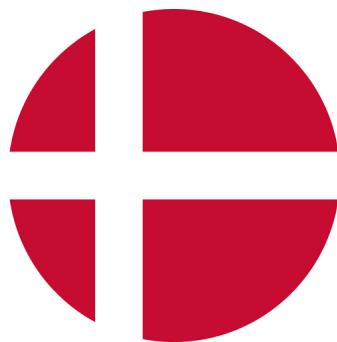


03-06-2019

The diversity culture of the UK and Denmark

An examination and discussion into
the initiatives and methods
regarding the integration process in
the UK and in East Aalborg.



Ida Bang Jensen

INTERNATIONAL BUSINESS COMMUNICATION AND ENGLISH

MASTER THESIS

NUMBER OF CHARACTERS: 164.474

TABLE OF CONTENTS

Abstract.....	3
Introduction and problem statement	5
Literature review.....	7
<i>Integration</i>	7
<i>Introduction to multiculturalism and interculturalism</i>	9
<i>Multiculturalism</i>	10
Tariq Modood	12
<i>Interculturalism</i>	13
Gérard Bouchard.....	14
<i>The discussion of multiculturalism and interculturalism.....</i>	15
<i>Social identity - Richard Jenkins</i>	17
Methodology.....	20
<i>Construction of research</i>	21
<i>Theory of science</i>	23
<i>Methodology.....</i>	25
<i>Method.....</i>	25
Data Collection – Interview	26
Content Analysis – Method	35
Reflections and limitations	38
Analysis	40
<i>Analysis part 1</i>	40
<i>Conclusion on analysis part 1</i>	55
<i>Analysis part 2</i>	55
<i>Conclusion on analysis part 2</i>	72
Discussion:.....	73
Conclusion:.....	77
Bibliography.....	79

Appendix 1 – Integrated Communities, Strategy Green Paper.....	84
Appendix 2 – Integrated Communities, Action Plan.....	90
Appendix 3 – Briefing: Immigration, Diversity, and Social Cohesion	91
Appendix 4 – The Casey Review	93
Appendix 5 – The Guardian: “The integrated school that could teach a divided town to live together”.....	98
Appendix 6 – UK Intercultural Cities Summit	100
Appendix 7 – PM’s speech at Munich Security Conference.....	102
Appendix 8 – London Lewisham: Results of the Intercultural Cities Index analysis	107
Appendix 9 - Interview Guide	109
Appendix 10 – interview Frank.....	112
Appendix 11 – Interview Sisse.....	133
Appendix 12 – Interview Anne Louise	145
Appendix 13 – Interview Jonas	155

ABSTRACT

In this thesis the subject of integration and how this process is conducted was investigated. The research in this thesis was based upon two different areas, i.e. the UK and East Aalborg. Within the area of East Aalborg interviews were conducted with the employees of two organisations present within the area, which are Center for Samskabelse and Øst i Centrum. The interviews were conducted in order to get a point of view from the area of East Aalborg, and furthermore to learn which initiatives and approaches they are using in order to enhance the integration in the area. In order to collect data from the UK several documents had been selected from various sources. The selected empirical material that was used in this thesis was government reports, studies, and online articles and websites. This was in order to provide an overview of which initiatives and approaches are used in the UK, and furthermore give an insight into how the government wishes to conduct the practice of integration in the future.

In the thesis the data from the two separate areas has been analysed through the use of the conducted literature review. During the research work with the literature review four themes were detected, and they were integration, multiculturalism, interculturalism, and social identity. Each of these themes were applied onto the different data, both from the UK and East Aalborg, and thereby it was detected through the application of the four different themes how the two areas experiences and furthermore handles the cultural diversity and the process of integration. Through the analysis it was detected that the two areas are very similar in their approaches to integration and face a lot of the same challenges regarding cultural differences. In relation to this, two approaches, i.e. multiculturalism and interculturalism, will be applied in order to create a better understanding of the different approaches East Aalborg and the UK use when working with different cultures. The reason for this being that the two approaches entails different methods and attitudes towards how integration should be handled. Furthermore, it was detected that social identity plays an important role in the multicultural societies and therefore must be considered in regard to the integration process. This is due to the fact that social identity involves the process of identification for the individual but also the forming of different groups within society. Therefore, a society containing several different cultures will naturally affect the individual, thus calling for awareness of which

groups and cultures we as a society hold, since this may cause segregation and isolation within society.

Finally, a discussion of the findings will take place, in which the different approaches in the two areas, i.e. East Aalborg and the UK, will also be compared.

INTRODUCTION AND PROBLEM STATEMENT

The world is becoming more and more globalised. This means that people with different cultural backgrounds live and work in the same countries and areas. This change produces new structures within the different societies of different countries, and thus the fusion of the different cultures can create new - and sometimes unexpected challenges.

The fusion of different cultures is not unknown to the UK where the multicultural society has been a part of everyday life for several decades. The UK's history of being multicultural dates back to the 18th century where London was (The Social Historian 2014), and still is, one of the most multicultural cities in Britain and in the world (BBC 2015). Thus, UK has always been known as a society where being multicultural was a part of everyday life, and where the different cultures has been seen as being a strength for the UK (The Guardian 2017). However, within the last decade the multicultural society of the UK has been suffering criticism. Some of the criticism may have arisen from the London bombings on July 7, 2005 when four British citizens with different cultural backgrounds placed bombs in four different locations within the public transport system (BBC News 2015). After this event some people became more critical towards the diversity of the UK, and a higher focus on extreme use of religion became at focus (The Guardian 2005).

So, with these changes in mind that are happening in the UK, I am curious to investigate how they are managing the integration and cultural diversity. Furthermore, I will detect which initiatives and methods are used in East Aalborg, which will be done through a collaboration with two local organisations, *Center for Samskabelse* and *Øst i Centrum*, in order to detect their ways of working with a cultural diverse community, and furthermore to be able to compare the British efforts with the Danish efforts. These are some of the thoughts that provide the background for this thesis, and thus have led to the following problem statement:

How do Center for Samskabelse and Øst i Centrum in East Aalborg address and work with the cultural differences in relation to integration? How can these approaches be compared to ones

made in the UK, and what can be learned from the different initiatives and approaches? What role does social identity play in this process?

LITERATURE REVIEW

In this section, I will account for previous work related to integration, and the intercultural and multicultural approach. Furthermore, social anthropologist Richard Jenkins will be presented in order to define the social identity theory. The presented literature will display different point of views, information and theories, which I view as being relevant in order to create a theoretical framework and furthermore to answer my problem statement. Therefore, I wish to establish an overview of the research that is relevant for my problem statement and problem field.

INTEGRATION

What is integration? And how should it be defined? The fundamental meaning of the term comes from Latin and is a verb that means “*make whole*” (Harper 2019). Thus, all the different definitions stem from or have elements from this Latin definition, i.e. to make something whole. According to Cambridge Dictionary (2019) integration can be defined as, “(...) to mix with and join society or a group of people, often changing to suit their way of life, habits and customs.” (Cambridge Dictionary 2019). This means that integration, according to this definition, will involve people having to change their own way of life, and thus become a part of another country’s culture. This definition is supported by researchers from the Department of Psychology at Aarhus University (2007). They define integration as a process that is only achievable when there is an individual or individuals have to become part of something bigger, e.g. society (Kristensen et al. 2007, 1-2). They argue that integration is about breaking down barriers while simultaneously creating motivation within the individual who has to integrate, and creating the motivation in the system and society, which the individual has to be integrated into (Kristensen et al. 2007, 1-2). Therefore, they believe that integration is a process that both sides of the integration process need to want, i.e. the individual or individuals and the system and society, thereby making it a mutual process. Even though a general understanding towards integration as a term can be established, it still causes great confusion. According to lecturer Peter Seeberg (2002) from The University of Southern Denmark reason for this is that the term integration can be used in two ways, which is it can either be a process, or it can be the end goal of the process (Seeberg 2002, 2). Seeberg (2002) describes that the main aim with the integration process is that there is social mobility for the people who have to be integrated into society (Seeberg 2002, 2). This means that the people who have to

be integrated need to have social mobility when they do this, e.g. equal access to school as the majority of the population. On the other hand, mobility can also be the goal of the entire integration process, and thus the integration process succeeds when the minority have the same rights and opportunities as the majority (Seeberg 2002, 2). This is how the wording of the term can be used in two different contexts, as a process or as the end goal (Seeberg 2002, 2).

According to postdoc Margit Anne Petersen and lecturer Stine Simonsen Puri (2014) there are three terms that are relevant to the integration process, i.e. segregation, assimilation, and integration (Petersen and Puri 2014, chap.1.2). Segregation is when people are living in divided communities, and thereby can this minimise the interaction between the minority and majority (Petersen and Puri 2014, chap.1.2). Assimilation is when the minority adapt the Danish culture, and thereby become similar to the majority in terms norms, values and language (Petersen and Puri 2014, chap.1.2). Integration is when the majority and minority has been integrated into a whole where the minority is adapted into the society while still having their own norms, and where the majority is able and willing to interact with the minority. However, this can become difficult if one part of the integration does not want to participate in it. (Petersen and Puri 2014, chap.1.2)

According to the policy institute Tænkertanken (2002), the difficulties of involving the public majority in the integration process can also be detected in Denmark. In 2002, Tænkertanken (2002) devised seven goals together with the Danish Government, with the overall aim of ensuring a successful integration of foreigners into the Danish society. In these seven goals it was encouraged that Danes and foreigners were more openminded, and thereby be able to change their attitudes towards each other. This meant that the Danes should be more open towards foreigners in their everyday life, while the foreigners should learn to accept and respect some of the fundamental Danish norms and values (Tænkertanken 2002, 43- 48). Thereby showing that the integration process should be a two-sided process as suggested by Kristensen et al (2007).

As the literature review has shown integration is complex and difficult to define. However, after detecting some of the main understandings of integration, both as a term and as a process, the literature review has provided a conceptual framework for my analysis, as I now have general definitions of integration as a term and furthermore how different strategies for the integration process exist. Thus, the concept of integration in this thesis will be understood as involving people

who have the will have to join another society where it might be necessary for them to change their own way of life in order to become a part of another country's culture. Furthermore, in order to achieve this, the process of integration has to be wanted by both parties of the integration process, i.e. the individual or individuals and the system and society, thus making it a mutual process. Lastly, the exact time of achieving a successful integration process can be difficult to define, as the integration process can be seen in different situations, and thus have different outcomes. However, this thesis will view the integration process as being achieved when the minority have the same rights and opportunities as the majority of a country.

The literature review of integration has also detected a recurring theme, i.e. that integration is a process most likely to succeed when it is mutual, meaning that both the minority and the majority have to actively participate in the process, and thus accept the new cultural diversity in their society. This recurring theme will now be examined with the point of view of two of the main approaches that can be applied during an integration process, i.e. interculturalism and multiculturalism. These two approaches are often used when discussing integration, because the main discussion of these two approaches is concerned with how involved and tolerant the majority, i.e. the public of the country, but also the people who are being integrated, i.e. the minority, should be in the process of integration. First, I will investigate and define the two approaches through the use of relevant material, and afterwards the two approaches' understanding, and views will be discussed and portrayed with the point of view from Tariq Modood and Gérard Bouchard. I have chosen to use Tariq Modood because he has written several books about the subject of multiculturalism (Modood, 2018). Gérard Bouchard writes about interculturalism and lives in Québec, Canada, where interculturalism is used as the model for integration (CIFAR 2019).

INTRODUCTION TO MULTICULTURALISM AND INTERCULTURALISM

According to professor Martyn Barrett (2013) interculturalism and multiculturalism are two policy approaches which aim at managing the cultural diversity in today's society, and thus the integration and its process. The two approaches have caused many discussions over the years, because they represent different views and opinions on to how cultural diversity in a modern society should be managed. According to Barrett (2013), the discussion also includes whether or not interculturalism

is a different approach from multiculturalism, or if interculturalism only highlights and thereby reuses main elements from the multicultural approach (Barrett 2013, 15).

MULTICULTURALISM

In order to gain an understanding of the term multiculturalism, an account of the history of interculturalism is essential. It is hard to tell when multiculturalism started and which definition it should be given, since it is based on a combination of different influences. According to anthropologist Steven Vertovec (2010), multiculturalism can be detected as far back as the Roman Empire and the colonial period when there was focus on how to live and manage being in a diverse society.

Vertovec (2010) argues that the multicultural approach has had its primary and biggest effect during the last thirty years in which one of the primary aims of politics in several countries have been to promote respect and tolerance for all cultures (Vertovec 2010, 2-3). Thus, having a society where different cultures can coexist has always been in focus, from the Roman Empire and colonial times and up until today. While it is difficult to determine when multiculturalism have had most influence, in the past or now, this difficulty can also be transferred to the definition of the approach as there is not a final definition of the term but rather a broad understanding and view of what the term means and stands for. According to Riva Kastoryano (2009) from Harvard's Sociology Department multiculturalism should be defined as being an approach where a unification of territory, language, and culture takes place (Kastoryano 2009, 4). This understanding of multiculturalism is supported by sociologist Caleb Rosado (1996) from Colorado University, who states that the approach of multiculturalism respects and acknowledges cultural diversity, and furthermore values the contribution of cultural diversity to the society (Rosda 1996, 2).

Professor Tariq Modood (2008) argues that multiculturalism is an approach that seeks to adapt to the cultural diversity, and thus does not wish to undermine an individual's national identity and their cultural background, and still allows for the creation of cultural groups within society (Modood 2008, 549). Modood (2008) argues that:

“(...) what I mean by multiculturalism is multicultural citizenship. The ideal of multicultural citizenship is a critique of the cultural assimilation traditionally demanded by nation-states of migrants and minorities, as well as of that liberal individualism that has no space for groups.” (Modood 2008, 549).

This means that Modood (2008) argues that countries should not strive for cultural assimilation, but rather allow people to have their own groups where their own culture and norms are present.

According to philosopher Charles Taylor (1994) because the term multiculturalism does not have a final definition, it does not have recognition which can then be problematic for its influence (Taylor 1994, 25). This is what Taylor (1994) refers to as being “The Politics of Recognition” (Taylor 1994, 25). According to Taylor (1994) a policy has to gain recognition in order to create change, and thus this can be difficult when multiculturalism does not have a final definition (Taylor 1994, 25). The lack of recognition can be due to the times in which the article was published, meaning that the multicultural approach was not as known back then. However, the lack of recognition of the multicultural approach may have been magnified in recent years due to the increased focus on some of the difficulties arising in regard to integration across Europe. An example of this can be found in the UK, when then Prime Minister David Cameron in 2011 stated that the state multiculturalism in the UK had failed. Cameron (2011) stated in his speech:

“Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. (...) We’ve even tolerated these segregated communities behaving in ways that run completely counter to our values.” (BBC News 2011).

In this quote Cameron (2011) contends that due to the use of the multicultural approach in the UK it has created a society where different cultures can live separated from one another. Thus, he does not argue with Modood’s (2008) explanation of how multiculturalism should be viewed, because Cameron (2011) believes that the groups and separation that is tolerated by the multicultural approach is harming the society of UK.

In this part of the literature review, I have investigated the development and involvement of the multicultural approach. As it has been shown in this literature review the multicultural approach has been a topic of much discussion. However, even though multiculturalism can be based on different views and definitions, a more thorough presentation of Tariq Modood's point of view and understanding of multiculturalism will be presented because his definition and understanding seem most suitable for this thesis.

TARIQ MODOOD

In his work Tariq Modood's main focus is on multiculturalism and how this approach should be perceived and understood. According to Modood (2008) multiculturalism is a development from and rethinking of the traditional cultural assimilation and liberal individualism, which Modood (2008) acknowledges the multicultural approach stems from (Modood 2008, 549). He contends that multiculturalism is an approach which aims at adaptation, thereby not undermining the individuals' differences (Modood 2008, 549). Hence, Modood's view (2008) on the multicultural approach is to value democratic citizenship and individual equality. Modood (2008) thereby understands multiculturalism as being an approach where individuals have the freedom to have their own values and their own groups while still being respectful of the culture of their new country. Modood (2018) argues that the multicultural approach primarily works at a macro level, which he defines as being at society level (Modood 2018, 2). Thus, the initiatives and approaches in regard to integration is dealt with at a macro level, and thereby refers to larger scale processes, and do not focus on smaller groups or individuals. For those reasons, multiculturalism is understood as an approach that aims to accept the cultural diversity within a country and not undermine the multicultural citizenship individuals may have. Furthermore, this means that multiculturalism accepts that people create their own groups based upon their own culture. The multicultural approach will manage integration at a macro level, and thus will focus on society scale processes.

After an overview of Tariq Modood's understanding of multiculturalism, the next section of this thesis will construct how interculturalism should be defined and understood, as interculturalism can be viewed as being a further development of multiculturalism.

INTERCULTURALISM

Interculturalism is of great interest due to the increase of integration around the world, and furthermore because of the difficulties that sometimes arise when trying to achieve successful integration in a more culturally diverse world. However, how can interculturalism be defined? Like the term multiculturalism it does not have one single definition. According to Dr. Glenda Ballantyne and Dr. Amrita Malhi (2017) interculturalism is a relatively new approach (TheConversation 2017). According to PhD in political science Tiziana Caponio and researcher Davide Donatiello (2017) interculturalism is the new paradigm in terms of integration. However, they argue that the definition is very vague, and therefore believe that it is essential to discuss this term (Caponio and Donatiello 2017, 1). Through their research on other authors, they came upon a broad definition of interculturalism. They state that interculturalism can be defined as an approach, which emphasises diversity of the individual, and interaction and dialogue instead of separation, which is also why the approach values what people have in common rather than how they are different (Caponio and Donatiello 2017, 2).

Charles Taylor (2012) discusses in his work what the difference is between interculturalism and multiculturalism. In Quebec the intercultural approach is practiced with great success, and thus some Quebecers view the other approach, i.e. multiculturalism, as being an approach that slows down integration, because it allows people to create groups (Taylor 2012, 413–414). Thus, according to Taylor (2012) with the use of interculturalism the integration process becomes more active, since it encourages an involvement through dialogue instead of passive acceptance (Taylor 2012, 413-414).

According to Professor Martine Abdallah-Pretceille (2006) interculturalism is an approach that is pragmatic. This means that interculturalism is more focused on how people interact with each other, and therefore not on how people theoretically might behave and interact (Abdallah-Pretceille 2006, 479-480). According to Gérard Bouchard (2011) one of the advantages of the approach is that it is pragmatic (Bouchard 2011, 440). Furthermore, he believes that interculturalism is an approach with no discrimination and high sensitivity to cultural diversity, and the integration process is pragmatic through the use of active involvement in the integration process (Bouchard 2011, 440).

After searching for the definition of interculturalism, I will present a more thorough presentation of Bouchard, in which Bouchard is viewed as representing the intercultural approach. The reason for this being that Bouchard is from Quebec, and thereby has experienced the intercultural approach first hand. Thus, he is one of the best-known writers within the field of interculturalism and therefore I have decided that his definition of interculturalism is the most useful. However, it is important to note that Bouchard's definition may have been influenced by personal point of view due to his work with the field. It is, however, estimated that this will not have any profound effect on this thesis due to the way it will be applied.

GÉRARD BOUCHARD

Gérard Bouchard is a Canadian sociologist who in his work argues that integration and the management of ethnocultural diversity should be managed by the intercultural approach. This belief and view is based upon his previous work and experiments all around Europe (Bouchard 2011, 437). According to Bouchard (2011) the intercultural approach is an approach where there is understanding of cultural differences, and where there is no discrimination based upon people's differences, i.e. their culture (Bouchard 2011, 440). According to Bouchard (2011) the approach can be viewed as people not just co-existing together but rather having a deeper understanding and respect for each other's cultures (Bouchard 2011, 438). Bouchard (2011) describes the aim with the intercultural approach as being:

“Interculturalism concerns itself with the interests of the majority culture, whose desire to perpetuate and maintain itself is perfectly legitimate, as much as it does with the interests of minorities and immigrants (...) it is both possible and necessary to combine the majority’s aspirations for identity with a pluralist mindset, making for a single process of belonging and development (...).” (Bouchard 2011, 438-439).

Thereby, interculturalism supports cultural interests for a country, and a single process where both the minority and the majority belong, and thus aim to combine the different cultures through the acceptance of all people and cultures within society.

Furthermore, Bouchard (2011) describes interculturalism as, “(...) a pluralist mindset, meaning sensitivity to ethnocultural diversity and the rejection of all discrimination based on difference.”

(Bouchard 2011, 440). Thereby, Bouchard (2011) is opposed to the discrimination of people based on differences and culture, and there is at the same time a high sensitivity to cultural diversity. Bouchard (2011) furthermore argues that the intercultural approach works on two levels, i.e. the micro and macro level (Bouchard 2011, 444). The macro level aspect of the integration is where the general guidelines and principles are defined for the society, whereas the micro level aspect is about everyday life of the individual or group (Bouchard 2011, 444).

Thereby, interculturalism in this thesis will be understood as an approach with the aim of adapting the cultural diversity within a country and thereby making the majority and the minority equally important and not just co-existing side by side but having a deeper understanding and respect for other cultures. This means that interculturalism does not believe people should be able to form groups in which only their own culture and values are represented. The aim is to mix the different cultures and thereby create a shared culture where different cultures adapt to one another.

Furthermore, the intercultural approach will manage integration at both the micro and macro level, which means that integration with this approach will be managed at the society level and at the individual level.

THE DISCUSSION OF MULTICULTURALISM AND INTERCULTURALISM

The debate about multiculturalism and interculturalism can be viewed as being one of the most current in the discussion of integration. Because how should people be integrated? And can people be integrated into a different culture than their own? This is one of the main questions and difficulties within the work of integration.

The discussion and thereby also the dilemma focus on how involved the majority and minority of the population should be, and how it should be done. According to professor in urban sociology, Stijn Oosterlynck (2018), the multicultural and intercultural approach should not be viewed as two individual approaches, but should rather be combined, and thus become a combination of the two approaches (Oosterlynck 2018, 1). Oosterlynck (2018) argues for a combination of the two approaches, and states that “While norms and values, and encounter are central to the multiculturalism and interculturalism debate, our social theory informed empirical research has shown that interdependency and struggle are equally powerful (...).” (Oosterlynck 2018, 4).

Thus, Oosterlynck (2018) believes that the integration process should not be focused on norms and values, but should instead be focused on the interaction, and thereby the interdependency and possible struggles people have, which according to Oosterlynck (2018) can integrate people. However, in this thesis the multiculturalism and interculturalism approach will still be applied as these are found to be most relevant for the study of the integration process and cultural diversity management in East Aalborg and the UK. The reason for this being that Oosterlynck's (2018) work is based on situations when there are difficulties in a country, e.g. volunteers in a refugee camp, and are therefore not relevant for the integration process in East Aalborg or in the UK at this current time (Oosterlynck 2018, 4-5).

Charles Taylor states in a book by Nasar Meer, Tariq Modood and Richard Zapata-Barrero (2016) that the two approaches have differences, but they still have the same end goal. Taylor (2016) states in the foreword of the book "Multiculturalism and Interculturalism, Debating the Dividing Lines":

"They want to bring about the integration of our increasingly diverse societies, on an equal basis, rather than pursuing the assimilation of all new arrivals (...). I say 'new arrivals', and one usually thinks 'immigrants'. But it is worth noting that the increasing diversity of our contemporary democracies also arises from long-established and disadvantaged groups and populations (...)." (Meer et al. 2016, 8).

Therefore, these two approaches have been chosen as part of the literature review for this thesis since they have the same overall goal, which is to integrate the various, different groups that possibly exist in a multicultural society, i.e. not only for recently arrived immigrant, but also for people already residents in a country. Furthermore, these two approaches have also been chosen because working with this literature review has shown that integration is a process that needs to be wanted and desired from both parties, i.e. the majority and the minority. Thus, I do not see the assimilation strategy, described by Margit Anne Petersen and Stine Simonsen Puri (2014) (cf. Literature review - Integration), as being relevant since it does not take the individual into consideration but instead dismisses the individual's own culture, which I do not think creates a process both parties are pleased with.

SOCIAL IDENTITY - RICHARD JENKINS

The following section of this thesis contains a presentation of social anthropologist Richard Jenkins. This will be done in order to define how an individual's identity can be formed and created in a society, and furthermore how people within the society can affect one another and their respective identities. This is relevant for this thesis and the collected data as the theory of social identity by Richard Jenkins is used to describe how identity can be a social process. It is essential for this thesis to investigate how identity can be affected, and furthermore how we see ourselves when we engage socially in the different groups, we are a part of during in our social life. This is important for this thesis since I want to investigate how people interact with each other, and furthermore how and if they view each other differently in the different socially constructed groups due to cultural differences, and if there are any difficulties due to this.

According to Jenkins (2008) social identity is the way in which we as individuals view and identify ourselves in relation to others around us. Jenkins (2008) states that, “(...) knowing who we are, knowing who others are, them knowing who we are, us knowing who they think we are (...).” (Jenkins 2008, 5).

Furthermore, Jenkins (2008) believes that identity is not a ‘thing’ one has, it is, however, a process – an ongoing one – that takes place throughout an individual’s life. He describes this as, “(...) a process – *identification* – not a ‘thing’. It is not something that one can *have*, or not; it is something that one *does*.” (Jenkins 2008, 5). Thereby, Jenkins (2008) connects the term identity with the term identification, since people throughout their life will naturally always seek to identify themselves but also others around them.

During the process of identification, a classification often takes place, whereby people classify and position themselves in relation to others (Jenkins 2008, 5). Jenkins (2008) speaks of *neutral classification* as something that rarely takes place, since it is only natural for people to classify and view others out of their own interests, “At the very least, classification implies evaluation, and often much more. Humans are generally not disinterested classifiers. This is spectacularly so when it comes to classifying our fellow humans (and them us).” (Jenkins 2008, 6). Thereby, the classification process is closely connected to the interests we as individuals or groups hold, and thus, people tend to identify and classify themselves and others out of their own interests.

According to Jenkins (2008) the identification and classification process can decide how people treat others and behave towards them and he calls this ‘motives for behaviour’ and explains that, “identification and motives for behaviour might seem to be connected: to identify someone could be enough to decide how to treat her.” (Jenkins 2008, 6). We can then conclude that people behave towards each other from the way they view, classify and identify others out of interests, and in this context Jenkins (2008) speaks of a collective identification in which people tend to create the *we* and *us*:

“Collective identification, on the other hand, evokes powerful imagery of people who are in some respect(s) apparently similar to each other. (...) However, this similarity cannot be recognised without simultaneously evoking differentiation. Logically, *inclusion* entails *exclusion*, if only by default.” (Jenkins 2008, 102).

Thereby, it is inevitable when identifying ourselves, and thereby others, to create a sense of *us* and *them*, since we will naturally look to identify and classify, both individually and collectively, out of differences and similarities to other people. As Jenkins (2008) describes it:

“It is no different in the human world: one of the things that *we* have in common is our difference from *others*. In the face of their difference our similarity often comes into focus. Defining ‘*us*’ involves defining a range of ‘*thems*’ also. When we say something about others we are often saying something about ourselves. (...) our similarity is their difference and *vice versa*.” (Jenkins 2008, 102-103).

