mixed" with others, in order to widen the views. Integration is about communication, exchange, participation, disregard of who you are. That a person feels one's own capacity growing, for instance in dancing. That one has a story to tell, not necessarily by words but by other ways of communication. Thus, integration is not first and foremost a question of verbal language.*

Studieförbundet continue to say: *An individual association enters into a process of development and empowerment by entering into contact with us. This transformation is fascinating. Then the rumour, the technique of mouth to mouth, helps us to get in contact with further more associations. Today, we have a dynamic expand of contacts.*

On the whole, the holistic approach to integration is more contextual than is the labour market approach. A final example of this consideration of a broad social and economic perspective comes from the Portuguese report; *inclusion will not be achieved as long as the system in which we live creates more and more exclusion of all types. An inclusive society does not coexist with growing exclusion* (Solidariedade Immigrante).

Finally, we believe that a holistic interpretation of integration is in congruence with the EU-frames described in chapter 4, where employment is dealt with as the third principle. It is significant that this short description also included statements about the over all need for discussion.

## 7. ROUTES NGOs Good Practises

### 7.1. General Background

The 14<sup>th</sup> & 15<sup>th</sup> of February 2008 Stockholm Region, the City of Uppsala and Livstycket organised the third transnational meeting of the ROUTES Project in Uppsala. The main theme of the conference was how authorities and NGOs better can cooperate on integration of immigrants from non EU-countries. Good practices on efforts, functions and roles that NGOs have in their daily integration work were highlighted during the conference.

The Uppsala conference was constructed as a dynamic, illustrative and energy-mobilizing process between four complementary and accumulative inputs;

5. a summary presentation and analysis based on partners' reports (presented in chapter 6 of this report)
6. four partners' illustrations guided to show more light on themes included in wp3
7. contributions from external speakers to make picture of integration processes more complex
8. conclusive *Round Table* - discussions on three overarching topics, bridging over to wp4

### 7.2. Participants

The participants of the Uppsala conference were mainly the partners of the Routes project. In addition local politicians were invited, as well as key persons from the municipality and county staff. The four NGO actors interviewed in Uppsala were also invited, as were those from Stockholm. Media was also present, both radio and newspaper. Two articles about the conference published in the largest newspaper in Uppsala, *Uppsala Nya Tidning*, can be found in annex 4 & 5.

This blend of participants created a vivid atmosphere, and contributed to show complex light upon the conference topics, not the least those dealt with during the *Round Table* discussions. The presence of local associations and NGOs illustrated the relevance of our project Routes. The full participants list can be found in annex 6.

### 7.3. Conference programme

The programme was articulated into two days format, the 14-15 of February 2008. The hosting city was the famous university city of Uppsala. The first half day focused on the political dimension as well as the outputs of the work package 3 under the leadership of Stockholm-Uppsala Region. An active participation of all Routes actors were requested and consequently two concrete showcases were explained during that session, one case from Menedék with the results of a study from Hungarian

Association for Migrants, another one from our Portuguese partner specifically from the Alto Comissariado para a Imigracao e Diálogo Intercultural (ACIDI). The second session offered the opportunity to listen to the role of the church & the religion in the integration process as well as a concrete showcase of how Muslims in Sweden establish their own infrastructure of institutions and NGOs, in order to safeguard Muslims' empowerment and participation in the society.

The second day started with a concrete illustration of NGOs' role to defend Human Rights, such as the Routes partner SAMAH (national organization for young asylum seekers). This was followed by a concrete good practise in Stockholm, Fryshuset (Youth Activity Platform). The day ended with a more personal experience from a successful integration experience, Muhamad Hassan, the Chairman of Uppsala Municipality Council of Labour and Education.

See the full conference program in annex 7.

## **7.4. Illustrations from Partners**

During the conference in Uppsala there were four presentations from different partners in the Routes-project. András Kovats, representing Menedék from Hungary, Claire Healy, representing ACIDI from Portugal, Maria Verkade, representing SAMAH from the Netherlands and finally Martin Dworén, representing Fryshuset (Youth Activity Platform) from Stockholm Sweden.

### **7.4.1. Background explaining the choice of illustrations**

In order to illustrate and to enter more deeply into the roles of NGOs in the integration processes, the Uppsala conference staff contacted four partners to present their work. On the one hand, we chose those who hadn't presented themselves earlier in the Routes project. On the other hand, the presentations were believed to take further the over all processes of our project. Moreover, they were chosen as background material for the *Round Table* discussions.

Thus, András Kovats was asked to present preliminary results from a research project similar to Routes. His main aim was to present statistics based on the NGO landscape in Budapest. By this illustration, we received more statistical data, as well as concrete information about the roles of NGOs in practical work for integration.

Claire Healy was asked to develop two topics;

1. the Portuguese state's support of the NGOs in the decision and integration processes
2. introduce the main learning from ACIDI's work with *intercultural dialogue*, *cultural integration*, and, foremost, *socio-cultural mediation*,

Compared with the reports from other partners, the government of Portugal appears to have a thought through conception of the fundamental and the potentially constructive role of immigrant organisations,

manifested in systematized contacts between and substantial support from public sector and civil society/NGOs. By help of this illustration, the conference would be able to work further with issues related to partnership between public sector and stakeholders in civil society as well as with conditions for public sector's collaboration with and support to NGOs.

Maria Verkade was primarily asked to underline, via presenting SAMAH, the capacity of NGOs to effect legislation, via its expertise on relevant topics and as having the most recent data on that topic (here young asylum seekers). Moreover, her aim was to illustrate the role of NGOs defending Human Rights, as SAMAH so clearly represent NGOs' often heard of mission to defend individuals and human rights versus surrounding society. Furthermore, SAMAH was chosen as illustrating example as their report consisted of important data on crucial matters related to the importance for NGOs of being independent to politicians and public sector.

Finally, Martin Dworén was asked to present both visions and activities of an NGO, steadily supported by and in deep collaboration with several municipalities in Sweden. By help of this illustration the partakers of the conference would establish contact with one of the most influential and discussed Swedish non public stakeholder creating complementary method development in work with the young generation, disregard of background.

In the following sections each presentation will be reproduced in a summarised version.

#### **7.4.2. Menedék : Hungarian Association for Migrants**

This presentation was a preliminary presentation of statistical data about Immigrant Organisations in Budapest and their roles in society and degree of political participation. A general remark on the situation in Hungary is that there is no formal structure guaranteeing immigrant organisations political influence.

##### **Immigrants in Budapest**

In the city of Budapest there are 1,7 million inhabitants, 55.000 immigrants (3.2 %). Of these immigrants 51 % are ethnic Hungarians, 11 % are Chinese and 5 % are Muslims. The immigrants are better educated and have a better labour market position than average Hungarians.

##### **Immigrant Organisations**

50 organisations were identified in Budapest and 28 of these were interviewed (24 of them are presented here) The NGOs can be categorized as:

- Ethnic Hungarian: 13
- European: 4
- Muslim: 2
- East-Asian: 3
- African: 2

In the following the Hungarian study uses two categories: 'Ethnic Hungarians' and 'Others'

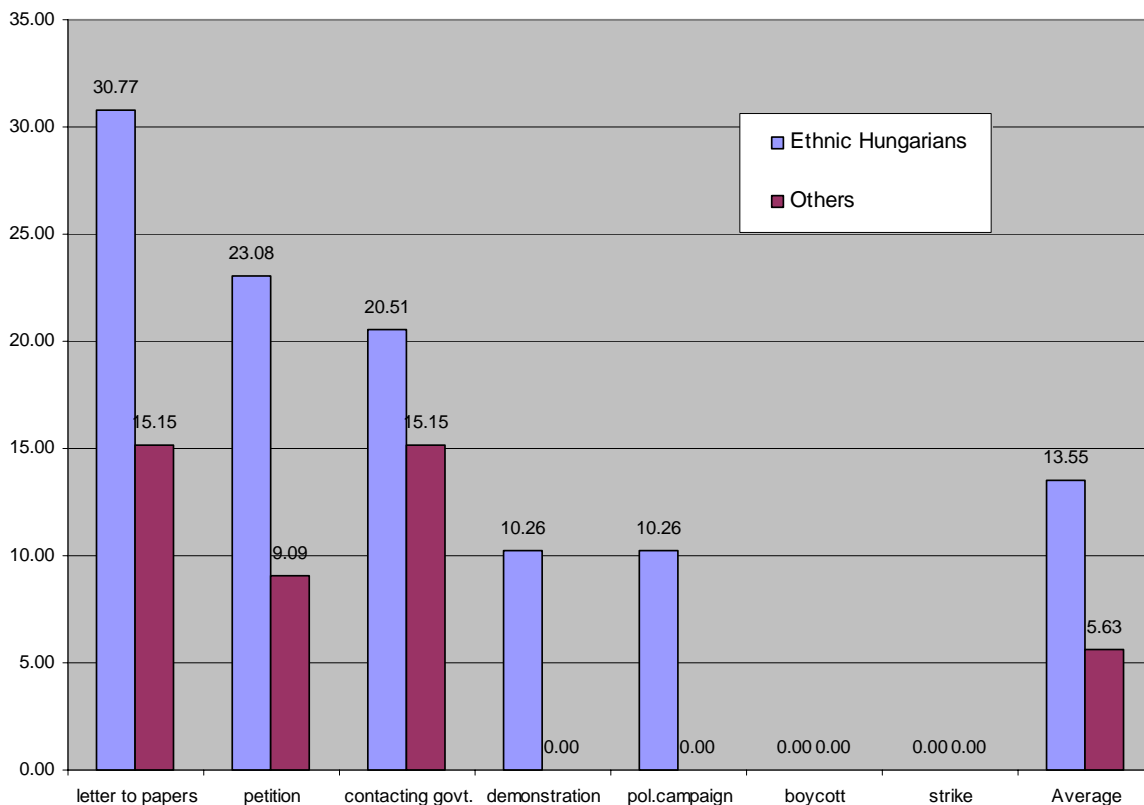
**Characteristics Observed**

The activities of the immigrant organisations can be broken down into three main characteristics:

- Political claim-making and mobilisation
- Networking and consultation with local, national and 'homeland' public bodies and political representatives (vertical connections)
- Networking with other organisations ('bonding' and 'bridging' links)

Activities in the first category include writing articles, contacting politicians, demonstrations and different sorts of campaigns, as well as strikes and boycotts. As is shown in the diagram below (Participation in political action), there is considerable difference in this kind of political activity between Hungarian and non Hungarian organisations. As for networking and consultations these activities seem to happen more on national than on local level. Analysis of the third category show that most of the non Hungarian organisations acted like "lonliners", without further contacts with the other NGOs. The difference in networking between Hungarian and non Hungarian organisations is shown in the two graphs on links.

**Participation in Political Action (aggregated index; max=100, min=0)**



**Links between Immigrant Organisations (cooperation)**





### **7.4.3. ACIDI - NGOs Participation & Intercultural Work**

Presentation by Ms. Claire Healy, ACIDI.

#### **ACIDI, IP and Immigrant Associations**

38% of 2006 budget of ACIDI, IP is dedicated to funding the projects of Immigrant Associations and other NGOs. To be recognised by ACIDI, IP, Immigrant Associations must have:

1. Published statutes
2. Elected representatives
3. Official corporation status
4. Objective of promoting rights & interests of immigrants

ACIDI, IP, the Technical Support Office for Immigrant Associations and the Consultative Council for Immigration Affairs make a decision on the recognition of each association.

- Rights of Immigrant Associations
- Immigrant Associations how are recognised have the right to:
  - participate in the definition of immigration policy,
  - participate in immigration regulation processes
  - sit on consultative councils
  - access to public television and radio services
  - information on immigration regulation
  - intervene as immigrant representatives
  - participate in local migration policies
  - technical and financial support from State

#### **Technical Support Office for Immigrant Associations (GATAI)**

In 2004 the National Immigrant Support Centres in Lisbon and Porto was established. GATAI in Lisbon provides a meeting room, telephone, internet and space for events. The support centres promote associative activity, assist in organising initiatives and provide training, ensure the management of annual and project-specific financial support received from ACIDI, IP and provides technical support to Associations in applying for national and EU funding

#### **Socio-Cultural Mediators**

Socio-Cultural Mediators are working with ACIDI, IP and the Foreigners and Borders Service (SEF). This is regulated in law no. 105/2001 of 31 August 2001. In 2004 a cooperation Protocol between ACIDI, IP and the socio-cultural mediation association Mediar was signed.

The roles of the mediators' are to help, prevent and resolve socio-cultural conflicts, to cooperate in social and educational interventions, to facilitate communication between professionals and service-

users of different cultural origins, to assess service-users, to promote the inclusion of all citizens and to respect the confidential nature of information.

### **Other Structures for Immigrant Associations in Portugal**

The Platform for Immigrant Representative Structures in Portugal (PERCIP) was established in 2006 as an NGO network organisation. It is independent and autonomous organisation and both recognised and non-recognised Immigrant Associations are members. PERCIP meets with political parties and organizes campaigns in relation to immigration laws, undocumented migrants, immigrant rights, etc.

### **National Forum of Immigrant Representative Structures (FNERI)**

#### *“Azores Agenda”*

1. Immigration Policy & Labour Market
2. Immigrant Associative Movement
3. Local & Regional Government
4. New nationality law-Creation of the Platform for Immigrant Representative Structures in Portugal (PERCIP)

#### *“Setúbal Agenda”*

1. Political Rights and Participation
2. Housing
3. Employment & Training
4. New nationality law, immigration law and Plan for Immigrant Integration
5. Young descendants of immigrants

#### **7.4.4. SAMAH, Human Rights role of an NGO**

Ms. Maria Verkade, SAMAH, National organization for young asylum seekers.

SAMAHs' objectives are to improve the position of young asylum seekers and to stimulate their participation. The target group for SAMAH is young (unaccompanied ) asylum seekers, between 15-25 years old.

80% of SAMAHs' work contains direct contact with the youngsters. These contacts can start anonymous and will last for a longer period. The youngsters start to trust SAMAH and share a lot of information about their situation with the organisation. SAMAH has a special Help desk for youngsters and collects signals from them, but also from professionals, who inform the organisation. On another aspect of SAMAHs' method is that they let the youngsters speak for themselves as much as possible, for example with politicians or the media.

Because of the direct contact with youngsters SAMAH has the most recent information. In addition to this, organisations contact SAMAH to share signals they see in their work. SAMAH informs their

network about the work and the signals, through a monthly newsletter which gives an opportunity to check signals and ask for more feedback on the subject.

For SAMAH it is very important to be independent but their strength is also their weakness: They are not obliged to targets, but they are always trying to raise money to be able to work on their programmes

### **The Human Rights role of SAMAH**

SAMAH works with all young asylum seekers. If youngsters are undocumented and seen by the state as illegal, SAMAH sees them as youngsters that are entitled to our help. The organisation tries to stop detention of minor asylum seekers. Until now youngsters are kept in detention if they are undocumented. SAMAH wants to give all youngsters including undocumented youngsters a chance to think about their future

### **Programmes and Campaign**

Ms. Maria Verkade presented five of SAMAHs' programmes:

1. Front Desk
2. Ready2Move ("Beyond Borders")
3. Meet2Connect
4. Mix2Match ("The buddy project")
5. Learn2Develop

Two of these programmes will be described more in detail here.

The objectives of the Mix2Match programme is to stimulate social participation, create a network, gain knowledge about the Dutch culture and how to find your way in the Dutch bureaucracy of rules and paperwork. But also to, once a week, have a nice time together.

In the Ready2Move programme SAMAH tries to prepare youngsters who want to return to their country of origin. This process consist of several steps. First the youngsters get the chance to think about their future and then SAMAH helps them to gain information and if necessary the youngsters can study or follow a course. After that SAMAH helps to make an action plan and to build up a network. And finally they prepare the actual departure.

### **Dream2Dare**

In her presentation Ms. Maria Verkade also presented a campaign that SAMAH started in 2008. The campaign Dream2Dare visualises the dreams about the future plans of young asylum seekers have. On World Refugee Day 2008 (June 20th) the campaign will result in an exposition of many dreams, made visible by photographs and film.

The objectives of the campaign are to help youngsters, both those who want to return to their country of origin and those who want to stay in the Netherlands, to keep dreaming. To realise these dreams SAMAH tries to find sponsors. Both for big dreams (my own business) and for small dreams (getting my swimming diploma) SAMAH lets the public see that these youngsters also have dreams and future plans.

#### **7.4.5. Fryshuset - Visions & Good Practises**

Presentation by Mr. Martin Dworén,

*Fryshuset* is more than just a house. It is a vision based on the belief that humanity and justice can only be achieved through commitment, encouragement, self-esteem and enthusiasm gained from real life encounters and experiences. *Fryshuset's* 24000 square metres is packed with activities and people from all sectors of society. Young people mix with grown-ups in order to participate, contribute and learn. Fryshuset offers the chance to meet and share passionate interests, as well as engage in social commitment, sports, entertainment, culture and innovative educational programs. A combination of grants, fees and sponsors finance the various activities. The annual turnover in 2006 was SEK 180 million, of which 16 million consisted of public funding from the City and County of Stockholm. Fryshuset employs around 350 people and receives approximately 40,000 visitors every month.

The activities at Fryshuset are usually divided into three main areas:

1. Social projects
2. Education
3. Passionate interests

#### **The Easy Street Project**

The Easy Street Project is a part of Fryshuset and started in 1995 with the purpose to counteract violence and vandalism on Stockholm's public transportation system. A group of unemployed young people mainly in the ages between 20 and 30 were recruited to help prevent problems and establish contact with those young people 'hanging around the subway stops in the most problem stricken neighbourhoods. The hosts themselves represented and came from the same areas and had similar backgrounds. They, therefore, had a great understanding of the youth situation and problems and could hence easily get close to and establish relationships with the young people, becoming role models which had a preventive effect. Since the start, Easy Street has developed into a comprehensive facilitator of social integration. A second purpose with the project is to help young unemployed people to enter into the work market by supplying them with work experience and relevant training. Today the Easy Street project is in parts a labour market project and has developed into consisting of different sub-projects, with different tasks but similar objectives, goals and methods. Today Easy Street has employed hosts, as well as juniors and trainees on a volunteer basis.

#### **Sharaf Heroes**

*Sharaf Heroes* focuses on young men from patriarchal cultures. The work is mainly of a preventive nature, dealing with changes in attitudes. The main idea is to build a young network that works towards improving other young people's knowledge of human rights and thereby counteracting honour-related repression.

For more information about Fryshuset see annex 8.

## **7.5. Contribution from stakeholders in Stockholm & Uppsala**

The conference in Uppsala was opened by the Vice Mayor of Stockholm – Housing & Integration division Ms. Kristina Alvendal and the General Director of the Education & Labour Market Department in Uppsala Municipality, Mr. Boris Enquist.

Representing the capital of Sweden, the contribution by Alvendal is valuable in itself, especially as she also represent a political shift of power, since last elections in 2006. Therefore the vice mayor was asked to illustrate the consequences of this shift, from one coalition dominated by the Social democrats to a new one dominated by the Right, by dealing with the new majority's views on civil society and the role of NGOs in integration processes.

On the formal and institutional level, Director Enquist is the project owner in the Municipality of Uppsala, being a part in the Stockholm region partnership in the Routes project. The main aim of his speech was to illustrate the municipality's experience of collaboration with NGOs. Not the least, he also represents a country with a so called "strong" public sector. This was underlined by his referring to a well known Swedish tall story about the mentality of his fellow countrymen; where two Swedes meet they organise themselves, either into a choir, an association or a study circle.

### **7.5.1. Stockholm's integration work & the city's experience from working with NGOs**

Ms. Kristina Alvendal spoke about the city's "investment in integration" which she illustrated with the so called *Järvalyftet*. The goal for this investment is to make the suburban area Järva outside Stockholm to a safe, pleasant and well functional part of Stockholm, to live, work and stay in. It shall be an attractive part of Stockholm with good reputation and be highly thought of.

To achieve this, the city is investing in four main areas:

1. Good housing conditions and a more varied urban environment
2. Everyday security
3. Strengthened education and good language teaching
4. More jobs and increased entrepreneurship

Vice Mayor Alvendal pointed out that cooperation between actors from many parts of the society is needed to succeed. She emphasized the important role for NGOs in this work and explained how the city cooperate with approximately one hundred NGOs in their integration work.

Read more about *Järvalyftet* in annex 9.

### **7.5.2. NGOs in Uppsala**

Mr. Boris Enquist declared that he has begun to prefer talking about *inclusion* in stead of *integration*, by this stressing the broad social and democratic perspective of what is at stake. Saluting the ambitions of our project, he stated that what was at stake in the growing interest for the civil society *is a much needed discussion about the shape of the future society. A key question deals with the role between the various actors in civil society and public service.* He stated that the country of Sweden and the city of Uppsala have a historical experience where civil society and NGOs largely have contributed to build today's society. *In Uppsala we have more than 400 registered associations and organisations. Some of these have generously collaborated with the public sector.* Further, the director exemplified municipal support to and cooperation with NGOs in the field of integration and inclusion.

## **7.6. Concrete Additional Experience**

During the conference in Uppsala, three external speakers were invited to give their views on integration and NGOs role in the integration process.

### **7.6.1. The church experiences as an NGO & Muslim NGOs safeguarding empowerment**

The Swedish Archbishop Mr. Anders Wejryd and the Vice Principal at Kista Folk High School, Mr. Abdulkader Habib, was invited to discuss the role of religion in the integration process.

From an all inclusive and holistic perspective of integration, too often cultural, historical, religious and symbolical dimensions of regional and collective identity as well as future making are neglected, or rather excluded from constructive discussion and method development, thus underrepresented in conventional programs of introduction of newcomers. Today's international, regional and local tendency to build individual, group or national identity upon a preconceived idea of cultural and religious dichotomy, must be replaced by a deeper discussion on historical interrelationships as well as cultural and symbolical interconnectedness, bringing to surface that social needs and ethical responsibilities are something that is share and needed to be constructed in diverging togetherness.

Therefore, both representatives for religious NGOs, at the same time active on local, regional, national and international level, were asked to deal with religious identity as a guarantee for integration. The aim was to illustrate how spirituality can promote mutual respect, integration and a sense of home in

new settings, thus contributing to the establishment of sustainable social processes. Both were expected to connect their experience from dialogue and peace work to the processes of integration and today's efforts creating a cosmopolitan ethics in a pluralistic and globalised world. In this way they were expected to underline the importance of both collective and religious human rights. In actual dominating international debate and praxis, these stated rights are not always protected, either by the majority or by minority groups.

The main specific aim of Anders Wejryd was to describe the historical heritage of internationalism, ecumenism, peace dialogue and processes of reconciliation, shared by the church, the university and the city of Uppsala. This value-oriented historical dimension of the identity of Uppsala includes for instance Dag Hammarskjöld, the former general director of *United Nations*. Moreover, Wejryd was asked to illustrate constructive cooperation between church and public sector.