One can then argue that the basic identification process, involving classification, from the individual then leads to a collective identification based on interests, differences and similarities, which then creates the foundation for any existing group. Furthermore, this leads to a *categorisation* where people categorise groups (Jenkins 2008, 105). Jenkins (2008) refers to this process as *collective external definition* and this involves people categorising and defining groups from the outside, however little knowledge or insight they may have, and thus creating an illusion of what to expect from the group (Jenkins 2008, 105).

In this thesis social identity will be understood as the process by which the individual identifies itself through the people and collectivities around it. Social identity is not just something the individual ‘holds’, it is the entire process taking place in society all the time, and a process that creates the foundation for every individual and group. To speak of social identity is also to then be aware of the interests we have and the categorisation we create when speaking of *others*, *them* and *us* - to be aware of the way we view and judge each other.

METHODOLOGY

In the following section the methodical considerations in this thesis will be clarified. In the thesis I have been inspired by Ib Andersen's (2008) model of research design for the construction of my methodology section. Because the source is Danish, I will translate it to the English terms that I find fitting and comparable with the Danish terms originally used by Andersen (2008). Each of the areas within the research design model will be explained through Andersen's (2008) definition of them, and furthermore I will provide an explanation of how I have used them within my thesis.

Andersen's (2008) research design model is illustrated below with the English terms that I find suitable. As I am only inspired by Andersen's (2008) model of research design, I have decided to alter the model in order to enhance the usability for my own thesis. Thus, I have decided to remove the last two elements of Andersen's (2008) research design model, i.e. *research technique* and *instrument of research*. I found these unnecessary as these two elements are explained in the method section. Furthermore, I have decided to add two more sections into the model, *construction of research* and *reflection and limitations*, respectively. Thus, the illustration below is a combination of my two sections and Andersen's (2008) original research model.

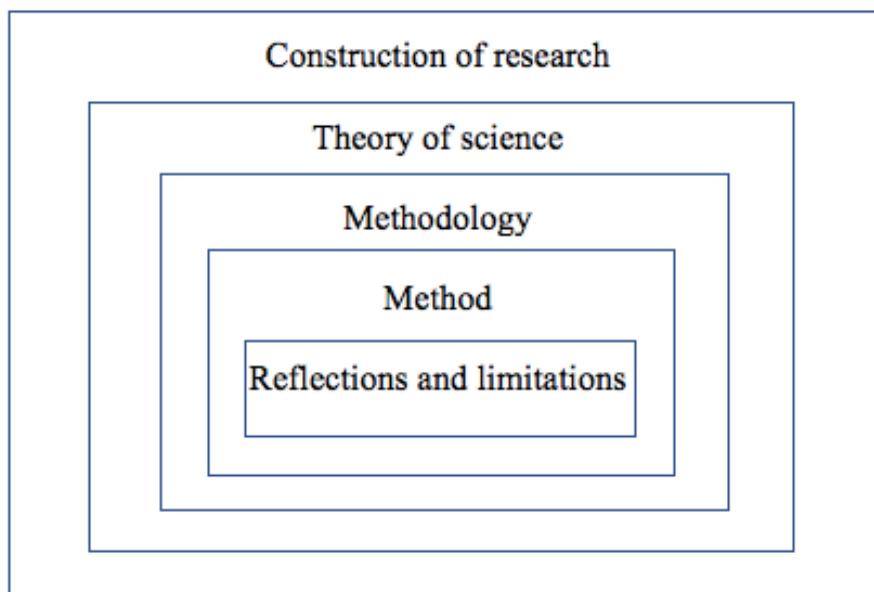


Figure 1: Research Design model

Source: (Andersen 2008, 18) and own production

CONSTRUCTION OF RESEARCH

In this section, I will explain how the research of my thesis has been outlined in order to answer my problem statement. This thesis is a case study of the approaches to integration there is to be found in east Aalborg and in the UK. I have chosen the case study approach as the aim of conducting a case study is to answer speculations about “how” and “why” in regard to a specific phenomenon in an actual context (Yin 1994, 1). Furthermore, the goal and essence of a case study is to examine and highlight, “(...) a decision or a set of decisions: why they were taken, how they were implemented, and with what result.” (Yin 1994, 12). Thus, a case examines an outcome of a decision, and furthermore the reason behind the decision being made, and which outcome this entailed. For this thesis a multiple case study has been chosen since this study contains more than one case, and thus the multiple case study is used (Baxter and Jack 2008, 550). There are two cases in this thesis which are two areas being investigated in this thesis, i.e. East Aalborg and the UK. Furthermore, I have chosen to use two different methods, i.e., the qualitative research interview and qualitative content analysis by Alan Bryman. Doing this allows me to examine how a Danish organisation carries out its initiatives and afterwards I compare these with the different British organisations through document content analysis, which I deem to be an effective and useful way to conduct an comparative analysis of different initiatives conducted in East Aalborg and in the UK. How my research design has been outlined is illustrated below:

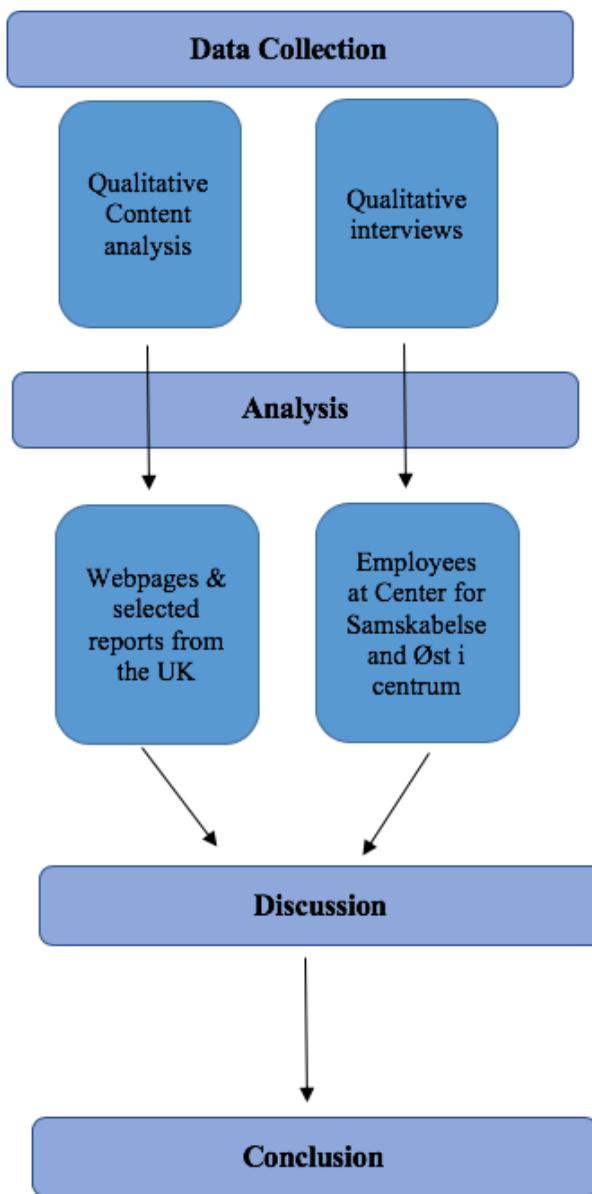


Figure 2: Construction of research

Source: Own production

As illustrated in the model, the data of my thesis consist of four interviews with employees at Center for Samskabelse and Øst i Centrum, and strategy reports from HM Government from the last two years. Furthermore, I will use a briefing from the University of Oxford, the Casey Review, UK Intercultural Cities Summit, and two webpages, i.e. Refugee Action and Waterhead Academy. The different sources of data will be elaborated upon in the section *Method*. It is assessed that this collected data will provide two different viewpoints on integration and cultural differences, i.e. the

Danish and the British. Collecting data from two different types of viewpoints allows me to create a comparative analysis.

THEORY OF SCIENCE

According to Andersen (2008), theory of science can be understood as being my point of view as a researcher, and thereby how I view my gathered data and furthermore how I scientifically view my thesis. The scientific view is also known as the prejudices and pre-understandings I have when researching. Andersen (2008) explains scientific view as, “It also deals with our (investigator’s) perception of data and our scientific view, which deliberately or most often unconsciously determines all the underlying assumptions we take for granted, which one can also describe as being prejudices or pre-understandings.”¹ (Andersen 2008, 17).

Thereby, my scientific view might have been affected by possible prejudices or pre-understandings. After an explanation of how Andersen (2008) defines theory of science, the use of theory of science in this thesis will be explained.

Theory of science can be divided into three areas, i.e. social science, science, and humanities (Sonne-Ragans 2015, 18-19). This thesis will be conducted with the use of the humanistic approach in order to perform research in the problem field. The aim of the humanistic approach is, “To understand, reflect on and interpret meaning”² (Sonne-Ragans, 111). The reason for this is that the viewpoint of the humanistic approach is that humans affect and create their culture (Sonne-Ragans, 111). Furthermore, within the field of humanities there are a number of approaches which have a humanistic association, one of them being the social constructivist approach (Sonne-Ragans 114-116). In this thesis the work will be guided by the social constructivist approach, and thus will provide the framework for how the data will be interpreted and understood.

¹ ”Den beskæftiger sig ligeledes med vores (undersøgerens) opfattelse af data og vores videnskabssyn, der bevidst eller som oftest ubevidst bestemmer alle de underliggende antagelser, vi tager for givne, noget man også kan betegne som fordomme eller forståelser” (Andersen 2008, 17)

² ”At forstå, reflektere over og fortolke mening” (Sonne-Ragans, 111)

The social constructivist approach argues that what we view as the truth depends on the social construction that is upheld through language and social interaction (Sonne-Ragans, 116). This means that every individual understands the same phenomenon differently, as their understanding of a phenomenon is based upon their social reality. Therefore, how social interactions and the use of language can affect the researched topic, i.e. integration, will be analysed. In some groups the integration of people with different cultures can be viewed as being positive and an advantage for the Danish or British society. On the other hand, in other groups it can be seen as something negative and as a problem for society. An example could be the different political parties' view on integration. The political party Dansk Folkeparti view integration as being something that is negative, while the political party Alternativet view it as something positive. The reason for this is because the way an individual or group views a phenomenon depends on the social reality or truth that they have formed through the use of interaction and language. An example could be the value of money. We have assigned value to money because this is something we have agreed upon through the use of interaction and langue.

According to Collin and Køppe (2014) this is because the social constructivist approach argues that when something is viewed as being the truth or a fact within society or a group, it is because it is human-induced through the interest of humans (Collin and Køppe, 419). Here, the example with money can again be applied. The reason we have money and have assigned value to it is because it was in our interest to have something we could buy things with, which then makes the concept of money a concept that is human-induced. In order to show interest towards something, humans will most likely use language. Therefore, one of the key elements in the social constructivist approach is language as this is used to the construction of the social reality (Collin and Køppe, 424). For example, the media can construct a social reality through the language they use in articles. If Danish media chose to only write negatively about integration in Denmark this might become the social reality for many Danes since this is the social construction created through the use of language. Thus, if an individual only hears negative things about integration in Denmark, this most likely becomes their social reality. Therefore, this thesis will focus on language in terms of the impacts it has on how people talk about integration and furthermore how the use of language affects the initiatives and the general process of integrating people into a new culture.

METHODOLOGY

Andersen (2008) argues that methodology is the understanding and analysis of the method that is applied during research work and furthermore which effect this can have for the research (Andersen 2008, 17). Thus, methodology is the considerations made to ensure that the right method will be used to ensure the best quality of the work (Sonne-Ragans 2015, 54).

According to John W. Creswell and David Creswell (2018) there are three approaches that can be chosen during research work. The three approaches are quantitative, qualitative and lastly a combination of the two approaches, i.e. mixed methods (Creswell and Creswell 2018, 3).

Each of the three approaches have their own function and thereby are used in different connections during research work. The quantitative approach is used when something is measurable, e.g. data is numbers (Creswell and Creswell 2018, 4). The qualitative approach is used when trying to detect individuals or groups understanding or opinion towards something. Thereby, searching for knowledge that cannot be quantified or measured with numbers is done in the quantitative approach (Creswell and Creswell 2018, 4). Lastly, the mixed method approach is a combination of the two approaches and is used when both quantitative and qualitative data is needed (Creswell and Creswell 2018, 4).

In this thesis the qualitative method will be used during the research. Creswell and Creswell (2018) describes the qualitative methods as being, “(...) an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.” (Creswell and Creswell 2018, 4). Thus, this approach is used to explain social and human phenomena, which is also why it is used in my thesis as its investigation is based upon humans, and how they view the social and human ‘problem’ of integration.

METHOD

According to Andersen (2008), method has to do with which research methods are used in the research process (Andersen 2008, 17). Thereby, the following section will explained which methods

I have used in order to gather and process my data. In this thesis I have used the qualitative research interview and qualitative content analysis by Alan Bryman (2016).

DATA COLLECTION – INTERVIEW

The qualitative research interview was chosen because I believed this method would provide this thesis with the most detailed and in-depth information about my respondents' views and attitudes, as opposed to a quantitative survey (Gillham 2005, 89).

My qualitative research interviews take their departure from Steinar Kvale and Svend Brinkmann's (2009) seven stages of an interview study. According to Kvale and Brinkmann (2009), an interview is based upon seven stages, i.e. theme, design, interview, transcription, analysis, verification, and reporting (Kvale and Brinkmann 2009, 122-123). I have chosen to use this seven-stage approach as I believe this will ensure that all essential elements for an interview are included. The different elements of a qualitative research interview, i.e. the seven stages, will now be explained and how they have influenced the data collection of my thesis. Afterwards I will explain the use of Bryman's (2016) qualitative content analysis.

Theme:

According to Kvale and Brinkmann (2009) theme is investigated through constructing questions for the research. The questions should be based on a wondering as to why the study is conducted and the purpose of it (Kvale and Brinkmann 2009, 125). Furthermore, a theoretical framework for the study should be constructed (Kvale and Brinkmann 2009, 125).

Thus, I started this thesis with researching the area of wondering and interest, i.e. the work that is being done in East Aalborg. I was interested in how integration is being handled in East Aalborg, and if Center for Samskabelse and Øst i Centrum's initiatives and methods have created change. Furthermore, I wanted to compare this with the UK as I wanted to find out if the initiatives and approaches for integration in the two different places are identical or if the integration process was handled differently within the two places, and if there were initiatives in the two different locations, which the opposite party could learn something from. After I decided the purpose of my study, I started creating my theoretical framework, i.e. my literature review.

Design:

The design of the study should contain all seven steps, as the different aspects of an interview should be considered before the interviews are being conducted in order to ensure structure (Kvale and Brinkmann 2009, 122).

Before I designed my interview guide (Appx. 9) I had to determine who my interviewees should be. In order to do this, I investigated which employees in East Aalborg would be of greatest interest for me in my research work. This was done with the help of my manager, Frank Rudolph, as he has great insight into who works in the different divisions in East Aalborg, and thus Frank ensured that I got the correct contact information for the people who would be relevant for my thesis's interviews. These people were then contacted in order to ensure that they were interested in partaking in an interview where the focus would be on their job and how they view the work that is being done in East Aalborg. Unfortunately, some did not respond to my request, which resulted in four interviews being conducted instead of the expected seven interviews.

Before my interviews took place, I produced an interview guide. This was done to ensure that there was a sense of structure when conducting the interviews. My interviews were conducted as semi-structured as opposed to structured or unstructured interview. I chose to use the semi-structured interview because while it has structure, it is still flexible because I am able to ask open questions (Gillham 2005, 70). This allowed me to have a more open dialogue with my interviewees since the questions I asked them offer the option of answers that are not merely "yes" and "no" but instead offered the possibility to elaborate on the subject, and furthermore I could ask the interviewees to elaborate on their answers if I felt the need for it, or if unexpected information emerged during the interview. An example of this could be when I asked my interviewees how they experience the cultural differences present in East Aalborg. By asking an open-ended question, it ensured that I got data that was based upon their own opinions and views, which I could then analyse. Thus, I decided not to conduct my interviews as structured or unstructured. The structured interview was dismissed because I did not have a high number of interviewees which is usually the case when structured interviews are used (Gillham 2005, 81). Gillham (2005) explains, "All interviews require clear choices and priorities in the topics and questions that can be asked. (...) In developing the schedule, you will need to be sure it can be administered within a tightly specified time limit." (Gillham 2005,

82). The structured interview is very specific where the same questions are asked every time and does not allow for additional questions, and thus bears resemblance to a questionnaire. I did not find this needed in my thesis, as I have a smaller number of interviewees and am also interested in any additional knowledge that might emerge during an interview when talking with an individual about their knowledge and view towards their job and the area, they work in.

The other option for an interview, i.e. the unstructured interview, was also dismissed in this thesis. The unstructured interview is, as the name says, unstructured. This means that the interview does not have a premade interview guide but is instead guided by a topic (Gillham 2005, 50). Gillham (2005) describes the unstructured interview as, “(...) the researcher is not working to a pre-determined schedule where the respondent is being steered in a particular direction.” (Gillham 2005, 50). I found this approach irrelevant for my thesis because I wanted to ensure that the themes, which I investigated during my literature review, would be discussed and answered during the interview, and therefore I did not feel comfortable with this type of structure during my interviews.

As previously mentioned, an interview guide was made before my interviews took place and is placed in appendix 9. The interview guide was made to ensure structure and to give me a better sense of which questions I needed ask during the interviews. My interview guide is based on the investigated themes within my literature review, i.e. integration, multiculturalism, interculturalism and social identity. I translated the themes from my literature review into questions in my interview guide by taking the fundamental definitions and aspects of each theme and transferred these into the context of East Aalborg, and thereby created my interview questions for my interview guide. Thus, the development of my interview guide was based upon the theoretical framework established during my literature review, and afterwards put into context of East Aalborg. I focused on writing the interview questions in plain, everyday language even though it was based upon theoretical work in order to ensure that my interviewees would be able to answer the questions and to ensure that motivation would remain high throughout the interview. This was also done by asking the “easier” questions at the beginning of the interview, as seen in the interview guide (Appx. 9), as the first questions in the interview are asking the interviewees about personal information, and a description of their workplace. Furthermore, to ensure in-depth answers and no sudden pauses in the interview, “prompts” were created. These were used if the interviewee needed extra information to answer the question or if they were in doubt about the question.

Interview

The four interviews were conducted in different locations in East Aalborg depending on where the different individuals worked in the area. All the interviews were conducted as face-to-face interviews, as I estimated that this would give the best quality of data, and furthermore would be the most ideal interview setting. The reason for this is that when conducting face-to-face interviews, I have the opportunity to have eye contact with the person I am interviewing while also being able to read the interviewee's body language, which I estimated would be the most ideal when interviewing an unknown person. Furthermore, because my interviews were conducted as semi-structured, I also believe the face-to-face interviews were the most ideal, as my interviewees were encouraged to participate in the dialogue due to the use of the open-ended questions in the semi-structured interview which I believe is more archivable when being face-to-face (Gillham 2005, 70). The interviews were recorded on my phone with the use of the app "memo" in order to be able to transcribe them afterwards.

In the following section the four informants from my interviews will be presented. During the interviews I forgot to ask about their age and Jonas' last name, even though it was in the interview guide. However, this was provided to me afterwards through phone calls with the interviewees.

Name: Afterwards referred to by their initials	Age:	Gender:	Occupation:	Duration of interview:
Frank Rudolph (FR)	50	Male	Adviser at Center for Samskabelse	55 min. 37 sec.
Sisse Gramstrup Munk (SGM)	34	Female	In a maternity cover as adviser at Center for Samskabelse	27 min. 33 sec.
Anne Louise Larsen (ALL)	35	Female	Project manager at Øst i Centrum	24 min. 56 sec.
Jonas Kjaer (JK)	35	Male	Job-seeking Has until January 2019 spent the last 3.5 years as project coordinator at the Association 9220. Has from March to April been in an internship at Center for Samskabelse	40 min. 16 sec.

Figure 3: Overview of interviewees

Source: Own production

These people were chosen for my interviews as they all work or have worked within an organisation that is involved with the different initiatives and work that is being done in East Aalborg in order to change the area. Thus, they represent a good overall picture of what is being done in East Aalborg. However, this representation might miss some perspectives because they are

all employees within organisations in East Aalborg, and thus I do not have any knowledge or perspectives from people who are not working in East Aalborg. This can create some distortion of reality as I only have one perspective on the work East Aalborg from my interviews, and thus does not know how people outside East Aalborg view the initiatives and work that is being done in the area.

Transcription

The transcription is the first phase after the interviews have been conducted (Kvale and Brinkmann 2009, 199). Therefore, all my conducted interviews were recorded using the function “memo” on my phone in order to able to transcribe the interviews into written text afterwards. Kvale and Brinkmann (2009) argues that this will ensure that all the data will be stored properly in order to use the collected data afterwards in the analysis (Kvale and Brinkmann 2009, 202). My interviews will be transcribed in Danish as this was the language the interviews were conducted in. However, when quotes from the interviews are used in the thesis, they will be translated into English in order to ensure the flow of the written text within the thesis. The transcripts can be found attached as appendix 10, 11, 12 and 13, and during my analysis, if quotes are used, it will be referenced to by appendix number and page.

Analysis

My collected data will be analysed through the use of the qualitative research interview with the departure of Steinar Kvale and Svend Brinkmann’s (2009) seven stages of an interview study, and qualitative content analysis by Alan Bryman (2016). My interviews and my selected documents will be analysed in order to discover and analyse the initiatives in East Aalborg and in the UK, and furthermore, if there are any main differences between the two locations. Thus, the aim with the analysis is to detect and understand the different initiatives that are being made in regard to integration and cultural differences in the two locations, and if the other part can learn something from the other.

Verification

The verification of the conducted interview involves how the interviews and the phases within this process should be focused on validation (Kvale and Brinkmann 2009, 267). According to Kvale and

Brinkmann (2009) there are two elements that should be in focus when talking about verification, i.e. validity and reliability (Kvale and Brinkmann 2009, 271-272).

Kvale and Brinkmann (2009) defines validity as being to which extent the data is interpreted in the proper way, and thus ensuring that the right method is used during the process (Kvale and Brinkmann 2009, 272). To ensure a high validity I prepared an interview guide based upon the themes from my literature review with open-ended questions since I wished to conduct semi-structured interviews. This was done because I believe this was the best method to generate data most useful for the research area and the problem statement.

Reliability focuses on whether or not the research work can be reproduced and thereby repeat the result (Kvale and Brinkmann 2009, 271). The reliability of my interview questions was increased by asking the questions in a neutral manner. Furthermore, during the interviews I did not let my opinion or knowledge be known if the interview dealt with a subject, I was familiar with due to my own work function within one of the organisations. Thus, my work function in East Aalborg may have affected my data as three out of the four respondents were aware of my job function before conducting the interview. However, as the subject of the interviews was related to their job and which initiatives they are creating, and thereby not of a private character, I still believe I would have gathered the same data. Furthermore, the improvement of the reliability of this thesis was also ensured through the use of documentation of my data, i.e. recording the interviews and afterwards producing a transcription of the interviews.

Reporting

The last stage in Kvale and Brinkmann (2009) is reporting, which entails how to communicate the findings of the thesis in a scientific manner (Kvale and Brinkmann 2009, 123). This has been done through the use of my literature review, my methodologic considerations, and lastly my analysis.

Approach to interview analysis

The interviews will be analysed with the use of Steinar Kvale's (1996) meaning interpretation. According to Kvale (1996) meaning interpretation of interviews can be done in three different contexts, i.e. *self-understanding*, *critical common-sense understanding*, and *theoretical understanding*, where each of these three different contexts is from a different point of view, and

thus have their own “communities of validation” (Kvale 1996, 214). The three contexts of interpretation allow me as a researcher to analyse my interviews on three different levels.

Within the self-understanding context the aim is to detect and analyse the opinion and attitudes of the interviewee through the use of their statements (Kvale 1996, 214). Thus, the meaning of their statements throughout the interviews will be based upon what I think, and thus my own interpretation of what I believe the interviewees are trying to say through their statements (Kvale 1996, 214). The aim with the context of critical common-sense is to investigate further what the interviewee believes in terms of their self-understanding, and thus use a broader understanding towards the statements in the interviews. Therefore, this will allow me to focus beyond what the interviewee believes and states about a certain topic, e.g. by including general information about the subject (Kvale 1996, 214-215). The theoretical understanding context goes further than the two previous contexts, as this context is used to interpret statements with the use of a theoretical framework (Kvale 1996, 215-216).

As there are three different contexts of interpretation, it also means that there are three different validation of communities, i.e. *the interviewed subject*, *the general public*, and *the research community* (Kvale 1996, 214). The interviewee’s validation of an interpretation is when the person agrees with the interpretation made of them by the researcher (Kvale 1996, 217). The validation in terms of the public is when the conducted research and documentation is acknowledged by the majority of the public, making for consensus among them (Kvale 1996, 217). Lastly the validation of the researcher community is when the interpretation has been based upon a theory in a correct and logical manner, and furthermore that the chosen theory is suitable for the area that is being investigated (Kvale 1996, 217-218). The three different contexts of interpretation and to which validation of community they are connected to, is illustrated below.

<i>Contexts of interpretation</i>	<i>Communities of Validation</i>
Self-understanding	The interviewed subject
Critical commonsense understanding	The general public
Theoretical understanding	The research community

Figure 4: Interpretation context and validation of communities (Kvale 1996, 214)

The aim with the use of meaning interpretation is to analyse the interviews beyond what has been said in the interviews. This means that the interviews will be analysed more thoroughly than the spoken word in order to reach a deeper meaning. Kvale (1996) explains it as being, “The interpreter goes beyond what is directly said to work out structures and relations of meaning not immediately apparent in a text.” (Kvale 1996, 201). Furthermore, according to Kvale (1996) meaning interpretation is an approach of analysing a text with a sometimes critical approach towards the opinions that are expressed immediately in the text or interview (Kvale 1996, 203). Furthermore, the validity of the statements in the interviews can be increased with the use of two perspectives (Kvale 1996, 218). Kvale (1996) explains it as, “(...) approach to the validity of a subject’s statement, a distinction between two perspectives toward the interviewee will be made: as an *informant*, a subject, a witness; or as a *representative*, as an object of analysis.” (Kvale 1996, 218). In this thesis the perspective of *informant* will be used, since the interviewees in my thesis are people who are used to provide information about East Aalborg (Kvale 1996, 219). Furthermore, when applying this method there are two ways of reading the statements from the interviews, i.e. *veridical* and *symptomatical* (Kvale 1996, 219). The *veridical* reading means there is a focus on the content provided by the interviewee through their experiences and observations (Kvale 1996, 219). The *symptomatical* reading entails that there is a focus on the interviewee’s relation to the topic, rather than the expressed opinions themselves (Kvale 1996, 219). Furthermore, there should also be a focus on whether or not the gathered knowledge is invalid (Kvale 1996, 213). However, even if this occurs, the information can still be of value. Kvale (1996) describes it as, “(...) the information is empirically invalid, but that may provide valuable knowledge about production and consequences of the invalid knowledge.” (Kvale 1996, 213).

In this thesis Kvale’s (1996) approach of meaning interpretation of my conducted interviews is used for detecting relations and meaning of structures that is not clearly evident in my conducted interviews. I have chosen to use this approach in connection with the themes I have detected during my literature review, since this will guide and provide the analysis with a theoretical viewpoint of my interviews.

CONTENT ANALYSIS – METHOD

My second research method used in this thesis is qualitative content analysis by Alan Bryman (2016). According to Bryman (2016), there are two kinds of content analysis, i.e. the quantitative and the qualitative. The quantitative content analysis is defined as, “An approach to the analysis of documents and texts that seeks to quantify content in terms of predetermined categories and in a systematic and replicable manner.” (Bryman 2016, 689). Thus, the categories that are being detected in the content analysis have been predetermined before the analysis. The qualitative content analysis method is defined as:

“(...) an approach to documents that emphasizes the role of the investigator in the construction of the meaning of and in texts. (...) there is an emphasis on allowing categories to emerge out of data and on recognizing the significance for understanding meaning in the context in which an item being analysed (and the categories derived from it) appeared.” (Bryman 2016, 285).

This means that the qualitative content analysis method allows for the emerging of new categories during the process of researching the selected content for this thesis. This is relevant for this thesis since there may emerge unknown themes that I was not aware of when conducting my literature review. Furthermore, the qualitative content analysis method focuses on the impact the investigator might have on the content analysis, and thus must be taken into consideration (Bryman 2016, 285).

In this thesis the qualitative content analysis method will be applied. This means that a selection of texts has been chosen which will be analysed upon the presented themes within the literature review. The application of the different themes will be presented in appendix 1-8, where each colour will represent a theme. Because I am using the qualitative content analysis method, I am aware of the possibility of new themes emerging during the analysis. The qualitative content analysis method is applied because a smaller selection of texts has been selected. According to Bryman (2016) it is important to become familiar with the documents, and for that reason a smaller number of documents is preferred in this thesis, because the qualitative method does not aim to quantify the collected data but rather focus on the written or spoken word (Bryman 2016, 374-375).

Data collection

The data used in the Bryman's (2016) content analysis has been selected to examine the initiatives and approaches being conducted in the UK. The selected data is content from several different sources, and thus screenshots have been taken of the analysed documents containing colour coding of the different themes and will be attached as appendixes 1-8.

Appendix 1 “Integrated Communities, Strategy Green Paper” – Published by HM Government on March 2018

This report from the HM Government was published in March 2018 and is a report based on visions the UK government have for creating integrated communities across the UK. In the report each chapter has a new focus and vision which the UK government believe will enhance the overall integration across the UK.

Appendix 2 “Integrated Communities Action Plan” – Published by HM Government on February 2019

This report from the HM Government was published in February 2019 and is a follow-up from the previous report, i.e. “Integrated Communities, Strategy Green Paper”. Thus, this report entails all the actions that have been taken so far in the process of creating more integrated communities in the UK.

Appendix 3 “Briefing: Immigration, Diversity and Social Cohesion” – Published by DR Neli Demireva on 1 November 2017.

In this briefing the different aspects of social cohesion are discussed and thus, it focuses on the interaction between three key elements, i.e. diversity, immigration, and social cohesion. The research within this briefing is based upon data from UK, US and different European countries. However, in this thesis the data used from this text will only be data from the UK.

Appendix 4 “The Casey Review – A review into opportunity and integration: Executive Summary” – Published by Dame Louise Casey on December 2016.

This review is based upon the findings of Dame Louise Casey during her investigation in the summer of 2015, where she examined how the integration and potential are in some of the most deprived areas in the UK.

Appendix 5 “The integrated school that could teach a divided town to live together” – Published by The Guardian on November 5, 2015.

This article from The Guardian describes the initiatives there are being made at Waterhead Academy in Oldham where the school tries to enhance integration by ensuring that different ethnic groups are attending the school. This article debates the different results the changes at the school has led to.

Appendix 6 “UK Intercultural Cities Summit” – Published by Council of Europe on November 20, 2018.

This report is based upon the discussions that accrued during the UK intercultural cities summit in Lewisham, London. There was a focus on which initiatives should be taken in order to ensure that UK and its cities become more intercultural.

Appendix 7 “PM’s speech at Munich Security Conference” Published by Government UK on February 5, 2011.

This is a speech, which then Prime Minister David Cameron gave in connection with the Munich Security Conference, where he expressed his concern about Islamic extremism and radicalisation, and furthermore on how this should be handled.

Appendix 8 “London Lewisham: Results of the Intercultural Cities Index analysis” - Published by Council of Europe on January 10, 2011.

This report details how Lewisham has been granted the title of being an intercultural city. This is done through explanations of how the city handles different elements through an intercultural approach, e.g. education and policies.

The attached appendixes are colour-coded from the different themes used. Only the pages from the appendixes containing applied quotes are attached, although the non-attached pages have been processed and analysed in order to ensure that the most relevant quotes were used for the analysis.

Data processing

To investigate the selected content, the themes from my literature review, i.e. integration, multiculturalism, interculturalism, and social identity, was applied as guidelines for the analysis. These themes were used for coding the selected documents; however, I was mindful of the fact that new themes may emerge during the analysis. The coding of the themes was done through the use of

colours. Integration is underlined with green, multiculturalism is underlined with red, interculturalism is underlined with blue, and social identity with yellow.

Content analysis validity

Bryman (2016) describes validity as, “Validity is concerned with the integrity of the conclusions that are generated from a piece of research.” (Bryman 2016, 41). This means, that I as a researcher should be aware of how valid the findings in my analysis are. In this thesis five texts and two webpages were selected for the purpose of the content analysis. A larger number of texts may have increased the validity of this thesis, however, because some of my texts are large reports, I believe that the most essential information in regard to my research area and problem statement can be detected in these documents. Furthermore, I do not believe that my findings in this thesis are generalisable as my analysis is based upon my literature review which is based upon the literature, I found to be most relevant, and thus others may not use the same literature as me during their research work.

REFLECTIONS AND LIMITATIONS

A few reflections can be made towards my thesis. There are some limitations that can be detected during my thesis work. One of the limitations can be detected during my interview process. Here, I was interviewing my supervisor and other people within the same organisations, and thus they knew that I was working in the same organisation as them. This posed a limitation in the sense that some of the interview questions were not elaborated on because there was a sense of shared knowledge between me and the interviewee due to our shared workplace background. Thus, some of the interview questions could benefit of some more elaboration. However, because I am part of one of the organisations, I do have some background knowledge which sometimes produced some more in-depth answers in parts of the interview as I was able to get the interviewee to elaborate on certain themes. Bryman’s qualitative content analysis can also be discussed in regard to this thesis.

Bryman’s (2016) content analysis can be viewed as being unspecific in terms of what should be done during a content analysis, and furthermore potential essential knowledge can be left behind due to the possibility of choosing the wrong themes during my literature review. However, because I have applied the qualitative content analysis method, new themes during the analysis had the possibility to emerge. Furthermore, the documents and interviews selected for the analysis can be discussed in regard to the fact that comparing two areas of significantly different sizes could prove

to be difficult due to the difficulty of comparing initiatives and approaches from on one side a national viewpoint and the other side a local viewpoint. However, due to difficulties in finding material from the UK showing local initiatives and approaches, a more accurate analysis of the two areas proved difficult. Hence, the reason for selecting the chosen material and the perspective of the UK. Furthermore, the interviews were conducted with people who work within the research area, and thus can view the initiatives and approaches in East Aalborg differently than other people would. However, this correlates well with my choice of theory of science, as this argues that what we view as being the truth is due to the social construction we are within. Thus, the interviews and selected documents is based upon the social construction each individual was in, and thereby must be seen as being the reality based upon each individual.

ANALYSIS

The first part will consist of a qualitative content analysis by Bryman (2016) of the preselected texts to examine the different methods and initiatives there are in the UK. The second part of the analysis will consist of an analysis of the conducted qualitative interviews and will be done the use of meaning interpretation by Kvale (1996). Afterwards the two different parts of the analysis are compared and used in a discussion and reflection of the conducted analysis of the two different locations and their initiatives.

In order to code in the two different parts of the analysis I use the themes detected in my literature review, i.e. integration, multiculturalism, interculturalism, and lastly social identity. Furthermore, the analysis will start out with the initiatives and approaches in the UK, as I have decided that this will give the best structure of the analysis. The reason for this is that I have estimated that the UK has more experience when it comes to creating initiatives and managing the diversity within their society. Thereby, this will create a foundation for the analysis in regard to initiatives and approaches, as it is assumed that the UK will have greater knowledge due to their more extensive experience with integration and cultural diversity, and then afterward it will be compared with the initiatives and approaches in East Aalborg.

ANALYSIS PART 1

The four themes detected in my literature review are applied to selected empirical data to investigate and understand the approaches and initiatives being used in the UK and will be used in a discussion afterwards in the analysis of the approaches and initiatives in East Aalborg. The themes are integration, multiculturalism, interculturalism, and social identity, and these will be analysed in that exact order. The empirical data can be found in appendix 1 to 8.

Integration

Integration in this thesis is understood as a process that involves people joining another society, and it might therefore be necessary for them to change in order to become a part of another country's culture. The process of integration has to be wanted from both parties involved in the integration,

i.e. the individual or individuals and the system and society. Lastly, whether or not an integration process has been successfully achieved can be difficult to define, as the integration process can occur in different situations, and thus have different outcomes. However, this thesis will view the integration process as being successfully achieved when the minority have the same rights and opportunities as the majority of a country (cf. Literature review - Integration). In this section, Appendix 1, 2, 3, 4, and 5 are used, as these texts are found to contain information about the process of integration.

In the report, “Integrated Communities, Strategy Green Paper” (Appx. 1), integration is treated as being a process that is multifaceted. This can, for example, be seen in the introduction by UK’s Prime Minister Theresa May:

“It calls on leaders across central and local government, civil society, business, and communities themselves to do more to promote integration and tackle the practices, attitudes and behaviours which isolate people and stand in the way of the society we want to build.” (Appx.1, p. 83).

In this quote by Theresa May it is indicated that integration is a process involving multiple parties. This can be seen as Theresa May during this quote emphasises that in order to promote integration there has to be initiatives from different parties, e.g. local government, communities, and civil society. This can give readers of this report the perception that integration is demanding and a difficult process since this is the first text they read in this report, i.e. the introduction by Theresa May. However, she is addressing the same aspect of the integration term as detected in the literature review, as she likewise believes that integration requires more than one party in order to succeed, which she indicated by using the word *across*. The emphasis on ensuring integration is a process that requires more than one party can also be detected other places within the report. For example, this can be seen in the following quote, “Integration is a two-way street. Everyone has a part to play in upholding these values.” (Appx.1, p. 83). This suggests that integration is only achievable if it is wanted within a society and by the people who are being integrated. This means that an integration process cannot be successful if one part of the process is disinterested. This might happen if either the minority or the society does not wish to be a part of the integration process. The emphasis on integration being a two-sided process can also be seen in following quote:

“To achieve integration, and make the most of the opportunities on offer, recent migrants should learn to speak and understand our language and values and seek opportunities to mix and become part of our communities. And resident communities, in turn, need to support them in doing this.” (Appx.1, p. 85).

This quote again emphasises the importance of the integration being dependent on both parties, as it states that migrants should learn the language of the country, they are residents in, and in return the established residents within the UK should help them achieve this goal (Appx.1) This quote also shows the importance of people learning English as this will most likely increase their opportunities in the UK, and thereby their probability of achieving the same rights and opportunities as the majority in a country, which is the overall goal for the integration process (Appx.1).

In appendix 3, “Briefing: Immigration, Diversity, and Social Cohesion”, there has been a briefing on integration, and furthermore how this is linked to diversity and social cohesion. In this text they describe integration as, “(...) it can be argued that integration is a multidimensional, multi-stage phenomenon that cannot be reduced to one or two outcomes.” (Appx.3, p.91).

As this quote points out, integration is not something that can be simplified into a specific approach. The reason for this is that integration is a process that does not have specific guidelines that needs to be followed in order to achieve a successful process - there are only suggested initiatives. Thus, many different approaches can be used in order to achieve successful integration. Furthermore, as this quote suggests, because integration is a “*multi-stage phenomenon*” integration cannot have only one outcome. The reason for this is that an integration process is used for different situations, and thus, it cannot be estimated what the outcome should be. However, there should be an end goal for each integration process.

The understanding in this thesis of when an integration process is successfully achieved is when the minority has the same rights and opportunities as the majority of a country (cf. Literature review - Integration). In Appendix 4, “The Casey Review: Summary”, integration and opportunities are intertwined. This can be seen in the following quote, “(...) to conduct a review to consider what

could be done to boost opportunity and integration in our most isolated and deprived communities.” (Appx. 4, p. 93).

This review treats integration as an aspect linked to opportunities. Thereby, arguing that when an integration process is implemented there is often also the need for enhancing the opportunities for the people who have to be integrated. A specific example of this can be seen in the following quote:

“English language is a common denominator and a strong enabler of integration. But Pakistani and Bangladeshi ethnic groups have the lowest levels of English language proficiency of any Black or Minority Ethnic group - and women in those communities are twice as likely as men to have poor English.” (Appx.4, p.96).

This quote shows that in order to achieve integration of the Pakistani and Bangladeshi ethnic groups, they have to learn English, because this is one of the primary ways for them to be integrated in the society - it will increase their opportunities to succeed in the society. Thus, the lack of English language skills hinders the integration process because the people who has to be integrated do not have the same opportunities. This was detected in Appendix 4, “The Casey Review: Summary”, “But in relation to social and economic integration in particular, there is a strong correlation of increased segregation among Pakistani and Bangladeshi ethnic households in more deprived areas, with poorer English language and poorer labour market outcomes (...).” (Appx.4, p. 96). As this quote shows the integration process is far more difficult if the individuals who have to be integrated within a society do not have the same opportunities as the majority, e.g. due to the lack of English skills, since this will most likely enhance segregation between the majority and minority. This is also emphasised in the report “Integrated Communities - Action Plan” (Appx. 2) where it stated that the way to increase integration is through the learning of English. Thus, one of the essential factors in order to be integrated in a society is to learn the language that is used by the majority (Appx.2).

The correlation between integration and opportunities can also be seen in the initiatives being made in Oldham (Appx. 5). Authorities in Oldham believe that integration can happen more easily if opportunities are equal for all. These equal opportunities were created after the authorities detected a problem between the two local schools, “The schools reinforced the segregation: if anything,

schools were more segregated than neighbourhoods.” (Appx. 5, p. 97). This was handled by merging the two schools into one new school, and thereby ensuring that all the young people in Oldham would receive the same educational opportunities.

In conclusion, integration is viewed as a process that is multi-sided. Furthermore, it was identified that there is not a specific approach that can be applied, because every integration situation is different, and this also means that there is not one specific outcome. However, one element that was detected to be essential for the integration process is to increase the opportunities for the minority that has to be integrated, as this will enhance the overall chance of success of the integration process.

Multiculturalism

In this thesis multiculturalism will be understood and defined as an approach that accepts the existence of cultural diversity in a society and thereby not undermine the different cultures people might have. This means that the multicultural approach believes that people should be allowed to integrate in society without breaking up their own cultural groups, in which only their culture and norms are present. With this approach people do not have to give up their culture or adapt in any way to fit in society. By using the multicultural approach integration and cultural diversity in a society will be managed at a macro level (cf. Literature review - Multiculturalism). In this section Appendix 1, 3, and 7 will be used as these are found to contain most information about multiculturalism.

The briefing on immigration, diversity, and social cohesion (Appx. 3) states, “(...) in the last few years, there has been an expansion of the literature on the integration of migrants and minorities in Europe that reflects on the possible impact of the multicultural model on patterns of incorporation.” (Appx. 3, p. 91). This quote suggests that the multicultural approach can affect the way people interact with each other. This is further emphasised in the report:

“There is a growing concern that segregation, allowed through multiculturalism and tolerance of separate parallel lives of minorities and the majority, negatively affects the prospects of migrants to accumulate human capital lives of minorities and the majority, negatively affects the prospects of migrants to accumulate human capital

relevant for successful employment in the receiving society (and future employability) such as language fluency.” (Appx.3, p. 91).

Through this quote it treats the multicultural approach as something that can slow down the integration process. This inclusion of a negative view towards the approach of multiculturalism can indicate that this briefing does not view the approach as being sufficient enough. However, in the briefing there are also statements about how it may not be the approach of multiculturalism that is at fault for the difficulties when integration has to be established, and furthermore call it a “hypothesis” (Appx.3). It is described as, “By contrast, Wright and Bloemraad (2012) do not find any support for the hypothesis that multiculturalism has undermined the integration of immigrants and minority groups (...).” (Appx.3, p.91). Thereby, treating the approach of multiculturalism as an approach where there are both supporters and non-supporters of it, and furthermore estimate that there is no definite result of the approach.

However, in the report, “Integrated Communities, Strategy Green Paper” (Appx.1), multiculturalism is viewed upon critically. It states, “We must acknowledge, too, that the traditional, laissez-faire British model of multiculturalism has too often encouraged communities to live separate lives (...).” (Appx. 1, p. 87). This is the only time that multiculturalism is mentioned throughout the 80 pages report, and furthermore it is with a negative view. This indicates that the report “Integrated Communities, Strategy Green Paper”, which is published and devised by the UK government, does not view the multicultural approach as being the ideal approach for integration as the UK government believes this approach encourages segregation of the different cultures, and thus does not benefit the integration within the UK. This attitude can also be detected in David Cameron's speech from 2011 in which he declares that the multicultural approach in the UK has failed (Appx. 7). In his speech Cameron states, “Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream.” (Appx. 7, p.103). In this quote it is argued that the multicultural approach does not do anything good for the integration process, as it allows for people to not integrate and merely live within their own cultural group. Thus, this speech is against the use of multiculturalism, as multiculturalism has not done anything positive for the integration in the UK, according to David Cameron.

In the selected appendixes there have been definitions of how multiculturalism stands in relation to the integration process in the UK based on their macro level management. The three appendixes, i.e. appendix 1, 3, and 7, all have an either neutral or negative view towards the multicultural approach. However, even though they do not agree with the approach, they do not describe in detail how the approach works, and how it manages cultural differences and integration at a macro level. The reason for this can be that they find this irrelevant for their purpose of the texts after having already decided that they do not find the multicultural approach very beneficial to the integration process.

Thus, in conclusion, multiculturalism is viewed as being an approach that may not be ideal when it comes to integration. As detected in the appendixes the multicultural approach allows for people to stay within their own cultural groups without too much interaction with and adaption to other cultures in society, thereby forming parallel societies leading to segregation. It is therefore apparent that the UK society, according to the analysed appendixes, cannot solve their integration issues with the use of merely a multicultural approach, but they call for an approach where people have to have contact with the different cultures apparent in society, thus leading to a better understanding of each other.

Interculturalism

In this thesis the intercultural approach in relation to integration will be understood as an approach where cultural diversity is apparent within society, but furthermore where the different cultures adapt to each other, thus forming a new shared culture. This adaption involves people having a deeper understanding and respect for the different cultures and are not just accepting the fact that they exist. A cooperation between different cultures. Furthermore, the intercultural approach is managed at both micro and macro level, meaning that integration in this aspect is managed at both individual and society level (cf. Literature review – Interculturalism). In this section, Appendix 6 and 8 are used because they are found to contain relevant information.

In the text “UK Intercultural Cities Summit” (Appx. 6) the approach of interculturalism is treated as being an approach that, “(...) how some of the concepts and language had developed over that time moving towards Intercultural Integration or the ‘Art of Mixing’.” (Appx. 6, p. 99). The quote is from the summit, which discusses the Intercultural cities programme (ICC). The quote indicates that

the intercultural approach is something that contains an element of ‘mixing’. This choice of wording shows that the approach of interculturalism is an approach that strives towards mixing elements together. This tells something of the way integration is handled through the intercultural approach where the aim is to mix cultures together and successful integration is not achieved until there is a great understanding for other cultures and norms (cf. Literature review – Interculturalism).

In order to effectuate the approach of interculturalism within the society, the text suggests that the approach should be implemented throughout different institutions, “A plea to look at the role of schools, education and children in addressing an intercultural approach.” (Appx. 6, p.100).

By implementing the intercultural approach in educational institutions, the approach will be implemented at a macro level, and thus a possible integration can be achieved through the use of macro level management. However, in the text, “UK Intercultural Cities Summit” (Appx. 6), it is not established how interculturalism within a society is achieved. In the appendix the approach is only described as being beneficial for the UK, but it does not give specific examples of how to achieve this. The publisher of the text, i.e. Council of Europe, has a headline that states, “Intercultural cities - Building the future on diversity” (Appx. 6). However, again it is not clarified how the Council of Europe and the member cities who are a part of this will improve and achieve this.

The summit is held in Lewisham, London, which is the only city within the UK, which has been granted the title of being an intercultural city by the Intercultural cities programme (ICC) by the Council of Europe and in partnership with the European Commission, which can be seen in the text, “London Lewisham: Results of the Intercultural Cities Index analysis” (Appx. 8). The aim of the Intercultural cities program is to, “It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. (...) As of today 17 cities have undergone their intercultural policies analysis using the Intercultural City Index (...).” (Appx. 8, p. 106).

This quote shows that it is difficult to obtain the title of being an intercultural city, as only 17 cities in Europe have been given this title. The reason for this might be that the intercultural approach suggests that a well-integrated and multicultural city should be, “The intercultural city has people

with different nationality, origin, language or religion/belief. Political leaders and most citizens regard diversity positively, as a resource. (...) It encourages greater mixing and interaction between diverse groups in the public spaces.” (Appx. 8, p. 106).

Thus, in order to implement the intercultural approach, there has to be an overall agreement that cultural diversity is an advantage for the society. This attitude can be difficult to achieve as within most cities there will be people who do not view cultural diversity as something beneficial for their society. Furthermore, in regard to the approach of interculturalism, it is based upon different cities across Europe, and thereby not countries. This suggests that the intercultural approach is most usable at a lower public level, i.e. in a city. A reason for this can be due to how policies should be managed through an approach of interculturalism which is described in the following quote, “An optimal intercultural approach remains open to new ideas, dialogue and innovation brought by or required by minority groups, rather than imposing a “one size fits all” approach to public services and actions.” (Appx. 8, p. 107).

This suggest, as also detected in the literature review, that integration and cultural diversity through the approach of interculturalism is managed at both micro and macro level (Literature review- Interculturalism). Eliminating the approach that should “fit all” requires that Lewisham will have to manage their policies on both individual and smaller groups levels, and thus will be managed at micro level in order to embrace the intercultural approach.

Thus, in conclusion, interculturalism is viewed and defined as being an approach that is rarely used in the UK, as there is only one area in the UK that is perceived as fulfilling the requirements to be granted the Intercultural city program recognition. The reason for this can be that the intercultural approach involves several perceptions which have to be considered in order to manage integration and cultural diversity with an intercultural approach. All these factors which have to be considered obviously calls for a more challenging and demanding task than the one of multicultural, where the different cultures do not interact. The obstacle in the intercultural approach in regard to integration is not to obtain different cultures within a society, but to get these to ‘mix’ and work together, which could also explain the lack of interculturalism and ‘Intercultural cities’ within the UK.

Social identity

In this thesis social identity will be understood as the process by which the individual identifies itself through the people and group around it. Social identity is not just something the individual ‘holds’, it is the entire process taking place in society all the time, and a process that creates the foundation for every individual and group. To speak of social identity, then, is also to be aware of the interests we hold and categorisations we make when speaking of *others*, *them* and *us* - to be aware of the way we view and judge each other. In the analysis of social identity in relation to integration it is clear - throughout all seven appendixes – that the importance of social identity cannot be denied, least of all if successful integration is to be achieved.

Social identity according to Jenkins is about the process of identification (cf. Literature review – Social identity) where the individual defines himself and others around him, and furthermore naturally looks to be part of a relatable group. If we take a look at David Cameron’s speech from 2011 on radicalisation and Islamic extremism (Appx. 7) he addresses the issue of when individuals, i.e. the young men, find it hard to define and identify themselves:

“I would argue an important reason so many young Muslims are drawn to it comes down to a question of identity. (...) In the UK, some young men find it hard to identify with the traditional Islam (...) But these young men also find it hard to identify with Britain too, because we have allowed the weakening of our collective identity.” (Appx. 7, p. 103).

Cameron then goes on to highlight the consequence of this ‘failed’ identification process:

“And the search for something to belong to and something to believe in (...). (...) encouraging Muslims to define themselves solely in terms of their religion. All these interactions can engender a sense of community, a substitute for what the wider society has failed to supply.” (Appx. 7, p. 104).

Since Cameron’s speech was addressing the issue of domestic terrorism, it makes sense that he, being Prime Minister back then, looked inwards to find a solution to the problem. In his speech he concludes that extremism in any form is a problem to society, but he also concludes that extremism may well be a result of the matter of social identity. By addressing this, he creates awareness around

the process of identification. In the years following Cameron's speech we then see an obvious focus on the matter. In "Briefing: Immigration, Diversity, and Social Cohesion", Council of Europe concludes in several places that diversity helps the integration process in the long term, as well as the identification process of the migrants:

"(...) conclude that if anything diversity should be encouraged to cement the integration progress of migrants and foster stronger identification with Britain in the second generation. (...) positive orientations towards integration, high levels of British identity and low levels of hostility to white people." (Appx. 3, p. 90).

And, "(...) find that minorities express strong British identity with an increase across generations, a strong and positive finding." (Appx. 3, p. 91).

In relation to this "Integrated Communities, Strategy Green Paper" and Secretary of State, Sajid Javid, mentions how diversity is a positive thing and that people should be allowed to have different identities as long as they contribute to the shared British identity, "We want migrants to build an understanding of life in the UK, our values and the responsibilities they bring without having to give up their identity (...)." (Appx. 1, p. 86).

What we see is that there is a shared focus on social identity in which people are praised for their differences, and the task, it seems, lies in creating a sense of togetherness and community among people – a shared identity – despite their differences. Again, this is seen in the following quote, "(...) held together by a strong thread of national identity. People are rightly proud of their roots and heritage but are also proud to play a part in society, helping to shape and define modern British life." (Appx. 1, p. 84).

This could well be a strategic choice by the UK government to look at things in a positive light. They choose an accepting and embracing approach, i.e. awareness and diversity, instead of the more negative approach where people are forced to change their identity to fit in in society and with the majority.

Shared identity, whether it be locally or nationally, can be called collective identity (cf. Literature review – Social Identity) and this is closely connected to the individual's own identification process. Collective identity is often a result of shared background, but more importantly, shared interests. If we analyse the appendixes, we see that there is a significant focus on the need for collective identity. David Cameron is very clear:

“(...) we need a clear sense of shared national identity that is open to everyone. (...) we must build stronger societies and stronger identities at home. (...) this is what defines us as a society: to belong here is to believe in these things. (...) It will also help build stronger pride in local identity, so people feel free to say, ‘Yes, I am a Muslim, I am a Hindu, I am Christian, but I am also a Londoner or a Berliner too’. It’s that identity, that feeling of belonging in our countries, that I believe is the key to achieving true cohesion.” (Appx. 7, p. 104).

What Cameron says, is that it is okay to have your own identity as long as you also have a sense of national identity. If, however, the collective identity does not extend to a sense of national identity, but merely a local identity, then we could face a potential problem in segregated communities and people. “The Casey Review” (Appx. 4) shows it:

“Research examined during the review suggests that concentrations of ethnic communities can have both positive and negative effects (...) Ethnic concentration can improve bonding between people from similar backgrounds, particularly when they are new to an area, but it can also,

- (...)
- reduce opportunities for social ties between minority and White British communities; and
- lead to lower identification with Britain and lower levels of trust between ethnic groups, compared to minorities living in more diverse areas.” (Appx. 4, p. 94).