The main specific aim of Abdulkader Habib was to exemplify Swedish Muslims establishment of organisations and an infrastructure safeguarding a combination of the minority's survival and the need for communication bridges between minority and surrounding society. His task was to how two driving forces contribute to this process of establishing Muslim NGOs; on the one hand the discovery that established institutions not automatically include the interests and rights of religious, cultural and social minorities; on the other, inspiration and overtaking values, rhetoric and methodology from classical Swedish popular movements – so called empowerment from below and within.

### **7.6.2. Personal experience of the integration process**

Mr. Mohamad Hassan is Chairman of Uppsala Municipality Council of Labour and Education and he was invited to speak about his personal experience of the integration process.

As the conference began with a welcome speech by a politician, the ending speech was also by a leading politician, this time from Uppsala, showing the complementarities between the two largest cities in the Stockholm region. Muhamad Hassan was asked to illustrate the complex integration processes by help of his own personal experiences, as a history of both painful learning and adaptation as well as of success and learning. Hassan is a highly respected politician and at the same time deeply engaged in the issue of integration and the role of NGOs.

## 8. ROUTES Collaborative Platform

### 8.1. Methodology

The main part of day two of the Uppsala workshop was organised as a *Round Table* discussion. The aim was the involvement of all participants, and to exchange experiences, both theoretical and practical ones. In order to create an unconstrained atmosphere of discussion, the participants were sitting around the same table along the whole conference. During the *Round Table* each group had its own laptop, and all groups chose a secretary and a chairman, in order to make discussions and documentation effective. Three overarching themes were discussed during the round table. The themes were abstracted from all the partners' reports, as conclusive topics. They also constitute a bridge over to work package 4.

### 8.2. Round Table Approach

The participants were divided into six different groups with five to seven persons in each group. To give good conditions for a dynamic discussion we tried to have different nationalities in each group.

Each group had a discussion leader with the following instructions:

- Make sure that everybody has given a short presentation of name and belonging
- Safeguard that everyone has understood the actual theme to discuss
- Lead and activate the discussion, if necessary distribute the word to all parts
- Someone in the group can help you to take notes on the computer's *Round Table* template
- Be prepared to give a short oral report after each subject

Before each subject, the conference staff gave a short introduction and explained the question at issue. The groups were then given approximately thirty minutes to discuss before a new subject was introduced.

The resulting minutes from each group could, by technical help, quickly be assembled and distributed after the conference. This documentation will be of main significance for this report.

#### 8.2.1. Background to *Round Table* questions

Since the very beginning, when the frames for and the distribution of the different work packages of the Routes project were clear, it stood clear for the expert in Stockholm region that certain topics must be dealt with, as the project is running on. These topics were influencing the construction of the workshop in Uppsala. Three overarching topics were kept to the *Round Table* discussions. The purpose was to draw a picture of the state of these questions among the partners, in order to know the frames for future work, both within the frames of *Routes* and, hopefully, after its closure.



The choice of questions for a round table discussion must be done so that they on the one hand bring processes further on a synthesis level, and on the other hand are well anchored in the partners' reports and the frames of the ending conference of the work package. The conference's four partner illustrations and the five external speakers were expected to contribute to build up a frame of useful and introductory references to the three topics for the discussions.

There are three underlying points of departure for the choice and formulation of the topics.

1. A *holistic* consideration of the integration and inclusion processes, avoiding exclusion and segmented orientation. This means that the conventional labour market orientation is completed by a perception, including structural power analysis; processes of empowerment and power redistribution; cultural, symbolical and existential processes of re-orientation and reconciliation; institutional safety and credibility; culturally oriented method developments aiming at sustainable solutions and legitimizations of change of social roles and life projects.
2. Recognition of the potentialities of NGOs in the processes of integration, inclusion and empowerment
3. Recognition of the complementarities between public sector and stakeholders in civil society.

An ambition with these points of departure is to avoid both unnecessary rivalry between stakeholders and paternalism from public sector, especially when it comes to funding immigrant associations and NGOs. Rather, the goal is to pave way for further development of a reciprocal and fruitful balance between public and private actors creating welfare and well being. The aim of the round table discussions, as well as of the construction of its three topics, was to introduce this point of departure as a common ground across all Routes' partners.

### **8.3. Summery of the round table discussions**

In this section the questions discussed during the Round Table will be presented and the most significant answers on each question will be shown in bullet points. For all answers, see annex 10.

The outcome will then be discussed an analysed in the general conclusions.

#### **8.3.1. Public sector as promoter of NGOs?**

##### Why should public sector work together with NGOs?

- NGOs and public sector have different roles and possibilities in the integration processes.
- NGOs work closer to people on a national level and in local society. These different roles and possibilities need to be complementary to each other, in order to avoid inequity and mistrust. Work voluntarily.

What are the constraints for a constructive cooperation?

- An insufficient overview of NGOs and what they do.
- An insufficient coordination between NGOs and public sector and also between different NGOs.
- Lack of interest from both public sector and NGOs to cooperate, act as advisers.

What support do NGOs need from the public sector organisational and financial?

- More money
- Recognition

How can public sector contribute to a trustful cooperation/partnership with NGOs?

- Better communication, more for a for discussions.
- Electronic networking through a website. Hosted by public / private partnership.
- Ask NGOs to participate in meeting, conferences etc.
- Government should recognise all NGOs, not just official ones.
- Create an atmosphere of trust between public sector and NGOs and also between different NGOs.

**8.3.2. NGOs role in safeguarding Human Rights dimension in integration/inclusion processes?**

What are your views on this subject?

- Very important to have NGOs watching human rights
- Permanent monitoring by NGOs if Human Rights is followed by the public sector
- NGOs are able to inform immigrants about their rights
- NGOs have power to create awareness to the public by using tools of public relations
- NGOs shouldn't take over the responsibility of the public sector in order to avoid double standards
- NGOs can tell the stories and realities of people that the government are not willing to make public
- Some fundamental rights are not usually considered as being part of the integration process (ex. right for medical care for migrants without documents)

What is your experience on this?

- NGOs have done a lot of work to reach an acceptance of different cultures, the government has not done so much to achieve a change
- Anti-discrimination and anti-racism has been the role of NGOs and not the government

How can different stakeholders/key actors interact to consider this dimension?

- It is very important that every NGO is participating in safeguarding Human Rights and informing the immigrants about their rights and denouncing the violation of Human Rights to the public
- It is important to distinguish the various roles of stakeholders

### **8.3.3. Mediating as a constructive method?**

What are your practical experiences on mediating?

- One problem is that immigrants don't accept national residents as mediators
- Mediators are necessary to provide advice to immigrants and asylum seekers, and through the mediators they can promote their rights
- Sometimes immigrants don't trust the mediators
- The mediator should never be just one person; it should be an organisation, including legal experts, psychologists, and social workers.
- It should be an independent body where people can seek advice.
- Some individual persons want to represent an entire group and that can cause difficulties.
- It can be problems with the status of the mediators
- Mediators should help support the concept of integration by helping immigrants keep their culture and integrate in other people's culture at the same time
- One problem is related to the legitimacy of the claims of the mediator. It would be better to use the word adviser
- NGOs with special interests shouldn't be given this task. It can be difficult to have certain religious and ethnical mediators. Can everyone trust them?
- All immigrants don't want the same things. Important for the mediator to find out what each immigrant want.
- Mediation has limits. It may not be a western "talent".
- Mediators must not fall in love with a solution

In what fields and how can NGOs play this role?

- Maybe intermediating is easier for NGOs
- Mediation can be promoted by NGOs but find someone else to effectively do the mediation
- In case of conflicts, NGOs could have a mediator role
- NGOs have better access to mediators with experience from other cultures
- The mediator should not take over the initiative from the migrant, they should just facilitate the migrant's own wishes and needs

How can public sector cooperate with NGOs in mediating processes?

- The key question is the financial support
- The government needs specific people to deal with NGOs who are appointed to cooperate in this process
- NGOs need to describe the specific cultural problems of immigrant groups
- By offering trainings and facilities
- Listen, learn and internalise what they hear

## 9. General Conclusions

In concluding work package 3, there is quite a massive collection of data that shall be dealt with. With respect to both frames and time, we shall only deal with a few general themes. This report's introduction has already furnished us with a contextual framework. As a matter of fact, one aim of the introduction is to throw light on both conclusion and ending recommendations. Moreover, both introduction and conclusions illuminate the character of the two tools of work package 3, constructed for data collection. They also give an explanation of the ideas behind the Uppsala conference, including the themes for the *Round Table* discussions.

### 9.1. Shortage of time

One of Routes' over arching aims is to clarify the practical and potential roles of NGOs in decision making and the complex processes of integration. The overall conclusion from wp3 is that there was a need for more time and need for communication in order to realise the project's all ambitions. Our introduction to this report is a sufficient illustration of the complexity of the Routes' tasks, however not sufficiently sorted out from the beginnings. In the conclusions we will see, for instance, that the lack of terminological congruence all over Europe, already a dilemma in work package 2, continued to haunt us under work package 3.

Despite all ambitions, our project Routes has not succeeded in creating sufficient frames for this needed communication. On the one hand, both the subject and the task are too complex and disperse. On the other hand, the project partners represent such different ways of conceptualizing and organizing the processes of integration. It takes a long time to learn and understand the conditions of each country. Even more delicate is the interconnectedness between today's handling of practical dimensions of integration and the historical and social settings of respective country.

One of the structural shortcomings of our project Routes has thus been a shortage of time. This was the case also under wp2. Therefore, this need for deepened communication around common issues heavily influenced the planning and construction of the Uppsala workshop. The aim of the conference staff was to establish social and methodological frames for both stringent and relaxed communication. Heading at wp4, we clearly notice that the project's structural time difficulty will condition the future work.

Disregard of this time shortage, we believe that one of the most important effects of Routes, so far, is to include a vital but too often neglected, topic to the agenda of integration. This means that the role of Routes should not be considered as restricted to the time of the project. As the dealings with the work packages have started several stimulating processes between partners and the landscape of NGOs,

the value of these processes should be both included in the evaluation and dealt with as legitimizing a continuation, in order to realise the ambitions of the project.

## **9.2. Statistics, formats and templates in a diversified Europe**

Such an ambitious project plan as that of the Routes needs more internal dialogue between the partners than was planned for. As the Stockholm region didn't have the lead role, this made the task to create tools for achieving the goals of wp3 quite delicate. This was less the case with the more quantitative tool for mapping the landscape of NGOs in the different regions. All in all, we decided to focus on local conditions and on the role of stakeholders in civil society in the decision making processes.

However, when the Stockholm region partner intended to apply the quantitative mapping tool, we immediately noticed that the statistics were meagre, even in such a well organised country as Sweden. Therefore Stockholm region was forced to elaborate several ways in order to receive relevant statistical data, out from which we could continue to do forthcoming scrutinizing choices for further mapping and investigation. But these data, assembled from different sources, didn't bring clarity to the situation. Moreover, data were incomplete and incompatible.

As an illustration of the statistical confusion, we can just mention that we, on the one hand, can count with some 1200 or 1400 NGOs in the city of Uppsala. But what NGOs are dealing with integration? On the whole, what is integrative work? So, statistical matters are blurred with definitional problems. Then focusing on one of the four single actors interviewed in Uppsala as part of the Stockholm region report to work package 3, namely the Adult Education Association Studieförbundet, we entered into more difficulties in weightening the importance of that actor in comparison with other actors in the reports from our partners. What is the importance, the impact and the effect of their 19 member partners on regional and national level? What is the sum of the impact of their circus 16.800 study circle leaders all over Sweden? How can we compare this with actors in other parts of Europe?

Another example of how difficult it became to draw description conclusions from the reports is how to compare the information on main activities of the chosen NGOs. For instance, the quantitative report from Hungary mentions several NGOs giving religious service to their members, although this kind of service was barely mentioned by others; let's for instance say actors in Stockholm region. How shall this be interpreted? Especially when we, that is, the interviewers in Stockholm region, know that our actors also provide with religious service. With this example, we would like to point out that there is a certain degree of unpredictability in the collected data, rendering comparisons, mapping and qualitative analysis more difficult.

Our conclusion is therefore that Routes' aim to collect a reliable map over the landscape of NGOs and immigrant organisations was too ambitious. Having received the Excel documents from our loyal

partners, in the end we could not sufficiently deal with this data, at the one hand too scant, and at the other hand not comparable with each other.

Therefore, we believe that the quantitative investigation should continue, in order to ensure knowledge of the NGO landscape throughout Europe. In this way we would be able to add important information to the already existing statistic data. Happily, the illustration to the Uppsala conference contribution by our Hungarian partner Menelék gave some statistical illuminations of the situation in Budapest, although this was a preliminary from a transnational project similar to Routes.

When the Stockholm region introduced our suggested tools at the Technical Committee meeting in Venice in November 2007, there didn't take place a sufficient discussion on our suggested tools. Together with time shortage, as the wp2 were still ongoing, this affected the partners' implementation of the tools. On the one hand, the collected data sometimes were reduced to quantitative answers. On the other hand, in some of the partners' reports the more qualitative part ended in lacking any deeper investigation. Despite of our wish to focus on local conditions, in order to have realistic chances to fulfil the tasks of wp3, some partners still focused mostly on the national level. Sometimes questions were misunderstood or misinterpreted. In short, things were not sufficiently cleared out for all partners. Explanation and anchorage of the methodology tools were not fulfilled.

We were surprised by the fact that so very few of our partners approached us with questions about the two tools for fulfilling wp3. One partner contacted us in December for not understanding two questions in the qualitative list; number 6 and 11. Therefore we sent explanations, formulated as follows:

*Q 6: The earlier you take part, the more you can effect the decision. The later you are included, the less you can do. The very latest phase is taking part of a report / new law or something alike, so to say "for your information", more than being invited to take part in a process. A medium phase is the referral phase. An early phase is being part in a committee or an inquiry;.*

*Q 11: Refers to the very fundament for the role in decision making. What dimensions are attributed to that which is called "integration processes"? One common fundament is to ally integration with access to labour market. Or is there another point of departure defining integration?*

Another partner asked us to explain question number 13. We answered in the following way:

*Q 13: This deals with the structural and long termed participation of an NGO in the integration processes. The question is focusing the social planning activities of a city or a county, creating a sustainable society. That is, in what degree does the city/municipality/county consider "integration" as part of an overview planning of the society for the future?*

Except from time shortage and lack of terminological congruence, there are some possible factors contributing to the difficulties in data collecting. One factor is that not all of the partners are employed by public sector, thus having a more delicate work situation as for time and economy. Another factor influencing the result might be that not all partners have similar kind of organisational platform and

amount of everyday practical contacts with NGOs. Moreover, we believe that many civil servants in our project have composite appointments and tasks, with rivalling ingredients, thus undermining concentration and time resources.

### **9.3. How to define the stakeholder?**

#### **9.3.1. Verbalizing the genius**

Perhaps the most important role of our project *Routes*, although not an explicit part of its tasks, is that it paves way for the possibility to reflect over the character and roles of the three main actors claiming being source of well being and welfare; the public sector, the civil sector and the local and international market. There is a considerable need to verbalise, discuss and analyse this main theme in modern society. Having worked with integration processes for over 30 years, the Stockholm region expert still is missing such thought through awareness among the stakeholders, that is, having as base for all work recognition of the potentials in civil society. A happy effect of *Routes* may therefore be to provide with a frame for a further discussion on the development of the cooperation between, let's say, public sector and NGOs.

One important task is to collaborate in verbalising the genius, roles and potentials of all the actors in civil society, including for instance the roles of families, immigrant associations and religious communities. Today many aspects are not verbalised, being blind spots, part of the vast realm of *silent but achieved solid knowledge* – therefore invisible, excluded and marginalised knowledge. Grasping the rules of civil society and managing to evolve the contacts between public sector and stakeholders in civil society are quite often key factors to successful integration, although not always recognised as such. Everything is based on this; the choice of best practices, the criteria for projects, the system connected with public funding, the ability to work as a trustful dealer with value and generational conflicts, and so on. On what premises shall there be a development of public private partnership?

The general aim of *Routes* and the ambition of the writers of this report are to promote a balanced cooperation between all three classical actors creating welfare and well being. This report, from its introduction to its recommendations, would like to remind us of the complexity of the topics related to the evolvement of this cooperation between public sector and NGOs. We need to continue the work in formulating the frames for a fruitful cooperation between public sector and actors in civil society. Defining roles, evolving relations and identifying planning for practical cooperation may be done within the frames of sustainable development and the process of giving birth to a new social contract.

#### **9.3.2. Contribution from Uppsala**

A lot is needed to be cleared out. Our *Routes* project is only the beginning of this. Let us illustrate this need by quoting from the outcome from the Uppsala *Round Table* discussions:



- *NGO and public sector work in totally different way. The motivation in each case is different (motivated vs it's just my work). (RT 1.1.3)*
- *The need of the public sector and the knowledge and experience of the NGOs don't always correspond--public sector is often not aware of their role-difficulties (RT 1.1.5)*
- *NGOs fill an increasing gap between state and market (RT 1.1.6)*
- *some of the NGOs are not interested in the advisory power (RT 1.2.3)*
- *the NGOs shouldn't take over the 'responsibility' of the public sector – difficult to be 'balanced' (RT 2.1.5)*
- *In one case Roma girls were suffering death threats, but despite Swedish Police e& Parliamentary participation in a project, only the NGO took active steps to ensure protection. This experience seems to be generalisable to immigrant groups or ethnic groups. The history of workers rights shows that rights are won from the bottom up (RT 2.2.6)*
- *The Somaliland organisation employs people to work with the State or the private sector as mediators (RT 3.2.2)*
- *NGOs and the public sector should stay in a permanent dialogue and exchange of experience and ideas in order to build a common action plan in order to identify in which fields mediation is needed (RT 3.3.1)*
- *There might already be an enormous competence within the organisation – for instance the mother tongue teachers (RT 3.3.5)*

Let us continue to illustrate the character of civil society by referring to the interviews done with NGOs in Uppsala:

- *All four stakeholders underline the importance of trust and reliable relations. This was later confirmed by Maria Verkade and Abdulkader Habib during the Uppsala conference.*
- *NGOs are close to reality, in direct contact with what happen in families and local society*
- *NGOs can act immediately, without delay. NGOs don't always need to act through all bureaucratic processes. This was confirmed by Martin Dworén during the Uppsala conference, as well as by the Round Table discussions; Officers in the public sector may have interesting ideas but they have all kinds of burdens, barriers they have to overcome in order to implement these ideas. Maybe it get completely impossible to implement (budget, laws, etc). But NGOs are free to propose and act (RT 1.1.3).*
- *Civil society act upon trust and out from voluntary decisions. They don't have to act as formal authorities with legal power and obligations*
- *Within NGOs you have fun, you can keep your creative mind open and alert!*
- *Civil servants go to civil society when they are forbidden to act as employed. In that way, they can act out from Human rights, evidenced professional experience, latest research and take contact with politicians and media, especially when public sector wants to cover realities. As actors in civil society they gain the right to protest and to protect core values not respected by public sector, politicians or media. For instance it is necessary to act through civil society when it comes to the right to ones mother language or of asylum seekers' rights to share the care system. Civil disobedience.*

During the preparations for the Uppsala conference, it was established that the Municipality of Uppsala aims at exploring into the field of *social economy*. This initiative will benefit from our *Routes* project.

### **9.3.3. Point of departure for future discussion**

In order to promote public, private partnership all actors on local, regional, national and transnational level need to share the same comprehensive conception about the complementary roles of the three actors creating well being and welfare. Such an overall, encompassing and holistic conception would be a fruitful base for common planning. Such thought through conception also includes that all partners come to terms with stereotypes and monopoly of writing the history of as well as the rules for democracy. All European partners need to collaborate in developing this conceptual frame for cooperation. Here follows a short summary as a point of departure for continued reflections on and verbalisations of the importance of understanding the genius of stakeholders representing civil society:

#### **Trust**

First of all, in defining the character of civil society, comes trust. Of course, there is no need to overemphasize this resource as only existing in civil society. That would be a stereotype, however widely adopted. Our conviction is that the kernel of civil servants profession is ability to evoke trust and credibility. What is at stake is that so many professionals don't own this capital of trust, although they would be able to create it, if they gave sufficient credit to the role of trust in professional relations. Therefore, civil servants can study civil society in order to earn more insight into this dimension of mutual and reciprocal capital of trust.

In order to be a messenger and an agent for change, you have to deserve trust. This is especially true when it concerns topics related to family, fostering, gender, sexuality, taboos and ritualism, as well as future planning and creating of life projects within minority frames. All these topics are given a deepened character in the processes of integration. Too often, this is not recognised, for instance when actors set up projects. It takes time to evolve this dimension of mutual trust. When there is no sufficient trust all so called integration ambitions are reduced to assimilation, paternalism and provocation. On the structural level, today there is a lot of discussion that today's society generates *lack of trust*.

#### **Sustainable development**

Professionals, idealists and politicians are helped by basing dialogue and method development on the holistic concept *sustainable development* as common basis. This also includes social and cultural development in local, regional and international society, although these parts often are neglected. Such a basis could help partners to understand and respect each others motivations and priorities. Of major importance is the parallel between sustainable structures and durable and trustful social relationships. Moreover, sustainable development help partners to apprehend the importance of taking into consideration the distribution of power between societies's various collective interests.

Ambitions to integrate, without a sensibility for collective and minority identity will turn over into assimilation. We should learn from History about this crucial factor.

### **NGOs as complementary parts**

On the basis of recognizing the fundamental role of civil society for individuals and society in order to function and to survive, partners succeed to evaluate immigrant associations and organisations as complementary parts of the integration processes. Today there is on the one hand too much of mistrust and insecurity whether they contribute to or hinder integration. This atmosphere is favoured by the current concern for core values and cultural heritage out from a dichotomizing interpretation of what is at stake. Immigrant associations should be seen as a sign of integration, meaning that people are beginning to reorient their interests, energies and senses of responsibility and future planning in a new setting, that is, in “host society”. The tendency to organize means that people are beginning to unpack their baggage and take a step out from the nostalgic myth of return.

Although not always outspoken in this incisive way, when talking with NGO –partners they often utter these kinds of observations, provided there is mutual trust in the relationship. Here we have one of the non-verbalised and invisible spots and *achieved silent knowledge* that is needed to be verbalised and thrown into clear light in order to ameliorate the climate between partners in the integration processes. When the character of civil society is properly understood, there is no need to polarize inward and outward activities and needs. An association has many roles to play, needs to satisfy and arenas to influence upon. A holistic viewpoint wipes away all tendencies to discuss out from a logic of *either or*. Moreover, information projects, as well as the introductory courses, risk failing where there is a lack of reciprocal respect and trust.