This highlights the complexity of collective identity since this can be both a positive and a negative thing in relation to integration. The task at hand for the UK government is to lift the collective identity among the population from just being a part of the local community and group, to also being a part of a nation. There is, however, an understanding that the creation of a collective

identity among people must start in the local communities where initiatives should be made to help this process and thereby eliminate segregation. As mentioned in “The Casey Review” (Appx. 4) it is important to create an inclusive society in which people can identify as they want:

“We have always been at our strongest when most united. We are better for being open and inclusive as a society. Every person, in every community, in every part of Britain, should feel a part of our nation and have every opportunity to succeed in it.” (Appx. 4, p. 92).

Some of the initiatives being made to create a stronger collective identity are activities where people meet over shared interests. This is explained in “Integrated Communities, Strategy Green Paper” (Appx. 1):

“There is therefore huge potential for these activities to contribute to building integrated communities, by helping people to find a common interest, promoting social mixing and increasing participation in voluntary activities which build a sense of community. Research shows that participation in arts may lead to greater social interaction and help to develop social relationships and networks.” (Appx. 1, p. 88).

Some of these initiatives are explained in “Integrated Communities, Action Plan” (Appx. 2) along with a notion on how the government hope these will work:

“awarded funding to Youth United Foundation to give more young people from diverse backgrounds across the country the opportunity to join national youth groups like the Scouts, Police Cadets and Guiding. The funding will provide a national network of youth integration champions and roll out long-term approaches to developing lasting relationships between young people from different backgrounds.” (Appx. 2, p. 89).

In analysing these appendixes, it is clear that the UK government is making an effort to create a stronger collective identity. This is done through different local initiatives and the hope is that this will then translate into a greater feeling of shared national identity. The fact that the government is

aware of the potential issues with collective identity, i.e. segregation due to categorisation, should help them in their efforts to integrate people into society.

As mentioned, one of the potential issues surrounding social and collective identity in relation to integration, is categorisation, where people categorise others in groups and then create an illusion that they know what to expect from them, i.e. collective external definition (cf. Literature Review – Social identity). An example of this is in the article “The integrated school that could teach a divided town to live together” by The Guardian (Appx. 5), where two racially, one being white and the other being Asian, different schools where students did not engage with one another, were merged into one school. We hear of Olivia and Radiyah who live very different lives away from each other and therefore has very little in common when it comes to identity. They are part of different groups with their own norms and interest and live in a town that is very much segregated. As a result of the segregation and categorisation made by both parts, Radiyah expects that others, i.e. Olivia, will treat her badly, but as she states, this is not the case:

“Radiyah was one of the students who were apprehensive about Waterhead. The school had not been her parents’ first choice. There were lots of menacing rumours, Radiyah said. “I thought, because I’m a different skin colour, people might say things to me – racist things. But, first day, second day, everything was perfect. The rumours weren’t true.”.” (Appx. 5, p. 98).

This goes to show that it is important to be aware of the consequences of categorisation, since this can easily create prejudice and furthermore enhance classification leading to ‘motives for behaviour’ (cf. Literature review – Social identity). Categorisation can be spurred on by the use of a certain rhetoric, and it is therefore important that the UK government is aware of the way they speak of and address the matter of integration. An example of this can be found in David Cameron’s speech (Appx. 7) where he was very aware of his use of the language and furthermore directly addressed the issue of people categorising others:

“It is important to stress that terrorism is not linked exclusively to any one religion or ethnic group. (...) Islam is a religion observed peacefully and devoutly by over a billion people. Islamist extremism is a political ideology supported by a minority.

(...) So, they talk about moderate Muslims as if all devout Muslims must be extremist. This is profoundly wrong. Someone can be a devout Muslim and not be an extremist." (Appx. 7, p. 101-102).

Cameron makes a point in telling people not to categorise Muslims in this case, and this is of the highest importance if UK are to succeed in their integration process since categorisation leading to segregation and prejudice can only have negative effects on this process. If we look at "The Casey Review" (Appx. 4), we are presented with some of the consequences of categorisation:

"Polling in 2015 also showed that more than 55% of the general public agreed that there was a fundamental clash between Islam and the values of British society, while 46% of British Muslims felt that being a Muslim in Britain was difficult due to prejudice against Islam. We found a growing sense of grievance among sections of the Muslim population, and a stronger sense of identification with the plight of the 'Ummah', or global Muslim community." (Appx. 4, p. 94).

If we were to look at just these numbers, then one could easily claim that integration – at least among the British Muslim population – has failed. The fact that both the general public, i.e. the majority, and the Muslims themselves feel concerned about the gap, and this leads to prejudice as stated, and then we see the Muslims seeking elsewhere for their collective identity, i.e. the global Muslim community instead of the national British group.

What we can conclude from all this, is that there is a general awareness of social identity in the UK government's work. The process of identification cannot be denied, and the government is trying to create initiatives that in the long term creates a stronger sense of togetherness and modern British national identity among individuals and groups. The different appendixes show mixed results, although they generally seem positive towards diversity and the integration process. However, they do highlight the problems UK are facing with integration and segregation and show that there is still a significant problem in society when it comes to prejudice and segregation. The process of integration is indeed multidimensional, which is why the results are not necessarily clear, but the fact that there seems to be awareness around people's social and collective identity makes for a solid foundation for success.

CONCLUSION ON ANALYSIS PART 1

What we have seen in our analysis of the appendixes in relation to integration in the UK and the four themes, i.e. integration, multiculturalism, interculturalism, and social identity, is that there is generally made an effort to achieve better integration, primarily on a macro level, although some efforts are made on a micro level. A lot of initiatives are being made and there is a great sense of awareness when it comes to what it takes to integrate people in society. The government seems to be aware that the different cultures and people in society has to have contact in some way if they are to break down prejudice and the categorisation taking place. Different approaches are being discussed on how the approach the different cultures existing within society to prevent further segregation, and hopefully even create an understanding and respect for the different cultures and thus create a diverse and thriving society, where people have a strong sense of shared national identity. However, the UK still faces some large challenges when it comes to integration and their intercultural approach – most likely a result of many years with a multicultural approach, where different cultures lived side by side without actually interacting with one another. Though, it is very clear, when analysing the appendixes, that the approach being taken in today's UK society is one of interculturalism. Even though this is a very demanding approach in regard to integration, the reason for the choice of this approach is probably found in the fact that the UK, no matter how you put it, already consists of several cultures, and thereby creates no other alternative than for those to adapt to one another if they are to create a thriving society.

ANALYSIS PART 2

The four themes detected in my literature review will now be applied to my four conducted interviews to investigate and understand the development that is being made in East Aalborg. The themes are the same as in my first part of analysis, i.e. integration, multiculturalism, interculturalism, and social identity. The conducted interviews can be found in the appendixes 10-13.

Integration

In this section Appendix, 10, 11, 12, and 13 are applied for the analysis. In the four conducted interviews there seem to be a general understanding that integration is successful in East Aalborg as

the four interviewees, FR (Appx. 10), SGM (Appx. 11), ALL (Appx. 12), and JK (Appx. 13), all spoke highly of the integration that is taking place in East Aalborg. Here, integration is achieved through the two four-year overall plans, i.e. Center for Samskabelse and Øst i Centrum, present within the area. ALL (Appx. 12) describes the construction of the two overall plans as, “We have four focus areas, prevention and parent responsibility, criminal preventive effort, education and employment, and security and welfare.” (Appx. 12, p. 111).

In regard to the overall good integration within the area, one of the interviewees, JK (Appx. 13), states, “Yes, I think that, in fact, I think East Aalborg is an exception because we do really not have any of those violent integration problems. At least not something I have been aware of.” (Appx. 13, p.159). Here, JK (Appx. 13) explains that he believes that East Aalborg is unique as the area do not have any violent integration problems. However, this may be a statement that he is actually not quite sure of as he afterwards states, that if there have been problems regarding integration, it is not something that he has been aware of. Thereby, indicating that there may have been problems in the past. However, according to DR, this can in fact be viewed as being true, as it is stated in the article that there are no ghettos within Aalborg (DR 2019), which indicates that the integration process has been conducted successfully. The reason for this can be the approach that East Aalborg has chosen to use towards integration. The interviewee FR (Appx. 10), who is the advisor of Center for Samskabelse, states, “There are never any groupings where they say, “White people are like this, and the black people are like this.” or anything like that.” (Appx. 10, p. 122).

This suggests that integration is well established and that there are no difficulties between the different ethnic groups within the area. However, the three other interviews, i.e. SGM (Appx. 11), ALL (Appx. 12), and JK (Appx. 13), expressed that sometimes the cultural differences within the area can in fact create problems. The reason for this difference in opinions may be that interviewee FR (Appx. 10) is one of the main figures within Center for Samskabelse, and therefore does not wish to talk negatively about the area where he is partly in charge of the changes that are being conducted, and thereby, he most likely wishes to display this from the best point of view. However, even though FR (Appx. 10) does not find any difficulties in regards to segregation between the groups, it can still be detected in the three other interviews, i.e. Appendix 11, 12, and 13. SGM (Appx. 11) explains:

“There are the people who live south of Humlebakken and then there are the ones who live north of Humlebakken. (...) They have always had this kind of relationship where they think less of the ones on the other side. (...) Even though they live in the same area, and closely to one another, and they meet each other, there is still something. Something unspoken of that we cannot quite put our finger on” (Appx. 11, p.136).

Here, SGM (Appx. 11) is describing that there is some kind of division in East Aalborg which is distinguished at Humlebakken. The two groups SGM (Appx. 11) is referring to is the group that is primarily ethnic Danish, and the other group which consists of people with primarily other ethnic backgrounds (Appx. 11). So, although it is argued that the integration process is well established, there still is a boundary between the ethnic Danish and the non-ethnic Danish, that cannot be explained according to SMG (Appx. 11)

This form of segregation between the ethnic Danish and non-ethnic Danish is also described by interviewee ALL (Appx. 12), who, when talking about the participation in the activities that are being made in the area, states, “Yes, there is some kind of barrier because the Danish they do not want to participate. The ethnic Danish.” (Appx. 12, p.149). This again indicates that even though the integration of the minority is well established, there is still some form of barrier between the non-ethnic Danish and the majority, i.e. the ethnic Danish, who do not necessarily seem interested in the process of integration (cf. Literature review - Integration).

Another way of identifying segregation in the area can be done through the statements JK (Appx. 13) makes about the schools and the development of attendance at the three schools. JK (Appx. 13) states, “One third of the children in East Aalborg do not attend the schools in East Aalborg. One may well have the suspicion that it is the socioeconomically advantaged children who are transferred to schools outside of East Aalborg.” (Appx. 13, p.167). This statement shows that even though the integration process is viewed as being successful within the area there is still an essential element that missing, as in this thesis the integration process is viewed as only being successful when the minority and majority have the same opportunities (cf. Literature review - Integration). It can be discussed whether or not all the residents in East Aalborg have the same opportunity to move their children to a school outside of the area. However, a sort of barrier is present, which JK (Appx.

13) describes as being, “(...) A lot of the children has a fairly large both physical and in particular psychological barrier when it comes to leaving East Aalborg, and even knowing what is outside of East Aalborg.” (Appx. 13, p. 165).

This kind of barrier can also be detected in the interview with FR (Appx. 10). He describes how the children in the area do not believe that they can apply for a university degree. FR (Appx. 10) explains, “Some of our students in the mentor-programme (when speaking of university ed.) (...). “We are from East (Aalborg ed.), we do not attend university.”.” (Appx. 10, p.127-128).

These statements highlight one of the main difficulties present in an integration process, i.e. to create equal opportunities for the minority and majority. Even though these opportunities are present within the Danish society it is still challenging to the minority to actually feel that way because of their lack of resources.

During the four interviews the integration within East Aalborg has been detected to be overall successful. The integration is treated as being an essential part of the work that is being conducted within the area. The process of integration is achieved through the four focus areas that are established through the two overall plans. Thereby, East Aalborg is ensuring that the integration process within their area is at centre through the use of the four focus areas. However, even though the focus on integration is obvious, there are still some challenges present, as in three of the four interviews it was expressed how there is still some kind of barrier between the majority, i.e. the ethnic Danes, and the minority, i.e. the non-ethnic Danes, which seems to be very difficult to eliminate. Thus, illustrating that even though there is a great focus on integration, there will most likely still be some kind of distance between the ethnic and non-ethnic Danes.

Multiculturalism

During the interviews with the four interviewees there was detected elements of the approach of multiculturalism from all of them. The approach of multiculturalism here would be seen through the interviewees' acceptance towards cultural diversity in the East Aalborg, without necessarily expecting these different cultures to ‘mix’ and adapt to one another, thereby accepting that people

primarily exist in their own cultural groups side by side. Furthermore, in this approach the integration will be managed at macro level.

In East Aalborg there is an element of multiculturalism present, primarily through the acceptance and understanding towards residents wanting to be by themselves and not participate in their initiatives. It can be argued that the fact that Center for Samskabelse and Øst i Centrum do not try to engage people more when it comes to contact with each other and different cultures, they are indirectly creating a multicultural community where people are allowed to stay within their cultural group and not adapt in any way to the society around them. In relation to this, it was detected during the interviews that none of the interviewees believed that it was negative that the residents were allowed to do this. The interviewee, ALL (Appx. 12), explains this way of thinking and how they create their initiatives in the area are:

“(...) it has to make sense. Actually, the idea is that we should not operate it, we can be facilitators, we can help, and we give sparring, and we can also be intermediaries in execution (...) but the residents must also be a big part of it themselves.” (Appx. 12, p.145).

Here, ALL (Appx. 12), emphasises that the different initiatives being made has to make sense for the residents. Additionally, this quote emphasises that the two organisations, i.e. Center for Samskabelse and Øst i Centrum, can only help the residents within East Aalborg to a certain extend. Thus, the initiatives have to be wanted by the residents in order to create contact between the different cultures, otherwise the integration within the area will not be successful and the cultures will merely exist side by side without interaction.

Furthermore, the multicultural approach within East Aalborg was detected through the point of view of the interviewees in regard to the potential groupings within the area. When asked, they argued that this is something that is unavoidable. The interviewee FR (Appx. 10) and ALL (Appx. 12) explains it as, “But there are groupings out here. Well, it is quite natural, it is culture conditioned.” (Appx. 10, p.123) and, “The others (non-ethnic Danes ed.) often group in different associations, such as the Somali women, and especially the Arabic women.” (Appx. 12, p. 148).

These quotes state that the tendency to group up when different cultures are within the same area is natural, and that it is often the people who are non-ethnic Danes that does this. Interviewee, FR (Appx. 10) describes the different cultural groups as being naturel, which he elaborates with stating, “(...) I see it as something positive because you get the possibility of having an identity, and we cannot act healthy among one another if we do not have an identity.” (Appx. 10, p.124).

Hence, arguing that in order to archive the full potential of an individual they have to be able to have an identity, which FR (Appx. 10) believes is only archivable if people are allowed to interact and group with likeminded individuals who holds the same culture as them. Hence, FR (Appx. 10) and ALL (Appx. 12) argues that the groups present within the area should not be looked upon negatively, as they believe it is only beneficial for the individual. However, the reason for this point of view might be due to the fact that all four interviewees are employees within organisations that are operating in the area, and thus they wish to enhance the positive progress being made within the area, and thereby do not wish to portray the area as being segregated.

In the interviews it was detected that the multicultural approach is in a way limited within the East Aalborg. Even though there seem to be an acceptance of the different cultures present in the area and the cultural groups naturally created, multiculturalism in regard to integration in the area is not an approach taken, but merely an indirect result of the micro level management. (cf. Literature review – Multiculturalism). The work being done by the two organisations, i.e. Center for Samskabelse and Øst i Centrum, is solely focused on East Aalborg and not the rest of Aalborg or Denmark. Interviewee, SGM (Appx. 11) describes the procedure of work as, “There is a long tradition of cooperation between the municipal and private authorities in the area. They are simply used to cooperating with the overall plans. The municipality is also written into the overall plan.” (Appx. 11, p. 135).

This quote indicates that the integration process in the eastern part of Aalborg is based at a micro level as it is the municipality and the two organisations, i.e. Center for Samskabelse and Øst i Centrum, works together and the focus is solely upon East Aalborg. By using this approach, it allows them to have a more concentrated focus on the residents though the use of individual and smaller groups initiatives. ALL (Appx. 12) describes it as, “We do both. This is actually why the overall plans around (Denmark ed.) are very different.” (Appx. 12, p. 151).

Here, ALL (Appx.12) explains that Øst i Centrum uses both individual initiatives and small group initiatives, as this is something they can do because the overall plans around Denmark can be structured differently. The same is also being done in Center for Samskabelse according to SGM (Appx. 11), “It is a quite unusual overall plan because we focus on overall structures instead of hand-held efforts (...) we have some of it (hand-held efforts ed.) such as parent events.” (Appx 11, p. 132).

Thereby, these two quotes explain how the different initiatives are being done. Within the quotes it is explained that the way they operate is both by making individual efforts but also by ensuring that there is overall structural cooperation within the area. This is, according to the interviewees, the most beneficial way of creating changes and enhancing the integration process within the area. Thus, insinuation that in order to archive integration within the area the approach has to be at micro level.

It can be concluded that the two organisations in East Aalborg, i.e. Center for Samskabelse and Øst i Centrum, focuses on creating change, but not through the use of the multicultural approach. There was only detected one element of multiculturalism in the four interviews. This being the belief that people should be allowed to create their own cultural groups without being viewed as something negative, but rather as something that is naturel and beneficial for the individual, and thus not something that will slow down the integration process. However, it is clear throughout the interviews that multiculturalism in East Aalborg is very much present with different cultural groups existing – groups that do not necessarily interact with each other. The integration work being done, however, do generally fray from the multicultural approach, and instead tries to bring people together by focusing on the individual – no matter their culture – instead of focusing on the groups, thereby hoping that people through contact naturally adapts to one another.

Interculturalism

The four interviews show that some work is being made in East Aalborg in regard to the intercultural approach. As part of the integration work in the area, there is not only an underlying understanding and respect for others’ cultures and identities, but also a hope that these cultures can help and inspire other cultures, and thereby grow into a new shared culture. This means that they, i.e. all cultures, aspire to not only accept the presence of different cultures, but to learn from and

embrace them. This is seen often indirectly through the different initiatives being made on a micro level, but there are still some struggles to be found, though.

It is of course interesting to examine how Center for Samskabelse and Øst i Centrum approach integration, and more specifically whether they use an intercultural approach in their work. FR (Appx. 10) mentions how he views the role of Center for Samskabelse:

“I know that we play an important role in creating social coherence on one side, but also to bring some new perspectives from the co-creation processes, some platforms. (...) to create some platforms and support the initiatives here (...). This can create a community (...)" (Appx. 10, p. 130).

Thereby, they try to create a collective identity through initiatives, hoping to bring people together by providing a platform. SGM (Appx. 11) supplies by speaking of the way their work is supported by other institutions:

“Working together with the municipal and cultural institutions, because they are used to working together. (...) it is how we lift the area, and people are very much focused. (...) huge focus on how we lift this part of town.” (Appx. 11, p.132).

It is therefore, according to SGM (Appx. 11), highly important that the cultures of the people and East Aalborg are brought into play in order to help the integration process. Thereby, it is not just enough to acknowledge the existence of different cultures, but we also have to work with and try to understand them. FR (Appx. 10) talks of how they try to approach the different cultures they encounter, “It is a culture change, you need a culture change (...) not by stigmatizing or anything. (...) this is just a small example of how we push people in an acknowledging way (...).” (Appx. 10, p.117). This is an example of how they try to approach things in an intercultural way where the aim is to push the different cultures towards each other while still respecting the differences.

This is underlined by FR (Appx. 10), when saying, “I will say that the point of the overall plan is to be able to “disturb” a family if their cultural background is negative. That we see some new perspectives to use.” (Appx. 10, p.127). A way to “disturb” or push people’s different cultures

towards one another with the intercultural approach is to create some initiatives in East Aalborg as explained by SGM (Appx. 11) and FR (Appx. 10), “(...) a project called “Mini Libraries” (...). (...) a lot of parents who do not have a culture for reading books out loud to their children (...). (...) an initiative made to better the children’s language skills.” (Appx. 11, p.134) and:

“(...) some activities in East Aalborg that make people interact (...). We have three schools that also play a part, and their school culture does something for East Aalborg. So basically, there are lots of activities where people come together.” (Appx. 10, p. 130).

It is therefore clear that a lot of initiatives are being made in hope of bringing different cultures of the area together. There is, however, still some challenges when bringing people and different cultures together, and this is exemplified when SGM (Appx. 11) speaks of an initiative made by her, where people from two parts of East Aalborg were brought together for a shared summer vacation, “(...) it did not work out very well.” (Appx. 11, p. 137). This can be seen as a sign that even though Center for Samskabelse and Øst i Centrum looks at things interculturally, there can still be some natural resistance by some of the locals.

JK (Appx. 13) mentions some of the issues he faces in his work, where the different cultures seem to clash, bringing challenges to their intercultural approach, “(...) there are some considerations to be taken. For example, down at the café at the gym (...). (...) it is a matter of whether it should be serving chicken or pork sausages, and stuff like that.” (Appx. 13, p.161-162) and “It is an obstacle, that every time there has to be taken considerations, and then there will always be one or more who is like, “Why do we have to do that, why?”.” (Appx. 13, p.162).

This lack of understanding for other cultures can often translate to the different cultural groups in an area, where an isolation or segregation can take place. JK (Appx. 13) explains how this is sometimes the case for the different organisations and small communities in East Aalborg:

“(...) there is a big difference in the organisations in regard to how many non-ethnic Danes they have (...). (...) a suspicion that some of the organisations actually do not want non-ethnic Danes (...) it is just eye catching how several of the organisations

more or less consists of solely ethnic Danish members. Best case, they are at least not making an effort in order to recruit members of non-ethnic Danish background.” (Appx. 13, p. 163).

This can be seen as very problematic in relation to an intercultural integration process, since people here seem to isolate themselves based on cultural differences. Something that, of course, must be worked on by Center for Samskabelse and Øst i Centrum. FR (Appx. 10) and SGM (Appx. 11), however, talks down the problems of segregation and cultural clashes, “(...) there are some issues. Not cultural clashes or anything (...).” (Appx. 10, p. 121) and “There is always someone willing to help others. Who always interact with others without noticing skin colour, without noticing culture.” (Appx. 11, p.126).

The fact that the interviewees seem to disagree slightly when it comes to the intercultural approach and how well it is working in regard to the integration process, could be because they work with different initiatives and people of East Aalborg, meaning that the responses they get could vary widely, leading to different impressions.

In regard to their future work, the integration process of East Aalborg, and the approach of interculturalism, FR (Appx. 10) seems very optimistic, “(...) we are different cultures, but there is a lot of respect.” (Appx. 10, p. 126) and, “(...) it is important to know where you are from, and then use that as a platform, a standpoint for acquiring other things.” (Appx. 10, p. 129).

Thereby, stating that the respect shown by people towards other cultures and the interest in learning and understanding new things and cultures is the way forward. He goes on to underline this optimism by stating that the intercultural approach can already be seen, “(...) there are also friendships across (the different cultures ed.), and that is a good indicator. On how it works, that is, and it just works great.” (Appx. 10, p. 121). ALL (Appx. 12) supports this view, although there are some challenges, by claiming, “Yes, there is some kind of barrier because the Danish they do not want to participate. The ethnic Danish. But when they actually do (attend ed.) (...) it actually works well.” (Appx. 12, p.149).

Through these optimistic statements we see that the intercultural approach is somewhat working, and according to SGM (Appx. 11) this is down to an actual interest of several people of East Aalborg to change their own culture in order to adapt a new shared culture, “(...) several of the women are trying to break up (the old norms and culture ed.) (...). (...) but they are really trying to change.” (Appx. 11, p. 139).

We can conclude that the intercultural approach being taken by Center for Samskabelse and Øst i Centrum in their work on integration in East Aalborg, is somewhat working. It is, however, pretty clear that the approach of interculturalism is the way they want to go as they clearly want people to be proud of their own culture, but at the same time want people to adapt into a new shared culture. It is the approach and initiatives being made where they try to mix people and create this shared culture that separates it from being just a multicultural approach. They actually try to embrace all the different cultures, but at the same time, this can sometimes prove difficult, when the cultural gap between people becomes too big. This creates some obstacles in the integration process, and it is therefore important that the two organisations, i.e. Center for Samskabelse and Øst i Centrum, are very aware of this, so that they do not let different cultural groups isolate themselves. The question remains, on whether East Aalborg and the people are willing to accept other cultures and adapt to a new culture, or if this proves too difficult for some people.

Social Identity

In all four interviews we see a lot of talk of identity. All interviewees, i.e. FR (Appx. 10), SGM (Appx. 11), ALL (Appx. 12), and JK (Appx. 13), all seem to be aware of social identity and not least what it means and how it has to be factored in in their work. They talk about social identity both in regard to the individual’s identification process, the collective identity present in the area of East Aalborg, and the categorisation taking place in and around it. If we firstly look at the identification process itself, FR (Appx. 10) speaks of how important it is that people find their own way through their identification process, “(...) which way I (the young people ed.) want to go.” (Appx. 10, p.113) and, “(...) to help get the student in the right direction, their direction, not the one parents, friends, or whomever want.” (Appx. 10, p.113).

With these statements FR (Appx. 10) underlines the importance of the identification process of the individual, especially when claiming that people have to find their own way without the influence

of others. This is of course a big part of the integration process, because a part of integrating also means creating a new or second identity. According to FR (Appx. 10) it is, however, important to not forget your history or own culture during this identification process, “(...) we try to create this social coherence in East Aalborg, both the old with their traditions, but also the new one.” (Appx. 10, p.114). So, creating something new, while still making room for the different cultures, “(...) sometimes you just need to speak your own language and practice your own cultures.” (Appx. 10, p. 123-124).

Thereby, FR (Appx. 10) is of the opinion that to have a successful integration we have to create something new together while still making room for people's differences and many cultures and identities. He claims that it is even necessary for people to have their own identity if we are to create a thriving community based on successful integration:

“(...) you get the possibility of having an identity, and we cannot act healthy among one another if we do not have an identity. It is important that we are whole people, and we can only become whole through our identity. With language, awareness, and history. (...) People who come, as refugees or from another country, they also need an identity, and they have the freedom to that out here.” (Appx. 10, p. 124).

It is clear that FR (Appx. 10) has a very including and acknowledging view on the community of East Aalborg. He tries to include every individual, and as he is the advisor at Center for Samskabelse, it is most likely his approach that ‘sets the tone’ for the work being done and among his colleagues. Despite this including environment, there is, however, some challenges in the area when it comes to people identifying themselves. JK (Appx. 13) mentions this when speaking of the young people in the area:

“(...) in one of the schools, the children there are very aware that, one, they are from East Aalborg, and two, that they attend a school that is not as good as the others. (...) They know it, and they talk about it among themselves, and it is a huge problem that they are aware that they are worse off than everybody else.” (Appx. 13, p.166).

What this statement shows is a form of negative classification taking place during the young people's identification process. This is of course not very healthy in relation to the integration process and therefore a huge obstacle for the work being made. FR (Appx. 10) talks about how this negative classification can hinder people:

"Some of our students in the mentor-programme (when speaking of university ed.): "but we cannot. We are from East (Aalborg ed.), we do not attend university." But yes, a lot has attended university. But it is that self-understanding (...) and that comes from the family." (Appx. 10, p. 127-128).

It is worth noting that this negative classification seems to come from within when looking at the culture in East Aalborg. Jeppe Fuglsang Larsen, lector at Aalborg University, claims that this can be a result of people's own reflection of the surrounding world through which they create their self-understanding, and for these young people in particular it means they have to create a double identity and constantly change in accordance with their surroundings (Videnskab.dk 2014). This internal conflict and sense of not belonging can lead to the individual's negative classification of itself. FR (Appx. 10), however, seems to think that in order to change this way of thinking and identifying, the people also has to look inwards, "... we create our identity through family and the close relations we have, and to break those are hard." (Appx. 10, p. 127) and:

"(...) it is a culture change, that we have to play an active part in, and we are. (...) But that basic identity, we do not create that. We have an identity in East Aalborg as a community which creates a lot of synergy, I will say. But when speaking of the individual, the family, that is something else. That is a different problem (...)." (Appx. 10, p. 128).

This classification from within creates certain difficulties and can almost lead to a sense of isolation from the rest of Aalborg, and at the same time it can almost be self-enhancing and create a negative culture according to SGM (Appx. 11), who says, "... they hold each other to it. It is a very complex matter." (Appx. 11, p.139). About the isolation JK (Appx. 13) says:

“(...) illustrates East Aalborg sort of separated from the rest of Aalborg. (...) A lot of the children has a fairly large both physical and in particular psychological barrier when it comes to leaving East Aalborg, and even knowing what is outside (...).”
(Appx. 13, p. 165).

This shows that even though there may exist a great understanding of people's different cultures and identities within East Aalborg, a negative classification may still take place. When concluding that there may be some issues on this front, it is then interesting to look at the community of East Aalborg and if a collective identity exists. As mentioned the negative classification taking place could well be a result of outsider's opinions and views on the local people and area in general, i.e. poor collective identity as a result of collective external definition (cf. Literature review – Social identity).

SGM (Appx. 11), however, talks about the categorisation that has been made by others about the people of East Aalborg leading to prejudice, and how she feels this has strengthened the collective identity and brought people closer to one another, “(...) they have a very strong spirit. “We are not, what people say we are. We are East Aalborg.”” (Appx. 11, p.140). She goes on to speak about how this sense of togetherness can even translate to a sense of national identity, “They want to (...) and make sure, they (their children ed.) play an active role in the Danish society. Because they view themselves as Danes. They view Denmark as their native country (...).” (Appx. 11, p.139).

SGM (Appx. 11) thereby feels that there is a strong collective identity and even national identity which can be used to promote a positive identification and classification process, likely leading to stronger and more resourceful people and a better integration. FR (Appx. 10) mentions how they have tried to change the view on East Aalborg by redefining it and even calling it by a different name, but they were met by the local's strong sense of collective identity, “(...) we would not call it East Aalborg, but Eastern Aalborg. (...) Every time I say Eastern Aalborg to the locals, they say, “You mean East Aalborg, right?”. So, they do have a collective identity out here, and it is positive.” (Appx. 10, p.125).

Through the interviews we get the sense that the collective identity is very strong, and FR explains that this is also one of the goals of their work, “(...) one of the visions are to create social coherence

in East Aalborg. To use it in creating synergy, so that we are moving in the same direction and strengthening the community.” (Appx. 10, p.118).

ALL (Appx. 12) do, however, explain some of the complexity behind the collective identity in the area, “(...) a lot who takes pride in being in a place, living in a place where so many different kinds of people live.” (Appx. 12, p.150). It seems that they do, however, sometimes face some difficulties when it comes to people creating their own groups within East Aalborg, which leads to some form of segregation within the area:

“(...) we have a hard time reaching the ethnic Danes. The others (non-ethnic Danes ed.) often group in different associations, such as the Somali women, and especially Arabic women. (...) It is somehow easier to communicate there, whereas the Danish do not have that collective way of life (...)” (Appx. 12, p. 148).

This can as ALL (Appx. 12) mentions pose some problems in relation to the integration process. When people identify and classify themselves and seek out social communities with likeminded people who holds the same interests as them, it of course in some way isolates them from their surroundings, potentially leading to segregation. It of course also poses a problem when the ethnic Danes of the area and the newcomers do not wish to partake in the social activities and do not identify themselves with East Aalborg, thus isolating themselves and weakening the collective identity.

If this collective identity surrounding East Aalborg does not exist, or at least not among all people living there, we can see a form of segregation. Something that according to several interviewees already can be seen, “(...) there are some problems. (...) Muslim or Christian, right, the more orthodox Christians have their own way. Sometimes it is difficult to build a bridge there.” (Appx. 10, p. 121). SGM (Appx. 11) supplies with concrete examples on the problems when speaking of people living on either side of Humlebakken:

“They have always had this kind of relationship where they think less of the ones on the other side (of Humlebakken ed.). (...) the ones from Sundparken on this summer vacation had a hard time with the ones from Kildeparken, without saying too much.

The ones from Kildeparken, primarily different ethnic backgrounds, and the ones from Sundparken, primarily ethnic Danes. Even though they live in the same area, and closely to one another, and they meet each other, there is still something.

Something unspoken of that we cannot quite put our finger on.” (Appx. 11, p.136).

This means that segregation does actually exist within the area, and this is likely the result of an internal categorisation being made by people living there. A form of collective external definition has taken place, where people have identified and categorised others and then created the illusion that they actually know the others and what they are like etc. ALL (Appx. 12) exemplifies this when saying:

“(...) the Somali Women organisation are the co-hosts of it. It is of course great that they attend, but it at the same time could mean, that not as many ethnic Danes attend, because they assume that it is not for them.” (Appx. 12, p.149).

In this example the Danes have an assumption, or illusion, of what the Somali Women organisation are like and the kind of arrangement they would put together, and it is this illusion that make the ethnic Danes not want to attend, and thus leading to a form of segregation.

In relation to this internal categorisation that seem to exist, we can take a look at the collective external definition and categorisation being made from the outside of East Aalborg leading to prejudice against the area itself, but also can enhance the internal categorisation within the area. FR (Appx. 10) is of the opinion that East Aalborg is indeed the victim of prejudice, “As soon as they leave the area, and that is no matter who I have talked to, there is the sense that, “East Aalborg, is that not a bit problematic, are there not a lot of challenges?”.” (Appx. 10, p. 125).

FR (Appx. 10) does, however, feel that this categorisation of the area and people is unjustified, “The majority are very strong and thriving families. So that stigmatization that has taken place over the last 20-30 years surrounding East Aalborg, that is not true (...).” (Appx. 10, p. 116).

Furthermore, SGM (Appx. 11) feels that the issue of stigmatization and categorisation is something that takes a long time to get rid of, “Unfortunately, it takes several generations to get rid of, I think.” (Appx. 11, p. 141).

It has been mentioned how the categorisation can lead to a poor identity, both individually and collectively, and this can be seen as some sort of internal conflict where one's self-understanding does not match other's understanding of you, and one might be aware of this fact. ALL (Appx. 12) explains, "Sometimes people out here might feel that the outside world thinks of them differently than what they themselves do." (Appx. 12, p. 152).

This issue can be enhanced by several things, including the media, as JK (Appx. 13) explains, "... as long as the media coverage stays like this, the political agenda, then it does not (change ed.). But I think that often it is made bigger, the problems are made bigger than they actually are." (Appx. 13, p. 160). Here JK (Appx. 13) highlights an interesting point. The point that the media, the politicians, and the rhetoric we use when speaking of and about integration should be discussed, since this all reflects on the people. By speaking negatively of something it creates a categorisation, an image, and potentially a negative self-understanding, where the risk is, that the people of East Aalborg sort of embraces and creates their own identity from what others think of them. JK (Appx. 13) again explains, "... it then almost becomes their identity, and that is self-enhancing. (...)" "We are from East Aalborg, and it will never get any better." (Appx. 13, p.166).

To conclude, there is an overall awareness of social identity when it comes to the integration work being made in East Aalborg. There are, however, several challenges in the area, seen in an internal categorisation being made by the people themselves, but also the constant struggle to break free from the collective external definition by the outside world – people, media, politicians - where prejudice is created. As mentioned, this prejudice can create problems as people from East Aalborg may start to identify themselves from what others think of them, leading to no change in regard to integration, but rather creating further segregation. Center for Samskabelse is trying to embrace every individual and their culture and identity, hoping that this creates more acceptance of one another leading to less categorisation and segregation. However, they do point out that they do not only face challenges from the outside when it comes to categorisation, but also from the inside, with families and individuals of the area not able to adapt or become part of the community, thus weakening the collective identity. It is, however, worth noting that the interviewees claim there is at the same time a rather strong collective identity among the people of East Aalborg, and that is something which they try to build on while trying to remove the stigma of the area and the "old

identity” which seems to somehow be a result of the constant categorisation being made by the outside world.

CONCLUSION ON ANALYSIS PART 2

After analysing the four conducted interviews regarding integration in East Aalborg, and their approaches to multiculturalism, interculturalism, and social identity, we see that they do their work from a micro level management with different initiatives. These initiatives and effort and how these are created and effectuated are in large parts up to them, i.e. Center for Samskabelse and Øst i Centrum, which of course provides them the freedom to choose their own approach to things. Multiculturalism in the area is indeed present, but it is not something that the organisations necessarily embrace, other than allowing for and respecting people’s different cultures. They do, however, use an intercultural approach where they through initiatives try to ‘mix’ people of different cultures and thereby creating contact, which they hope will lead to people respecting and better understanding other cultures, thus creating a shared culture and strengthening the collective culture of the area. There are some signs that integration in East Aalborg is already well underway, but as mentioned, they still face some barriers and in some ways segregation. These challenges are not made easier by the categorisation and prejudice from the outside world – something that can be embraced in a negative way by the people of East Aalborg and thereby enhance the negative self-understanding still present among the locals. If they succeed in creating a more intercultural community, they may be able to prevent some of the internal categorisation and segregation and thus create a better integration process for everybody in East Aalborg.

DISCUSSION:

In this section I will discuss the findings within each theme that have been made through the analysis of my interviews and selected empirical data and furthermore compare these findings with one another. The findings will be discussed with the inclusion of critical thinking and in relation to my problem statement.

Approaches towards integration

During the analysis it was discovered that Center for Samskabelse and Øst i Centrum have the same approach towards integration, since both organisations have the opinion that they should primarily work as facilitators, and that the residents themselves have to be, not only involved, but also interested, in the process of integration. The material from the UK shows how they, like East Aalborg, wish to promote integration as a result of people's own interest thereof and how people looking to be integrated into society should themselves make an effort to achieve this, but at the same time the other party of the process, i.e. the majority, should also make an effort. Therefore, it is essential that all parties in the integration process has an interest in the process succeeding.

The integration process of both areas of comparison seems to be rather successful according to the empirical data, but this can, however, be contested. Especially in the UK material there seem to be rather mixed opinions of how well the integration process is going, but we do, however find examples of successful integration in our data. This is also the case in the interviews conducted in East Aalborg, where some examples on successful integration is put forward. There are, however, in the UK material and the interviews, if you interpret some things, examples of failed integration. The reason for this rather positive view on the results of the integration process could well be, that people in the analysis all hope to achieve successful integration through the creation of a positive environment, and thus have chosen a positive and optimistic use of rhetoric and view on things.

This does, however, not change the fact that both areas of comparison, i.e. East Aalborg and the UK, approach integration in a similar way, where they believe in acceptance and understanding towards others, and at the same time make efforts on both a macro and micro level.

Multiculturalism

Multiculturalism is indeed present in both areas, i.e. East Aalborg and the UK, and this is seen as several examples are given in the analysed material and data. In both areas there is a great presence of different cultures and these do, according to our material, not necessarily interact with one another, but are merely living side by side, thus living up to the definition of multiculturalism. The existence and presence of different cultures in the areas are, however, praised as something positive which people and especially the individual would benefit from. In some of the material it is, however, argued that this acceptance of multiculturalism in society has led to some serious issues, where we see societies leading parallel lives within society itself. This is not addressed as strongly in the interviews from East Aalborg, as they do not see multiculturalism as a problem. However, if we interpret some things stated in the interviews, it is obvious how they face some issues as a result of multiculturalism.

The reason for this difference in approach towards multiculturalism within society could be, that the UK faces some issues that East Aalborg have yet to experience. In one of the interviews it was stated that East Aalborg have not had any violent problems or anything like that, while this is not the case in the UK, where lots of problems have occurred as a result of failed integration or cultural divide. It could then be argued that the UK in many ways are some years ahead of East Aalborg, hence, the still positive and optimistic approach by East Aalborg towards multiculturalism.

Interculturalism

The analysis of East Aalborg and the UK show that both areas use an intercultural approach as they attempt to achieve mixing of the different cultures through contact and different initiatives. In the UK material and interviews from East Aalborg we see examples of how these initiatives come to life. Through these and the general rhetoric used, we get the sense that the approach to integration in both areas of comparison is one of acceptance and understanding, where the aim is an adaption from the different cultures, thus creating a shared culture in which all people and cultures are included. The interviewees and UK material generally express the hope that people through acceptance will learn from each other's cultures and thereby eliminate prejudice and cultural barriers.

Even though there seems to be optimism towards interculturalism as the way to successful integration, we do still find some examples of how interculturalism can be hard to achieve. The main struggle in this seems to be, for both areas, the people who simply do not want to interact with each other and merely stays within their own group. However, in the material it is clear, that there is a belief that this problem is not present among the younger generation. Something that can of course be the cause for great optimism in both areas, since the younger people are what makes the future, and if they do not hold onto prejudice and categorise like other people may, this could well be how interculturalism succeeds in the future. It is still, though, important that the young people are encouraged by their surroundings through initiatives and a positive use of rhetoric.

The emerging of Social Identity

During the work on multi- and interculturalism a new and relevant theme emerged, i.e. social identity, which can be seen several places in the material and conducted interviews. Social identity seems relevant to the process of integration, since it is considered the process in which the individual identifies itself and others around it according to several factors. Furthermore, social identity also works as the foundation for every cultural group. Therefore, when speaking of multi- and interculturalism it is highly relevant to take a look at the identification taking place in such circumstances and how this affects society and the integration process.

Both compared areas, i.e. East Aalborg and the UK, show a great awareness around what social identity means and how it should be considered in relation to the integration process. Both areas emphasise in the material and interviews that it is important that people have their own identity, since this is considered a natural right. This very much goes hand in hand with the approach of interculturalism, where people are allowed to have their own culture, but are encouraged to interact with other cultures, thus creating a collective culture. This also works in regard to social identity in the approaches, where people are allowed to have their own identity, but are encouraged to form a collective or national identity. Thus, concluding that no one is forced to change in either area. The challenge for East Aalborg and the UK is to create a sense of collective identity, and make sure, as stated especially in the UK material, that no one is left behind feeling unable to identify with their surroundings. This, however, can prove a difficult task, since people of different backgrounds and identities must be considered very different from one another, thus making it hard for both East Aalborg and the UK to create an environment or society where every single individual is able to

identify itself. One could then argue that when trying to be so including and accepting towards people's differences, it can almost prove impossible to create a shared identity, and thus segregation can prove inevitable.

Successful Integration

It is hard to define when an integration process is considered complete and even when it can be considered successful. When looking at the interviews from East Aalborg and the material from the UK, as previously mentioned, there is a general understanding that integration has been successful. It is, however, worth considering whether the concept of successful integration is partly confused with the mere existence of multiculturalism in a society. Again, however, this comes down to how one defines successful integration. If integration is considered successful when several cultures are existing within a society, but not actually interacting. Or, is it not considered successful until all cultures are somehow mixed and in coherence with one another, and thus have created a shared culture.

The UK material and interviewees from East Aalborg seem somehow conflicted about this matter, since they tend to think that integration has been somewhat successful, primarily with the presence of multiculturalism, but they, however, at the same time seem to strive towards a society where different cultures mix and adapt more than what is currently the case.

CONCLUSION:

This thesis has shown the approaches being used in East Aalborg and the UK regarding the integration process. Furthermore, it tells something about the two different approaches to managing cultural diversity within society, and lastly, we are made aware of the importance to consider social identity in all this.

The findings in the thesis has shown that the organisations in East Aalborg are very aware of the different cultures present in the area, but they can in comparison to the UK, be considered much more passive when it comes to handling the different cultures. UK, on the other hand, seems to be very active in both addressing and handling the different cultures present within their society. This can very well be down to the fact that East Aalborg and the UK in some ways do not face the same problems when looking at integration. East Aalborg must be considered to face only light problems on this front, while the UK faces much more extreme problems that calls for immediate action. This could explain why an area like East Aalborg are “allowed” to have such a passive approach to integration and the different cultures.

There has long been an acceptance towards multiculturalism in both areas of comparison, i.e. East Aalborg and the UK. It could be argued that this acceptance has been a sign of passiveness, as the “easy” thing to do when different cultures are present within a society, is to let things run a natural course, hoping for the best outcome. One could argue that this is what is partly still taking place in East Aalborg to this day, whereas the UK has realised that this approach is no longer sufficient with the problems facing them as society, thus now leading a more intercultural approach.

However, when it comes to social identity there seems to be a great understanding both in East Aalborg and the UK, that this has to be factored in when speaking of integration. It is therefore evident that both have a huge respect for the individual and the groups within society. Both East Aalborg and the UK approaches integration in an accepting and including way, where the individual has a natural right to have their own identity, but also be part of a collective identity. This obviously calls for both areas to not force anything upon people or the groups existing within society, but merely to encourage people to be a part of a shared identity. Something that can only happen if

society manages to create an including and interesting environment which people want to be a part of, and look at which initiatives must be created in order to draw the interest of people.

To this day, society still faces a lot of issues when it comes to cultural differences and segregation, but there is, however, made an effort to include all individuals and groups in society through mutual respect and acceptance to one another. The tendency it seems, seems to be that the younger generations are more open and understanding, and even interested, in the different cultures around them, and thus developing towards a more intercultural society. However, with so many people moving to new places around the world and thereby bringing their own culture along, it will inevitably create problems along the way. It is therefore important that the societies learn to cope and adapt to the changes, but also that the individuals themselves are willing to accept and adapt in the process.

BIBLIOGRAPHY

Abdallah-Pretceille, Martine. 2006. "Interculturalism as a paradigm for thinking about diversity." *Routledge Taylor & Francis Groups*: 475-483. Doi: 10.1080/14675980601065764.

Andersen, Ib. 2008. Den Skinbarlige Virkelighed - Vidensproduktion Inden for Samfundsvidenskaberne. Narayana Press, Gylling.

Barrett, Martyn. 2013. "Interculturalism and Multiculturalism: Similarities and Differences". Strasbourg : Council of Europe.

Baxter, Pamela, and Susan Jack. 2008. "The Qualitative Report Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers." *Nova Southeastern University*. Vol. 13: 544-559.

<https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1573&context=tqr>

BBC. 2015. "The unique face of modern Britain." Accessed March 1, 2019.

<http://www.bbc.com/culture/story/20150601-the-unique-face-of-modern-britain>

BBC News. 2015. "7 July London bombings: What happened that day?" Accessed March 3, 2019.

<https://www.bbc.com/news/uk-33253598>

BBC News. 2011. "State multiculturalism has failed, says David Cameron." Accessed April 18, 2019.

<https://www.bbc.com/news/uk-politics-12371994>

Bouchard, Gérard. 2011. "What is Interculturalism?" *McGill Law Journal*: 435-468.

http://lawjournal.mcgill.ca/userfiles/other/2710852-Bouchard_e.pdf

Brinkmann, Svend, og Steinar Kvale. 2009. *Interview Introduktion til et Håndværk*. Copenhagen: Hans Reitzels Forlag.

Bryman, Alan. 2016. *Social Research Methods*. New York: Oxford University Press.

Cambridge Dictionary. “Integrate.” Accessed March 10, 2019.
<https://dictionary.cambridge.org/dictionary/english/integrate?q=integrate>

Caponoi, Tiziana and Davide Donatiello. 2017. “Intercultural policy in times of crisis: theory and Practice in the case of Turin, Italy.” *Springer Nature*: 1-16. Doi: 10.1186/s40878-017-0055-1.

CIFAR. 2019. “Gérard Bouchard.” Accessed 10 April, 2019.
<https://www.cifar.ca/bio/gerard-bouchard>

Collin, Finn, og Simon Køppe. 2014. *Humanistisk Videnskabsteori*. Lindhardt og Ringhof Forlag A/S, København.

Creswell, John W., and David Creswell. 2018. *Research Design: Qualitative, Quantitative & Mixed Methods*. Sage Publications.

DR. 2019. “I Danmarks fjerde største by har man igen ghetto: Bydel i Aalborg har fået stort løft.” Accessed April 13, 2019.

<https://www.dr.dk/nyheder/regionale/nordjylland/i-danmarks-fjerde-stoerste-har-man-ingen-ghetto-bydel-i-aalborg-har#/!/>

Gillham, Bill. 2005. *Research Interviewing – the range of techniques*. Open University Press.

Jenkins, Richard. 2008. *Social Identity*. London and New York: Routledge Taylor & Francis Group.

Kastoryano, Riva. 2009. *An Identity for Europe – The Relevance of Multiculturalism in EU Construction*. United States: Palgrave Macmillan.

Kristensen, Ole Steen, Marie-Louise Oberman, og Annie Dolmer. 2007. “Notat Om Forskellen Mellem Social Integration Og Social Inklusion.” Psykologisk Institut, Aarhus Universitet: 1-7.

Kvale, Steinar. 1996. *InterViews: An Introduction to Qualitative Research Interviewing*. Sage Publications.

Meer, Nasar, Tariq Modood, and Ricard Zapata- Barrero. 2016. *Multiculturalism and Interculturalism – Debating the Dividing Lines*. Edinburgh University Press.

Modood, Tariq. 2018. "Interculturalism: Not a new policy paradigm. Comparative Migration Studies." Vol 6 (1): 1-22. Doi: 10.1186/s40878-018-0091-5.

Modood, Tariq. 2008. "Multiculturalism and Groups." *Sage Publication*: 549-553. Vol 17, Doi: 10.1177/0964663908097086.

Oosterlynck, Stijn. 2018. "Moving beyond Normative Philosophies and Policy Concerns: A Sociological Account of Place-Based Solidarities in Diversity." Comparative Migration Studies 6 (1). <https://doi.org/10.1186/s40878-018-0083-5>.

Online Etymology Dictionary. "Integration." Accessed March 10, 2019.

<https://www.etymonline.com/search?q=intergration>

Petersen, Margit Anne, og Stine Simonsen Puri. *Billede på integration*. Systime iBog. <https://bpi.systime.dk/index.php?id=frontpage&cmd=toc>

Rosda, Caleb. 1996. "Toward a Definition of Multiculturalism." *Rosado Consulting*: 1-12.

https://www.academia.edu/777187/Toward_a_Definition_of_Multiculturalism

Seeberg, Peter. 2002. "Unge Indvandreres integration, herunder integration gennem gymnasiet, fritidsaktiviteter, kærestes mv." Center for Mellemøststudier, Syddansk Universitet: 1-27.

Sonne-Ragans, Vanessa. 2015. *Anvendt Videnskabsteori - Reflekteret Teoribrug i Videnskabelige Opgaver*. Narayana Press, Gylling.

Taylor, Charles. 1994. *Multiculturalism – Examining The Politics Of Recongniton*. Princeton University Press.

Taylor, Charles. 2012. "Interculturalism or Multiculturalism?" *Philosophy and Social Criticism* :38 (4–5): 413–23. Doi: /10.1177/0191453711435656.

The Conversation. 2017. “Interculturalism: how diverse societies can do better than passive tolerance.” Accessed March 20, 2019.

The Guardian. 2005.“Blair vows to root out extremism.” Accessed March 3, 2019.

<https://www.theguardian.com/politics/2005/aug/06/terrorism.july7>

The Guardian. 2017. “Diversity is Britain’s greatest strength. It must be at the top of the political agenda.” Accessed March 3, 2019.

<https://www.theguardian.com/commentisfree/2017/jun/08/diversty-britain-greatest-strength-political-agenda-june-sarpong>

The Social Historian. 2014. “The Real History of Multicultural Britain.” Accessed March 1, 2019.

<https://thesocialhistorian.wordpress.com/2014/10/02/the-real-history-of-multicultural-britain/>

Tænketanken. 2002. “Indvandring , integration og samfundsøkonomi.” *Tænketanken* : 1-58.

http://www.dreammodel.dk/pdf/R2002_02.pdf

Vertovec, Steven. 2010. “Towards Post-Multiculturalism? Changing Communities, Conditions and Contexts of Diversity.” *International Social Science Journal* 61: 2–28. Doi: 10.1111/j.1468-2451.2010.01749.x.

Videnskab. 2019. “Unge med indvandrebaggrund er splittede mellem to liv.” Accessed April 18, 2019.

<https://videnskab.dk/kultur-samfund/unge-med-indvandrerbaggrund-er-splitte-mellem-liv>

Yin, Robert K. 1994. *Case Study Research: Design and Methods*. Thousand Oaks: Sage Publications.

Appendices:

Demireva, Neli. 2017. “BRIEFING: Immigration, Diversity and Social Cohesion.” *The University of Oxford*, 4th edition: 1-9. <https://migrationobservatory.ox.ac.uk/resources/briefings/immigration-diversity-and-social-cohesion/>

HM Government. 2019. “Integrated Communities, Action Plan.” *HM Government*: 1-21. <https://www.gov.uk/government/publications/integrated-communities-action-plan>

HM Government. 2018. “Integrated Communities, Strategy Green Paper.” *HM Government*: 1-80. <https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper>

Casey, Louise. 2016. “The Casey Review: A review into opportunity and integration.” *HM Government*: 1-18. <https://www.gov.uk/government/publications/the-casey-review-a-review-into-opportunity-and-integration>

Chapman, Paul, and Isobel Platts-Dunn. 2018. “UK Intercultural Cities Summit.” *Council of Europe*: 1-4. <https://rm.coe.int/uk-intercultural-cities-summit-20th-november-2018-report-by-paul-chapm/1680907514>

Council of Europe. 2011. “London Lewisham: Results of the Intercultural Cities Index analysis.” *Council of Europe*: 1-10.

<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=2ahUKEwjirOHDzcziAhVFmYsKHXTTAycQFjAAegQIBhAB&url=https%3A%2F%2Frm.coe.int%2F16802ff6cc&usg=AOvVaw1spVr5BscDTPlonbMPHrQl>

Edmonds, David. 2015. “The integrated school that could teach a divided town to live together.” Accessed April 15, 2019. <https://www.theguardian.com/news/2015/nov/05/integrated-school-waterford-academy-oldham>

UK Government. 2011. “PM's speech at Munich Security Conference.” Accessed April 10, 2019. <https://www.gov.uk/government/speeches/pms-speech-at-munich-security-conference>

APPENDIX 1 – INTEGRATED COMMUNITIES, STRATEGY GREEN PAPER

Foreword from the Prime Minister



When I addressed the country for the first time as Prime Minister, I promised to build a country that works for everyone, not just a privileged few. A country in which everyone, whatever their background, can go as far as their hard work will take them.

Britain is one of the world's most successful multi-ethnic, multi-faith societies. We can rightly be proud of this diversity, which has contributed so much to our culture and our economy, and has made us the strong, vibrant nation we are today.