When considering that the genius of civil activities is to establish and maintain relationships through which there is an accumulation of the capital of trust, you manage to reconsider the internal activities of immigrant organisations. It is relevant to compare “leisure” or “inward” activities, like playing chess or common prayer, as expressions of a wish to socialize and a state of mind, sinking into a sense of belonging, togetherness and meaning. The activity brings relaxation, ease and absorption. The state of mind, as well as the status of relationships, is open, willing and generous. *Nothing else matters. Everything is all right. Here and now is what counts.* Even *hanging around*-activities are soaked with such verbal and – mostly – non verbal communication, evoking energy of well being and trust. Constantly, focus is on such delicate social, cultural and existential topics as relations together with mental and social borders. Embedded in the activity, that could be seen so banal on the surface and from outside, is comfort and compensation, redress and empowerment.

With this interpretation, out from sensitivity for the genius of civil society, we end biased discussions on whether “their associations” contribute to integration. Both associations and their activities have multiple dimensions, seldom verbalized into understandable social factors.

Moreover, we understand that society is not built upon instrumental values only. Immigrant associations need to be evaluated and encouraged for more than being platforms for information packages on “host society”.

Another way to re-evaluate conventional activities of immigrant associations is to consider them as both intrinsic and instrumental, thus paving way for dealing with inward oriented activities as complementary to those founded on cooperation with the surrounding society. On the whole, this discussion over how to estimate and encourage immigrant associations’ activities is of utmost importance in planning projects and defining priorities in method development.

### **Respect for culture identity**

There is considerable need to reconsider the role of the collaborating partners’ respective set up of cultural, symbolical and ritual values – or capital, being part of everybody’s identity and world view, however in differing shapes and concretisations, as well as in differing grades of consciousness thereupon. Today focus is too much on planning variables and rationalistic aspects of integration, such as housing, evaluation and somatic health. This is combined with incertitude on how to deal with peoples’ cultural and religious identity. Out from a deeper understanding of civil society there also evolves a deeper respect of the importance of all partners’ cultural identity.

The standpoint underlying this report and the construction of the two main tools for the mapping and collecting of information for the work package 3 reports, as well as the planning of the Uppsala conference, is that there are great potentiality in method development with help of cultural identity as constructive tool for both integration, the promotion of health and handling different sorts of conflicts. Today too much activity is blocked by an underestimation of this dimension, reinforced by the widespread tendency to dichotomize culture, values, and heritage as were they a matter of static comparison between “ours” and “theirs”, “modern” and “traditional”, “individual” and “collective”.

Sensitivity for the character of civil society paves way for this reconsideration, not the least conducted by the importance of the ability to engender trust. A way to reach understanding of the cultural dimension in integration processes is to consider the struggle for identity reorientation and for pride. All over the world we have quickly growing testimonies from these efforts reshaping one’s individual and collective, existential and ethical, social and spiritual dimensions of identity. A thorough understanding of methods based on perspectives from below, empowerment and participation may open for evaluations of cultural identity, far from assimilation and dichotomy.

One of the most important functions of civil society is to harbour cultural identity, not the least by help of the network of trustful relationships. Cultivation of cultural and spiritual ability and pride is one aspect of this. The more surrounding society addresses itself to minorities with cultural mistrust – explicit or implicit, the more the risk is that the answer from minorities are embodied with the same

mistrust. This mutual mistrust is fostered by dichotomised concepts leading to both pressure of assimilation and various strategies of defence.

The civil society is platform for the complex, delicate and time taking processes of cultural reorientation and recover of self esteem and esteem of the other. This is the innermost dimension of changing one's state from segregation to integration – more radical and thorough than achieving a new language or job. These re-evaluations of one's situation, social setting and cultural heritage is of utmost importance on both individual and collective level. The blockage of these processes is negative for all other processes.

These two crucial aspects of intercultural meeting dealt with in the latest parts in this report, that is, cultural defence against the majority's power to stigmatize as well as the (partly) countering process to find strategies to handle the new life without loosing ones dignity by demonizing the majority as a revenge, are too often put aside from the agenda, thus leading to failed activities. Today, people too easy end up in polarised views as for examples, school topics, prayer, clothing, youths' love stories or nakedness, and ritual food. Cultural identity should not only be a shield of defence against each other. It may also be a route to a deepened understanding of what it means to be human – and humanistic.

Although this is not the place to develop the theme, there would be much won if all integration works, all project plans and all newspaper articles should benefit from this re-evaluation of cultural goods. In doing so, Aaron Antonowsky's perspective of KASAM and salutogenesis may open minds and perspectives. Too often, constructive and insightful experiences of promoting health through cultural processes fall into oblivion when immigrants – especially religious ones – are focused.

Developing methods dealing with these processes of cultural and symbolical reorientation and reconciliation is of central importance for future integration processes. How do we understand and describe peoples' symbolical landscape – of individuals, families, groups, minorities – in relevant ways? In what way can we contribute to a double legitimacy for reorientation, including changes of opinions and attitudes as well as handling strategies and future planning? That is, how do we negotiate with actors in civil society in order to create a combination of legitimacy for change both from the symbolic universe of the majority's and the minority's heritage? Who and where are the authorities for the individual, the family or the group, and who are legitimizing what kind of constructed identity, and who may we choose in each concrete situation? With whom may we negotiate? How can we avoid dichotomy, where cultural and symbolical goods are used to construct a world of "us" against "them"?

This is what cultural mediating is about, highlighted during the Uppsala conference, both by the illustration from ACIDI and by the Round Table discussions. This was also a key message – although to an extent indirect and non verbalised – from the external Christian and Muslim contributors. One important dimension in method development is to partake in processes where all parts contribute to lay bare common cultural heritage as well as uncovering what is converging in respective partner's

core values. By such methods and processes we contribute to promote both mutual trust and sense of belonging. Culture, heritage and core values should not be considered and interpreted as polar, but as complementary and interdependent.

Successful integration depends on this shift of focus. As a matter of fact, such a shift is of larger consequence than has for example lowered dependence on the social security system. We believe that several partners in our Routes project have experience of shifting focus. In the Stockholm region we have great experience in dealing with cultural identity and symbolical goods as tools for reorientation, reconsideration and reconciliation. A concrete practical illustration of the culturally oriented work is that actors in Uppsala have relied on ritual prayer, both Christian and Muslim, as a constructive tool in the integrative processes. This we have done both in our own praxis and in tutoring colleagues.

Both blocked processes within families as well as lethargy and isolation may be interpreted as two strategies of defence against hegemonic aspirations from the majority. In this way it is more constructive to approach them as symptoms of defence, mistrust and fear, and not as deeply anchored cultural themes. The same goes with aggressive and violent handlings of family and gender issues. All this may be interpreted as reactions to the mistrust - and paternalism – of the majority as well as effects of blocked pragmatism and lacking of coping strategies. By help of peoples' inherent capacities and cultural goods, we are able to raise people from lethargy and isolationistic self defence. This is a question of patient and time taking building trustful relationships.

Relying on peoples' individual, collective and cultural potentialities is a most successful route to integration. Paradoxically, this approach is seldom referred to in the criteria for project application and public funding. Respect of and trust in peoples' cultural and symbolical reservoirs and heritage pave way for opening of minds and smoothing of relations. Here we have an enormous potential for integration, social cohesion, professional renovation and mutual relieve – beautifully in line with EU goals.

### **Legitimizing collaboration with public sector**

In order to enhance communication and partnership between public and private partners in civil society, all partners need to understand the meaning of public sector's intervening into peoples' life. The logics behind this is often not always understood, neither accurately explained by the professionals. Too often, refugees, individuals and families with minority background end up in interpreting initiatives and advancements as threats and rivalry. The unfamiliarity with a strong benignant and intervening public sector is often combined with and nurtured by a disappointment with life in the new country, as well as with conventional dichotomized interpretation of what is at stake, that is, an illegitimate and offensive interest from "them".

As there is no automatic understanding of why actors in civil society, like individual immigrants or their associations should benefit from collaboration with public sector, initiatives of that kind, either from public sector or from civil society, are often met with suspicion, opposition or plain disinterest. Those accepting, or seeking collaboration with public sector, or with “wrong” NGOs, are regarded as traitors or deserters. These renegades are therefore isolated, combated and targets of spread of negative rumour. This is especially the case if these potential – or factual – collaborators are apt to change lifestyles, pave way for new lifestyles of their own or within their family and network.

Thus, entering into contact with majority is initiating a series of contra productive processes, too often not considered in advance, especially not from the side of the public sector. A person or an association successful in creating contact with the majority may evoke power rivalry and envy, especially when money and attention from media and politicians are involved. Therefore, a way to anchor partnership is to put strategic efforts in explaining the grounds for an offered cooperation for relevant persons. A meticulous work must be done in order to “win over” normative leaders within the kin or the minority group. Their creative negative energy need to be dealt with and canalized with utmost intelligence and diligence. It is not enough with reprimands and kind encouragements respectively.

#### **Need for vertical and collective empowerment**

A deeper understanding of the mechanisms and dynamics of civil society pave way for a more complex understanding of the meaning and relevance of minority organisations. This will make irrelevant the presupposition that methodology based on need of arranging information courses as well as on the idea of creating meeting places on so called individualistic horizontal level need not out concur initiatives and considerations promoting vertical and collective empowerment. Both strategies may enhance chances for integration.

#### **Trust instead of paternalism**

A complementary and holistic view on the activities of immigrant associations and organisations may facilitate public sectors relationships with them when it concerns funding and project criteria. On the one hand the uneasiness may be cured whether “they” fulfil what they should do, out from a preconceived monopoly to define what are relevant activities. The “stingy” control system, binding and conditioning funding, may be revised and relaxed, not causing so much irritation from the NGOs.

On the other hand, lists and considerations what may be considered as integrative activities can be vastly enlarged out from a holistic view. Today in Sweden, for instance, the “job line”, meaning that projects should focus on facilitating entry on labour market, is interpreted in a narrow sense, in company with a segmented view on integration.

### **Avoidance of project industry**

Recognition of the importance of civil society may pave way out from today's prevailing project hysteria. Of course all partners need projects, but a severe risk is that the project industry is a replacement for change in everyday structure and methodology. Projects are pretexts for ad hoc hallowing diversity and multiculturalism, while status quo remains. Too often projects fail to be transformed into "normal" work. Too often activities within the frames of projects are considered as "luxurious deviations" from the highway of normality. Thus projects don't necessarily engender continuous changes and lasting innovation.

Empowerment and sustainable change seldom grows out from ad hoc, nor does the capital of trust. A serious perception of civil society may bridge over to permanent and lasting relations and cooperation between public sector and private partners. These considerations also explain the qualitative questionnaire, constructed in order to collect qualitative data on the role of immigrant organisations and NGOs in decision making, especially question number 13 on the role in society planning.

### **Civil society safeguarding democracy**

Considering civil society as a complementary and balancing partner to public sector enhances the preparedness to accept and appreciate NGOs and immigrant organisations as a constructive part of the democratic systems internal mechanisms of criticism, scrutinizing and self evaluation. Today there are too many sore points and sensitive spots, impairing the relations and undermining capital of trust. Instead public private partnership may very well end up in developing this dimension of communicative criticism and evaluative pied de résistance of private sector. In stead of refusing to listen to frustration and criticisms, public sector could canalise discontent into method development, thus immediately improve the relationships. Such processes might even end in opening for more solid roles for NGOs in decision making processes.

Instead for paternalistic acting from public sector towards criticisms from civil society, public sector could transform the creative energy coming from dealing with society's inexperience with foreigners and refugees. Today the lack of mutual trust is a cradle for uneasiness and hurt feelings, nurtured by the overall tendency to dichotomize. Actually, one of the major roles of actors in civil society is to lodge and handle such frustration coming from exile and life as segregated. Conventional public "reception programs" don't sufficiently deal with these dimensions of integration.

Moreover, this theme is connected to why public sector's method *motivating talk* often is failing. One reason is lack of deep and trustful relations, causing instrumental talks, embedded with strategies of defence and neglecting inevitable facts. On the other hand, too often civil servants don't sufficiently grasp the complexity of refugees' identity struggle, leading to accumulated frustration and undermined lust to life. Segregation is about this kind of frustration, not only exclusion from labour market or dependence on social service. The whole society would gain a lot from a partnership dealing with this



kind of broken illusions and blocked life projects. Today, these kind of trustful and consoling talks mostly take part in civil society, but could very well be developed in partnership.

Before ending this paragraph on the genius of civil society, an encouraging remark shall be made. An interesting effect of the integration processes is that old organisations in the civil society of the majority are vitalized by the contact with immigrants and refugees. The most illustrative example on this in Sweden is the vitalization of old popular movements such as the Christian oriented Adult Education association Sensus and branches of Temperance movements (*Nykterhetsrörelsen*) when entering into contacts with Muslims and other religious newcomers.

This is part of more vast phenomena, for instance the revival of the interest for various conceptions of life and the return of the holy in the public sphere of society. Another process is that people and associations find each other out of common interests, disregard of origin, ideology or religion. For instance, people are connected in civil society because of a common discovery that they must fight for the environment, social cohesion or the dignity of Man. One concrete example is the mobilisation in defence of paperless or so called "illegitimate" asylum seekers and their rights to decency and relevant health care. These networking are taking form cross over minority and majority, secular and religion, religious and religious. More and more, people organise themselves in order to assemble a better position of negotiation with both public sector and the market. This is happening both on local and international level. Among other things, this represents a growing conviction that civil society needs to be mobilized as response to unfavourable tendencies in national and supranational settings. All this may be dealt with as inspiration for constructive method development.

A growing tendency in Sweden within civil society, where public sector and civil society as in other countries, agree on a set up of human rights, is that established organisations, being part of the majority, enter into a role as mentor by putting their experience, know how and network at the disposal of new groups. This is done in accordance with the ideas and methods of classic popular civil movements, in the early days of democracy. Today there are new groups that are marginalized. Instead of approaching them as potential members this "old" generation of organizations for empowerment help groups to organize institutions for themselves. Several parts of the emerging Muslim infrastructure have been results from this mentorship. Here civil society has a great potential to hold in trust.

#### **9.4. Power de facto or only de jure?**

One fundamental conclusion, regarding both the public stakeholders' view on and assignation of NGOs and immigrant organisations' role in integration and decision making processes, is that there is a considerable frustration among stakeholders in civil society. In many reports we hear of irregular contacts between public sector and NGOs. This is not a sign of rudimentary democratization, as could be presupposed. No, this frustration is well spread even where there exist an established frame of

institutions and agreements. The frustration about recognition and sparse contacts is high even in countries and regions with a “strong” public sector, where, since long, recognized formal partnership in decision making is high.

Thus, a common pattern all over Europe seems to be a gap between formal and factual power. This is also clear in countries like Sweden, so often pointed out as *good examples* for other nations. Out from the work package’s reports, we notice that stated rights are undermined by latent attitudes and hidden structures, not only in Sweden. Quantity of institutions, dialogues and meetings are not always corresponding to the quality of influence and power. We have also noticed that a considerable share of the impact of NGOs is in on informal ways. Formal rights and partnership is not necessarily sufficient, nor legislations, texts, high ambitions and clear recommendations. For instance, in international reports Sweden seems to be “perfect” as for integration. But the work package 3 reports show another picture. On the whole, NGOs are glad to be in collaboration with public sector, although the frustration is high regarding how to measure the public sector’s credibility and trust.

Of course, Sweden’s and other countries’ efforts to assure, for instance, local and regional rights to vote should be recommended all over Europe as *good practice*. The reports from our partners underline this. Nevertheless, it seems that democratic processes never stop, or rather, that they can be affected by what can be described as processes of sclerosis. For a considerably long time actors in civil society have been mobilizing in order to have a respectable share in decision making processes. At the beginning, the results from this historical struggle for influence in shaping the modern welfare state were vivid and creative for all partners. Today there is, apparently, a need for renovation and vitalisation of contacts and dialogue.

In answering the question 8 concerning NGOs’ role in decision making processes quite many partners write that contacts between politicians and the NGO are irregular. One stakeholder in Puglia describe that contacts are *in a discontinued and unplanned manner. Often under the political debate previous to the elections* (ETNOS – Campi Salentina). Several partners report that actors in civil society are disappointed of public sector, not fulfilling given promises and undertaken agreements. Others declare a fatigue of “dialogues” without results. This is also shown in the *Round Table discussions* during the workshop in Uppsala.

An underlying paradox is throwing light upon this gap between *de jure* and *de facto*. On the one hand all stakeholders recognize the importance of NGOs, both in the society on the whole and, more specifically, in the integration processes. Therefore NGOs, taking into consideration all that they do and contribute with, are both bewildered and hurt by their lacking influence on decisions and on finance. They don’t feel that they always are taken seriously, despite all declarations. Rather they quite often feel marginalized.

On the other hand, the effects of the dominating tendency to connect integration to a strict labour market orientation risk undermining respect for and recognition of the traditional activities of NGOs and immigrant associations. On top of this, one considerable consequence of *September 11* has been a heightened scepticism towards cultural and religious associations.

## **9.5. Further discussion on integration**

How stakeholders interpret the concept of integration is perhaps the most influential hidden parameter in our field. As a matter of fact, we consider this interpretation as a key factor. Therefore we need to do some comments, throwing some light over question 11 in the qualitative questionnaire.

On the whole, there is too little of terminological discussions as for the key terms in the field of integration, diversity and multiculturalism. This is the case not the least in matters connected to projects. There are totally opposite interpretations underlying all the debates, seldom sufficiently sorted out. Of course this lack of congruency about such a key term is heavily affecting all EU-partnerships, not only the Inti-project Routes. This wp3- report is not the arena to deal with this lack of elucidations. Only a few comments will be included in this text. Quite a lot has already been highlighted in the discussion above on how to define the civil society as stakeholder in the integration processes.

### **9.5.1. Bureaucracy and labour market concepts of integration**

Often processes of integration are reduced to the following characteristics;

- a one sided process of change and adoption, expected from the newcomers, excluding the actors and institutions of host society
- a confusion with the *Introduction phase*, therefore considered as short termed obligation, and restricted to housing, health examination, language course, information sessions about the host society, and such practical quantitative aspects
- a series of *measures* administered foremost by the staff in the public sector.

This rather bureaucratic consideration of the content of integration paves way for a labour market orientation. A refugee and an immigrant shall as quickly as possible be integrated by becoming attractive to employ. It also explains the reduced role of NGO in the decision making processes. Thus, the frustration of the NGOs, clearly expressed in our partners' reports. The focus upon work contribute to define the role of NGOs in the integration processes to administer language courses and activities of information.

An unambiguous connection between integration and labour leaves a lot beside.

This narrow and one-sided approach to integration severely diminishes focus upon power analysis, structural inequalities and hidden discrimination in society. In a contextual frame one can notice that inclusion of immigrants into labour market is the weakest link of modern society and welfare state. This

equivalence between labour and integration creates frustration, as there are so many immigrants excluded from labour market. From a holistic point of view, a person can be integrated disregard of having a work or not. Humans cannot be reduced to *homo faber*.

To reduce integration to work related activities and processes opens up for assimilation and preservation of status quo and a hierarchical relationship between majority and newcomers. This means that integration is connected to exotism, that is an estranged focus upon the other. These objectifications of those that shall be integrated contribute to reduce the newcomer to a set up of deficiencies, shortcomings and failings. This creates an uneven power relationship between those who shall *integrate* and those who shall *be integrated*. Consequently, integration process is almost equivalent to *normalization*. This bias is hiding a lot of old colonial structures, not worthy a global mind.

Labour market oriented concepts of integration often goes hand in hand with assimilation. As long as exotism prevails, that is that the key factor in integration is considered to be a process where “we” – including representatives from the minorities sharing the same restriction of how to define integration - are dealing with “them”, there will be a bias in the relation between stakeholders. This objectification of refugees and immigrants is expressed in the dominating terminology. Refugees are considered as *target groups, excluded, vulnerable, at risk* etc. Actors talk about activities, measures, efforts, contributions etc.

A conceptual and methodological consequence of this one sided view on integration, underlining the importance that newcomers as quickly as possible need to learn about value, manner and expectations in the surrounding society, is that integration on an everyday basis consists of creating *meeting places* and arenas of *dialogue*.

Of course, there are several important aspects that these descriptions apostrophe. But there is a luring paternalism that many protest against. No one approves being reduced to a victim or an object for activities of others, disregard of the amount of their solidarity and sympathy. On the contrary, many feel offended by this colonial approach.

Moreover, this approach often results in condescending opinion and comments on the activities in for instance immigrant organisations and religious associations. Everyday, cultural and leisure activities, nor directly labour market connected neither connected to the host society, are not necessarily taken seriously. Such unnecessary activities are for instance reading newspapers in the mother language, playing chess, sharing coffee or table, listening to a sermon, attending at a political meeting concerning the region of origin. Even worse, these activities, so typical and cherished in civil society, can even be considered as heightening segregation and stirring up *non European values*.

### **9.5.2. Disregard of cultural identity and structural power**

The most serious effect of a narrow labour market approach to integration is that peoples' cultural rights tend to be undermined, disregard of what is stated in constitutions, United Nation's *Convention of the Child* and international laws. On the whole, cultural and collective human rights are not sufficiently respected by all stakeholders in today's work for integration, thus contributing to the complicate role for NGO and Human Right organisations. This is the main reason why two representative of religious and collective identity were invited to contribute to the conference in Uppsala in February; one Christian arch bishop and one Muslim deputy director.

All in all, interpretation of the concept of integration is always connected to power. Who has the privilege to formulate; what is the problem, who is the problem, whose is the problem, who shall resolve the problem, by which – and whose – means shall the problems be resolved? Not the least, the question is on whose premises people are organised to *meet* and carry out all planned *dialogues*. Quite often this barely hidden paternalism is legitimized by saying that *we have been too vague, too caring, too compliant. We must clearly manifest our values. We have made them passive.* Celebration of diversity and globalisation risk to drown in continued status quo and marginalisation.

This approach to integration has influenced the criteria for projects and economical founding from the public sector to associations and NGOs. This has often led to a contrast between what the stronger part (public sector, state) has meant to be a priority in integration work and the needs of minority groups themselves. For instance family issues have been a top priority for minority associations, while labour market has been the overwhelming criteria for those with the project money. This difference of priority has created a lot of frustration for minority associations. The trust into the surrounding society has been badly affected by this lack of sensitivity to the needs defined by people themselves. NGOs have often felt that governmental and municipal subsidies are conditioned out from a labour market definition of integration. In societies where public subsidies are well spread in order to support NGOs, there is an actual tendency to heighten the pressure on NGOs meaning that they must prove that their activities deserve to be financed by public support. This is clearly shown in the reports. In dialogues with NGOs quite often they express a disappointment towards public sector, not showing sufficient respect and understanding of the qualities in their daily work. This tendency can even grow into a mutual distrust.

### **9.5.3. Need for congruence perspective**

This lack of congruence between public and private stakeholders concerning the content of integration processes is one of the most important hidden factors behind the relations between public sector and actors in civil society. Despite of politically correct assurances, the reality is quite often different when it comes to equal cooperation between the stakeholders in local, regional and national settings.

A lack of congruence, as well as the lack of terminological consensus in Europe, was illustrated during the Uppsala conference in February 2008, when some partakers reacted on the set up of the

conference's terminology. Lately in Uppsala the concept has been more and more replaced by *inclusion*. Therefore this term was used by the conference staff as well as in the instructions to the *Round Table discussions*. Some partners considered this term to be ambiguous, hiding a message of assimilation and *a one direction relationship* (group 3 in answering question 3 b) However, in another *Round Table* answer the same group tended to accept the term inclusion as a better than integration, interpreting it as *They don't have to be like me concept* (group 3 answering question 3 a). The same group also discussed the meaning of *mediation*, stating that *there is a language /communication problems here* (group 3, answering *Round Table* question 3 b).

We would like to add that the narrow labour market orientation also explains why, earlier under Wp 2, Uppsala in the Stockholm region, wanted to add some categories for the partner' selection of good practices concerning integration from a more holistic perspective, namely on the one hand *Family life, gender quality, prevention of honour-related violence*, and on the other hand the categories *Identity and cultural reorientation* and *Human Rights and processes of empowerment*. In Uppsala these dimensions of integration have led to important methodological development – even if the municipality's dominating perspective has been labour market oriented. Rather, “pockets” of civil servants have done this method development in despite of a dominating assimilative climate.

#### **9.5.4. Integration as orientation of life**

In a holistic and existential perspective, the key to integration is not work but complex processes of mental, social, symbolical and cultural reorientation of life, where work is only a part. Here is not the place to develop this theme, although it is of utmost importance in order to understand the deeper dimensions of the potentialities of civil society in being included as a partner for integration. This is why we consider it necessary to continue the exchange of experiences between the Routes partners.

Our introduction clearly showed a broad context within which the theoretical and the methodological discussions about integration should be included. Thus, integration should be connected to a deeper and more all encompassing reflection on the need for a new social contract between actors creating welfare and well being. Other contextual frames dealt with the importance of trust and credibility, sustainable development and *salutogenesis*. All these three frames highlight the collective and cultural dimensions of integration, today so often neglected in practical as well as theoretical discussions. They also highlight that there is a risk to put too much hope to language studies as well as to the construction “information programs”, without taking into account peoples' need to reorganise their life and manage a complex process of social, existential, ethical and cultural re-orientation. There is a risk that too much emphasis on information and lists on *core values*, are indirectly legitimizing public sector's paternalism and assimilation. This would nurture continued dichotomised view.

These processes concerning re-orientation (mostly) take place in civil society, and we believe that a condition for successful integration processes is that public sector includes this cultural and existential

dimension in their professional considerations. Method development, as well as future projects, needs to include these dimensions.

Finally, we would like to remind that *Third annual report on Migration and Integration*, referred to in chapter 4.3, both underlines the importance of the cultural dimension of integration as well as intercultural dialogue, cultural diversity and the need of cultural mediators.

## **9.6. Too much discussion about money**

### **9.6.1. Economic supervision**

The ambivalence in the relationships between public sector and civil society is expressed in the endless discussions about financing and funding, criteria and routines. This is especially clear where the state is strong. On the one hand, NGOs want to keep their independence, while at the same time they are interested in help from state, county and municipality. On the other hand public sector has a tendency to connect financial support with diverse conditions and control interests. The more the uniqueness of civil society is respected by public sector, the less the financial discussions are focused on questioning the activities of NGOs. The more there is lack of knowledge about the social economy in civil society, the greater the risk that public sector is interested to keep power over their contributions. Depending on the interpretation of what integration processes include, they may question activities as both unnecessary and impossible to fund with taxes.

On the whole, the quantitative excel questionnaire for mapping the landscape of NGOs, not the least questions about Financing and Housing accommodations, conceal a lot of information about the distribution of power between stakeholders creating welfare and well being.

Once again, we see that the relationship between public sector and civil society is based on power and more or less uneven distribution of power. Many NGOs feel an unjust attitude from public sector when it comes to money. Most clearly this is expressed by *Studieförbundet* in Uppsala (one of several Associations for grown up studies): *On the whole, there should be much more processes of negotiations between money givers and money seekers in local society, as well in EU. Today's paternalism and authoritarian system is offensive. People should be trusted to decide themselves how to spend the money.*

The more public sector grants money to civil society, without having an ongoing even discussion on methods, long sighted goals and social planning for a sustainable society, the more the risk is that the relationship is reduced to conditions and supervision out from a strict economic view. Moreover, the exoticizing split between "immigrants" and normal citizens create a confused situation. This is very clearly stated by *Föreningsrådet* (Association of NGOs) in Uppsala: *As integration seems to be reduced to "financing the immigrants' organisations" the existing knowledge of the overarching social*

*conditions is wiped out. This tendency of “narrowing” the topic to financing conditions is strengthened by the organisational split between “immigrant questions” and, for instance, topics dealt by the political board of “children and young”. Moreover, the board dealing with “immigrant associations” has during the last years heavily reduced the municipality subventions. Today, associations sometimes seek subventions from both boards, just to get a chance to any contribution. This lack of coordination is severely restraining the processes.*

Public sector is often viewed as a stingy and mean step mother. One famous example is the struggle by women's refuge centres. When public sector changes the level of ambitions, this is immediately shown in the relationship to NGOs. Therefore, even men's refuges are struggling for money, at the same time as the debate is “screaming” for men's initiative.

Cutting in taxes paves way for an ambiguous phenomenon, namely the public sector's tendency to delegate earlier public activities to NGOs. This saves money, and may be a sign of approval. This is a growing tendency for instance in Scandinavia, on basis of attractive rhetoric, such as *public private partnership*. But on the other hand, these contracts and partnerships can jeopardize the quality and professional standard. Of course it can also overburden people inspired by another *ethos* than the one in public sector.

### **9.6.2. Public money and engenders internal strife**

The modern history of countries with a strong public sector has shown that a consequence of public sector contributing to finance activities in civil society is increased strife within minority groups. One main reason for this is the society's assumption that “groups” are homogenous, that is that it is uncomplicated to identify a partner within minorities. In order to guarantee partnership and a future partner to dialogue with, the state was interested in creating these so called *immigrant associations* and organisations, on local, regional and national level. This naive assumption led to a “fight around the kettles”, explained by the mere heterogeneity of all these immigrant groups. Public sector had problems in identifying representative partners to enter into dialogue with. Different and contradictory interests began to fight for the money.

Public sector giving money to newcomers has contributed to the flourishing of “local bigwigs”. Getting hold of both money and contacts are sources to both prestige and power. Sometimes the situation has become quite chaotic because of this struggle for power – and publicity. Unfortunately, the project industry, national as well as EU-based, has augmented this darker side of minority realities. Not necessarily, all the money involved has contributed to integration and participation. Quite often, the contrary has occurred.

This connection between public money and internal strife is blocking many processes. It has even contributed to strengthen certain control mechanisms. For instance, many initiatives from younger generations have failed because of opposition from elders. By consequence, the younger's possibility



to influence within the minority structures have been undermined. What has worsened this situation is the reluctance from the surrounding society supporting activities other than directly related to entrance into labour market. Owing to certain circumstances, it should be added that in these cases it is not necessarily a compensation that public sector start projects, let's say aiming at change in gender and family attitudes. Rather, such initiatives tend to be contra productive – as they don't grow from initiatives from within.

In Sweden, for instance, these tendencies are as old as the modern asylum receiving history. By now, this strife have since long been segmented into rivalling organisations – not the least on the national level, thus undermining the influence of immigrants in decision making. Today's discussions deal a lot with this, saying that immigrant associations are obsolete and risk to preserve both a segmented identity and conservative attitudes. This is one of the welfare states largest ironies.

An unpleasant consequence of public sector's cut of taxes and subsidies is the strengthened rivalry for a "diminishing cake". This phenomenon is expressed in the following way by the Uppsala branch of *Red Cross*: *It is delicate for us when we get the larges part of the municipality's financial support, at the expense of other NGOs. On the other hand, our activities are open, so we cannot plan our "volume". People's needs come first. So we need every Krona. In this perspective the municipality is stingy towards all NGOs.*

### **9.6.3. Understanding the genius of civil society**

Recognizing the complementary roles of public sector and civil society in creating welfare and well being, there is need for a thorough discussion how public sector can give economical support to actors in civil society. Such financing should be founded on a deep understanding of the unique conditions in civil society. Moreover, it should be based on a shared concept of partnership and integration.

On the one hand, societies with a strong public sector need to avoid the tendency to change the financial funding into a system of control and conditionings. Today, too many vital ideas are lost as a result of the bureaucratization of the financings. The growing necessity to finance activities by applying for project funds risk to undermine NGOs' independence, as these funds tend to be conditioned according to other criteria than prioritized by the NGOs themselves. A main difference is that project criteria tend to be linked to labor market oriented topics, while NGOs tend to put more emphasis on activities related to family and cultural needs.

By letting more and more public funds be canalized by NGOs, there is a risk that NGOs adapt their activities and priorities more from the goal to reach public and project fund, in stead of on basis on internal analysis and needs. There is even a risk that the stronger tendency to define integration as activities of information on the surrounding society, the stronger the tendency can be to consider NGOs as instruments to implement this information.

On the other hand, societies with a weaker public sector and with a history of mutual reluctance need to consider the importance in entering into equal partnership and shared financing with civil society, without hazarding its independence.

In all societies, public sector need to take into consideration that economical funding is affecting the relations in civil society, in order to minimize rivalry. Immigrant organizations don't always master all the mechanisms and obligations connected to the complex idea of collaboration between actors. Therefore public sector interested in entering into partnership and shouldering economical support, need to develop deepened relationships in order to act at the same time as a balancing and as an empowering partner. This demands a highly elaborated maturity and patience. On behalf of the NGOs, it also demands a developed knowledge of association law and meeting rules.

One of the vital roles for public sector is to provide with infrastructural help to individuals, entrepreneurs and NGOs. Another decisive role is to safeguard documentation of good practice and to correlate method developments, partnerships and projects both to the accumulated practical experience as well as to latest research. This should include a responsibility to anchor future work in both local and international settings.

## **9.7. Win win situation through cooperation**

### **9.7.1. Need for a collaborative mentality**

Perhaps it is inevitable that the classical ambivalence between public sector and civil society is lingering on. Today's vast debate on how to safeguard everybody's well being and to amend the welfare state is creating a most stimulating platform for a fresh discussion on the partnership between public sector and NGOs and immigrant organisations. The history of mutual mistrust, disregard of historical reasons and social settings, must come to a closure. This is necessary for both partners in order to create the best climate for future cooperation. Public sectors stingy control of money and NGOs hurt and irritated waiting for recognition must be dealt with.

Today's and tomorrow's society need a collaborative mentality between all actors claiming a role in creating welfare and well being. All partners need to recognise each other's uniqueness, relevance, capacity and potentiality. All partners need to prove to be driven by a wish to understand and take into consideration all other partners interests. Recognising each other's complementary roles, all partners need to establish a framework of contacts, founded on a sincere interest to uphold long term contacts.

A key to the development of the cooperation is a serious and long living aspiration to safeguard mutual trust. All of our reports, all speakers during the Uppsala conference, and all contributors to the Round Table assured the importance in this reciprocal aiming. Out of this common interest there is a need to

establish a dynamic balance between all stakeholders, founded upon humanistic and democratic values and ambitions for cultural pluralism and a sustainable future.

Therefore it is of importance that the ambition of Routes to identify, map and document the landscape of NGOs should continue, not the least on a local level. Who are active in civil society, what associations, organisations and entrepreneurs are there? What are they doing? Why are they undertaking these activities, what are their driving forces? It seems convenient that public sector, municipalities and counties, continue this endeavour, by help from the government. Likewise NGOs can take the same responsibility, financed by public sector.

### **9.7.2. Collaboration in method development**

By recognising mutual and complementary interests the public sector will become more eager to receive and encourage initiatives from civil society. Today, there are too many stories about relevant and intelligent initiatives from individuals and associations that are neglected, or even opposed, by public sector. Instead of cultivating a sense of rivalry, both partners should support each other's initiatives. Public sector is in need of developing methodology and frames for encouraging and being a supportive mentor for activities and initiatives in civil society.

A strategic argument from actors in civil society is to claim that they assure flexibility in a higher degree than public sector. Consequently, they mean, they can offer more adapted programs and activities in accordance with the needs and conditions of each newcomer in local society. Of course, this offering of efficiency and individualisation is highly attractive to the authorities, as it seems to be both money and time saving, in favour to newcomers, politicians and tax payers.

By consequence, a growing sector for private actors is to complete public sector with this kind of services. Integra, one of Routes' associated partners in Sweden and Uppsala, is a good example of this branch, as is clarified by the adding in annex 11 and 12. By the same reasons, to a greater extent private entrepreneurs in the future will be contracted by the public sector as mentors and individual coaches.

One dimension in today's redefinition of the relationships between public sector and civil society is to open for the growing interest to act as volunteer in dealing with needs in local society. Until now, this role to coordinate this voluntary help is in its beginning, especially when it comes to immigrants, disregard of age and origin.

Public sector as sponsoring activities in civil society, from a concept of mutual interest, means that the role as "money deliverer" should be taken into consideration. In societies with a strong public sector, this public sector needs to leave behind the role of a controlling and distrusting stepmother. In societies with a weak public sector, this public sector needs to avoid rivalry and power control by binding civil society by help of subsidiaries. Rather, in all societies public sector needs to treat actors

in civil society with trust, as mature and equal. As a consequence financing should be developed in the same spirit, giving actors in civil society much more scope for deciding over the funds out from its own priorities and needs.

As society in the future more and more needs complementary initiatives from civil society, it becomes more and more logical that the state, government and authorities recognise all constructive NGOs, not only those officially registered and recognised. At least, this is the opinion declared both in the preparations for work package 3 and in the Round Table discussion in Uppsala.

This need to redefine the roles between civil society and public sector is mostly needed when it comes to cultural and religious initiatives based upon shared democratic values and interests to promote integration and pluralism. The contributions to the Uppsala conference by the Swedish archbishop and by the Muslim director gave encouraging highlights to this need. For instance, in the Stockholm region there are several good examples where public sector promotes such activities. This counts from collaboration between municipality and Muslim school, via collaboration between municipality and Christian societies to safeguard public order, to collaboration between public sector and minority associations to promote labour market programs and deal with family problems. There is great potentiality in this form of cooperation, bringing new methods to the integration processes. Both traditional mistrust and contemporary mistrust towards cultural and religious minorities are blocking the integrating processes. Cultural and symbolical equity is a much underestimated dimension promoting integration.

In order to promote both shared method development and cultural equity all partners need to develop a perspective of empowerment from below as well as from within, where partners consider each other and each others' cultural heritage as equal.

Another field of method development and complementary roles deals with the need to canalize peoples urging and searching for expressions of and handling with existential questions and themes. There are thriving situations when public sector doesn't have capacity to deal with this need, and where actors in civil society could overtake much of this need. For instance public sector could teach partners in civil society fundamental knowledge about coping strategies, conflict handling and identity development. Actually, actors in civil society deal with this, but we believe that this dimension in the integration processes could be developed, not the least in cooperative partnership between public sector and private partner in civil society. The illumination from SAMAH, as well as the external contributions from Habib, illustrates this capacity of the NGOs.

### **9.7.3. Public sector setting frameworks**

The most convenient way for public sector to satisfy the wishes of NGOs, relieving their frustration, is to take responsibility to establish safe and durable framework for an ongoing communication between the partners. In this, we receive guidance from ACIDI in Portugal, but also from NGO partners, such as

SAMAH. During the Round Table discussions one partner was mentioning electronical networking as one tool to stimulate continuous communication (RT 1.b.2). Another convenient method, immediately promoting mutual contact and trust, is the initiative by both public sector and actors in civil society to invite each other on regular basis to activities and conferences. A very concrete measure would be to share responsibility for a local calendar. This would also contribute to coordinate activities. As an illustration, since long, civil servants in Uppsala, dealing with integration, have reserved a quota of participation to lectures, courses and alike to partners in civil society, thus facilitating both communication and shared knowledge.

The Uppsala conference dealt with Human rights as a crucial topic for developing the role of NGOs as well as the cooperation between public sector and civil society. The classic conception is that one main role of the NGOs is to scrutinize if public sector and the market follow national and international law on human rights. This is of course of utmost importance, especially where the democratic process still is weak. However, there is space for cooperation on this, in stead of making Human Rights a source of rivalry and distrust or as a factor in politics. Public sector needs to be humble, and to recognise its' need of NGOs helping to guarantee rights laid down by law and conventions. Rather the public sector could gain credibility in increasing the collaboration with NGOs on this urgent topic.

On the whole, NGOs can play a greater role safeguarding and promoting human rights, not only for immigrants and minorities but for all citizens. Public sector need to recognise the advantage in this. NGOs need to share with public sector the role to continuously evaluate the quality of civil servants' work from the perspective of human rights. Immigrant organisations and other NGOs, expected to promote integration by taking responsibility to give newcomers information about the host society, could develop this rather status quo and assimilation role into a catalyst for fundamental democratic and humanistic, global and inclusive values. Both public sector and actors in civil society can get inspiration from each other's endeavour to implement European values. All stakeholders need to avoid creating a polarisation between individual human rights on the one hand and collective, cultural and religious rights on the other. Rather, all partners need to collaborate in order to help the promotion of a balance between individual and collective interests.

Close to this striving for complementary roles guaranteeing fundamental human rights is the potentials for public sector to promote recognition and respect between different actors in civil society itself and between NGOs themselves. Some partner reports bring up this need. They state that not all associations and organisations are familiar with the formalised and the processual aspects of democratic work.

Moreover local and national associations and NGOs easily enter into strife and competition – especially when it comes to money and public fame. On concrete level, many lack skills to cooperate around Radio, TV and Music studios.

In the qualitative report from Uppsala, the local branch of The Red Cross represents a typical statement when they say that they have little contacts with other NGOs in local society. On the other hand, they are looking forward to participate in the municipality sponsored Council of local association. A more evolved statement is done by Nyby vision, wishing ameliorated cooperation between all initiatives in local society, including, on the one hand, lesser double work and, on the other hand, better matching between the needs of a person and the capacities and uniqueness of the NGOs.

One group in the Round table discussions gave the following characterization; *there is great need to reduce the inter-NGO competition in favour of collaboration – particularly in the process of long term discussion on what values can be shared, modified, or abandoned, which can be accepted as core values and for how long. Flexibility requires change, which may be traumatic, but trauma is a problem we have to confront* (RT 2.c.6)

#### **9.7.4. Mediating**

The Uppsala conference also highlighted the possibility to develop cooperation in order to create method development by help of mediating. Methods to mediate need to be developed in many cases, founded on a sensibility to cultural and symbolical values and a delicate ability to negotiate acceptable and dignified solutions acceptable for all parts. Mediation can be applied in situations where partners represent conflicts between different interests, such as between two minority families, or between minority family and minority individual, seeking support from the surrounding society's institutions. In Uppsala there are good examples on this work, not the least in preventing honour related crimes. A beautiful example on this is the cooperation between the municipality of Uppsala, the Uppsala University and Council of local associations aiming at reconciliation processes between striding parts around and within the local mosque. The activities of Fryshuset in Stockholm, with its' offshoots in other parts of Sweden, are congruent with the method development using culture as constructive factor in handling family and generational conflicts.

Finally, the following words from a vital actor in Uppsala may illustrate the potentiality in civil society: *However, our impression is that there is a tendency in "the world of the municipality" to underestimate adult study associations. They are so focused upon "own activities", and have only superficial knowledge about the conditions of NGOs. Therefore we do much less than we could, because of this neglectful attitude. Where is the evidence that the NGOs cannot do a better – and cheaper – work as for the integration processes? We, for instance, very well know that people get work as a result of their contacts with us – but this is never documented. WE could do much more, out of our experience, our knowledge and our way of entering into responsible relationships* (Studieförbundet).

This impression, by one of the most contributing NGOs in Uppsala as for both integration and general welfare, should guide future work and partnership building. On the whole, there is a strong need for political will and decisive leadership in public sector. Declarations, ambitious documents and rhetoric are not instruments strong enough in themselves.

## 10. Recommendations for future partnership

On the basis of the reports from our Routes partner, on the results of the Uppsala conference, as well as on solid experience in the area, we would like to end this work package report by formulating some general recommendations. These recommendations constitute a general frame for the promotion of a good cooperative atmosphere between the classical social partners competing and completing each other in modern history in creating well being and welfare of individuals, families, groups and nations.

- Public sector, civil society and NGOs need to take one another seriously, recognise each other as equal and complementary partners, but with unique roles and settings, together creating welfare and well being in local, regional, national and international settings. In dealing with the complex processes of integration and inclusion all stakeholders shall aim at creating the best conditions for a constructive balance and cooperation between all parts. They shall have as point of departure an insight of interdependency, in stead of inequity, rivalry and mistrust.
- Leaders in all societal sectors contributing to create trust, cohesion, well being and welfare, to the benefit of all, that is politicians and strategic leaders in public and civil sectors as well as in the sector of commerce, need to witness and confirm an active, consistent and enduring dedication to the overall and practical meanings of the vision of public private partnership. Elegant rhetoric and documents are not instruments strong enough.
- In work on any social level, public and private partners shall take active interest i all stakeholders' uniqueness as well as activities, ambitions and set backs, within a frame of mutual trust and willingness to cooperate and empower each other. All partners' knowledge, analyses and method preferences shall be taken into consideration in developing a growing partnership. No stakeholder shall take into granted privileges of any kind, as all point of views and experiences are needed to construct a sustainable future society of togetherness in diversities.
- There is a considerable need for further, deepened and continued work and cooperation in order to investigate and assemble more data, on the one hand both in local and transnational settings, and on the other hand both about the landscape of NGOs all over Europe and about their activities. As can be seen in the report from the Routes partners, we notice an incomplete knowledge of the state. Therefore, we recommend a continued data research, in accordance with the excel sheet constructed to wp3. Here, we need a coordination on EU level, now not existing. The continuation of data assembling should be completed by a continued search for existing statistics as well as a coordination of projects related to these issues. We recommend

a continued use of the two tools of our work package, but completed with seminars explaining how to use these tools, in order to reach comparable data.