But we cannot ignore the challenges we face. We still have a long way to go to tackle the inequalities and injustices that hold people back. It is not right that where you are born, who your parents are, or where you went to school should determine your outcomes in life. The government's groundbreaking Race Disparity Audit of public services reinforces the importance of addressing the inequalities that can act as barriers to integration and opportunity, barriers which prevent us from building a Britain where everyone has the chance to succeed.

We must also do more to confront the segregation that can divide communities. This undermines our unity as a nation and prevents those in isolated communities from playing a full part in society and benefiting from the opportunities that living in Britain brings.

This strategy sets out ambitious goals to tackle the root causes of a lack of integration – including a lack of social mixing in some of our neighbourhoods and schools, unemployment and poor English language skills. It calls on leaders across central and local government, civil society, business, and communities themselves to do more to promote integration and tackle the practices, attitudes and behaviours which isolate people and stand in the way of the society we want to build.

This is a moment for us to proudly promote the values that unite us – democracy, free speech, mutual respect, and the rule of law. These values allow us to enjoy our individual freedoms, to lead varied lives in diverse communities. But they come with a responsibility to respect the rights of others to live as they choose. This is why our multi-ethnic, multi-faith society has been so successful. These values must prevail.

For integration to be truly successful, we must also recognise that this is a shared endeavour. I would encourage all communities to engage on the proposals we are putting forward. We will listen carefully to you and will respond later in the year. In doing so, we are taking a vital step towards fulfilling the mission I have set out to make Britain a country that works for everyone.

A handwritten signature of Theresa May, Prime Minister of the United Kingdom.

The Rt Hon Theresa May MP
Prime Minister

Foreword from the Secretary of State



When I was a young child, I sometimes had to miss school so that I could go to the doctor with my mother. But it wasn't because I was ill. It was because more than a decade after arriving from Pakistan she still barely spoke a word of English and needed me – her six year-old-son – to translate for her.

For me, it was an early introduction to the way in which issues such as language skills create barriers to integration – and the very real impact that has on individuals.

The UK has always been a rich tapestry of diverse communities. Over many centuries successive arrivals have enhanced our country, making us stronger both culturally and economically.

That tapestry has long been held together by a strong thread of national identity. People are rightly proud of their roots and heritage but are also proud to play a part in society, helping to shape and define modern British life. It's no surprise to me that 85% of people report belonging strongly to Britain,¹ or that 81% agree that their local area is a place where people from different backgrounds get on well together.²

But we cannot afford to be complacent. Dame Louise Casey, in her comprehensive review into opportunity and integration, showed that the pace and scale of recent change has had an impact in local areas – placing pressure on services and leaving many feeling overwhelmed by the demographic shifts in their communities.

In too many parts of the country, communities are now divided. This reduces opportunities for people to mix with others from different backgrounds, allows mistrust and misunderstanding to grow, and prevents those living in isolated communities from taking advantage of the opportunities that living in Britain offers.

This government has an ambitious goal: to build strong integrated communities where people – whatever their background – live, work, learn and socialise together, based on shared rights, responsibilities and opportunities. This strategy sets out how we plan to do so.

Eventually, my mother decided she'd be better off if she learned English. Today she's fluent, and gets so much from it – whether that's engaging with everything society has to offer or chatting happily with her grandchildren. She's still the same person she always was, but is so much more integrated, so much more involved in her community.

I want everyone in Britain to enjoy the same opportunities. To be able to retain pride in where they come from while being able to play a full and proper role where they are.

Together, we can build a stronger, more United Kingdom. And I want to hear from and work with the widest range of individuals and organisations as we seek to do just that.

The Rt Hon Sajid Javid MP
Secretary of State for Housing, Communities and Local Government

To achieve integration, and make the most of the opportunities on offer, recent migrants should learn to speak and understand our language and values and seek opportunities to mix and become part of our communities. And resident communities, in turn, need to support them in doing this.

This is especially important as we leave the European Union and seize the opportunity to create the kind of country we want to be: a global, outward-looking, connected nation, at ease with itself and others, built on the backbone of strong, integrated communities.

The challenge

Evidence – which includes Dame Louise Casey's independent review into opportunity and integration – points to a worrying number of communities, divided along race, faith or socio-economic lines.⁴



A worrying number of communities, divided along race, faith or socio-economic lines.

Recorded hate crime has also increased. In 2016-17, there were 80,393 recorded hate crimes – a 29% rise against the previous year.⁵ This is partly due to improvements in police recording hate crime; a greater willingness from people who witnessed hate crime to report it; and an actual increase in hate crime incidents. This matters, not just because these crimes are abhorrent in themselves, but because they spread fear and stop people playing their full part in communities.

But it's a complex picture. The government's groundbreaking Race Disparity Audit of public services shows that, despite improvement in many areas, ethnic minorities have worse outcomes than White British people.⁶ But in some measures, it is White British people who are doing worst.⁷

And despite significant strides in gender inequality in recent decades, women and girls, particularly in some ethnic minority communities, are often the most likely

of all to be held back by poor language skills and to have lower levels of employment and economic activity.

There are notable individuals and groups in our communities, such as the British anti-FGM campaigners who are inspiring other women who take up the fight.

Public attitudes also pose challenges. The proportion of the public who described themselves as either 'very' or 'a little' racially prejudiced has never fallen below 25% in the 30 years during which the British Social Attitudes Survey has been carried out.⁸ In the European Social Survey undertaken in 2014, while the majority (82%) rejected the statement that "some races or ethnic groups are born less intelligent", 18% of UK respondents agreed.⁹

Taking this and wider evidence – including the report into school segregation by the iCoCo Foundation, School Dash and The Challenge,¹⁰ the All-Party Parliamentary Group on Social Integration's inquiry into the integration of immigrants,¹¹ the report by the Citizens Commission on Islam, Participation and Public Life,¹² and the British Academy's collections of essays and case studies showcasing innovative local integration projects¹³ – into account has helped us identify a number of factors which affect integration.

- **Level and pace of migration:** Net migration to the UK increased from -13,000 in 1992 to +163,000 in 1999, with significant further increases in the 2000s coinciding with the 2004 EU enlargement, with the highest level of net migration being recorded in 2015.¹⁴ High levels of migration or sudden, very concentrated migration can put a strain on local communities particularly in deprived areas. The pressure on local services and differences between cultural and social norms can lead to tension and, in some cases, prejudice, discrimination and hate crime.
- **School segregation:** In some areas, there is a relatively high degree of separation of pupils of different ethnicities across schools. As of January 2017, 60% of minority ethnic pupils were in schools where minority ethnic pupils are in the majority.¹⁵ This reduces opportunities for young people to form lasting relationships with those from other backgrounds and can restrict pupils' outlook and education. Out-of-school settings and home education, where it is not done well, can further reduce social mixing and risk exposing children to harmful views and practices.

Chapter 2: Supporting new migrants and resident communities

Our vision

Britain is an open and tolerant country which has a long history of welcoming migrants and the benefits they bring, as well as meeting our international obligations to refugees. We want all of those who come from outside the UK and wish to settle lawfully in this country to play a full part in our society and to make the most of the economic and social opportunities available to them.

We want migrants to build an understanding of life in the UK, our values and the responsibilities they bring without having to give up their identity and heritage. Local resident communities share a responsibility for the effective integration of recent migrants, by providing the environment and opportunities for them to take part in community life that will enable effective integration.



We want all of those who come from outside the UK and wish to settle lawfully in this country to play a full part in our society and to make the most of the economic and social opportunities available to them.

The challenge

Pace and scale of change

Britain has long welcomed migrants and recognised the benefits that migration brings, including skills and experiences our economy needs and a richer cultural and social mix. But for some communities the pace and scale of change in recent decades has felt too great:

- Net migration to the UK increased from -13,000 in 1992 to +163,000 in 1999, with significant further increases in the 2000s coinciding with the 2004 EU enlargement.²⁹

- Net migration recorded for a calendar year peaked in 2015 at 332,000.³⁰ However, in the year to June 2017, net migration was 230,000.³¹
- The number of non-UK born people resident in the UK rose from 7.8 million in 2012 to 9.2 million in 2016, an increase of 18%.³²
- Several local authorities have seen significant changes in the proportion of the non-UK born population. Between 2006 and 2016, Boston in Lincolnshire saw the non-UK born population increase from 7% to 30%. In Gravesham, Kent, the non-UK born population increased from 5% to 21% in the same time period.³³
- Many cities have experienced large increase in non-UK born resident in recent years, in areas which already had large non-UK born populations. For example, in the London Borough of Harrow the non-UK born population increased from 40% in 2006 to 53% in 2016.³⁴ Overall, the places with the highest proportion of non-UK residents are London Boroughs, Greater Manchester, West Yorkshire, West Midlands metropolitan districts. However, all regions of the country will have individual districts³⁵ and wards that have experienced pressures due to migration.

Sudden, very concentrated migration into local communities that are unprepared for or unused to it can put a strain on local services and amenities, particularly in deprived areas.



Sudden, very concentrated migration into local communities that are unprepared for or unused to it can put a strain on local services and amenities, particularly in deprived areas.

Opportunities for recent migrants

People come to the UK for a variety of reasons: for work; to study; to join family; or for international protection. In many cases, they will have ample opportunity through their work or study or through

their everyday life to mix with people and to speak English and will integrate quickly and successfully. However, some migrants may lack those opportunities, including some people qualifying for international protection, including refugees.

"Targeted interventions to support new arrivals are required. We must acknowledge, too, that the traditional, laissez-faire British model of multiculturalism has too often encouraged communities to live separate lives – reinforcing distinct cultural identities to the detriment of efforts to draw attention to what we have in common – and is defunct".

Integration Not Demonisation: The final report of the All-Party Parliamentary Group on Social Integration's inquiry into the integration of immigrants (2017)

Resident communities

Integration is a shared responsibility and is a two-way process between migrants and their local communities. Our expectation that people who come to live in this country will strive to integrate must be coupled with providing them with the opportunities, expectations and the environment to enable them to do that successfully.

For centuries, local communities and voluntary organisations have supported migrants to settle successfully into their lives in Britain. However, in some places and at particular times, recent migrants have not been made welcome and have been subject to prejudice, discrimination and hate crime. This is unacceptable which is why we have a strong legislative framework to tackle hate crime, with criminal penalties to deal with perpetrators effectively, and robust working across the police and criminal justice agencies to respond effectively when hate crime occurs and to improve support for victims.

"For generations we have welcomed immigrants to the UK but left them to find their own way in society while leaving host communities to accommodate them and the growing diversity of our nation."

Dame Louise Casey (2016)

What are we going to do?

Preparing newly arrived migrants for integration through improved language skills

Proficiency in English is vital for migrants to integrate within their local communities. It is key to them taking up employment and taking an active role in community life and means they can support their children and communicate with people outside their immediate family. Chapter 4 sets out more detail about our proposals to boost English language skills.

People coming here to study or work will have regular opportunities to speak English but this isn't always the case for spouses and partners who come to the UK on the family visa route. We expect those coming to the UK on a family visa, with basic English (equivalent to A1³⁶), to become more fluent over time as a means of encouraging better integration into our communities. That is why since May 2017 non-European Economic Area (EEA) national partners relying on an English language test to meet the requirement, must pass an approved speaking and listening test at level A2³⁷ to qualify for further leave.³⁸ We will review the impact of this change and review the potential for change in the English language requirements in future.

Building and demonstrating knowledge of British life and values

Those wishing to settle permanently in the UK or become British citizens are also required to have knowledge of life in the UK, and to demonstrate that knowledge through passing the Life in the UK test. The test is based on a core text which gives a basic understanding of the democratic principles underlying British society, of aspects of British culture and traditions, and helps people to understand cultural and historical references which occur in everyday conversations.

The citizenship ceremony is an important part of the process of becoming a British citizen. It allows a successful applicant to commit their loyalty to their new country, often in front of family and friends, with both an oath and a pledge reflecting their relationship to the country on becoming a British citizen. Accounts from participants suggest that they find ceremonies helpful and meaningful.

With few exceptions, people from countries outside the EEA who seek to settle in the UK by applying for indefinite leave to remain are required to demonstrate knowledge of both the English language and life in the

Parks and Green Spaces – A place for communities to come together

Parks and green spaces provide an inviting and relaxed natural environment where the diverse people living in local communities can come together to overcome social isolation and to improve their health and well-being.

Westbury Pocket Park - Worcester

In Westbury Pocket Park, Worcester, helpers at the gardening group include a range of people aged from three to eighty five. It includes people with learning disabilities and physical disabilities, and people who are new to the area, some of whom speak little English. This pocket park has been a great way of bringing the community together and getting people talking to each other. It is used by children to play and by older people to socialise; and it has experienced no vandalism or anti-social behaviour.

Westbury Pocket Park received funding from the Ministry of Housing, Communities and Local Government's £1.5million Pocket Parks Programme.

St. Ann's Mill Pocket Park, Leeds

St. Ann's Mill Pocket Park, Leeds, gives local people the opportunity to make new friends with other people living in their local community. The park adopts a community-focused approach, delivering a range of activities and projects – including a practical conservation project which has helped local people experiencing social isolation to become actively involved with volunteering and helped them to overcome depression and loneliness.

Shared activities through culture and sport

Over 60% (27.1m) of the population are 'active' – doing over 150mins of sport and physical activity a week,⁸⁷ – and 77% of all adults engaged in the arts at least once in the last 12 months.⁸⁸ Engagement by BAME adults, those with long-standing illness or disability, and people from lower socio-economic groups, was 70%, 74%, and 67% respectively.⁸⁹ There is therefore huge potential for these activities to contribute to building integrated communities, by helping people to find a common interest, promoting social mixing and increasing participation in voluntary activities which build a sense of community.

Research shows that participation in arts may lead to greater social interaction and help to develop social relationships and networks. Organised arts activities may also help promote the inclusion of disadvantaged groups such as refugees, disabled people and young people at risk.⁹⁰

The Creative People and Places programme suggests that enabling communities to come together around a purpose, and celebrating what they share and have in common, rather than highlighting their differences, empowers the people involved and gives them a greater sense of belonging in their community.

Funding for the project is given specifically to consortia, including representatives from community groups, alongside arts and cultural organisations to ensure that the final project is collaborative, and allows local people to shape the art and experiences they want to see in their area. One Creative People and Places project put on a Polish theatre performance to engage the local Polish community. This proved highly successful in encouraging participation among a group that had previously held back from engaging in local arts activities, and led to more Polish people participating alongside people from other communities in other Creative People and Places project events in the area.⁹¹

APPENDIX 2 – INTEGRATED COMMUNITIES, ACTION PLAN

6 Integrated Communities Strategy - Action Plan

Progress to date

Since we published the Green Paper, the Government has made good progress on several commitments that were not dependent on the outcome of the consultation. We have:

- published a refreshed Hate Crime Action Plan,⁴ which sets out how we will tackle the harms directed at particular groups, including antisemitism and anti-Muslim hatred, and support victims of these abhorrent crimes more effectively.
- launched a new Integrated Communities Innovation Fund, to stimulate and test innovative approaches to integration and increase understanding of what works and why in promoting effective integration.
- opened a new Integrated Communities English Language Programme to providers who will boost the English language skills and confidence of people who may have lived in the UK for a number of years without learning the language.
- awarded funding to Youth United Foundation to give more young people from diverse backgrounds across the country the opportunity to join national youth groups like the Scouts, Police Cadets and Guiding. The funding will provide a national network of youth integration champions and roll out long-term approaches to developing lasting relationships between young people from different backgrounds.
- published the revised National Planning Policy Framework,⁵ which strengthens the importance which planning authorities must give in making policies and decisions that create spaces that foster rather than undermine quality of life or community cohesion.
- announced a series of measures to tackle ethnic disparities in the workplace, including a Race at Work Charter. Developed jointly with Business in the Community, the Charter commits businesses to five actions corresponding to the calls for action in the McGregor-Smith Review one year on report, to drive forward a step change in the recruitment process of ethnic minority employees. It has secured over 100 signatories to date.⁶
- published a consultation on the introduction of mandatory ethnicity pay reporting by large employers, the first of its kind, which sets out what information should be published to allow for meaningful action to be taken to improve fairness in the workplace.⁷
- responded to our call for evidence on out of school settings⁸ and published guidance setting out how the government, Ofsted and local authorities can work collaboratively to help ensure children attending unregistered independent schools and out of school settings are safe and receiving a suitable education.⁹
- updated our application criteria for new free schools, to strengthen our expectations on integration and community cohesion.

4 HM Government, October 2018, *Hate Crime Action Plan 2016-2020*
<https://www.gov.uk/government/publications/hate-crime-action-plan-2016>

5 Ministry of Housing, Communities and Local Government, July 2018, *National Planning Policy Framework*
<https://www.gov.uk/government/publications/national-planning-policy-framework--2>

6 *Race at Work Charter*
<https://race.bitc.org.uk/issues/racecharter>

7 Department for Business, Energy and Industrial Strategy, October 2018, *Ethnicity Pay Reporting: Government Consultation*
<https://www.gov.uk/government/consultations/ethnicity-pay-reporting>

8 Department for Education, April 2018, *Out-of-school education settings – Report on the call for evidence conducted November 2015 to January 2016*
<https://www.gov.uk/government/consultations/out-of-school-education-settings-registration-and-inspection>

9 Department for Education, March 2018, *Unregistered independent schools and out of school settings – Departmental advice for collaborative working between the Department for Education, Ofsted, and local authorities*
<https://www.gov.uk/government/publications/regulating-independent-schools>

APPENDIX 3 – BRIEFING: IMMIGRATION, DIVERSITY, AND SOCIAL COHESION

BRIEFING: Immigration, Diversity and Social Cohesion

deprivation is taken into account. Still, with British data based on the Citizenship Survey 2005, Laurence (2009) argued that rising diversity is associated with lower levels of neighbourhood trust.

The studies based on British data such as Laurence and Heath (2008), Letki (2008) and Sturgis et al. (2010) have raised the question whether it is income inequality, in particular deprivation and impoverishment of an area, rather than diversity per se that serves to estrange people, a sentiment echoed in much of the British policy research and reports based on qualitative in-depth interviews (Cantle 2005). Most recently, Sturgis et al. (2013) establish that neighbourhood ethnic diversity in London is positively related to the perceived social cohesion of neighbourhood residents with control for economic deprivation. Moreover, it is ethnic segregation within neighbourhoods that is associated with lower levels of perceived social cohesion. Both effects are strongly moderated by the age of the respondents with diversity having a positive effect for the young.

Kawalerowicz and Biggs (2015), exploring 2011 London riots, find that rioters were more likely to come from economically disadvantaged neighbourhoods and neighbourhoods where ethnic fractionalization was high. Further exploration of the intersection between ethnicity and disadvantage is thus very pertinent.

Some analysts have argued that contact plays an important role in moderating the relationship between diversity and cohesion. With British data based on the Citizenship Survey 2005, Laurence (2011) argued that rising diversity is associated with lower levels of neighbourhood trust, although people with "bridging ties" (i.e. ties connecting individuals belonging to different minority groups) have less negative experiences. Similarly, Demireva and Heath (2014), using the Managing Cultural Diversity Survey 2010 (administered by the Oxford Diversity Project) and the Ethnic Minority British Election Study 2010 conclude that if anything diversity should be encouraged to cement the integration progress of migrants and foster stronger identification with Britain in the second generation. Heath and Demireva (2013) establish that high levels of bonding social capital coexist with positive orientations towards integration, high levels of British identity and low levels of hostility to white people. Laurence (2014) observes that contact moderates the negative effect of community diversity – in other words for those that have formed ties, diversity has no detrimental effect. This is a result primarily focusing on the white British majority. Importantly, it seems that diversity may undermine local (neighbourhood) social capital yet has little effect on individuals' total levels of engagement (Laurence 2014). Thus, individuals in diverse communities have less neighbourhood-centric networks but other active and healthy ones.

There have also been calls to account for the difference between positive and negative contacts in diverse settings. The recent Casey report (2016) suggests that negative interactions can compound to create a volatile atmosphere at the neighbourhood level. With European data, Laurence and Bentley (2017) provide intriguing evidence that in more diverse communities, the frequency of positive inter-group contact but also negative inter-group contact increases. Increasing diversity may therefore lead to a polarisation in attitudes towards immigration as a result of, and not due to a lack of, inter-group contact. This research suggests a role for mediators at the community level, such as community centres that provide a non-confrontational environment for people of a variety of backgrounds and interests; similarly the All Party Parliamentary Group on Social Inclusion (2017) argued that strong institutions are needed at the neighbourhood level to facilitate interaction (such as welcome centres). Datasets such as Understanding Society and the Citizenship Survey allow further examination of the role of contact in different settings: neighbourhood, workplace, voluntary associations and more research is needed in the formation and strength of inter-ethnic contacts, positive and negative.

Evidence gaps and limitations

As highlighted at the beginning of this briefing, a key limitation of the available literature remains its focus on diversity and social cohesion, rather than immigration and social cohesion. Communities can become more diverse without immigration and immigration does not always increase ethnic or racial diversity. It is therefore

very difficult to use the available research to make strong claims about the relationship between immigration and social cohesion since at local authority level, there is a strong correlation between previous diversity levels and recent migration (Saggar et al. 2012).

Another limitation relates to disagreements about how to define and what indicators to use to measure social cohesion. Frequently, when a measure other than trust is used as seen from the literature overview, no negative relationship between cohesion and diversity can be detected and this is important since the instruments on which the measurement of trust is based in survey analysis are far from perfect (Nannestad 2008).

Furthermore, in the last few years, there has been an expansion of the literature on the integration of migrants and minorities in Europe that reflects on the possible impact of the multicultural model on patterns of incorporation. There is a growing concern that segregation, allowed through multiculturalism and tolerance of separate parallel lives of minorities and the majority, negatively affects the prospects of migrants to accumulate human capital relevant for successful employment in the receiving society (and future employability) such as language fluency (Cameron 2013). In a similar fashion to the cohesion and trust debates, integration research produces conflicting and mixed results. Koopmans (2010) claims that multicultural policies which ensure that non-EU15 immigrants are granted easy access to equal rights do not provide strong incentives for host-country language acquisition, labour market participation and the formation of interethnic contacts. By contrast, Wright and Bloemraad (2012) do not find any support for the hypothesis that multiculturalism has undermined the integration of immigrants and minority groups, using data from the European Social Survey and US Community, Involvement Democracy Survey. With British data (Understanding Society), Nandi and Platt (2013) find that minorities express strong British identity with an increase across generations, a strong and positive finding. With German data (Lancee 2012) establishes that bridging ties with majority members allow for better position in the occupational hierarchy for minorities.

A common feature of the studies reviewed here is that they focus on a few aspects of integration such as identity or employability whereas it can be argued that integration is a multidimensional, multi-stage phenomenon that cannot be reduced to one or two outcomes. A notable exception is the work of Lessard-Phillips (2016) which discusses the multi-dimensionality of integration and links contact with a variety of other integration outcomes such as neighbourhood segregation or cultural incorporation. We are still somewhat challenged by broad interpretation of what cohesion might mean and the forthcoming work of Richards and Heath (in progress) points to this complexity. It is crucial to consider generational change and the rich tapestry of migration, majority and minority experiences in the adaptation process should become a primary focus of research to add depth to otherwise heated debates that are often based on extrapolations and assumptions.

References

- APPG on Social Integration. 2017. "INTEGRATION NOT DEMONISATION The final report of the All-Party Parliamentary Group on Social Integration's inquiry into the integration of immigrants." Report on the integration of migrant
- Alesina, A. and E. La Ferrara. "Participation in Heterogeneous Communities." *Quarterly Journal of Economics* 115 (2008): 47-904.
- Alesina, A. and E. La Ferrara. "Ethnic Diversity and Economic Performance." *Journal of Economic Literature* 43 (2005): 762-800.
- Allport, G. W. *The Nature of Prejudice*. Garden City, NY: Anchor, 1954.
- Blake, G., J. Diamond, J. Foot, B. Gidley, M. Mayo, K. Shukra, and M. Yarnit. "Community Engagement and Community Cohesion." Joseph Rowntree Foundation, York, 2008.
- Casey, Louise. 2016. "The Casey Review: A review into opportunity and integration." Open Government Licence. The Information Policy Team, The National Archives.
- Cantle, T. *Community Cohesion: A New Framework for Race and Diversity*. Basingstoke: Palgrave Macmillan, 2005.

APPENDIX 4 – THE CASEY REVIEW

there are high concentrations of Muslims of Pakistani and Bangladeshi heritage – will add to the pressure that they already feel. However, I am convinced that it is only by fully acknowledging what is happening that we can set about resolving these problems and eventually relieve this pressure.

None of this is easy. But too many leaders have chosen to take the easier path when confronted with these issues in the past – sometimes with good intent – and that has often resulted in problems being ducked, swept under the carpet or allowed to fester.

I approached this review with an absolute belief that we are a compassionate, tolerant and liberal country. But social cohesion and equality are not things we can take for granted; they require careful tending, commitment and bravery from us all.

In fact some of our most treasured national institutions are built on that belief; a health service that is free for all who need it, a media that exposes corruption and injustice whoever you are, and a legal system that treats everybody as innocent until proved otherwise.

So I hope that this review will be read in the same spirit with which I have tried to write it; with honesty and not shying away from the difficult and uncomfortable problems that we face.

A failure to talk about all this only leaves the ground open for the Far Right on one side and Islamist extremists on the other. These groups are ideologically opposed to each other but actually share the same goal: to show that diversity and modern Britain or Islam and modern Britain are somehow incompatible. But of course they are wrong.

We have always been at our strongest when most united. We are better for being open and inclusive as a society. Every person, in every community, in every part of Britain, should feel a part of our nation and have every opportunity to succeed in it.

There can be no exceptions to that by gender, colour or creed. Those are our rights. Those are our values. That is our history. It must be our future too.

My overriding hope is that we can work together in a spirit of unity, compassion and kindness to repair the sometimes fraying fabric of our nation.

Dame Louise Casey DBE CB

December 2016

Summary

1. In July 2015, the then Prime Minister and Home Secretary asked Dame Louise Casey to conduct a review to consider what could be done to boost opportunity and integration in our most isolated and deprived communities.
2. Despite the long-standing and growing diversity of our nation, and the sense that people from different backgrounds get on well together at a general level, community cohesion did not feel universally strong across the country.
3. The unprecedented pace and scale of population change has been having an impact, particularly in deprived areas, at a time when Britain has been recovering from a recession and concerns about terrorism, immigration, the economy and the future of public services have been running high. Problems of social exclusion have persisted for some ethnic minority groups and poorer White British communities in some areas are falling further behind. As the initial fieldwork for this review concluded, the EU referendum posed another question about our unity as a nation, sparking increased reports of racist and xenophobic hatred.
4. So it has been timely and right to step back, take stock and consider what more could be done to bring our nation together.
5. This report reflects what Dame Louise and the review team believe to be the best, most recent data to illustrate what we have seen and heard in our fieldwork. It summarises what has been drawn during the review from meetings, visits and discussions up and down the country with more than 800 members of the public, community groups, front-line workers, academics, faith leaders, politicians and others; over 200 written submissions; and a wide range of research, data and other evidence about the population and how it has changed.
6. In many cases, the report acknowledges that the available data are already feeling out of date (for example where we rely on the Census which, while comprehensive and rich, is only conducted every decade, with the most recent results coming from 2011). In others, data are not available at a sufficiently granular level to pick out trends that might exist or be emerging in smaller or newer groups in society. In general, better data and research are needed across a range of issues relating to integration.
7. The report considers immigration and patterns of settlement; the extent to which people from different backgrounds mix and get on together; how different communities – considering ethnic and faith groups in particular – have fared economically and socially; and some of the issues that are driving inequality and division in society; and it makes recommendations on what we should do next in a new programme to help unite Britain.