- Every partner should organise a local follow up of the Routes project, including elaborations of the relationship between public sector and various actors in civil society. We believe that this report may function as a basis for such further dialogues. These may preferably be accompanied by a series of transnational workshops, thus creating a possibility to work on a more concrete level and on that basis continue our experience exchanges on mapping and investigation.
- There is an urgent need for conceptual reflection and harmonisation all over EU. Our conclusion shows that there is a considerable lack of congruence of interpretation and use, therefore severely undermining communication, reliable comparisons and comprehensible sharing of experiences. Not the least, there is urgent need to illuminate such strategic concepts as integration, inclusion, civil society, target group, mediating, partnership, participation, availability, empowerment, health promotion. All these concepts and watchwords of the day must be thoroughly discussed.
- All partners, eager to create processes of integration, inclusion and dialogue on shared values need to adopt a broad and holistic view on integration. We should no longer reduce these complex processes to topics related to labour market, housing and (physical) health and alike. Nor should factors of success in integrating newcomers and refugees to the labour market be reduced to issues on recruitment and adaptations to employment. At the least, processes of evaluations should be more widely used. At the most, integration to labour market should be observable on career making and method development out from potentials of pluralism. All in all, there should be developed a wide scope of areas where the opinions, experiences and ideas of civil society, immigrant organisations and NGOs are included in the debate on integration.

From such a thought through and holistic conception of integration we also need to continue to seek for good practices. We are convinced that there are many such good and inspiring examples, until now not dealt with within the frames of Routes.

- On every level in Europe the contacts should be developed on a continuous scale between public sector, including both civil servants and politicians, and civil society's associations, organisations and NGOs. Except from being built on continuous relationships, and not only out from univocal interests, such as politicians' interests during times of election, the aim should be to build up an equal partnership in creating a sustainable society and cohesive social relationships. This should be based on belief in unity in diversities as well as on a trust to cultural and symbolical goods as factors building senses of local togetherness as well as



insights in the interdependence of all actors and a shared local and global responsibility for future building. Individual and collective cultural identity should not be dichotomized, neither as weapons to segregate groups or exclusively separate each others' core values, nor as reason to undermine the complementarities between individual life projects and collective flourishing.

- Future method development need to be based on the respect for and trust in culture, language and identity as promoting individual, collective health and wellbeing (cf the concept of *salutogenesis*), to the favour of the whole society. Cultural goods may be used in processes of integration, reorientation and conflict handling, as well in complex processes of mediation and reconciliation in individual, family and collective life. Throughout Europe there is an expanding experience within this field. Therefore, future project plans are recommended to be coordinated to this.
- Disregard of local and national settings and different historical and contextual set ups, the public sector and politicians on all levels should, out from a profound recognition of complementary competence in creating welfare and well being, give financial support to civil sector of society, including private stakeholders and entrepreneurs. This should be recommended in all societies, disregard of the character of the public sector; strong or weak. When public sector is financing activities in civil society, this should be done in a spirit of generosity, avoiding controlling stinginess and restraining conditionings. On the other hand, public sector shall respect civil society's independence and need to uphold this independence vis-à-vis politicians and public sector.
- All stakeholders will have a shared benefit from cooperation in method development in order to promote integration and peaceful social and cultural sustainability. This cooperation include Human Right work and safeguarding cultural and collective rights within the frames of shared cosmopolitan and democratic values. Future safeguarding of Human rights may be a shared and collaborative task of all actors creating welfare and well being.
- Out from a holistic interpretation of the potentiality of civil society, and out from the urgent need to search for cooperative routes to a new social contract, enhancing sustainable economical, ecological, social and cultural development, it is highly recommendable that civil society further on plays a more decisive role in social planning and decision making on local, regional, national and transnational level.

## **11. Epilogue - Bridging to Work Package 4**

Perhaps the most important contribution of our project Routes is to provide with a vital injection into the discussion of the dimensions of integration processes. Our work package report is in this spirit. Practical method development and networking need to be based on thought through reflections and points of departure. What is needed, who are the actors and how can they cultivate partnership? We hope that this report will give basis to a continued discussion out from a holistic approach to the processes of integration and civil society's role in promoting these processes. Hopefully, it will also be sufficiently clarifying on vital topics leading to new practical considerations.

We believe that the legacy of our project Routes will be in local society, offering a platform for further reflections on what is to be done. We hope, for instance, that our report may be used as a basis for these discussions between NGOs as well as between civil society and public sector. For instance, in Uppsala Routes will function as legitimizing contacts in order to refresh the relationships in local society. The municipality's interest for our project as well as growing interest of civil society, social and human capital are encouraging signs pointing to a sustainable future. Critical topics, related to the local, regional and national history of local actors competing and complementing each other in creating welfare and well being, will be dealt with within the frames of Routes.

Bridging from work package two over to work package four is a delicate task. Had we been given more time we would have been able to combine the report from work package two with this report. Nevertheless, all is a question of time. We also believe that our partners manage to construct such bridges between the work packages.

Looking forward to the next work package, we believe that the main task will be to continue the syntheses done in this report. The ambition may not be to formulate a perfect model, in the classical bureaucratic spirit of Max Weber. On the other hand, we need to continue to evolve our recommendations, shaping frames for creative future thinking. This was said during the Technical committee meeting in Uppsala in February 2008; paradigms more than models, as inspiration; basic standard, referral points, possible to be adopted in diverting contexts, adaptable to different contextual set ups.

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## 13. Attachments

### 13.1. Annex 1 – NGO mapping

#### Examples for help to categorise

<b>A Name of the NGO</b>	
<b>B Foundation year</b>	
<b>C Categorization of th NGO</b> (in accordance with documents and regulations)	<ul style="list-style-type: none"> <li>Adult educational association</li> <li>Cultural association</li> <li>Association for specific and factual matters</li> <li>Association for specific questions</li> <li>Ethnic association</li> <li>Local/District Association</li> <li>Religious assembly</li> <li>Political association/organization</li> <li>Solidarity association</li> <li>Parent/Adult association</li> <li>Women/Men association</li> <li>Elderly association</li> <li>Association of different occupations</li> <li>Youth association</li> <li>Other categories</li> </ul>
<b>D Organisational form/Legal status</b>	<ul style="list-style-type: none"> <li>Non profit organizations</li> <li>Economic association</li> <li>Foundation</li> <li>Cooperative</li> <li>Social Enterprise</li> </ul>
<b>E Criteria for membership</b>	<ul style="list-style-type: none"> <li>Specific/Exclusive (for example ethnic/religious belonging, family/clan)</li> <li>Open / Inclusive (for example all young people in the city)</li> <li>Mixed (for example specific ethnicity in relation to majority population; Swedes and Kurds)</li> <li>More organisations (for example councils)</li> <li>Other criteria</li> </ul>
<b>F Estimated membership statistics</b>	
<b>G Economic basis/Financing</b>	<ul style="list-style-type: none"> <li>Membership fee</li> <li>Municipality</li> <li>County</li> <li>Government</li> <li>Project</li> <li>Campaign</li> <li>EU</li> </ul>

	Other
<b>H Housing Accomodation</b>	<p>None</p> <p>By renting</p> <p>Contribution from the municipality, or other</p> <p>Housing of one own</p> <p>Shared housing</p>
<b>I Main activity</b>	<p>Solidarity support to land of origin</p> <p>Recreational activity</p> <p>Individual school teaching</p> <p>Cafés and dinner places</p> <p>Cultural activities</p> <p>Hosting a meeting place</p> <p>Administration of cultural heritage</p> <p>Study circles</p> <p>Responsability for Annual Festivals</p> <p>Organization of lectures and exhibitions</p> <p>Political activities</p> <p>Religious service</p> <p>Cooperation with local authorities and municipalities</p> <p>Cooperation with other NGO´s</p> <p>Labour market training</p> <p>Lobbying, referral and inquiry work</p> <p>Health and medical centers</p> <p>Family and socialisation guidance</p> <p>Communication and IT</p> <p>EU as element in the practical work and projects</p> <p>Other</p>
<b>J Forms of meeting/frequency</b>	<p>Annual meeting</p> <p>Hearing</p> <p>Thematic meetings</p> <p>Formal meeting with minutes</p> <p>Informal meeting</p> <p>Other</p>
<b>K Relationship to the surrounding society</b>	<p>Introverted</p> <p>Ambivalent, Dissosiated</p> <p>Extroverted</p> <p>Cooperative</p> <p>Ecumenical</p> <p>Transnationell/-ethnic</p>

## 13.2. Annex 2 - Questionnaire

### WORK PACKAGE 3:

#### Migrants participatory practices in the decision making process

Work Package Leader: Stockholm Region/City of Uppsala

#### Objective:

- I. Mapping of the Immigrant Association at Regional level of the Countries involved in the project;
  - II. Increasing involvement of Immigrant Association & NGOs in the integration process;
  - III. Identification of the role of the NGOs and the Associations of Immigrant;**
  - IV. Spreading of the activities & Best Practices
- 

#### WORK PACKAGE Structure

##### W.P. 3A – Study of the statistic of Immigration Associations and mapping of the organisation of immigrants.

-Collection of the Immigration Association that work with the Regional Government and with the NGOs;

-Structure of the Association of Immigrant:

- Classification and data-processing of different typologies of associations, provenience, missions and roles;
- Data processing about the numbers of immigrant involved in the associations;

This study will be published in the CITY2CITY website and in the partners' networks.

##### W.P. 3B – Role of the NGOs and the Associations of Immigrants.

The partners of the project (NGOs and the Associations of Immigrants) will work together for the achievement of a study report collecting the Best practices about:

- Role and experiences at regional and national level: How the NGOs works for the integration of immigrant and how the Immigration Associations are organised for their integration in the different area of Europe.
- How the Immigrant associations and NGOs and Research Centre of Immigration are involved in the decision making process at Regional Level or national level.

##### W.P. 3C – International Workshop in Uppsala.

After the Analysis study of the statistic of Immigration Associations and mapping of the organisation of immigrants and the definitions of their role all the partners will present their Study Report during the international Uppsala Workshop that will be organized in Uppsala City.

During this workshop all the partners will have the possibility to share the knowledge of the different roles of NGOs and Associations of Immigrants for the integration.

# Participatory practices of NGO:s & immigrant organisations in the decision making processes

**Objective:**

This document will help us to analyse the qualitative aspects of the mapping that will be delivered & presented in Uppsala next year. In particular, the expected results will answer the point **III. Identification of the role of the NGOs and the Associations of Immigrant** in the general objective 3.

In order to reach a qualitative study, please concentrate on quality instead of quantity. We would like to remind you that the local level of decision making is of importance here, therefore bear that in mind before answering the questions.

**Methodology:**

1. Each Region has to identify a contact person. So please inform us with this information by the end of this week, **deadline 26<sup>th</sup>** of November 2007.

The information will need to be sent by email to:

- Mrs.Barbro Rinander      [barbro.rinander@uppsala.se](mailto:barbro.rinander@uppsala.se)
- Mr. Fernando Alonso      [fernando.alonso@stockholmregion.org](mailto:fernando.alonso@stockholmregion.org)

Please fill in the needed data:

PARTNER REGION	
CONTACT PERSON DETAILS	
<b>First Name:</b>	<b>Surname:</b>
<b>Function:</b>	
<b>Telephone:</b>	<b>Mobile:</b>
<b>E-mail:</b>	

2. Each Partner will have to select & choose min 2 to 5 NGOs/ Immigrant organisations to map, in accordance to separate mapping list (*cf. excel sheet: Mapping of local NGO:s contribution to integration processes in local society*). Those chosen should be of highest relevance to interview.

Some suggestions:

- a. Please concentrate upon the local level of decision making
- b. Try to interview persons to whom you already have a personal relationship, i.e. not necessary the chairman/chairwoman of the organisation
- c. Of course, you may shift the order of the proposed questions due to your specific context, but please mention the question number in order to facilitate the mapping

study.

3. Please indicate the following NGO/immigrant organisation with the proposed format:

PARTNER NAME	
NGO/IMMIGRANT INFORMATION PROFILE	
Number in mapping list:	Name of NGO:
Address:	
Contact Person:	Function:
Phone:	E-mail:

**4. Please fill in the questionnaire template to capture the key information that we need to develop the mapping study as explained in the WP3.**

The questionnaire would need to be filled in by the **20<sup>th</sup> of December 2007** and to be sent by email to :

- Mrs.Barbro Rinander      [barbro.rinander@uppsala.se](mailto:barbro.rinander@uppsala.se)
- Mr. Fernando Alonso      [fernando.alonso@stockholmregion.org](mailto:fernando.alonso@stockholmregion.org)

**For content queries please be so kind to contact Mr. Kenneth Ritzen in Uppsala by email to the following email address :**

- Mr. Kenneth Ritzen      [kenneth.ritzen@uppsala.se](mailto:kenneth.ritzen@uppsala.se)



**QUESTIONNAIRE TEMPLATE**  
**DEADLINE: 20<sup>th</sup> December 2007**

**1. Describe the institutional / formal frames for your participation in the decision making process?**

- Municipality level
- Regional level
- National/Governmental/ State level

*(Please fill in the text box)*

**2. How did you begin to play this role in the decision making process?**

*(Please fill in the text box)*

**3. What topics are dealt with in the decision processes you participate in?**

*(Please fill in the text box)*

**4. What is the frequency of your meeting/contacts?**

*(Please fill in the text box)*

**5. Who takes initiative to the meetings/contacts?**

*(Please fill in the text box)*

**6. In what phase(s) of the decision making processes do you enter into contact?**

*(Please fill in the text box)*

**7. Are there any conditions involved in your participation?**

*(Please fill in the text box)*

**8. Describe the contacts between politicians and NGO:s & immigrants organisations**

*(Please fill in the text box)*

**9. In what degree are contacts/meetings founded on interests and needs defined on your own (that is, in what degree are topics dealt with from the view and needs of the NGO:s and immigrant organisations compared with the view of the institutions, e.g. politicians, municipality staff, county council)?**

*(Please fill in the text box)*

**10. Describe on a concrete level, examples of the results / outcomes of your participation in the decision processes**

*(Please fill in the text box)*

**11. How would you describe the concept on “integration” that are focused upon and thus characterising your participatory role?**

*(Please fill in the text box)*

**12. In what degree have you been participating in the decision processes leading to steering policies and activity documents?**

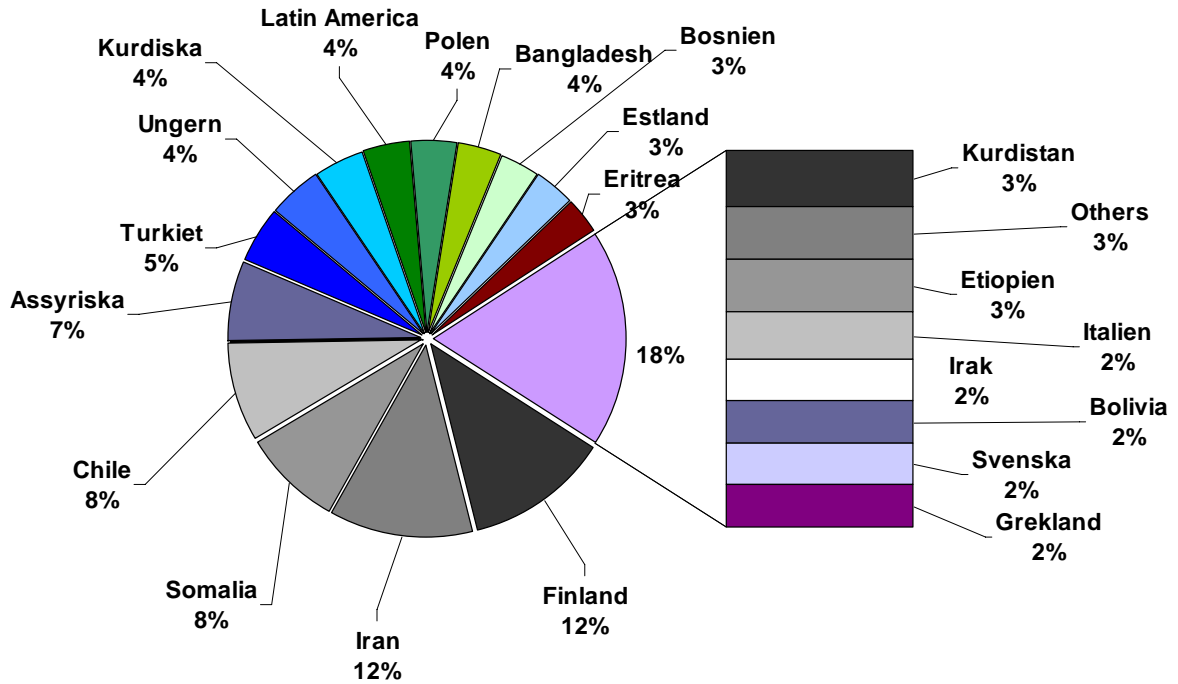
*(Please fill in the text box)*

**13. What role do you play in the social planning processes?**

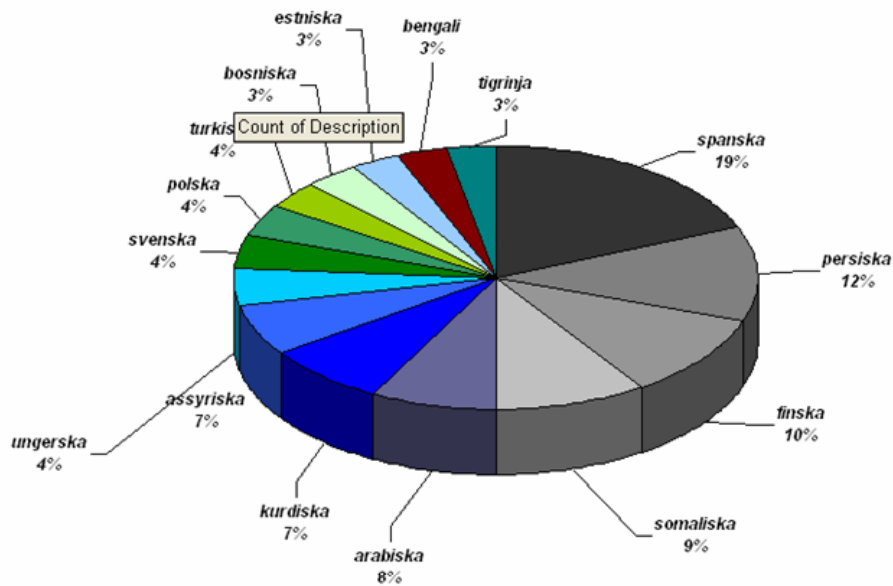
*(Please fill in the text box)*

### 13.3. Annex 3 – NGOs in Stockholm County

#### Country of origin



#### Language



## 13.4. Annex 4 - Article 1



### Integrationskonferens i Uppsala

**På vilket sätt kan organisationer som Studieförbundet i Uppsala bidra till den internationella integrationen? Det och andra frågor kommer att diskuteras på integrationskonferensen som hålls i Uppsala under torsdagen och fredagen.**

Deltagare från nio europeiska länder kommer att träffas för att utbyta erfarenheter kring frivilligorganisationernas roll för integrationen i Europa. En viktig programpunkt är att kartlägga vilka olika frivilligorganisationer som finns i de olika länderna. Från Uppsala finns bland andra Röda Korset och Studieförbundet på plats för att diskutera med olika EU-representanter.

- Vi vill se vad vi kan lära av varandra och lyfta fram positiva exempel. Vi koncentrerar oss på flyktingar och invandrare som kommit till Europa från länder utanför Europas gränser, säger Per-Olof Forsblom som är projektledare från Uppsala kommun.

**Konferensen är** en del i ett större projekt, som startade i Bryssel. Under året har man konfererat i Venedig, och i veckan är det så dags för Uppsala att vara värd.

- Vi kommer främst att diskutera kopplingarna mellan offentlig sektor och frivilligorganisationerna, och ta upp frågor om på vilket sätt och i vilket skede som organisationerna kan komma in i integrationsarbetet. Projektet ska utmynna i en rapport som publiceras i sommar i samband med att slutkonferensen i Bryssel kommer att hållas.

#### VIKTORIA HÅRDSTEDT

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## 13.5. Annex 5 – Article 2

Uppsala Nya Tidning



Publicerad: 2008-02-15



Foto: Rolf Hamilton

Maria Verkade från den holländska organisationen Samah diskuterade asylfrågor på integrationskonferensen i Uppsala.

### Integrationskonferens avslutad

**Myndigheter och ideella organisationer måste samarbeta när flyktingar från länder utanför EU ska integreras i Europa. Det var huvudpunkten på den internationella integrationskonferensen som avslutades i Uppsala på fredagen.**

I början av året startade projektet i Bryssel och har via en konferens i Venedig nått Uppsala där EU-representanter träffade ideella organisationer från flera europeiska länder.

- Trots att situationen ser väldigt annorlunda ut i våra länder tror jag absolut att vi kan komma fram till gemensamma lösningar, sade Maria Verkade från den ideella holländska organisationen Samah som främst arbetar med asylsökande ungdomar från Marocko.

**Romano Toppan**, från den italienska organisationen Veneto Lavoro, säger att Italien, jämfört med Sverige och Holland, sent uppmärksammat betydelsen av ideella organisationer. Han nämner Fryshuset i Stockholm som en särskild inspirationskälla.

Från Uppsala fanns Aktar M Zaman från Nyby vision och Seynab Haji från Studieförbundet på plats.

- Vi har lite olika syn på förhållandet mellan individ och samhälle inom EU. Integration är ju en process, och den tar tid, sade Aktar M Zaman.

**VIKTORIA HÅRDSTEDT**

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## 13.6. Annex 6 - Participants

### Participants Routes conference in Uppsala, 14-15 February 2008

<b>Name</b>	<b>Organisation</b>	<b>Country</b>
Gernot Steiner	Government of the Province of Carinthia	Austria
Martina Rattinger	Government of the Province of Carinthia	Austria
Ursula Posratschnig	Government of the Province of Carinthia	Austria
Dimitrios Varadinis	Aleksandros	Greece
András Kováts	Menedék Hungarian Association for Migrant	Hungary
Erin Suzuk	CISL	Italy
Gabriele Brunetti	CISL	Italy
Lucia Brusegan	CISL	Italy
Alessandra Soprano	COOPI	Italy
Ester Pilia	COOPI	Italy
Salvatore Petronella	Regione Puglia	Italy
Sergio Natale Maglio	Regione Puglia	Italy
Romano Toppan	Regione Veneto	Italy
Patrick Johnson	University of Pisa	Italy
Raffaella Papes	Veneto Lavoro	Italy
Romilda Patella	Veneto Lavoro	Italy
Claire Healy	ACIDI, IP	Portugal
Juan Sanz	Euroconsumo	Spain
M <sup>a</sup> Isabel Gascón	Euroconsumo	Spain
Ana Urcullu Donat	Federaciónl Valenciana de municipios y provincias	Spain
Yolanda Nicolau Abad	Federaciónl Valenciana de municipios y provincias	Spain
Luciana Perez-Catan	Fundación Comunidad Valenciana-Región Europea	Spain
Rebeca Buchó	Fundación Comunidad Valenciana-Región Europea	Spain
Nils Carlsson Lundbäck	Klivet, Södertälje	Sweden
Estanislao Mboro	Afrosvenskarna	Sweden
Anders Weiryd	Church of Sweden	Sweden
Ulla Johansson	City of Solna	Sweden
Kristina Alvendal	City of Stockholm	Sweden
Berit Ericsson	City of Uppsala	Sweden
Boris Enquist	City of Uppsala	Sweden
Iris Elofsson	City of Uppsala	Sweden
Kenneth Ritzén	City of Uppsala	Sweden
Marie-Louise Latorre	City of Uppsala	Sweden
Mohamad Hassan	City of Uppsala	Sweden
PeO Forsblom	City of Uppsala	Sweden
Tiina Kiveliö	City of Uppsala	Sweden
Åke Persson	City of Uppsala	Sweden
Anethe Eriksson	City of Uppsala	Sweden
Barbro Rinander	City of Uppsala	Sweden
Katarina Gürsoy	County Administrative Board of Stockholm	Sweden
Luiza Jastrzebska	County Administrative Board of Stockholm	Sweden
Martin Dworén	Fryshuset, Stockholm	Sweden
Pirjo Linna	Hälsans Hus, Södertälje	Sweden
Nora Weintraub	Immigrants and Minorities	Sweden
Abdulkader Habib	Kista folkhögskola	Sweden
Gustav Li	Livstycket, Stockholm	Sweden
Mait Molander	Livstycket, Stockholm	Sweden
Aktar M Zaman	Nyby Vision	Sweden

Birgitta Hoffman	Nyby Vision	Sweden
Monica Hoverhjeltn	Radio Roslagen	Sweden
Britt-Marie Svahn	Regionförbundet Uppsala	Sweden
Hassan Waes	Somaliska riksförbundet i Sverige	Sweden
Daniel Lindqvist	Stockholm Region	Sweden
Fernando Alonso	Stockholm Region	Sweden
Seynab Haji	Studieförbundet	Sweden
Maria Verkade	SAMAH	The Netherlands

## 13.7. Annex 7 – Conference programme

### Programme Uppsala 14-15 of February 2008

#### Day 1, Thursday 14/2

**Moderator: Ms. Nora Weintraub** - Editor in chief at the periodical publication "Invandrare och Minoriteter" (Immigrants & Minorities)

12:00 Registration & Lunch

13:00 **Ms. Kristina Alvendal**, Vice Mayor of Stockholm – Housing & Integration division  
[Stockholm's integration work & the city's experience from working with NGOs](#)

**Mr. Boris Enquist**, General Director of the Education & Labour Market Department, Uppsala Municipality  
[NGOs in Uppsala](#)

**Mr. Fernando Alonso**, Deputy Director Stockholm Region, & **Mr. Kenneth Ritzén**, Development Manager City of Uppsala – Care and Education  
[Mapping of NGOs & Study Analysis based on partners' reports](#)  
Joint discussion

15:00 Coffee break

[Illustration from ROUTES Partners](#)

**Mr. Andras Kovats**, Menedék, Hungarian Association for Migrants, Hungary  
[Hungarian National NGOs Mapping](#)

**Ms. Claire Healy**, ACIDI, Alto Comissariado para a Imigracao e Diálogo Intercultural, Portugal  
[NGOs Participation & Intercultural Work](#)

16:30 The Swedish Archbishop **Mr. Anders Wejryd**,  
[The role of the church & the religion in the integration process.](#) [The church experiences as an NGO](#)

**Mr. Abdulkader Habib**, Vice Principal at Kista Folk High School  
[Muslims NGOs safeguarding empowerment](#)

Joint discussion on different aspects of integration

17:30 Moderator round up day one

20:00 Dinner at Hotel Gillet  
Hostess **Ms. Berit Ericsson**,  
Vice chairperson in the municipal council in Uppsala



## Day 2, Friday 15/2

09:00 Moderator gives a short summary of day one

### Illustration from ROUTES Partners

**Ms. Maria Verkade**, The Netherlands  
SAMAH, National organization for young asylum seekers  
[Human Rights role of an NGO](#)

**Mr. Martin Dworén**, Sweden  
Fryshuset, Youth Activity Platform, Stockholm  
[Visions & Good Practises](#)

[Roundtable discussions](#)  
[NGOs role in the integration process](#)

11:00 Coffee break

[Round table discussions continues](#)

12:45 Lunch

**Mr. Mohamad Hassan**, Chairman of Uppsala Municipality Council of  
Labour and Education  
[Personal experience of the integration process](#)

Moderator round up the conference

14:30 [Technical Committee Meeting](#)

## 13.8. Annex 8 – Fryshuset

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Visitingaddress: Mårtensdalsgatan 2-8  
Tel: +46 8 691 76 00 - Fax: +46 8 691 76 02 - Mail: [info@fryshuset.se](mailto:info@fryshuset.se)  
[www.fryshuset.se](http://www.fryshuset.se)

### **A vision in reality**

Fryshuset is more than just a house. It is a vision based on the belief that humanity and justice can only be achieved through commitment, encouragement, self-esteem and enthusiasm gained from real life encounters and experiences. Fryshuset is packed with activities and people from all sectors of society. Young people mix with grown-ups in order to participate, contribute and learn. Fryshuset offers the chance to meet and share passionate interests, as well as engage in social commitment, sports, entertainment, culture and innovative educational programs. Fryshuset has something for everybody.

Fryshuset is a foundation headed by the YMCA. It was founded in 1984 as a result of joint efforts by the Stockholm YMCA and a couple of determined enthusiasts. Anders Carlberg - the centre's founding father - was one of them. The first Fryshuset was located in an old storage building (Fryshuset means cold store in Swedish), but moved to a bigger location (24 000 square metres) in 1997. A combination of grants, fees and sponsors finance the various activities. The annual turnover in 2006 was SEK 180 million, of which 16 million consisted of public funding from the City and County of Stockholm. Fryshuset employs around 350 people and receives approximately 40,000 visitors every month.

At the outset, sports and music were the dominant activities, but as young people began to shape and influence the place, social engagement started to grow as a reflection of the needs of society at large.

One such early injection came from the streets of Stockholm itself. In the summer of 1986 violent riots occurred between groups of immigrants and indigenous teenagers.

As a result of this incident, the Swedish government asked Fryshuset to launch a campaign against juvenile crime. So Fryshuset travelled to schools around the country and held seminars on constructive alternatives to violence. During the tour it became obvious that most teenagers deplored violence and had a lot of vital ideas of their own to offer about today's society and future developments. Since then, Fryshuset has gained a lot of experience about young people's lives as well as society in general. Fryshuset is constantly changing and developing. Today it is as well known for its social work as it is

for education, skateboarding, basketball and music. Fryshuset runs an upper secondary school and has programmes for vocational training, theatre, music, sports, events, concerts and discotheques, debates and lectures. It even has a priest. We can be said to have made steady progress on a journey with no foreseeable end.

#### Current Activities

The activities at Fryshuset are usually divided into three main areas:

Social projects

Education

Passionate interests

These three fields comprise the following activities:

### Social projects

#### The Easy Street Project

The Easy Street Project is a part of Fryshuset and started in 1995 with the purpose to counteract violence and vandalism on Stockholm's public transportation system. A group of unemployed young people mainly in the ages between 20 and 30 were recruited to help prevent problems and establish contact with those young people 'hanging around' the subway stops in the most problem stricken neighbourhoods. The hosts themselves represented and came from the same areas and had similar backgrounds. They, therefore, had a great understanding of the youth situation and problems and could hence easily get close to and establish relationships with the young people, becoming role models which



had a preventive effect. Since the start, Easy Street has developed into a comprehensive facilitator of social integration.

A second purpose with the project is to help young unemployed people to enter into the work market by supplying them with work experience and relevant training. Today the Easy Street project is in parts a labour market project and has developed into consisting of different sub-projects, with different tasks but similar objectives, goals and methods: Today Easy Street has employed hosts, as well as juniors and trainees on a volunteer basis.

### Hosts

The concept is simple and is based on a method where young people with large social networks and strong social standing are recruited. Through the hosts' local knowledge, communication skills, engagement and large social networks they are able reach young people and build relationships which diminish the gap between the youth and adult society. Through their good social relationships and position in the social network the hosts are able to influence and prevent conflicts. To become an Easy Street host one has to be unemployed and at least 20 years of age. Every host endures a basic training in which a large amount of practical training within the organisation is included. Other than that the training includes first aid, human rights, conflict resolution, intro to criminal justice, exercises in group dynamics, youth leadership as well as knowledge on the basic values of Fryshuset. Once the hosts have completed their training they can start working within one of the following fields.

### Public Transportation

The original subway project is still an important part of Easy Street, however the subproject has now expanded to also cover the commuter trains. Hosts still work with making the staff and commuters feel safe in and around the train system mainly through establishing personal contacts with young people but also when needed through direct intervention. By their presence they prevent violence, vandalism and crime at the same time as they are great role models and encourage young people to stand up for one's beliefs. The hosts' background, wide network of contacts, life experiences, leadership abilities and communications skills are their major resources in influencing young people and crating a safe environment.



### School

Here the hosts work together with the rest of the school staff to improve the social climate in upper secondary and high schools. The project introduces methods and ideas that the schools can eventually adopt and apply themselves. The Easy Street hosts work mainly through student support and conflict resolution techniques but also by changing the schools atmosphere. The hosts bond with different subgroups and individuals thus forming a link between students, teachers and other staff members, as to counteract bullying, racism and violence. To do this an important tool for the hosts are the Easy Streets school juniors, where the students themselves help to create a better school with the guidance of the hosts. [See Juniors]

### Neighbourhood

Here we work to create a safe and peaceful neighbourhood together with and as a complement to other social actors such as social-workers, recreation instructors and the police. Easy Streets host with their street smartness and local knowledge lead and bring up the youth in the community until they turn 20 years of age. The hosts reinforce a positive development amongst the young in the group by acting as role models.

As such they can make the youngsters take greater responsibilities for themselves, others and their future.

### Support

Work to help and support youth that have been the subjects of abuse or victims of crime in order to re-establish their security and help them regain their everyday life. A large number of young people are victims committed by equally young perpetrators. In a few seconds, the victim's existence is shattered, and their vulnerability often prevents them from testifying in court. The hosts function as solid social support in the vacuum that occurs between the time after reporting to the actual trial. In reality this means that young person being victim of for example being bullied, robbed, abused or threaten can get help with reporting the crime, get personal support 24/7, increase social pressure on the perpetrators, get juridical advice by professionals, and get support during trial and other occasions when needed for free. If wanted Easy Street support also can arrange mediation with the perpetrator.

### Presence

This part of Easy Street works at separate events where Easy Street is contracted to maintain peace. The concept is the same as in the all other work and is used in occasions when large groups of youth gather, for example at youth-discotheques, festivals and public beaches and recreational areas.

### Juniors

Many teenagers in marginalized neighbourhoods need support and positive role models to guide them in the right direction. The Easy Street project has therefore initiated the junior project in both schools and neighbourhoods. It consists of engaging local groups of teenagers offering alternatives and getting them involved on a voluntary basis with the guidance and supervision of older Easy Street hosts. They get to participate in positive activities such as camps, study visits, sports, lecture, and engage them as taking responsibility for their own neighbourhood or their school. A condition though is that they refrain from drugs and delinquency. All juniors get training adapted to their needs. The training includes amongst other things intro to criminal justice, CPR, discussions on ethics, conflict resolution using A.R.T. (Aggression Replacement Training). After they have completed their training the juniors are honoured in a ceremony where their achievements

are recognized by giving them a diploma as well as a jacket with the text – Junior a part of Easy Street. From that moment they are formally themselves role models expected to influence peers to do positive. They work on a voluntary basis together with the hosts in their schools and neighbourhood. Often the same kid that was mischievous becomes the one that keeps their surroundings calm.

### **Trainees**

Trainees is the denomination of Easy Street juniors that want to continue working within the organization. To be able to be an Easy Street trainee one has to be at least 18 years of age, completed all junior trainings and been an active volunteer for at least a year. As a trainee one has to take greater responsibility for the local junior-group. Trainees can also be hosts that are still undergoing formal training, thus not yet employed.

### **Exit**

Exit helps young people to leave Nazi and racist movements. Few of us realize how hard it is to leave these kinds of organizations. Those who leave are exposed to violence, harassment and threats. They are persecuted by their former comrades and despised by ordinary citizens. At Exit they get help from people who have left Nazism themselves. This makes it easier for those who leave because they are received by people who know what they need and what they are going through. They've been there themselves. Exit helps those who leave with everything from just listening to their stories to helping them create a whole new life, which can include a secret identity, psychotherapy or treatment against alcoholism, forming new social contacts etc. As a result of its efficient, no-nonsense methods and its knowledge of real situations, Exit has achieved amazing results. Since its introduction in 1998, the project has helped 180 young people to leave Nazism. Exit also educates communities, schools, authorities and parents in how to deal with Nazism/racism, and has helped authorities in Germany to start a similar project.

### **Single mothers**

The main target are single mothers and children living in economically vulnerable conditions. One of the shortages for a single parent is time. Many single mothers become isolated since it is hard to find the time for friends and a social life while taking care of the children. Many single parents also have a weak economy that results in that the children will not have their basic needs fulfilled, this could concern everything from decent clothing to spare time activities. To strengthen their social network and give them the possibility to do things that usually costs money, we have meetings and activities for the families. We also have educated babysitters so that the mothers can get some time of their own. Many of the mothers have more problems than poverty like depression and earlier physical abuse etc. One of our goals is to give the mothers strength, tools and conditions to affect

and change their situation in life and their own development. One way to achieve that is through our familycoaches. A coach see “her” mother twice a month to help her change her living environment on the basis of her specific situation.

### **Web Coaches**

The Web Coach is there for listening, supporting and guiding the young persons and to help them become confident and strong. Up to now this has only happened “in real life” as contacts between people, face to face, but with the Web Coach we have spread this to the virtual world. The purpose of the development of the Web Coach concept is to provide the same kind of coaching support on the websites as we do through our original coach projects. The target group is youth aged 12 to 20.

Through the project we have our own “krypin” (private spaces) and chat rooms on established web communities for young people. Our ambition is to give young people the support they need to handle the situation they are in. An important role for the online coach is to help the young person to find their way in the discussion forums. These often work as self help groups though in a quite unorganised way. The role of the coach is to ask relevant questions that can provide a perspective, without telling the person what to do. Our motto is “listen and speak as a friend –act as an adult.

### **The Neglected Children**

This project offers support to kids and teenagers from families plagued by alcohol or drug abuse. Approximately 10 % of all children come from such a background and desperately need support, security and compassion. The project gives them exactly this as well as a way out of their guilt-ridden situation. The Neglected Children is a joint venture between Fryshuset, the Clerical sobriety foundation and KRIS (CRIS - Criminals return into society).

### **Elektra**

This project started in the spring of 2001 when Uppsala Municipal Theatre made a guest appearance with the play Elektra at Fryshuset. This ancient drama by the Greek playwright Sophocles was modernized to depict present-day collisions between outdated patriarchal rule and young women’s quest for freedom. Six months later, the play was brought to the fore in a horrific manner when a young Swedish-Kurdish woman named Fadime was executed by her own father for rebelling against his rule. Prior to her death, Fryshuset had already decided to start a project offering support to young women torn between modern day values and archaic norms. The play “Elektra’s sisters” was made in collaboration with the Municipal Theatre of Uppsala and Fryshuset and focused on young women repressed by their families’ archaic honour values. The play toured schools in Sweden and was a huge success. After that we played “Elektra’s brothers” and now in 2007 we’re playing “Elektra

Show, a story for the parents.

### Support

Elektra educates volunteer helpers who work as contact persons to support young women involved in honour-related conflicts. We also help girls who contact us on our help-line, advising them on suitable support measures.

We have girl groups that meet regularly for various activities and discussions, where the girls get to meet others with similar experiences. We also offer professional support in the form of experienced leaders.

### Homepage

[www.elektra.nu](http://www.elektra.nu)

Elektra's homepage contains information on the girls' rights, what help they can get and where. The information is translated into Arabic, Sorani, Persian, Somali, North-Kurdish and Turkish.

There are also articles, information and advice concerning honour-related issues, as well as a "notice board" where one can share experiences and discuss related issues.

Elektra's homepage addresses both girls and women affected by honour issues and the people in their contact sphere.

### Elektra's Brothers

After the successful tour of the play "Elektra's sisters", with its unique form of forum theatre, the idea arose of a follow-up play focussing on boys. The new play, "Elektra's brothers", which is a collaboration between Fryshuset, the Municipal Theatre of Uppsala (Upsala Stadsteater) and Riksteatern, is currently touring schools in Sweden. By placing the focus on boys and men, we are able to broaden the discussion on responsibility, ingrained patterns of behaviour, values and equal rights. In the new play, we wanted to put the spotlight on the situation of men, and show other alternatives. The play is intended first and foremost for high school-students and, secondly, for parents and others close to the students. The tour will go on until December 2005.

### Sharaf Heroes

Sharaf Heroes is a section within Elektra that focuses on young men from patriarchal cultures. The work is mainly of a preventive nature, dealing with changes in attitudes. The main idea is to build a young network that works towards improving other young people's knowledge of human rights and thereby counteracting honour-related repression.

### Elektra Riks

Elektra Riks is the national organisation uniting our co-operators all over Sweden.

The organisation fulfils a great need, as the interest for Elektra's methods - working to try to change the attitudes and values of both the girls concerned and their tormentors - is



extensive. Elektra's training of volunteer support-workers is mobile, enabling us to visit other places and help out with local network-building and training of local volunteers.

#### Lectures and study days

Elektra also offers lectures and facilitates the exploration of values, which gives rise to discussion and reflection. The content and working methods can be varied according to the participants' wishes. We focus on young people as well as different professions.

The themes we work with are "Honour – living in two worlds", "Democracy and human rights", "A multi-cultural society with a common value system", "Gender roles and the explorations of values" and "About Elektra".

#### **Network for the Caring (Nätverket för Eldsjälar)**

This project offers help and advice to people who want to start and run youth programmes of all kinds. The main tool of the project is the website: [www.eldsjalar.com](http://www.eldsjalar.com), which contains a database with contact addresses to hundreds of youth organizations and projects.

Through the database one can easily get in touch with experts in specific fields. The website also contains debates and news about youth issues and tangible advice on how to finance, run and organize youth activities. In addition to having helped 350 projects getting started in Sweden, Network for the Caring has assisted new projects in Senegal, Colombia, Paraguay, Holland and Finland.

#### **United Sisters**

The purpose of United Sisters is to strengthen the self-confidence of young girls, to guide them into adulthood through constructive activities on their own terms.

#### Girl Groups (Tjejgrupper)

In order to counteract phoney ideals emanating from the entertainment and advertising industries, girls get to meet better and more realistic role models. They engage in important activities such as lectures, discussions, exhibitions, study visits etc., as well as lighter activities such as camps, arranging discos and going to the theatre.

#### Night Patrol

This is the night patrolling section of United Sisters. Groups of young girls walk around Stockholm on weekend nights in order to lend a helping hand to other young girls. Their presence, assistance and courage have meant a lot for their young "sisters".

#### The Girl Coaches (Tjejcoacherna)

United Sisters offer a support service to young girls in need of additional adult support, outside of the family, school or social services. The coach is there to listen, encourage, strengthen and guide the girl as an adult friend. The coaches all work on a voluntary basis

and come from all walks of life. United Sisters recruits, provides training and guidance for the coaches and "matches" the girls with a suitable coach.

### **The Bridge Builders**

A male equivalent of United Sisters, the purpose is to guide young boys into adulthood. The Bridge building groups consist of boys and adult men who embark on a number of subjects and activities such as studying important subjects, discussing morals, taking part in sports, camps, study visits and charity work. The groups conclude their terms by travelling to a conflict area somewhere in the world. Several groups have been to Northern Ireland where they have met with representatives from both sides of the conflict. The obvious lesson is that hostile controversies are not as black and white as we often want to believe.

### **Emerich Roth for human understanding**

"If I could pick the single most important task of all times, I would want to be a teacher to the battered boy Adolf Hitler". These are the words of Emerich Roth, who survived Auschwitz but lost his parents, three little sisters and 40 other relatives in the Holocaust. Emerich came to Sweden after the war and worked as a social worker for 30 years. After his retirement he came to Fryshuset and started lecturing in schools on Nazism and the causes of racism and today's violence. He has also formed a foundation that recognizes young people's efforts to improve humanity, and has also written a number of renowned books about these issues.

### **Forum for the Caring (Forum för Eldsjälar)**

This is Fryshuset's annual conference for anyone working with young people. The purpose of the conference is to act as a meeting place for people as well as ideas, to inspire and develop through seminars, debates and cultural events. Around 600 people from various organizations participate in the conference, such as policemen and social workers, teachers, correctional officers, volunteers and young people from schools and other organizations.

## **Education**

### **Fryshuset Gymnasium**

The upper secondary school, Fryshuset gymnasium, is intended for young people who want to develop their interests in basketball, ice hockey, skateboarding, football, dance, performance, theatre, rock music, modern soul music and gaming. At the same time they get to study a complete upper secondary education programme. The school has around 900 students.

## Passionate interests

### **YMCA Southern Basket**

This youth basketball society, consisting of around 100 teams, is based at Fryshuset. Its catchments area covers all parts of southern Stockholm. Young players between 10–16 years old get involved both in sports and social interaction. Basketball is a large movement among young people from all parts of society. It is not only a game – it is a way to learn tolerance and fairness.

### **08 Stockholm Human Rights**

This is a joint venture between four basketball clubs in Stockholm: YMCA Southern Basket, YMCA Blackeberg, YMCA Central and Alvik Basket. The youth teams are an important part of this venture. 08 Stockholm Human Rights considers basketball to be more than just playing and winning. Basketball attracts young people from all parts of society, from upper-class areas to marginalized suburbs, from the purely Swedish to including all other ethnic groups. Therefore it has a unique capacity to enhance integration.

### **Stockholm Skate Park**

This is the only indoor arena for skateboarding, inline skating and BMX biking in all of Stockholm. The hall covers 1600 square meters and is open all year round. It is also the home ground for student skating training at Fryshuset gymnasium.

### **The Music Department**

The Music Department is the home of 600 musicians. Around 100 bands rehearse in 30 studios; here there are courses for guitar, drums, singing, keyboard, ensemble, DJ-mixing and cubase. A full-time education in rock music is organized in cooperation with the school Birkagårdens Folkhögskola.

### **The Wave**

For many years, Fryshuset has hosted various forms of youth parties. The Wave is the latest one, and is Sweden's only permanent disco for young people aged 15-20 years.