38. Research examined during the review suggests that concentrations of ethnic communities can have both positive and negative effects, and that outcomes do not appear to be uniform for all groups. Ethnic concentration can improve bonding between people from similar backgrounds, particularly when they are new to an area, but it can also:

- limit labour market opportunities, notably for Pakistani and Bangladeshi groups – although it appears to improve employment opportunities for Indian ethnic groups;
- reduce opportunities for social ties between minority and White British communities; and
- lead to lower identification with Britain and lower levels of trust between ethnic groups, compared to minorities living in more diverse areas.

39. Youth programmes that engage young people in altruistic activities seem to be having some success in enabling teenagers from different backgrounds to mix, leading to greater understanding and tolerance, and reduced prejudice and anxiety. Evaluation of the National Citizen Service found that 84% of young people on the 2013 programme felt more positive towards people from different backgrounds following participation. But these are not yet on a scale that is sufficient to reach as many young people in our most isolated communities as we need to.

How do people feel about these changes?

40. The impact of these changes and the challenges they present all of us are complex. Generally, measures of national sentiment show a strong sense of community cohesion and belonging. In 2015-16, 89% of people thought their community was cohesive and a similar proportion felt a sense of belonging to Britain.

41. However, other research reflects a different position, suggesting that the much more significant scale of immigration since the 1990s had affected public attitudes by 2011, with negative judgments about the cultural and economic impact of migration growing and 60% rating the settlement of migrants overall as negative.

42. Poorer groups felt even more negatively. But unease about immigration is not limited to traditional White British communities. In one northern town we visited, the long-standing Pakistani ethnic community felt very unsettled by an increase in the Roma population.

43. While there has been a range of polling that suggests British Muslims feel positive about Britishness and life in Britain, polls also highlight differences in attitudes, with some Muslims and some other minority faith groups or indeed other minority sections of society expressing less progressive views, for example towards women's equality, sexuality and freedom of speech.

44. Polling in 2015 also showed that more than 55% of the general public agreed that there was a fundamental clash between Islam and the values of British society, while 46% of British Muslims felt that being a Muslim in Britain was difficult due to

prejudice against Islam. We found a growing sense of grievance among sections of the Muslim population, and a stronger sense of identification with the plight of the 'Ummah', or global Muslim community.

Social and economic exclusion

45. Successive Governments have focussed on and at times achieved progress with social and economic exclusion, worklessness, poverty and disadvantage. Historical attainment gaps for many of the most disadvantaged groups in society are narrowing; but there is still a long way to go.

46. Some minority groups have fared better over time than others. Those (particularly of Pakistani and Bangladeshi ethnicity) with higher levels of residential and school segregation appear to be disadvantaged across a wider range of socio-economic factors. At the same time, some White British communities – particularly in areas of industrial decline – experience significant disadvantage and are increasingly being left behind. And Gypsies and Irish Travellers, while small in number relative to other ethnic groups (at 58,000 people or 0.1% of the population in the 2011 Census) also face persistent socio-economic disadvantage.

47. There are 13.2 million people across the UK living on relative low income. People living in households headed by someone from an ethnic minority background are more likely than their White British counterparts to live on a 'relative low income', with 41% to 51% of households of Black, Pakistani, Chinese and Bangladeshi ethnicity on relative low income compared with 19% of White households.

48. Pakistani and Bangladeshi ethnic populations live disproportionately in the most deprived areas in England compared with other groups – with the most deprived 10% of areas of England home to 31% of Pakistani ethnic groups and 28% of Bangladeshi ethnic groups.

49. While children from many ethnic minorities are increasingly matching or outperforming White British pupils in education, there is growing evidence of poorer White British boys, in particular, falling behind. White British pupils on Free School Meals are less than half as likely to achieve five or more good GCSEs as pupils who are not eligible for Free School Meals.

50. Students eligible for Free School Meals are half as likely as all other students to go to the top third of higher education institutions, and less than half as likely to go to a Russell Group institution.

51. People from Black, Pakistani and Bangladeshi ethnic groups are three times more likely than White British people to be unemployed. And there are more concerning aspects of disadvantage relating to gender and age in particular groups:

- For young Black men, aged 16-24, the unemployment rate is 35%, compared with 15% for young White men.
- Where they are in work, men of Pakistani and Bangladeshi ethnicity tend to be in low status employment – one in four Pakistani men are employed as taxi-

drivers and two in five Bangladeshi men work in restaurants (although a number of these will be in family-owned businesses).

- Economic inactivity levels remain unusually high among women from Pakistani and Bangladeshi ethnic groups – 57.2% are inactive in the labour market compared with 25.2% of White women and 38.5% of all ethnic minority women.

52. English language is a common denominator and a strong enabler of integration. But Pakistani and Bangladeshi ethnic groups have the lowest levels of English language proficiency of any Black or Minority Ethnic group – and women in those communities are twice as likely as men to have poor English.

53. The range of socio-economic exclusion suffered by some groups must be given greater attention. The persistent disadvantage experienced by young Black men in employment, the falling behind of poorer White British communities in some areas needs to be addressed if we are to prevent cracks and divisions in society from growing.

54. But in relation to social and economic integration in particular, there is a strong correlation of increased segregation among Pakistani and Bangladeshi ethnic households in more deprived areas, with poorer English language and poorer labour market outcomes, suggesting a negative cycle that will not improve without a more concerted and targeted effort.

Equality and division

55. Equality is another important factor of successful integration. Britain has developed some of the strongest equalities legislation in the world, and provided greater freedoms to be different; but there is more still to be done.

56. This review has highlighted worrying levels of segregation and socio-economic exclusion in different communities across the country and a number of inequalities between groups; one of the most striking of which is the inequality of women.

57. We continue to make great strides in gender equality. But in many areas of Britain the drive towards equality and opportunity across gender might never have taken place. Women in some communities are facing a double onslaught of gender inequality, combined with religious, cultural and social barriers preventing them from accessing even their basic rights as British residents. And violence against women remains all too prevalent – in domestic abuse but also in other criminal practices such as female genital mutilation, forced marriage and so-called ‘honour’ based crime.

58. A similar picture is seen for lesbian, gay and bisexual groups – who suffer discrimination in mainstream society, but are affected twice over when they also belong to a community that can be culturally intolerant of non-heterosexual identification.

APPENDIX 5 – THE GUARDIAN: “THE INTEGRATED SCHOOL THAT COULD TEACH A DIVIDED TOWN TO LIVE TOGETHER”

Pakistan arrived first, in the 1950s and 60s, and those from Bangladesh began to arrive in the 1970s. Many came from rural areas; some were illiterate, and many others spoke little to no English. They mostly worked night shifts, which were introduced in the 1960s, as the mills struggled to remain profitable. As the number of immigrants increased, and the night shift became the almost exclusive preserve of the minority community, contact between white people and Asians in the mills diminished.

The new arrivals settled into areas such as Glodwick, which is now mainly Pakistani. There is a well-studied phenomenon of tipping points in housing markets, in which individual tolerances for a certain racial mix - say, a white resident who does not mind living in a neighbourhood with a 20% minority population, but balks at one where 30% of his neighbours are non-white - can result in an area rapidly shifting from one ethnicity to another. That is what happened in Glodwick and other parts of Oldham. It is true that there were racist landlords and some evidence of official discrimination in social housing allocation, but there was no engineered separation. In Oldham, segregation was the result of tens of thousands of individual decisions.

And segregation was not only about housing. With the decline of the textile industries, jobs were scarce. From the 1990s onwards, many Asians who found work became mini-cab drivers or entered the restaurant business. Contact with white people was superficial, and sometimes hostile - as when Asian drivers took home drunk passengers on a Saturday night. The Asians played cricket in their own areas, went to their local mosques and socialised with fellow immigrants. The schools reinforced the segregation: if anything, schools were more segregated than neighbourhoods.



code, and assemblies draw from a number of religious traditions. Halal meat is available, but so are bacon sandwiches. All these issues seemed more prickly in anticipation than in practice. And remember that according to Hewstone's version of the contact hypothesis, contact works best when British white children see British Asian pupils as being in some sense typical of their culture, and vice versa.

Radiyah was one of the students who were apprehensive about Waterhead. The school had not been her parents' first choice. There were lots of menacing rumours, Radiyah said. "I thought, because I'm a different skin colour, people might say things to me - racist things. But, first day, second day, everything was perfect. The rumours weren't true."

Radiyah's friend Olivia also loves the school. Their friendship offers anecdotal evidence that, in terms of social cohesion, Waterhead has been a resounding success. But Hewstone does not believe in drawing conclusions from anecdotes. He is a social scientist, and he likes to stress the second half of his job title. He collects data and subjects it to rigorous analysis.

Over the past three and a half years, he and his team of half a dozen post graduates have amassed an enormous amount of data. As well as surveys tracking changes in attitudes and values, Christina Floe, a doctoral student working with Hewstone, has painstakingly gathered statistics on friendship networks at the school. She asked every student in several year-groups to list up to 10 of their closest friends, and monitored how their social groups evolved over a two-year period. The data Floe gathered was then uploaded onto a computer program, which turned the information into diagrams that look like they have been drawn by an inebriated spider.

Floe also studied friendship groups in Waterhead's cafeteria. Her aim was to chart who sat next to whom at lunch. It was important that the pupils did not know what she was checking for, so she needed a cover. Floe approached the students in the canteen to hand out food-satisfaction surveys. Underneath the surveys on Floe's clipboard she had a map of the room, with all the tables

APPENDIX 6 – UK INTERCULTURAL CITIES SUMMIT



UK Intercultural Cities Summit

20th November 2018

Report by Paul Chapman, ICC Expert and Isobel Platts-Dunn, UK ICC Coordinator

41 participants from 32 different organisations attended the inaugural UK Intercultural Cities Summit in Lewisham, London. 13 London boroughs sent political and officer representatives, alongside the Councils of Kirklees, Bradford and Manchester. There were also delegates working for social enterprise and Age UK representing the third sector, consultants from the private sector, the Local Government Association, the Princes Trust and the Integration Lead from the Ministry of Housing, Communities and Local Government covering the national agenda, and Experts from the Council of Europe's Intercultural Cities network adding the European dimension to the group.



Mayor of Lewisham, Damien Egan welcomed delegates from local government across London and representatives of three cities from the north of England; Manchester, Bradford and Kirklees who were being formally inducted into the Intercultural Cities network. Mayor Egan reinforced Lewisham's commitment to ICC and particularly the opportunities for transnational exchange of learning and knowledge as a way of building on the promotion of diversity and inclusion in the borough.

Irena Guidikova, Head of Inclusion and Anti-discrimination programmes at the Council of Europe, explained how the promotion of human rights provided the founding principles of the Council of Europe and so were central to the Intercultural Cities programme. She thanked the chair of the Event, Ted Cantle and long time ICC Expert Phil Wood for their role in growing Intercultural Cities, pointing out that they had been promoting the concept in the UK for over 10 years. She also noted how some of the concepts and language used had developed over that time moving towards Intercultural Integration or the 'Art of Mixing'.

and young people was key in drawing people together from across diverse communities to think about their commonality. ICC provided access to tried and tested resources, we should not reinvent the wheel – and we do not always have to create new solutions – but we can and should learn from others.

During the event there were also comments, questions and interventions from the audience:

- A plea to look at the role of schools, education and children in addressing an intercultural approach
- The involvement of young people generally, for example, the Prince's Trust has developed a Community Integration Strategy, working specifically on framing interculturality through young people through employment and education.
- The joint issues of race and class and engagement across all members of the community – including the dispossessed 'majority' – in intercultural dialogue.
- The media has played a big role in dividing communities. What will the network do to promote positive stories to media? Similarly, the Casey Review into Opportunity and Integration (2016) had negative reviews. Is the government changing the perspective?
- We need data to show that the ICC approach also serves the anti-terrorism agenda.
- The ICCities group could also become an advocate on cohesion and integration, for example, to central government on the resources for speakers of English as a second language – the current offer not being good enough.
- How can we learn from the Jo Cox Foundation and others, to help cities to prioritize diversity without needing a tragedy to demand it? Can we anticipate tensions, for example on 'the day after Brexit'.
- Why are some communities under-represented in local government – at both the officer and member level? We need to connect local authorities with civil society organisations.
- Diaspora entrepreneurship is a theme that ICC could work on. SE Asia is the next reservoir of growth; how can we tap into this opportunity?

APPENDIX 7 – PM’S SPEECH AT MUNICH SECURITY CONFERENCE

But the biggest threat that we face comes from terrorist attacks, some of which are, sadly, carried out by our own citizens. It is important to stress that terrorism is not linked exclusively to any one religion or ethnic group. My country, the United Kingdom , still faces threats from dissident republicans in Northern Ireland . Anarchist attacks have occurred recently in Greece and in Italy , and of course, yourselves in Germany were long scarred by terrorism from the Red Army Faction. Nevertheless, we should acknowledge that this threat comes in Europe overwhelmingly from young men who follow a completely perverse, warped interpretation of Islam, and who are prepared to blow themselves up and kill their fellow citizens. Last week at Davos I rang the alarm bell for the urgent need for Europe to recover its economic dynamism, and today, though the subject is complex, my message on security is equally stark. We will not defeat terrorism simply by the action we take outside our borders. Europe needs to wake up to what is happening in our own countries. Of course, that means strengthening, as Angela has said, the security aspects of our response, on tracing plots, on stopping them, on counter-surveillance and intelligence gathering.

But this is just part of the answer. We have got to get to the root of the problem, and we need to be absolutely clear on where the origins of where these terrorist attacks lie. That is the existence of an ideology, Islamist extremism. We should be equally clear what we mean by this term, and we must distinguish it from Islam. Islam is a religion observed peacefully and devoutly by over a billion people. Islamist extremism is a political ideology supported by a minority. At the furthest end are those who back terrorism to promote their ultimate goal: an entire Islamist realm, governed by an interpretation of Sharia. Move along the spectrum, and you find people who may reject violence, but who accept various parts of the extremist worldview, including real hostility towards Western democracy and liberal values. It is vital that we make this distinction between religion on the one hand, and political ideology on the other. Time and again, people equate the two. They think whether someone is an extremist is dependent on how much they observe their religion. So, they talk about moderate Muslims as if all devout

Muslims must be extremist. This is profoundly wrong. Someone can be a devout Muslim and not be an extremist. We need to be clear: Islamist extremism and Islam are not the same thing.

This highlights, I think, a significant problem when discussing the terrorist threat that we face. There is so much muddled thinking about this whole issue. On the one hand, those on the hard right ignore this distinction between Islam and Islamist extremism, and just say that Islam and the West are irreconcilable - that there is a clash of civilizations. So, it follows: we should cut ourselves off from this religion, whether that is through forced repatriation, favoured by some fascists, or the banning of new mosques, as is suggested in some parts of Europe . These people fuel Islamophobia, and I completely reject their argument. If they want an example of how Western values and Islam can be entirely compatible, they should look at what's happened in the past few weeks on the streets of Tunis and Cairo : hundreds of thousands of people demanding the universal right to free elections and democracy.

The point is this: the ideology of extremism is the problem; Islam emphatically is not. Picking a fight with the latter will do nothing to help us to confront the former. On the other hand, there are those on the soft left who also ignore this distinction. They lump all Muslims together, compiling a list of grievances, and argue that if only governments addressed these grievances, the terrorism would stop. So, they point to the poverty that so many Muslims live in and say, 'Get rid of this injustice and the terrorism will end.' But this ignores the fact that many of those found guilty of terrorist offences in the UK and elsewhere have been graduates and often middle class. They point to grievances about Western foreign policy and say, 'Stop riding roughshod over Muslim countries and the terrorism will end.' But there are many people, Muslim and non-Muslim alike, who are angry about Western foreign policy, but who don't resort to acts of terrorism. They also point to the profusion of unelected leaders across the Middle East and say, 'Stop propping these people up and you will stop creating the conditions for

extremism to flourish.' But this raises the question: if it's the lack of democracy that is the problem, why are there so many extremists in free and open societies?

Now, I'm not saying that these issues of poverty and grievance about foreign policy are not important. Yes, of course we must tackle them. Of course we must tackle poverty. Yes, we must resolve the sources of tension, not least in Palestine , and yes, we should be on the side of openness and political reform in the Middle East . On Egypt , our position should be clear. We want to see the transition to a more broadly-based government, with the proper building blocks of a free and democratic society. I simply don't accept that there is somehow a dead end choice between a security state on the one hand, and an Islamist one on the other. But let us not fool ourselves. These are just contributory factors. Even if we sorted out all of the problems that I have mentioned, there would still be this terrorism. I believe the root lies in the existence of this extremist ideology. I would argue an important reason so many young Muslims are drawn to it comes down to a question of identity.

What I am about to say is drawn from the British experience, but I believe there are general lessons for us all. In the UK , some young men find it hard to identify with the traditional Islam practiced at home by their parents, whose customs can seem staid when transplanted to modern Western countries. But these young men also find it hard to identify with Britain too, because we have allowed the weakening of our collective identity. Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely counter to our values.

So, when a white person holds objectionable views, racist views for instance, we rightly condemn them. But when equally unacceptable views or practices come from someone who isn't white, we've been too cautious frankly -

frankly, even fearful - to stand up to them. The failure, for instance, of some to confront the horrors of forced marriage, the practice where some young girls are bullied and sometimes taken abroad to marry someone when they don't want to, is a case in point. This hands-off tolerance has only served to reinforce the sense that not enough is shared. And this all leaves some young Muslims feeling rootless. And the search for something to belong to and something to believe in can lead them to this extremist ideology. Now for sure, they don't turn into terrorists overnight, but what we see - and what we see in so many European countries - is a process of radicalisation.

Internet chatrooms are virtual meeting places where attitudes are shared, strengthened and validated. In some mosques, preachers of hate can sow misinformation about the plight of Muslims elsewhere. In our communities, groups and organisations led by young, dynamic leaders promote separatism by encouraging Muslims to define themselves solely in terms of their religion. All these interactions can engender a sense of community, a substitute for what the wider society has failed to supply. Now, you might say, as long as they're not hurting anyone, what is the problem with all this?

Well, I'll tell you why. As evidence emerges about the backgrounds of those convicted of terrorist offences, it is clear that many of them were initially influenced by what some have called 'non-violent extremists', and they then took those radical beliefs to the next level by embracing violence. And I say this is an indictment of our approach to these issues in the past. And if we are to defeat this threat, I believe it is time to turn the page on the failed policies of the past. So first, instead of ignoring this extremist ideology, we - as governments and as societies - have got to confront it, in all its forms. And second, instead of encouraging people to live apart, we need a clear sense of shared national identity that is open to everyone.

Let me briefly take each in turn. First, confronting and undermining this ideology. Whether they are violent in their means or not, we must make it impossible for the extremists to succeed. Now, for governments, there are

of religion pitting Muslims against the rest of the world are nonsense.

Now, governments cannot do this alone. The extremism we face is a distortion of Islam, so these arguments, in part, must be made by those within Islam. So let us give voice to those followers of Islam in our own countries - the vast, often unheard majority - who despise the extremists and their worldview. Let us engage groups that share our aspirations.

Now, second, we must build stronger societies and stronger identities at home. Frankly, we need a lot less of the passive tolerance of recent years and a much more active, muscular liberalism. A passively tolerant society says to its citizens, as long as you obey the law we will just leave you alone. It stands neutral between different values. But I believe a genuinely liberal country does much more; it believes in certain values and actively promotes them. Freedom of speech, freedom of worship, democracy, the rule of law, equal rights regardless of race, sex or sexuality. It says to its citizens, this is what defines us as a society: to belong here is to believe in these things. Now, each of us in our own countries, I believe, must be unambiguous and hard-nosed about this defence of our liberty.

There are practical things that we can do as well. That includes making sure that immigrants speak the language of their new home and ensuring that people are educated in the elements of a common culture and curriculum. Back home, we're introducing National Citizen Service: a two-month programme for sixteen-year-olds from different backgrounds to live and work together. I also believe we should encourage meaningful and active participation in society, by shifting the balance of power away from the state and towards the people. That way, common purpose can be formed as people come together and work together in their neighbourhoods. It will also help build stronger pride in local identity, so people feel free to say, 'Yes, I am a Muslim, I am a Hindu, I am Christian, but I am also a Londoner or a Berliner too'. It's that identity, that feeling of belonging in our countries, that I believe is the key to achieving true cohesion.

APPENDIX 8 – LONDON LEWISHAM: RESULTS OF THE INTERCULTURAL CITIES INDEX ANALYSIS



London Lewisham: Results of the Intercultural Cities Index analysis

Date: 10 January 2011
A comparison between 17 cities

Introduction

The Intercultural Cities programme is a joint initiative between the Council of Europe and the European Commission. It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. The cities participating in the programme are reviewing their governance, policies, discourse and practices from an intercultural point of view. In the past, this review has taken the form of narrative reports and city profiles – a form which is rich in content and detail. However, it is relatively weak as a tool to monitor and communicate progress. The new intercultural city index has been designed as a new benchmarking tool for the cities taking part in the pilot phase of the programme as well as future participants.

As of today 17 cities have undergone their intercultural policies analysis using the Intercultural City Index: Oslo (Norway), Neukölln (Berlin, Germany), Izhevsk (Udmurt Republic, Russia), Melitopol (Ukraine), Neuchâtel (Switzerland), Patras (Greece), Reggio Emilia (Italy), Sechenkivsky (District of Kyiv, Ukraine), Duisburg (Germany), Mexico City (Mexico), Lublin (Poland), Barcelona (Spain), Tilburg (The Netherlands), Turnhout (Belgium), Geneva (Switzerland), Amadora (Portugal) and the London borough of Lewisham (United Kingdom).

This document presents the results of the Intercultural City Index analysis for the city of London borough of Lewisham and provides related intercultural policy conclusions and recommendations.

Intercultural city definition

The intercultural city has people with different nationality, origin, language or religion/ belief. Political leaders and most citizens regard diversity positively, as a resource. The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population. The city has a strategy and tools to deal with diversity and cultural conflict. It encourages greater mixing and interaction between diverse groups in the public spaces.

Methodology

The Intercultural City Index analysis is based on a questionnaire involving 66 questions grouped in 14 indicators with three distinct types of data. Indicators have been weighed for relative importance. For each indicator, the participating cities can reach up to 100 points (which are consolidated for the general ICC Index).

These indicators comprise: commitment; education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces; mediation and conflict resolution; language; media; international outlook; intelligence/competence; welcoming and governance. Some of these indicators - education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces are grouped in a

3. Neighbourhood policies through an intercultural lens⁵

An intercultural city does not require a "perfect statistical mix" of people and recognises the value of geographical proximity and bonding between people of the same ethnic background .However, it also recognises that spatial ethnic segregation creates risks of exclusion and can act as a barrier to an inward and outward free flow of people, ideas and opportunities.

Lewisham's neighbourhood policy indicators are considerably higher (75%) than the city sample's rate (62%).

In none of Lewisham's neighbourhoods a vast majority⁶ of residents come from the same ethnic background. There are two main areas of Lewisham where the Black and Minority Ethnic Group population exceeds 50% and these are around the north of the borough (New Cross, Evelyn and parts of Telegraph Hill) and in the centre (Rushey Green, Lewisham Central).

The borough has put into practice various neighbourhood interaction initiatives. Lewisham does encourage residents from one neighbourhood to meet and interact with residents from another from different ethnic/cultural backgrounds. Lewisham also promotes interaction within neighbourhoods. However, this issue is addressed through practice rather than policy. Local Area Assemblies take specific actions made to under-represented communities who can participate if required. One of the outcomes of these assemblies is that residents understand each other better and social cohesion is promoted in the local community

The borough may wish to further explore possible neighbourhood policy initiatives by implementing a policy which avoids ethnic concentration and isolation.

4. Public service policies through an intercultural lens

An optimal intercultural approach remains open to new ideas, dialogue and innovation brought by or required by minority groups, rather than imposing a "one size fits all" approach to public services and actions.

The analysis shows that Lewisham's public services policy achievement rate is considerably higher (90%) than the city sample's rate (67%).

The borough council have put into practice several intercultural public service initiatives. The ethnic background of Lewisham's public employees mirrors that of the city's inhabitants. According to the 2008-2009 Lewisham Employment Profile Report provided the following ethnic break down of its employees: 62 % white; 36 % of Black and minority ethnic communities and 2 % are classified as other. This is achieved through a specific recruitment strategy. Non-UK citizens can seek employment in the local public administration. Lewisham also encourages intercultural mixing in the private labour market. For instance, the Council's procurement policies and contracts include an Equalities statement that bidding companies need to show they meet as part of their application. Lewisham provides four out of the five services in the index which are tailored to the needs of the ethnic/cultural background of its citizens. It offers funeral/burial services, school meals and specific sections and times for women in sports facilities.

⁵ By "neighbourhood" we understand a unit within a city which has a certain level of administrative autonomy (or sometimes also certain political governance structures) and is considered as a unit with regard to city planning. In larger cities districts (boroughs) have several neighbourhoods. The statistical definition of "neighbourhood" varies from one country to another. Generally, it includes groups of population between 5,000 and 20,000 people on the average.

⁶ For the purpose of this report, a "vast majority" refers to a situation where more than 80% of residents come from the same ethnic background.

APPENDIX 9 - INTERVIEW GUIDE

<u>Briefing: How does Center for Samskabelse/ Øst i Centrum create initiatives and thereby create a better integration process?</u>		
Presentation of me (the interviewer) and the purpose of the thesis	Who am I? The purpose of the thesis	Ida Bang Jensen, Studying Master's degree in English and International Business Communications at Aalborg University Writing a thesis on the work of Center for Samskabelse and Øst i Centrum, and how they create initiatives for the community of Aalborg Øst.
The framework	Time and Place The use of a recorder Language Confidentiality Elaboration	The interview will be conducted in Aalborg. The interviewers will be using a recorder in order to remember everything. The interviewee will be made aware of this. The interview will be conducted in Danish in regard to the interviewees. The interview is not confidential, unless requested by the respondent. If the interviewees have any questions or is uncertain about anything he/she should not hesitate to ask.
<u>Baggrundsviden</u>		
Grundlæggende information omkring deltageren af interviewet		<ul style="list-style-type: none"> • Navn • Alder • Hvad er din baggrund? • Hvad laver du til hverdag?

Interview	Spørgsmål	Prompts
	Generelt	
	Intro til hvad vi skal snakke om: Vi skal snakke om hvilke arbejde I udfører her hos Center for Samskabelse/ Øst i Centrum?	
	Hvad er Center for Samskabelse/ Øst i Centrum?	Formål, ansatte
	Hvordan opstod Center for Samskabelse/ Øst i Centrum?	
	Har I en mission?	Hvorfor eksisterer I? Hvad vil I opnå?
	Har I en vision?	Hvor ser I jer selv om 5 – 10 år?
	Integration:	
	Hvordan gør I indbyggerne opmærksomme på jeres tilbud?	Sociale medier, Telefon
	Hvordan integrerer I med indbyggerne i Aalborg Øst?	Kontakt
	Har I en strategi for udførelsen af jeres arbejde?	
	Hvordan er forholdet mellem etniske danskere og dem med anden etnisk baggrund? Er de interesserede i at lære hinanden at kende?	
	Multiculturalism:	
	Hvordan opleves de forskellige kulturelle forskelligheder i Aalborg Øst i forhold til jeres arbejde?	Vanskeligheder, fordele?