It is also one of the biggest discos in Sweden, with three floors and the capacity to host 3 000 partygoers. But The Wave is more than a big party. We also work hard to be able to offer our visitors various happenings and competitions, as well as creating an important dialogue with the young people of Stockholm.

At the Wave, thousands of young people from all over Stockholm dance, hang out and meet new and old friends in a safe, alcohol and drug-free environment.

The website, [www.thewave.se](http://www.thewave.se), attracts between 100,000 and 500,000 visitors per month and also works as a youth forum.

### **Velvet – for unsigned bands**

Velvet is the rock club at Fryshuset, where we want to give unknown but interesting bands a chance to perform live on one of the best stages in Stockholm. The focus is always on the music. Velvet is a non-commercial club, financed through the so-called "pay-to-play-system". Any band is welcome to play, the only requirement being that they themselves sell 20 tickets to friends, family et cetera. In order to allow minors to participate, either as performers or enjoying the music in the audience, Velvet does not have an age limit.

### **Fryshuset Live**

Access to culture is largely a social and economic question, which means it is not open to everybody. Fryshuset Live aims to change that.

Fryshuset Live is a new cultural association at Fryshuset, open to all those between the ages of 13 and 20. We want to provide an arena in which young people can develop, get to know each other, dare to test new waters, and find ways of expressing themselves – verbally and otherwise – by means of different forms of cultural expression.

We want our association to help contribute to the formation of creative meeting places for young people who have different social, cultural and religious backgrounds. This is where you come to make yourself heard, to be seen, and to take up space in a positive sense.

Fryshuset Live also functions as a forum where we endeavor to explain and discuss presentday problems – anorexia/bulimia, violence, the obsession with looks, segregation etc. – via artistic expression (film, theatre, images etc.). We work in conjunction with the house's open associations, its social projects as well as Fryshuset Gymnasium. We also work with external organizations like Stockholm Film Festival, Stockholm municipal Cultural Administration, Living History/Reflex etc.

Fryshuset Live is also working in conjunction with Stockholm municipal Cultural Administration on the "quick buck" project, whereby young people can apply for grants of up to SEK 10,000 to be used on cultural projects in which supervision/mentorship is part of the method. Fryshuset Live supplies experienced project leaders as mentors for any young people working on a "quick buck" project.

### **Events**

The Club's face-lift and the extension of the Arena have made Fryshuset one of the best stages in all of Europe. The Arena has a 3,600 capacity, while the Club can take 700. But these are not fixed figures - both venues can be adjusted to suit different needs and sizes. This flexibility has enabled Fryshuset to strengthen its position as the most innovative

event arena in Stockholm.

### **The Summer Arena**

Every summer Fryshuset arranges a wide variety of activities for young people spending their summer in the city. The arena has been located in different parts of the city and is currently held at Fryshuset.

The Summer Arena offers everything from street basketball, floorball, dance classes, movie making and free cinema to concerts, discos, music and games, and it has become a popular meeting place for teenagers from all over Stockholm.

### **The Gym**

The sports club at Fryshuset is a well-equipped fitness centre for everybody from beginners to skilled athletes. It is also a centre for Brazilian jiu-jitsu.

## **Also at Fryshuset**

### **Fryshuset Church**

The church was established in cooperation with the Salvation Army, the National Ecumenical Council and the Diocese of Stockholm. The purpose is to encourage and support contemplation about major issues such as the meaning of life, good and evil, etc.

### **The Christmas Market**

Every Christmas Fryshuset organizes a Christmas market with around 70 market stalls at Sergels Torg, the main square in central Stockholm.

### **Kärsö Estate**

Fryshuset and the YMCA run Kärsö estate, situated by Drottningholm on Lake Mälaren. The estate consists of a beautiful detached wooden house built in 1860, and conference facilities. Guests can water-ski and swim, play Frisbee, golf, beach volleyball, basketball etc. A wide variety of activities take place at Kärsön: for example; courses, camps, educational programs, basketball training and scouting.

### **Fryshuset Cuisine**

The restaurant at Fryshuset, often referred to as "the café", has been the heart of the house for many years. Its real name is Fryshuset Cuisine and it has developed into a modern restaurant with an international menu. For several years the local business community has honoured Fryshuset Cuisine with the distinction of best restaurant in the area.

## 13.9. Annex 9 - Järvalyftet

2007-12-07



**pm**

### Urban renewal of Järva

- bringing Stockholm together

Svenska Bostäder invests in our residential community 105 35 Stockholm. Besöksadress Ragnar Östbergs Plan 1  
Telefon 08-508 29 000. Fax 08-508 29 695 [www.stockholm.se](http://www.stockholm.se)

## **Investing in the future of Järva**

**The City of Stockholm is currently undertaking several different long-term investments within the so-called Invest in Järva project.**

**The City of Stockholm is determined to make *Järva* a part of Stockholm that is characterized by good economic and social development. An area attracting people and companies, a place you want to move to and live in for a long time.**

The public owned housing company *Svenska Bostäder* have a very important part in the Invest in Järva-project. In the Stockholm suburbs of *Akalla, Hjulsta, Husby, Kista* and *Tensta* more than 20 000 people live in flats managed by *Svenska Bostäder*.

As the main housing company in the area, we are responsible for the development of the urban districts of *Järva* and the six suburbs surrounding the nature reserve area of the *Järva* field.

We know that there is a great interest in improving and changing these areas.

That is why *Svenska Bostäder* has made a unique decision regarding an extensive and long-term renewal of the urban districts in the northern and southern parts of *Järva*. During a ten year period, we plan to invest SEK 100 million each year in four programs in order to increase the feeling of security and well-being for the residents and making living, working and investing in the *Järva* area more attractive.

I am happy to share this vision with you.

Kristina Alvendal

Vice Mayor of Stockholm  
Chairman, Svenska Bostäder

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### **It is time for action**

In 2004, the board of *Svenska Bostäder* unanimously decided to explore the possibilities of renovating the residential areas situated around the *Järva* field nature reserve.

In 2006, the budget bill of the City of Stockholm commissioned the three public housing companies, including *Svenska Bostäder*, to make a report on its prospects of taking on more responsibility for the developments in different districts. In the case of *Svenska Bostäder* this resulted in a report regarding the security and the housing status of *Järva* as well as the overall future of the area.

The result of the study, which is further presented in the coming pages, gives a clear picture of the inhabitants' opinion.

In accordance with the measures suggested in the report, eight different initiatives were launched:

- Crime prevention measures
- Urban renewal
- Converting flats with right of tenancy to co-operative flats
- Reduce illegal subletting
- Promote self-reliance
- Renovation and new housing
- Rebuilding backyards
- Information

In addition, *Svenska Bostäder* invited other real estate owners and housing co-operatives in *Järva* in order to set the basis for a long-term cooperation on safety issues. This resulted in the association *Real estate owners of Järva*, which was founded in June 2007.

*Svenska Bostäder's* efforts are a part of the City of Stockholm project Invest in Järva, directed by a political managing group and managing group of civil servants and officials.

## **Urban renewal in practice**

### **In order to create true renewal of the *Järva* field, changes on several levels are required.**

In this summary we present our visions and ideas for the physical environment, how housing and other kinds of buildings could look like in the future. Some of the ideas will be realized while others might turn out to be more difficult to accomplish.

It is a matter of improving already existing buildings and renovating house fronts, building new houses, creating premises for businesses as well as renewing whole areas by removing current buildings and creating new ones.

### **Renewal in close cooperation**

The physical environment is important in order to reach the objectives of a safer and more attractive *Järva*.

The changes will take time, and *Svenska Bostäder* will not be able to make them all by ourselves. We need partners in order to succeed, including real estate owners prepared to invest in and develop *Järva*.

We have already launched joint actions together with the real estate owners and the housing cooperatives present in the area today, but we will also invite other interested parties to join our ongoing discussion and our continuous cooperation.

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### **Our visions of renewal both relate to improvements of the buildings and changes of the urban environment.**

The majority of the buildings in *Järva* were built in the early 1970's and the time has come to renovate and rebuild house fronts, stairwells, balconies and relining.

Some of the buildings need fundamental changes in order to reach sufficient security standards. It is a matter of removing external galleries and rebuilding entrance halls. The exterior environment can also be rebuilt in order to increase the security and safety for the tenants.

It is a matter of getting rid of gloomy passages and bridges as well as making the environment less dense, dark and eliminate possible hiding places close to the house entrances. More and better lighting and more open spaces will improve the safety and security of the tenants.

Due to many years' usage, the often worn yards between the buildings are in great need of renewal and change.

### **A unique step forward for your area**

In order to stimulate local business and entrepreneurship, we will create more business premises.

When developing the townscape as a whole, we believe that a variety of buildings and types of housing are needed. In that way we will achieve a lively district with greater opportunities for the inhabitants to feel at home and remain in the area even when they work in another part of the city.

## **Preliminary schedule for the project**

### **– some of the planned constructions**

2008	Block of model homes in <i>Husby</i> Avenue between <i>Husby</i> and <i>Kista</i> <i>Tensta Allé</i> with a model yard
2009	<i>Akalla</i> multi-storey buildings
2010	Renewal of <i>Husby</i> Terrace houses in <i>Hjulsta</i>
2011	The <i>Husby</i> mall The new neighbourhood <i>Gränholmen</i>
2013	Renewal between <i>Husby</i> and the <i>Kista</i> mall Housing portal towards <i>Kista</i>



## The inhabitants' opinion

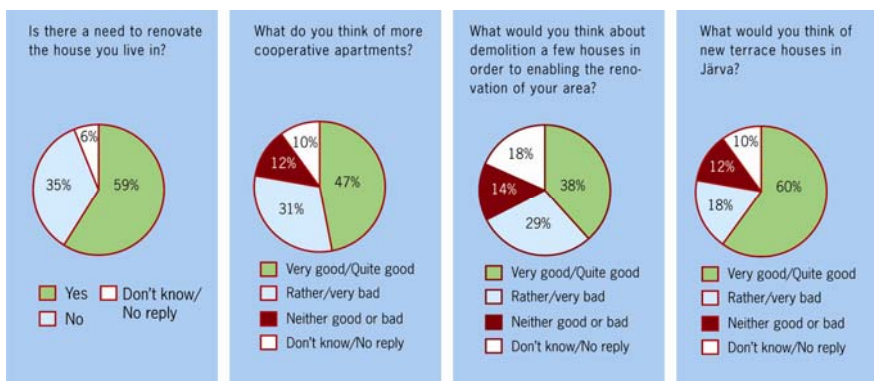
In August and September 2007, an opinion poll among the *Järva* inhabitants was carried out.

The polls indicated among other things that only about one third of the *Järva* inhabitants are satisfied with their housing conditions and that 60 per cent believe that the buildings are in great need of renovation. The poll clearly revealed the need for improvements of the housing areas on the *Järva* field, improvements which would make more inhabitants satisfied with their living conditions.

## A will to change

A large part of the inhabitants of *Järva* are positive to changes aiming at creating a safer and more attractive living area. 60 per cent welcome a more diverse residential area, including new terrace houses, and 50 per cent have a constructive attitude towards more co-operative flats.

Some results from the opinion poll:



## Well-being and security in focus

**The outdoor environment is also an essential part of good housing conditions. Common spaces should be attractive and safe for everyone – both day and night.**

In 2006, we gave 3 200 *Järva* inhabitants the possibility to answer a questionnaire regarding the well-being and security in their housing environment. The answers clearly indicated that the external environment needs to be prioritized.

We have carefully mapped the delinquency and have a good picture of the problems and possibilities that the crime-fighting is facing.

We can now benefit from the results of the concluded survey as we launch Invest in Järva – creating more secure housing conditions for you.

### **Some of the results of the safety poll 2006**

There are many positive results of the opinion poll. A majority of the inhabitants likes the district and would not consider moving.

However, the poll also reveals a number of things that need to improve.

- Many people living in the area feel unsafe in cellars, laundry rooms, stairwells and backyards
- House and cellar break-ins, malicious damage, bicycle and moped thefts represent some of the most frequent misdemeanours
- Car-related criminality is also common in the *Järva* area. The car parks are often run down, dark and littered, which result in insecurity and criminality.
- Crimes of violence are relatively frequent – women and children are reported to a large extent being the victims of these crimes

## Our vision

The *Järva* area should be a safe, pleasant and well-functioning part of Stockholm, an area to live, work and stay in. The area should be a natural part of an attractive and attracting Stockholm, to both people and business.

## Objectives

As a part of Invest in *Järva*, *Svenska Bostäder* aims at achieving:

### **1. Top level property management**

Properties, backyards and green open spaces should be well-managed and pleasant.

### **2. Less crime and improved security**

The outdoor environment should be clean and tidy. Well-managed neighbourhoods contribute to decreased crime rates.

The cooperation between for instance the local police and women's shelters should be improved.

### **3. Cultural diversity and decreased segregation**

In *Järva* we want to break the isolation that many people from all backgrounds experience.

A greater variety of buildings and residential types is also essential.

### **4. Well-functioning districts**

The physical environment, functioning public service, flourishing business activities and vigorous cultural and sports associations, all play an important role in creating an active and vivid district of the city.

### **5. Good reputation and status**

Invest in *Järva* concerns everybody living in Stockholm – not only the inhabitants of *Järva*. Information drives addressing the interested public and other stakeholder are thus crucial to the success of the effort.

## The residential areas of *Järva*

### **- history in brief**

**Invest in *Järva* is not only about physical renovation of the residential areas. It is a matter of founding the basis for positive social and economic progress for a long time to come. With the right measures *Järva* has every chance of succeeding in the future competition of housing, entrepreneurship and investments. *Järva* should be an engine for growth for Stockholm as a whole.**

As the residential areas in *Järva* were built in the 1960's and 1970's, they were an important part of a massive investment in new housing in order to face challenges of the future.

Sweden and Stockholm had rapid economic growth and with higher income came a growing demand for modern housing.

The area south of *Järva* was the first to be explored. In 1967, the new districts *Tensta* and *Rinkeby* were constructed. Three years later, the City of Stockholm started to plan residential areas on the northern part of the *Järva* field, areas that nowadays are called *Akalla*, *Husby* and *Kista*.

The construction work was concluded in the late 1970's and housing for more than 35 000 people had been built.

### **Flourishing cultural diversity**

In total, close to 63 000 people are living in these areas.

In *Akalla*, *Husby*, *Kista* and *Rinkeby*, close to 45 000 reside and 75 per cent of them originate from a foreign country. The most common countries of origin are Iran, Iraq and Somalia.

Approximately 17 000 people are living in *Tensta* and *Hjulsta* and 85 per cent of them originate from a foreign country. The most common countries of origin are Iraq, Somalia and Turkey.

Thirty years ago, the *Järva* area was a big step forward for Stockholm – a shining example of modern living.

Today we take the next step and get *Järva* ready to face the many opportunities and challenges that the coming decades may bring.

## **Svenska Bostäder**

*Svenska Bostäder* was founded in 1944 and is one of Sweden's largest public housing companies. We own and manage 43 000 flats and 5 000 premises in both the central parts and the suburban areas of Stockholm. In total, close to 90 000 people live in our flats. In 2006, we had a turnover of more than SEK 3.2 billion and 525 employees.

Following our renovation of buildings constructed in the 1930's, 1940's and 1950's, we now launch an extensive renovation of our buildings constructed in the 1960's and 1970's. During the year of 2007, we invest SEK 170 million in the Järva project – the renovation and renewal of the districts north and south of the *Järva* field in the north western part of Stockholm.

## 13.10. Annex 10 – Round table discussion



Summary of Routs Round table discussions in Uppsala 2008 February 14 to15

Grupp 1	Grupp 2	Grupp 3
Sergio Natale Maglio Romilda Patella Juan Sanz Isabel Gascón Anna Urcullu Marie-Louise Latorre Martina Rattinger	Pirjo Linna Avarre Raffaella Papes Dimitrios Varadinis Hassan Waes Claire Healy Katarina Gürsoy Yolanda Nicolau Abad	Maria Verkade, Aktar M. Zaman, Gustav Li, Salvatore Petronella, Tiina Kiveliö, Rebeca Buchó
Grupp 4	Grupp 5	Grupp 6
Alessandra Soprano Estanislao Mboro Erin Suzuk Åke Persson András Kováts Martin Dworén Luciana Perez-Catan	Ulla Johansson Iris Elofsson Nils Carlsson-Lundbäck Lucia Brusegan Britt-Marie Svahn	Romano Toppan Birgitta Hoffman Seynab Haji Mait Molander Ester Pilia Patrick Johnson

## 1. Public sector as promoter of NGOs?

### 1A. Why should public sector work together with NGOs, and what are the constraints for a constructive cooperation?

1. Due to the fact that NGOs are working very close to the immigrants they are aware of the problems. Maybe more than the public body. A constraint could be that the NGOs are too much connected with political parties and that could create some barriers for the government in power. The NGOs should be able to work on a multiannual program and to do so they need a multiannual financial guarantee from the government (At least connected to the electoral period). The cooperation should be based on trust, exchange of experiences to reach the common goal: the integration of people. Moreover NGOs should be heard on a legal base. It should not be a kind of control or unequal system. NGOs should have management experience or at least access to management know-how. The public body should always keep in mind that the NGOs are mainly working on a volunteer base.
2. It is important for the public sector to work with NGOs to reach the target groups. NGOs should act as mediators. Immigrants may have a lack of trust for authorities. There is a need for information to flow in both ways. Cooperation can be a positive experience, but there are difficulties, because of an imbalance in terms of resources. Collaboration is indispensable, in order to access the expertise provided by NGOs. This expertise is essential for developing the public sector legislative framework. The public sector is not in direct contact with immigrants and therefore often do not know their needs. There is a lack of political legitimacy in governance of immigration and integration, particularly because immigrants generally cannot vote. This can be - partly - compensated for by consultation with NGOs. This provides for communication with the actual target group of immigration and integration policies. Constraints: the public sector often has a lack of expertise in dealing with these issues at local, regional, and national level. In Greece, the Government has no expertise, they need NGOs. There is also often a lack of interest among the public administration, they do not listen. NGOs exert pressure, and this has led to some achievements but there is a need for more. In Europe, people of different

backgrounds need to learn about each other. As a social worker from an immigrant background, it is easier to help people from an immigrant background, due to intercultural competence.

3. NGO and public sector work in totally different way. The motivation in each case is different (motivated vs it's just my work). Public sector must listen to NGO because it is the society. They need the feedback, NGOs can give this feedback. Sometimes public sector doesn't count on the creation of an NGO, which are created without the need or the promotion of public sector (they work with or without this help). So sometimes the officer at the public sector does not know if the NGO is really representing the counter part (different organisations may say they represent the Roman, but can you know that this is true, who is the real representative). But this is solidarity, the officer has to start thinking as a human being and realise this is a problem and try to support anyone who wants to make it better. The task of the officer is to know more about each of the projects, but if everyone is working to make it better it doesn't matter if it is the official representative or not. The relationship between NGO and public sector is necessary to build the society, but the problem maybe is to manage to build properly the discussion and involve the politician. The objective of the NGO is to raise awareness among the public sector so they become involved and the NGO can assist in achieving the goal. The NGO has to be recognised also by society, in general. It's a cultural problem also. Everyone should participate. But society tends to consider they don't have to get involved since the NGOs are already leading with it. Officers in the public sector may have interesting ideas but they have all kind of burdens, barriers they have to overcome in order to implement these ideas. Maybe it gets completely impossible to implement (budget, laws, etc.) But NGOs are free to propose and act. At the public sector it depends on the person, if he/she is interested in the topic you'll work with him/her. But then if this person leaves, the work can be stopped. Most of the officers just go with ...
4. Positive aspects on working with NGOs: flexibility; efficiency; add values; capacity of mobilizing of resources; close to reality; potential to fill the gaps. constraints: NGOs tend to defend own field; values of public sector could be different from those of the NGOs;
5. Many people retire but will, probably, have a lot of free time to work voluntarily with the public sector. Many want to work voluntarily but it is not enough to cover the needs. The public sector asks for support because they can't do what they are obliged to do. The NGOs are needed in the work because of monetary reasons. The question is what the public should support - how should they choose and what is the need for the public sector. The need of the public sector and the knowledge and experience of the NGO doesn't always correspond. The public sector can not provide all the services because they don't have all the tools and force to do it. The decision makers have to clearly point out what they want from the NGOs. Is it possible to make some "common rules" how to share the responsibility? NGOs are important because people from other countries don't always trust the public sector - that's why the public sector is very important. The constraints for a constructive cooperation might be: the priority - public sector is often not aware of their role- difficulties ; political guidelines for public sector is needed;
6. NGOs work directly with people on a daily basis, they know their problems, they listen, they can have a better empathy with them, they can do the unthinkable (possibly the even illegal), they can work on the borderline. Immigrants are more likely to identify with the personnel in NGOs than in the public sector (particularly in some countries). NGOs fill an increasing gap between state and market - which means there is a need for third sector. NGOs can be more inclusive of immigrants Constraints: lack of money, lack of understanding of full nature of the issues, lack of vision, lack of team-building principles & capacity; political interests may be incompatible with a cooperation with NGOs.

#### **1 B. What support do NGOs need from the public sector organisational and financial?**

1. -
2. MONEY. The process of consultation can sometimes show no results. Public administration uses NGOs for dialogue, and NGOs wish to gain from this. They have expectations that are not fulfilled, leading to frustration. What can the Government offer? If the Government has nothing to offer, this causes bad feeling. Sometimes NGOs are not organised in a network with each other. The Government has difficulty identifying NGOs and dealing with all of their separate demands. Financial support can also lead to the provision of organisational means, such as a premises to meet. Electronic networking

through a website can be useful.

3. To come in the process of changing legislation. Public sector need to take into account the opinion of NGOs. But some of the NGOs are not interested in the advisory power. But some of the counter parts ask for this cooperation with the public sector even if the NGO is not interested. Cause the counter part maybe feels the NGO is the only t be able to do something by cooperating with the public sector. You have to focus on migrants, not on migrants being workers, cause then you address them as workers with different problems.
4. - in short, can you give me something else?
5. Monetary payment/support for the work they´re doing because they supply the municipality for work they don´t do themself. But this can be very difficult to get into action and into everyday life. You have to be very "careful" on the local level.
6. Accreditation, money. An accountability balanced by public sector trust in NGOs to be responsible could lead to the public sector allowing more autonomy to NGOs.

### **1 C. How can public sector contribute to a trustful cooperation/partnership with NGOs?**

1. -
2. By asking NGOs to participate in meetings, conferences, the Government learns from the experience of NGOs. The Government needs to ask for cooperation from NGOs. There is a need for NGOs to see the results of consultation regarding issues, and this leads to trust. In Portugal and Sweden, consultation with NGOs led to legislative changes in immigration law. Veneto has a consultation process with immigrants - the council must pass new laws, it is formed by NGOs, immigrants, regional government and Red Cross. Government should recognise all NGOs, not just official ones. In Greece, at national level, non-recognised NGOs cannot participate, only a few large NGOs participate in consultation. EQUAL project on Roma issues in Sweden was based on a partnership with Roma NGOs. The Roma NGOs had internal problems and were in conflict with each other. It was difficult to solve the problem of trust, as there was much distrust at all levels. The public sector needs to put clear structures in place. There are power difficulties. It is important to acknowledge different levels of resources and powers among partners. Within NGOs, coordination at local and national level is needed, to develop a culture of working together, need for support. It was difficult to create an atmosphere of trust within Somaliland organisation, due to members not being used to that. Local organisation of Assyrian minority very strong in Södertälje. In Europe today with people from very diverse countries, it can be difficult to create this atmosphere.
3. -
4. by acknowledging their policies and their political claims; willingness to make use of the NGOs experience, not only in words, but in true actions.
5. -
6. Better communication, more fora for discussion, honesty, openness, keeping promises, integrity, being trustworthy

## **2. NGOs role in safeguarding Human Rights dimension in integration/inclusion processes?**

### **2 A. What are your views on this subject?**

1. The NGOs have a very important role in safeguarding Human Rights because they do a permanent monitoring if Human Rights are followed by the public sector. They are able to inform immigrants about their rights. They have the power to create awarness to the public by using tools of public relations as cooperating with newspapers.

2. NGOs are the main actors in inclusion and integration, so they safeguard human rights by promoting and protecting immigrants, by organising campaigns and by informing society about these issues. It shouldn't be NGOs that do this, ideally it should be the Government's role, but in reality it is not. Human rights are a "European value" but Governments do not always protect these. For example in the case of human trafficking, NGOs have had a central role in publicising the problem to society. NGOs also put pressure on Governments which resulted to a change in legislation with regard to victims of human trafficking. This is just one example. This is also the case in relation to asylum seekers and immigrants. The Swedish Government in its proposed legislation sometimes does not protect human rights, such as the right to family life for refugees. There can be double standards. Is it better to have less immigrants and asylum seekers and protect them properly, or have more and then violate their human rights? New proposals for legislation in Sweden divides people according to status.
3. Very important to have NGOs watching human rights cause we can think everything is more or less all right in Europe but that's not true and public service doesn't do that. Someone else has to take over. NGOs have a very big role in informing the public. Raising awareness is something needed. To tell the stories and realities the government is not willing to make public. And the public is shocked and interested from then on. Specially if they talk themselves with the asylum seekers. In the Netherlands they cannot work or get education while waiting for the decision of asylum (8 years). In Sweden they can work while they wait so if the decision is negative (3 months) at least they had some work experience.
4. - some fundamental rights are not usually considered as being part of the inclusion process as: - right for medical care for migrants without documents; - children rights; - women rights - NGOs should support actions in accordance with our shared principles. - At the same time NGOs has to have the ability to support actions that respects some traditional shared principles, which must not clash with the values of human rights. But rests the problem: Who decides it? - If we view inclusion process as a dialogue; dialogue on substantial values would itself be a strong instrument; -but recognition is an important issue. All partners should recognize each other.
5. NGO:s can have another point of view how the immigrants can get access (get information) to the community/society. NGO:s might have good language skills which can, for example, be good to illiterate people. For basic information and education this can be good. Many have their own experience of "struggling" through the system. Can be a problem because the NGO:s don't always correspond to the individuals needs. For example one individual can be of another "interest" than the NGO and the public sector might not know about the interest of the NGO and also what the individual might want/need. The NGO shouldn't take over the "responsibility" of the public sector - difficult to be "balanced".
6. Respect of respective roles - it is the role and responsibility of the State to safeguard Human Rights. Assessment, auditing, monitoring might be better terms for the responsibilities of the NGOs. Danger of UN situation of having to stand and watch while HR are abused. Is Human Rights Watch a better model? NGOs can shout instead of just talking; they can sensitise public opinion. They can also inform immigrant groups of rights and responsibilities, of how to be active players in society.

## **2 B. What is your experience on this?**

1. If NGOs is working professionally NGOs have a lot of power.
2. In Scandinavia, people have difficulties in accepting other cultures as they are, but this is getting better. There are a lot of non-EU people in Europe now, and it is a good time for people to start to contribute to each other's cultures. The situation is better now than ten years ago, when there was no acceptance of other lifestyles, now it is more diversified. NGOs have done a lot of work to achieve this, the Government has not done as much to change this, they just pay lip service to it. Diversity increased rapidly in Sweden, from a previously homogenous society. It is difficult for immigrants to be accepted in Sweden because of a lack of a colonial past, and of experience of diversity. In Greece, it is similar to Sweden, because Greece was a country of emigration until 1990. It was difficult for the Greek Government to deal with immigrants and have a national immigration policy. In the early 2000s, with the second immigration law, things changed. A large percentage of undocumented migrants became

documented, and again in 2005. In 2007 the law tried to integrate more immigrants in Greek society. The Greek Government was not ready in the beginning, and wants to learn from experiences of other countries. There is some racism in Greece particularly against immigrants from Albania and from the former USSR, but not so much against people from Africa and Asia. It is getting better, and people are beginning to respect immigrants, because of an experience of emigration. The Greek public are more ready to understand. Anti-discrimination and anti-racism has been the role of the NGOs and not the Government. There is an Ombudsman dealing with many categories of people to protect their rights and publicise their case. Veneto had a similar experience to Greece as a region in a former country of emigration. Initially there was legislation ten years ago about the immigrant labour market, and agreements with the countries of origin. The Berlusconi Government passed a law fin...

3. When you realise that the government is not dealing properly with the problem, you realise they should open up. Cooperation with religious systems: most of the cooperation groups are religious but to cooperate we try not to find religion important but we do realise for the younger religion can be really important to survive. So we try to leave it aside and sometimes we cooperate for shelter and things like that but for human rights. (SAMAH) Nyby: if someone is religious and wants to practice he has the right but then we make a programme for those interested. There are also other groups, families with small children, and they need to have some activities, they have the right (children rights) and we have programmes for that while they learn the Swedish language. If we motivate them in learning something while they are here they can use it if they decide to come back. We have hired someone for law related issues to help these people. You can tell people but if they don't want to hear it... But it is a responsibility of the politicians, administrations, NGOs, media... Portugal had a initiative in which public servants had to write a letter to the media in those cases in which it wasn't relevant to public to get to know the origin of the "criminal".
4. Nordic countries: good experience, HR rooted in their constitutions. Some other countries still have a lot to do.
5. -
6. In one case Roma girls were suffering death threats but despite Swedish Police & Parliamentary participation in a project only the NGO took active steps to ensure protection. This experience seems to be generalisable to immigrant groups or ethnic groups. The history of workers rights shows that rights are won from the bottom up. Project based work blocks development because project financing finishes.

## **2 C. How can different stakeholders/key actors interact to consider this dimension?**

1. It is very important that every NGO is participating in safeguarding Human Rights and informing the immigrants about their rights and denouncing the violation of Human Rights to the public.
2. It is important to distinguish between the various roles of stakeholders, because if everyone knows their role, it is easier to interact. If NGOs' role is to protect human rights, they can inform other organisations. In Italy, NGOs have a specific legal designation, compared to other non-profit organisations.
3. In the Netherlands the government thinks they are giving too much and that if they continue giving they are encouraging more people to come. But they have the right and it is important to help them and give them new skills and education. And we have to make the government realise this is important. There is a politician who asks questions from SAMAH's behalf to the government. Church: religious groups can be radical, and some are politicians. Nyby: during election time we invite politicians to explain how to vote, etc. And show the voters why voting, etc is important. And politicians are very important to support the NGOs role. But they always ask for something back (e.g. the list of legal asylum seekers). So it is difficult to stay independent. Groups like Rotary, etc: the contacts are punctual. So we have to find the way to have them involved in the long term.
4. -
5. -



6. Develop and continue a networking process. Reduce the inter-NGO competition in favour of collaboration - particularly in the process of long-term discussion on what values can be shared, modified, or abandoned, which can be accepted as core values and for how long. Flexibility requires change, which may be traumatic, but trauma is a problem we have to confront.

### 3. Mediating as a constructive method?

#### 3 A. What are your practical experiences on mediating?

1. We have experience on informing immigrants about their rights and obligations in all legal fields and working as a mediator between immigrants and entrepreneurs, banks, shops, etc if problems arise. There are special courses in order to train people in cultural mediation on various levels (university, in house courses, etc) mainly in the scolastic and health care field. One problem is that immigrants don't accept national residents as mediators.
2. As a non-EU immigrant in Sweden, there was no handbook as to how to deal with the society. Swedish children learn all of this from their family, but as an adult immigrant it is very difficult to learn how to act in Swedish society. NGOs are important as mediators in this process in Sweden. Mediators are very important in the integration process, as no one can protect their own human rights without assistance and advice. Mediators are necessary to provide advice to immigrants and asylum seekers, and through the mediator they can promote their rights. Experience of problems with mediators? Are they chosen by the migrant/asylum seeker/victim of human trafficking themselves, or by the state? Sometimes they do not trust the mediators, or simply do not like them. The mediator should never be just one person, it should be an organisation, including legal experts, psychologists, social workers. It should be an independent body where people can seek advice. Some individual persons want to represent an entire group and this can cause difficulties. There needs to be some kind of legitimacy and formalisation of the role. The State should require a legitimacy from, for example, a recognised NGO with expertise. In Veneto, there is a problem with recognising the status of the mediator. The mediator comes from the community of origin usually. There is a project in the hospitals, but it is difficult because the mediators are voluntary. In Portugal, mediators have a specific role in providing Government services to immigrants, with intercultural competence. They need to be certified, qualified and trained. Difficulties can arise if socio-cultural mediators are not from the same background as the immigrant they are providing a service to, or do not respect confidentiality.
3. It's a question regarding democracy. Or can we accept other ways to think and live the daily life? In Sweden for example it was more about assimilation. That's why maybe the "inclusion" concept should be used from now. "The don't have to be like me" concept. It is discussed the topic of the life patterns. Some societies think integration is assimilation. Mediators should help support the concept of integration by helping immigrants keep their culture and integrate in other people's culture at the same time.
4. In Hungary there is a practical experience in the field of asylum seekers; We have identified a problem related to the legitimacy of the claims of the mediator. It would be better to use the word advisor. NGOs should have advisors representing both minority and majority groups. NGOs for doing it, need expertise. Maybe mediating is not necessary a constructive method...
5. Cultural mediators have different approaches. Mediating can be a number of employed within the public sector. Different methods for different tasks. The home language teachers can be very good mediators in the schools but they are very seldom used as mediators but are often willing to. In the society today everybody needs more common knowledge because of our more diverse society. Difficult to give the NGOs a special task like this. You shouldn't give the NGOs the task if they have a special interest. Can be difficult to have certain religious and ethnical mediators and for everybody to "trust" them. Difficult to know when the mediators are good or not - some NGOs are "good" and constructive and others are not. How can a common vision be found? The competence of the public sector should be able to facilitate the bridges - not the Golden rule - but to ask the person what he or she wants because what I want might not be what the other person I have in front of me want. Society changes and the public sector has to be aware of the changes in the society.
6. Mediation or negotiation? There needs to be a clear difference. Mediation involves a third party who mediates between the other two. (What is the connection between mentoring and mediation?) Mediation may not be a Western talent. Other cultures have a longer history which might be a better resource on

the subject e.g. Somalian, Igbo, and Latin American indigenous groups. Mediation has limits. Some people do not want mediation. It cannot be imposed. Mediators must not fall in love with a solution. Some problems involve conflict which must be faced and which may rightly result in a win-lose situation. Mediators need a special charisma which might be called perceived wisdom, the situation of being trusted to be able to help by offering a special (higher) understanding.

### 3 B. In what fields and how can NGOs play this role?

1. -
2. The Greek Refugee Council intervenes between asylum seekers and the Government and in some cases lawyers from the council have represented asylum seekers. If an asylum seeker cannot afford to bring their case to court, they have to turn to the Council and they will do all that work. And ultimately the UNHCR in Athens put pressure on the Government also, as police authorities will not always investigate the case properly. Often, the council or the UNHCR as a mediator has succeeded in achieving refugee status for an asylum seeker. Immigrants who succeed in a receiving society can have a role in helping new immigrants. The Somaliland organisation employs people to work with the State or the private sector as mediators. Successful immigrants can help new immigrants psychologically and give them hope. As an example of misinformation - one of the dangers of mediation- , a girl from Somalia was told that you should say you are 18 years old and you will get everything. She was only 15, was not literate and did not speak English or Swedish, and then did not receive education. Immigrants can have really incorrect information - information is very important. NGOs often act as ambassadors for people who cannot get this information. Many people who are not literate, or who flee from a conflict need NGOs to provide information. Victims of trafficking in Greece are referred by the police to an NGO which provides protection and mediates between the police, the government and the victim. Immigrant women or refugee women often have a lot to gain from NGOs working as mediators. The largest group of non-working women in Sweden are immigrants, and they have difficulties in meeting people as they do not meet people through work. NGOs have an important role in empowering these women, or helping them with access to the labour market. In Sweden there is a Women's Resource Centre that has played a successful role for immigrant women who have no other contact with Swedish society. IOM
3. Maybe intramediating is easier in NGOs. And intermediating is more about building bridges and exchanging information but not a real mediation to find a solution together. There is a problem in this field, the interpretation of words and concepts like integration and mediation. Group 3 has no clear meaning for mediation and some members think they know what it means but most of the time they don't mediate at all. There is a language/communications problem here. Concepts are not clear, different views. Mediation can be promoted by the NGO but find someone else to effectively do this mediation. Mediating with religious group is difficult because the NGO has to make an effort trying to put themselves in other people's place and have great respect for the other people's thoughts and beliefs. NGOs have to be translators of different languages, different points of views, translators who help respect both ways and both cultures. The whole society has to talk. But some NGOs are getting tired of the dialogues because after talking there's no action nor change. It's always the same people talking, too. The people you want to reach most of the times don't want to participate. Concept of inclusion: group 3 agrees to have some concerns with the word "inclusion" which seems a one direction relationship. A society who doesn't have to do any effort to "include" you. In integration, on the other hand, it's a two ways direction effort. It is not an inclusion in an external system. It's the integration of two systems. We have to make everyone to feel at home.
4. In case of conflicts, NGOs could have a mediator role. Specifically in the case of migrants associations, which are supposed to represent a community, when there are conflicts between two different migrant associations, then a NGO could act as a mediator.
5. In different areas - in sports and in other associations. In integration and inclusion issues.

6. The NGOs have a better access to mediators with experience from other cultures. The NGOs may have more empathy NGOs can encourage mediation in participation in civil society, in the issues concerning HR, in education, in job training and orientation towards employment, in access to media.

### **3 C. How can public sector cooperate with NGOs in mediating processes?**

1. The key question is the financial support. NGOs and the public sector should stay in a permanent dialogue and exchange of experience and ideas in order to build a common action plan in order to identify in which fields mediation is needed.
2. The Government needs specific people to deal with NGOs who are appointed to cooperate in this process. There needs to be a legal structure and an official status. The Government needs to have a good knowledge of what immigrants' problems are. In order to get help from the Government, NGOs need to describe the specific cultural problems of immigrant groups. Governments should have people to represent the public sector in relation to immigration and integration, who have expertise in the area. This does happen in Sweden at a local level, with people working in politics reporting to higher-up politicians on issues of immigration. It is important for the decision-makers to be present at these meetings, so that the information is disseminated. The mediator should not take over the initiative from the migrant themselves, they should just facilitate the migrant's own wishes and needs. On a European level, if Governments put pressure on each other to appoint designated people in each part of the EU to represent the Government and mediate between different EU countries.
3. Public sector can open up to listen the NGOs. Not only listen to the minority groups and help the NGO building a bridge.
4. - by offering trainings, facilities
5. There might already be an enormous competence within the organisation - for example the mother tongue teachers.
6. Listen, learn and internalise what they hear.

## **13.11. Annex 11 – Integra company profile**

### **Integra - Education and Competence Development Centre Ltd**

Integra Education and Competence Centre Ltd has been providing adult and labor market education and staffing solutions since 1995 to various authorities such as employment offices, municipalities, EU agencies, Health Care centers as well as to private companies and public employers in Sweden.

#### **Mission statement**

- To provide skilled and competent manpower
- To enhance individual's employability status through life-long learning.
- To train individuals to adapt to the demands of a competitive labour market.
- To empower individuals and organizations by the use of diversity variables

#### **Target groups**

Integra Ltd has vast and comprehensive experience of running educational programmes aimed at strengthening the proficiency and competence levels of various target groups such as:

- Unemployed of all ages and backgrounds
- Employees and staff in a broad spectrum of branches and professions.

More specifically Integra is focusing on empowering target groups such as:

- Asylumseekers and newly arrived immigrants,
- Long term unemployed immigrants and Swedes
- Longterm sick-listed people

#### **Pedagogical strategy**

Integra's pedagogical strategy is built on strengthening and upgrading the individual's long-term *labour market competitiveness* by using individualized and flexible learning methods and coaching techniques.

Integras Flexible Module based Educational Concept (FMEC), unique methodology of learning is based on two pillars:

- Departing from the individuals formal- and informal actual competency. This means that the curriculum and learning process will be adapted to the present level of competency and potential of each individual.
- Departing from the actual needs of the employer or work place. This means that the contents of education will meet that actual needs and demands of the work place.

The FMEC model can be adapted to virtually any level of learning and incorporates modern pedagogical methods such as job-embedded learning, experience based learning, individual study plans, coaching and the Digital Empowerment Tool - DET.

#### **Entrepreneurship**

Integra offers and conduct courses and coaching for newly started entrepreneurs with immigrant background as well as business development support for established multicultural companies.

#### **Diversity Management**

Integra also offers Diversity Management training and tools for purposes such as:

- improving the efficiency of HRM functions;
- fostering superior decision-making, problem-solving, creativity, and innovation; key factors in the creation of knowledge companies;
- developing cross-cultural capabilities that facilitate operations in culturally complex environments at home and abroad
- implementing new product/service developments and new sales/marketing strategies for diverse customer bases

## **Current assignments**

Currently Integra ltd is involved in a multitude of assignments in differing areas.:

### **Integration of migrants into the Swedish Labour Market**

Immigrants living in Sweden are given language courses and are coached to enter the Swedish labour market. Job coaching takes place in the classroom as well as at different private companies, and in municipality and government offices.

These educational programmes are conducted in the cities of Uppsala (approx 100 students) Sollentuna (approx 250 students) Enköping (app. 70 students), Nacka (approx. 150 students),

### **Diversity management**

Integra Ltd is currently conducting Diversity management training for five major companies and organizations in Sweden.

### **Employers Network projects**

Integra is the founder of the Network "Companies that care" which is a network of companies (approx 80 ) and employers involved in matters related to Corporate Social Responsibility (CSR) and Diversity issues ([www.jobbletarna.se](http://www.jobbletarna.se))

### **National European Social Fund projects:**

*Learning Arena Gottsunda.* A ESF objective 3 project in Uppsala, focusing on mobilization of inhabitants in a segregated city area through work life based and vocational training.

### **Transnational projects:**

#### **EQUAL UPAROS ASYL**

Integra Ltd is a partner in the DP for UPAROS ASYL which is part of the European Transnational EQUAL project AVE Europe, (Hungary, Holland, Sweden and Austria.)

Integra is developing educational programmes and empowerment strategies and tools directed towards asylumseekers.

### **Socrates – The AQUA project**

Integra Ltd is the Swedish partner in the AQUA project together with Austria, Cyprus, Germany, Slovakia, Turkey,. The projects objective is to make a comparative study of the situation of younger immigrants (18-25 years) in the educational system and on the labor market.

## **Track record and working partners**

### **Adult and labor market education**

#### **Adult and labor market education**

Integra Ltd has since its establishment 1995 conducted adult, labor market and vocational (transport and health care) training within the above described fields. The number of students who have participated in our educational programmes exceed 7. 000.

#### **ESF projects**

Integra has participated in 15 European Social Fund financed projects . The number of participants exceed 1000.

#### **Working partners and customers**

- The Swedish Labour Market Board
- Various Swedish municipalities
- The Swedish Migration Board
- The European Social Fund
- Swedish Trade Council
- Federation of Swedish Enterprise
- Various Swedish Private Companies

### **Owners and organization**

Kunskapsbolaget Integra AB (Integra Ltd) is a private educational and consultancy firm established in 1995 in Uppsala by the partners and co-owners Aram Afsahi, Managing Director, Lennart Fridmodig, Financial Manager and Carlos Toledo, Human resource Manager. Integras head office is based in Uppsala, Sweden with branch offices and educational centers in the cities of Enköping, Nacka, Stockholm, Sollentuna and Västerås. The current number of employees is around 18, most of whom function as teachers/educators. Integra also works together with a number of consultants and subcontractors to be able to offer a broad range of services and competencies. The turnover 2006 was approx. 13.5 M Swedish kronor.

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## **13.12. Annex 12 – Gottsunda Factory**

To create forces for a sustainable development and growth, the “Gottsunda Factory” brings together the effectiveness of private entrepreneurship, the security of the public sector and the commitment of the non-profit making-sector.

The social entrepreneurship is stimulated by the acquaintance with the entrepreneurial spirit of the Federation of Private Entrepreneurs, so that the society’s administrative institutions in its turn can develop into an institution of renewal. Renewal is, together with entrepreneurship and the actual accomplishment of things, still of prime importance in the world of globalization.

The entrepreneurship is the necessary when it comes to development of the utilities, and also stimulation of the social economy.

Our effort starts from the way of seeing Gottsunda as a place for sustainable growth, and not as a place of problems. We work with a method of Public Private Partnership, which is a demand given by the public players (Municipality of Uppsala, the Swedish Employment Service and the Social Insurance Office) that the Federation of Private Entrepreneurs of Uppsala is to be owner of the project, so that the flexibility and the real entrepreneurship can be secured. The intention of Gottsunda Factory is to create a platform from which bridges of knowledge can be built, and an innovative cooperation can be nurtured.

We aim at the long-term sustainable development of the district, mobilization of human resources in the supply of labor force and the future growth of enterprises. This is to be carried out through unexpected fusions that we seek to obtain.

Instead of upholding the tradition by turning to clearly defined groups such as female immigrants, young or 50 +, we turn to the entire diversity that constitutes the idea of Gottsunda. For it is in acquaintance with the diversified society that people gain self-confidence and can help to bring development forward.

Gottsunda Factory aims at helping the participants in the project to become more competitive, to become employed or even entrepreneurs, and also to be empowered to become active citizens in society. We develop a model for a sustainable growth that is to be spread to other parts of Uppsala, the province of Uppsala, furthermore to be spread nationally and finally internationally.

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