	Oplever I vanskeligheder/ problemer med den diversitet af kulture der er i Aalborg Øst?	Skole
	Interculturalism:	
	Hvordan oplever I interaktionen mellem etniske danskere, og dem med anden etnisk baggrund?	Skole, arbejdspladser.
	Er der et godt fællesskabe i Aalborg Øst? • Er byen inddelt efter kulturer?	
	Richard Jenkins:	
	De mennesker som I arbejder med, har de tildelt sig selv en bestemt identitet?	F.eks. Dårlig selvværd
	Ser I en sammenhæng mellem folks identitet og deres sociale baggrund?	

APPENDIX 10 – INTERVIEW FRANK

Interviewer (I): Ida Bang Jensen

Respondent (R): Frank Rudolph

Length of interview: 55 minutes 37 seconds

Date: 10 April 2019

00:01 I: Okay, ja. Først skal jeg have dit navn

R: Ja, jeg kan lige fortælle, hvem jeg er?

I: Ja, det er nemlig alt det, der kommer nu.

R: Okay, jamen, jeg hedder Frank Rudolph. Og, jeg er konsulent i noget der hedder Center for Samskabelse, som er en afdeling i Himmerland Bolig Forening, og som håndterer den helhedsplan der er opsat omkring Aalborg Øst. Der er to helhedsplaner, den ene er for samskabelse, der faciliteter og kordinerer. Den anden hedder Øst i Centrum. Vi har et godt samarbejde sammen, men vi er så knyttet til Himmerland Bolig Forening og Øst i Centrum er til Alabu.

I: Ja.

R: Så, har jeg. Den helhedsplan har fire store områder, og jeg selv arbejder med tre, og den ene er uddannelse og beskæftigelse, hvor jeg støtter op om børn og unge under 18 år. Det er både fagligt i skolen og med håndholdte forløb i byrummet. Men jeg bruger rigtig meget byrummet, og det fleksible læringsmiljø i byrummet. Så har jeg noget der hedder kriminel prævention indsats, hvor jeg arbejder tæt sammen med trivselspersonalet på skolerne og i området, omkring de unge vi har. Og igen, under 18 år, og plus og minus. Så, den sidste, er bæredygtigt naboskab, hvor jeg er med til at kordinere og faciliteter noget ressource besparelser, og hvordan kan vi være bæredygtige. Det er både social økonomiske og altså også miljømæssigt.

I: Ja.

R: Den grønne omstilling. Det som, som vi kendetegner i Center for Samskabelse, er vores samskabelse processer, og vi har rigtigt mange forpligtende partnerskaber. Og min fornemmeste opgave er jo egentlig er at komme ydmygt til de forskellige samarbejdspartenere, vi har, og komme med forslag om nogle samskabelsesprocesser. Og det som jeg egentligt laver, det er at lave nogle platforme, nogle

samarbejdsplatforme, hvor der bliver facilitere og kordineret nogle problematikker, og får løst dem. Det er meget forskellige problemstillinger vi arbejder med.

I: Ja.

R: Men, jeg laver faktisk kun selv udvikling til platforme, men også praktiserer tilførte ting også. Det er ikke sådan jeg sidder i et elfenbenstårn og teoretiserer tingene. Men, det er praktisk samskabelse i det virkelige liv. Og jeg bruger byrummet rigtig, rigtig meget, i egentlig alt hvad jeg foretager mig.

I: Okay.

R: Fordi byrummet skal også udvikles. Så, det er sådan kort, meget kort, om de ting vi laver.

I: Så, det generelle formål med Center for Samskabelse, det er at skabe samskabelse mellem indbyggerne i Aalborg Øst, og initiativerne I laver?

R: Ja. Det er både og. Men det er selvfølgelig for beboerne. Vi er her for vores beboerne her i Himmerland Boligforening. Altså, og tager udgangspunkt i de problemer de har. Det kan jo være sårbare familier, ikke. Det kan være unge som skal hjælpes lidt på vejen, ikke. Men det er lige så meget beboer som skoler for eksempel, jeg støtter rigtig meget op om det der foregår i skolerne. For eksempel med Mentor Gestus ordningen. En gratis mentorordning som eleverne kan tage, og det unikke er at det et samarbejde mellem mentorerne og læreren. Det siger sig, at det ikke er forældrene som indtager det. Det kan være for eksempel, nu har jeg lavet noget der hedder Job lab 9220 hvor man i udskolingen får pædagogisk sammenhængskraft i forhold til uddannelsesparathed, i forhold til karaktererne. Hvad er det, vigtigt. Man bliver dansk, og fagjournal i forhold til dansk og matematik. Men får et begreb om ungdomsuddannelse og de muligheder der ligger i det. Man finder ud af hvad er det for nogle erhverv, der egentlig er at vælge imellem. Og hvilken vej skal jeg gå. Man kan få lavet en personlig profil, så man bliver endnu mere skrap på hvad de kan og hvad er det jeg vil. Det er at bygge bro og støtte op omkring praktik. Det er jo bare et eksempel hvor Aalborg Kommune, erhvervsplaymakerne, Øst i Centrum, vi, skolerne, skoleledelserne er sammen om at løse nogle ting. Men det stopper ikke kun der. Det er også ungdomsuddannelserne. Det vil siger alle ungdomsvejledere i Aalborg kommune er med i den her process. Erhvervsnetværket 9220 det er 180 erhverv er en del af det.

I: Ja, okay.

R: Så set, pludselig bliver den platform, der er rigtig mange partnerskaber, ikke. Det er sådan On/Off forpligtende partnerskaber. Men vi har alle fælles goal, fælles mål, at vi styrker den enkelte elev med at tage ansvar for egen læring, men også hjælpe vedkommende med at nudge eleven i den rigtige retning, i deres rigtige retning, og ikke hvad forældre eller venner, eller hvem der nu synes, de skal gå. Det er bare et eksempel hvor der er rigtig, rigtig mange, mange medspillere med på banen.

05:18

I: Ja, og det er bare et element af?

R: Det er bare en lille ting som er store. Men en lille ting, i det vi laver. Vi laver også noget der hedder forældre akademiet, hvor forældre har mulighed for, og det lyder så stigmatiseret, men det er det ikke. Det er der, hvor forældre kan mødes, ikke, og diskutere problematikker. De kan lære noget om sundhed, vi har en lille forældregruppe der har lært at cykle. Bare sådan nogle fuldstændige enkle ting, der gør, at de bliver mere mobile, og så på den måde at de komme til job eller en jobsamtale, eller ud til lille job. Så, Per min kollega som bekræfter sig med uddannelse af de voksne. Han lavede noget, der hedder job bus, hvor en bus samler Aalborg Øst beboer op, og så hjælper dem med brobygning til erhvervsnetværket 9220, med at få små job med mening, og deltidsansættelser, ikke. Her i marts måned var det en stor succes. Så, det er en anden måde, at lave det på, og mere specifikt hvor vi samarbejder mellem Job Aalborg, UU Aalborg og erhvervsnetværket 9220. Men, det er så det vi hele tiden gør.

I: Ja.

R: Vi faciliteter, koordinerer og organiserer, og støtter op om nogle ting, der allerede er der, og når jeg laver et nyt koncept, så er det egentligt mere at bruge dem som er der, og så nytænke de partnerskaber vi har. Så, vi har netop også kan nå nogle mål, så det ikke bare bliver kortsigtet, men netop bæredygtigt. Jeg er jo kun ansat i en fireårig periode i en helhedsplan, og vi ved ikke rigtig om vi forsætter efter 2021. Så, på den måde er det meget vigtigt, at alt hvad vi foretager os, bliver bæredygtig, så når vi går ud af projekterne, så falder det hele ikke bare sammen. Men netop som tager ansvar. Det er derfor samskabelse er vigtigt for os, at lave forpligtende samskabelsesprocesser.

I: Ja, okay. Jamen, hvordan opstod Center for Samskabelse?

R: Altså, det er i forlængelse af helhedsplaner. De sidste otte år har der været, der har været to helhedsplaner i Aalborg Øst, hvor Himmerland Boligforening har været involveret i. Men de havde en meget socialpædagogisk og socialrådgiver indgangsvinkel til tingene.

I: Ja.

R: Og det er sårbare familier. Det er familier med anden etnisk baggrund, der lige skulle hjælpes med integration. Formidlingen af forskellige ting og sager også. Men elementerne var meget kreative, og lege, og støtte op om ungerne, og støtte op om de andre ting der var i gang. Det er ikke noget med, at man prøver at lave konceptudvikling eller platformudvikling. Det er noget med at tage udgangspunkt i, det der var.

I: Så det vil sige?

R: Og der er ikke nogen projekter af dem, som har overlevet. Det er familiecaféen eller hvad det hedder, har overlevet. Men altså, og tidlig sprogindsats området har også overlevet. Men det er nytænkende i Center for Samskabelse. Center for Samskabelse er en ny approach til hvordan man kan håndtere en helhedsplan. Det vil sige, det er samskabelse der får en vigtig rolle, og som er værdiskaber i de forskellige relationelle parternskaber vi har i Aalborg Øst. Og, som du kan se, så bliver der bygget helt vildt og renoveret, og det er helt vildt Aalborg Øst vi får, og vi prøver jo at skabe den der sociale sammenhæng i Aalborg Øst. Både det gamle, med deres traditioner, men altså også det nye. Så, vi også brobygger, og vi prøver at se lige et par år inde i fremtiden. Hvad skal der til for at vi kunne styrke Aalborg Øst. Det er meget vigtigt, at alt er forandret i Aalborg Øst, det vi laver. Det er ikke projekter med Hr. Hasseris eller Vestbyen eller noget, ikke. Men jeg fører faktisk Aalborg Øst i resten Aalborg, og tager børn og unge, så de kan se, at verden er større end Aalborg Øst. Men det er ikke den anden verden, som jeg så inviterer. Der er nogle gange, hvor der kommer en skole, der gerne vil høre om renoveringsprojektet. Men det er meget lidt. Det er den anden vej.

I: Så det er primære fokus er Aalborg Øst?

R: Det er det.

I: Okay.

09: 55

I: I siger I skal være her i fire år? Hvad ser i generelt som missionen eller formålet med Center for Samskabelse?

R: Altså, det er jo.

I: Har I nogle mål, I skal nå?

R: Ja, ja. Center for Samskabelse er jo finansieret af Landsbyggefonden, og der er nogle helt klare krav, der skal opfyldes, og det er nogle måltal. Jeg bliver målt og vejet med alt, hvad jeg foretager mig. Så, kan man diskutere om det er, om det ikke er for ambitiøst eller noget ikke. Men der er nogle helt konkrete mål omkring hvor mange forløb jeg skal have lavet med skolerne. Hvor meget jeg skal involvere byrummet i det. Der er målkrav på håndholdte forløb med børn og unge som måske har det lidt svært ved at finde ud af noget foreningslivet. Sidste år holdte jeg et håndholdte forløb for ti unge. Jeg lavede talentudvikling i en fodboldklub, fordi de var på vej væk, og på den måde blev de faktisk knyttet endnu tættere på klubben. Så, der er nogle forskellige ting der er at tage sige af og mål, og dem skal vi selvfølgelig opfylde i løbet af de fire år.

I: Ja.

R: Og der bliver holdt øje med, hvad vi foretager os.

I: Er det sådan konstant måling?

R: Ja. Det er hele tiden. Så, vi har lige status her i slutningen af marts måned med Landsbyggefonden, som de så vurderer, og så kommer de forbi i løbet af april starten af maj måned. De vil gerne høre lidt nærmere, og har spørgsmål, og sådan noget.

I: Men det er fordi de finansierer noget af arbejdet?

R: Ja, det er fordi de finansierer min stilling, så det er. Selvom, det er Himmerland Boligforening der er faciliteter tingene, og jeg er ansat hos, men så er landbyggefondens del af finansieringen. Det er derfor, jeg er projektansat.

I: Ja, okay. I forhold til alle de her initiativer I har, hvordan gør I beboerne I Aalborg Øst opmærksom på det?

R: Altså, vi har jo rigtige mange, vi har jo en Facebook side, som er en tråd ud til folk, ikke, som meget flittigt bliver læst, om hvad der egentligt foregår. Så, har vi mulighed for at dele flyvers ud. Vi har en hjemmeside, hvor der er 45, ja 4500 knyttet til vores hjemmeside, ikke, Himmerland Boligforeningen, hvor de bliver læst. Vi har nogle

tætte samarbejder i trekanten og de forskellige hvor der hele tiden bliver spredt budskabet, om hvad vi foretager os osv. Men beboerne har en tråd til vores reception. Vi har en reception midt i Sundheds Hus, så de har altid lige mulighed for at høre, hvad var det egentligt det der.

I: Føler du, at de er opmærksomme på det?

R: Ikke alle.

I: Nej?

R: Altså, og det er faktisk. Der er sådan nogle familier og der er også nogle enkelte af beboerne, der bare har brug for at være sig selv. Der vælger at være sig selv. Og det kan være sygdom, det kan være, måske også ensomhedstegn. Det kan være mange ting. Men de får en folder, men vi stemmer ikke nødvendigvis dørklokker. Altså, vi har stor, stor respekt for de beboere, vi har med at gøre. Men det er meget forskellige brogede. Flertallet er meget stærke, og velfungerende familier. Så, den stigmatisering der har foregået over de sidste 20-30 år i Aalborg Øst, den holder ikke stik, og ikke slet nu, hvor der har været en udskiftning på næsten 50 %.

I: I forhold til?

R: I beboere.

I: Der er 50% af?

R: Nye beboere. Så, det får også helhedsplanen eller Center for Samskabelses mål til et nyt perspektiv, kan man sige. Også fremtidsperspektivet, fordi min holdning er jo, sårbare familier, jamen, der er så mange tilbud til sårbare familier. Så, vi skal simpelthen bare støtte op om de processer der er, og samtidigt skal vi prøve på, at motivere folks til nye tanker, til nye aktiviteter, til nye perspektiver, fordi vi er i centrum af en byudviklingsprojekt- og proces, der er lidt unik i hele Danmark. Alle politikkere, alle økonomi folk, alle folk der har med samskabelse og byudvikling at gøre, de kigger til Aalborg Øst.

14: 40

I: Du har selv været lidt inde på det i forhold til det der med, hvordan I interagerer med indbyggerne, der siger, at I ikke selv gør ud og opsøger dem. I gør opmærksom på jer selv, men de skal komme til jer?

R: Ja, altså er der et problem, der er et helt konkret behov, vi tvinger ikke vores beboere, men de skal have tilbuddet, ikke. Og, så har de også frihed til at sige ja eller

nej. For eksempelvis, bæredygtigt naboskab, er sådan et godt eksempel på en ydmyg tilgang til beboerne. Førhen var der kollektivet beregning af vandforbrug i en hel blok. Men efter renoveringen, så er der faktisk hver lejlighed, der står for egen regning, og det er bare så gået nogle over hovedet. Nogle af familierne havde det samme forbrug, som de havde før, det blev renoveret. Plus, så stod de pludselig med en kæmpe, kæmpe regning.

I: Fordi de ikke var klar over?

R: Nej, fordi de havde de samme vaner, og samme forbrug som før, og det kunne de selvfølgelig lige pludselig ikke forstå. Så, der er en kulturforandring, man har behov for en kulturforandring, og bæredygtigt naboskab skal være med til at skærpe recourse forbruget, ikke med en stigmatisering eller nogen moralsk pegefinger. Men her har du mulighed, vi har lavet et kursus for dig, som hedder bliv din egen energi rådgiver, så du kan være med i et forløb på to – tre måneder, hvor du måler, vejer, og bliver nudget på at spare lidt på energiforbruget, og det er i tegnet af grøn omstilling. Og så efter tre måneder, så kan vi se, har du sparet nogle penge. Det ved vi jo også af erfaring, at der er penge at spare. Sommetider, når vi en stor del af fortælling om klima og den grønne omstilling, der foregår i Aalborg øst. Så, det er bare en lille ting, hvor vi nudger på en ankerkendende måde, fordi vores varmemestre går jo ind og siger, Hey, jeg kan se at du har et kæmpestort forbrug. Men der er ikke ejerskab omkring det nødvendigvis. Vi skal gøre opmærksom på, at der er forbrug, men her har de mulighed i at få kursus, hvad skal jeg være bevidst.

I: Og det er i forhold til el, og vand, og varme?

R: Ja, det er el, vand, indeklima. Og, så hvis der er nogle børn der glemmer hele tiden at slukke, at lave en nudgeplakat. Nogle voksne der glemmer et eller andet, så, det er nogle meget enkelte ting og low Tech ting, der gør at man kan hjælpe.

I: Synes du, at der sker en forandring? Kan man se det allerede nu?

R: Vi har faktisk lige launchet. Men det er bare en ide om, at vi ved der er nogle der har nogle problemer, og en kæmpe stor regning, hvordan kan vi gå ind og hjælpe. Men også hjælpe så meget, at der kommer ejerskab over det. De får for eksempel en energikuffert, som de skal bruge, elpærer, måle ting osv., som de så har i to – tre måneder, ikke. Derefter håber vi på, at det bliver spredt et budskab i det, og særlig besparelserne, det motiverer jo helt vildt. Ikke nødvendigvis fortællingen om klimaet,

her kan de spare kroner og øre, som man kan bruge på ferie eller til noget. Det er noget, der motiverer. Men vi er ikke ude og skælde folk ud op i hovedet. Vi har jo faktisk en familie, der vasker deres tøj i hænderne. Det er jo en gammel kultur, ikke, som de har taget fra tidligere, et land ikke. Som gør at de skal nudges. Det er ikke forkert det de gør, men man kan også gøre det anerledes, og så spare nogle penge. Det bæredygtige er jo netop, at det kan sprede sig, at man bliver et lystårn i forhold til hinanden, i naboskabet, og styrker fællesskabet, at man har en fælles fortælling.

18:35

I: Føler du, at det er der sker efter folk har deltaget i et af jeres projekter?

R: Ja.

I: At de går ud og fortæller?

R: Ja. Fordi en af visionerne er jo netop at skabe social sammenhængskraft i Aalborg Øst. At det skal bruges til synergি, så vi går i den samme retning, vi skal styrke fællesskabet. Det er en ting, den anden ting er, at vi også er sat til at modvirke social negativ arv. Det kan være både i fritidsaktiviteter, det kan være skolegangen. Det kan også være, at forældrene får mulighed for at følger deres unger til noget Matlab, hvor de i fælleskab laver noget matematik, som de plejer at gøre i skolen, men på en byggeplads, hvor de så har mulighed for egentligt at snakke om det svære i faget, men også hvor praktiserbar tingene er. Forældrene bliver en del af skolegangen på den måde. Fordi der er nogle som ikke rigtig har føeling med hvad der foregår i skolen. Men, det kunne også være en del, der også skaber en social sammenhæng.

I: I forhold til jeres arbejde, har I strategi for hvordan det skal gøres, eller er det lidt sådan, hvad I fornemmer, at der mangler af initiativer herude?

R: Altså, der er jo nogle helt konkrete problemstillinger som vi har, som vi også bliver målt på. For eksempel uddannelses- og beskæftigelse, der har vi, så og så, mange unge mellem 18 og 30 eller 35 år, der er arbejdsløse. Hvordan kan vi bryde denne negative spiral. Der er mange som hopper fra ungdomsuddannelserne, kan vi igen være med at bryde lige netop den spiral, og der har vi jo god statistik. Statistisk materiale, at man kan påvirke hjemmet ved at ændre praksis. Jeg selv er jo med til at håbe at skabe en føeling at det ikke er forkert, der hvor jeg kommer fra, men jeg kan godt være kritisk over for nogle mekaniser, og på den måde indefra ændre en kultur og også den negative socialarv. Fordi min mor og far sidder i sofaen og ser fjernsyn hele tiden, og det sker

ikke. Det er den forestilling andre har, så behøver jeg ikke også at gøre det. På den måde at kunne forstyrre den unge så meget, at vedkommende finder deres egen vej.

I: Nu laver I mange initiativer, føler I, at folk har lyst til at deltage, er folk aktive? For at blive integreret i et samfund, der skal det jo gerne være begge partner der skal være en aktiv del af det. Føler du, at de med er ideen, hvis man kan sige det sådan?

R: Ja. Altså, børn og unge 100, 110 %. De synes det er rigtig fedt, men også fordi, som de selv siger, og jeg har lavet statistik på det. De kommer væk fra klasseværelset, og ser virkeligheden på en anden måde. Men ser også hvad man kan bruge dansk og matematik til. Det praksis nære læringsforløb i byrummet. Det kan være på byggepladser, det kan være på forskellige arbejdssteder. Det kan også være Utzon Centret, hvor der også er lavet forløb. Men, Himmerland Boligforening, er lidt speciel. Når man bor i almen bolig, så er det sådan en klub. Man har ejerskab omkring den klub man er i, og det har man også i Himmerland Boligforening. Vi er en boligforening, der er meget i front, mange skridt foran i forhold til grøn omstilling, bæredygtighed, i forhold til at skabe social sammenhængskraft, og der er rigtig mange initiativer i det ene eller andet, og det er ikke alle familier der hopper på den. Men rigtigt mange, synes fedt, og de kommentarer jeg får i byrummet er simpelhent opbakning. Det er også fedt. Der kan også være nogle negative ryster. Hvorfor sætter de ikke huslejen ned osv. Det er meget konkrete på den måde, men det er meget sjældent. Personlig, har jeg ikke oplevet noget negativ, overhovedet. Så, det er at være en del af en større fortælling når man bor i Himmerland Boligforening.

22:57

I: Nu siger, at det er især de unge og børn der er med ideen og er positiv indstillet. Fornemmer du, at det er sværere, jo ældre folk er med at få dem med på nogen initiativer?

R: Ja, det tror jeg, og det kan jeg også se. Vi har haft nogle gode initiativer med at få forældrene grupperne med. Sidste store arrangement der var der, jamen jeg tror, alt i alt 3 næsten 400 mennesker. Altså, og det var til et julearrangement, hvor der plejer ikke at komme ret mange. Og vi har jo mange med anden etnisk baggrund, som gør, at de faktisk bakker op det. Det kan godt at gøre, men det kommer an på, hvad det er for nogle ting. Der er stor opbakning omkring 1. maj fest herude, hvor der er rigtig mange

der dukker op. Vi har Aalborg Øst dage som egentlig er til beboerne herude, men hvor der er ikke altid er ret mange der dukker op, og der har vi. Der er nogle initiativer i gang med at ændre lidt på det, fordi det er rigtig mange foreninger der skal præsentere sig selv til forhold Aalborg Øst beboere. Men det sidste år ikke altid fungeret optimalt. Det ene år skyllede det væk, altså, det er før min tid, så der kom ikke ret mange, og hvor folk også efter tre timer pakkede sammen. Men de sidste par år, som jeg har været med til, der har det sådan været okay deltagelse, men det kunne godt være mere, og det er fordi vi har Tornhøjskolen dernede, bagom ikke. Som man er langt væk fra det centrale, men nu kommer det til at fungere omkring Trekanten, som er meget centralt, så, der bliver hele tiden taget nogle initiativer og nogle, ja, til at skabe nogle bedre muligheder for at få det aktiv gjort, og det at bo i at bo Aalborg Øst. Det gør vi jo også med vores beboere, hele tiden ikke. Vi finder nye veje, hvis den ene ikke fungerede, jamen så må vi finde på noget andet ikke.

I: Revurderer tingene?

R: Ja, hele tiden. Så, og det er også en styrke i Center for Samskabelse. Altså, vi er ekstremt fleksible. Jeg må indrømme, jeg selv laver næsten aldrig det samme to gange. Det kræver selvfølgelig noget, det kræver rigtig mange bolde i luften, men som også gør at det er meget tilfredsstillende fordi du rammer altid nogle.

I: Du ser det som en fordel at være fleksible?

R: Ja. Det er helt klart, og også helt klart at være nytænkende hele tiden. Altså, jeg er hele tiden på forkant i og med, at jeg snakker med beboerne, i og med at jeg har tæt kontakt med de projektledere og udviklingskonsulenter, vi har i Himmerland Boligforening. Jeg ved hvad der foregår, også de næste fem år. Men hele tiden at være lydhør over hvor beboerne er henne. Kommer de med en god ide, jamen så arbejder vi hen mod det. Når de unge kommer med gode ideer omkring noget, så er jeg også helt opsat på det. Jeg arbejder hen imod det. Et nyt tiltag som jeg laver i noget der hedder Dansk Lab 9220 er en børneavis. Og, det er noget med at de bliver klædt til at være journalister, og forstår hvad journalistisk er, Fake News, hvad er det for nogle forskellige genrer. Hvordan skriver man en god artikel, ikke. Hvad er nyheder for noget, og så besøg Nordjyske Medier, som jo er en del af Erhvervsnetværket 9220, og derefter laver de deres egen avis, og det forsøg skal være med til at skabe nogle journalister blandt de unge i Himmerland Boligforening. Hvor man måske kunne to -

tre om året, og som kun omhandler det at være i Aalborg Øst og bo i Himmerland Boligforening, som jo omhandler rigtig meget. Så, på den måde er der god sammenhæng, at vi altså laver noget konkret for vores beboere. Men også hele tiden i tråd med hvad der bliver lavet rundt omkring.

26:47

I: Nu, nævnte du selv det der med anden etnisk baggrund. Hvordan opleves det her ude, at der er de her kulturelle forskelle blandt beboerne?

R: Som positivt. Altså, den der stigmatisering der er omkring flygtninge, de laver ikke noget, og de deltager ikke med noget. Det passer slet ikke. Jeg ser det ikke, hverken i min hverdag, når jeg går i byrummet, eller lavet noget sammen i byrummet. Men der skal du måske lige snakke med min kollega, Sisse, som er tættere på, ikke. De er søde og rare, og der er god stemning. Julearrangementet som var virkelig stort, og der var jo alle mulige folk blandet sammen, og det har været stor succes. Så, de støtter op om. Men det er sådan, at der er jo også nogle problematikker. Ikke kultur clash eller noget, men det er noget med, der er måske en bestemt form for mad eller samvær formen har en anden etnisk baggrund. Muslim eller er man kristen, ikke, altså, og de mere ortodokse kristne, har deres måde og betingelser. Der kan være nogle gange vanskeligt at bygge bro. Vi har jo en palænensisk forening, en somalisk kvindeforening osv. Der er jo nogle forskellige foreninger osv., og de dyrker selvfølgelig deres egen kultur, ikke. Og, det, når en anden etnisk kultur dominerer for meget, så kan der godt være den der. Ja, ikke har behov for så meget aktivitet, trækker sig. Det kan godt domineres, ikke, af folk med enten arabisk eller rumænsk eller afrikansk baggrund.

I: Ja.

R: Men jeg vil ikke sige, at det er et problem. Man er til de aktiviteter man har lyst til.

I: Så, overordnet set så ser du den her kulturelle diversitet?

R: Som noget positivt. Som skaber en god synergি herude i Aalborg Øst. Og, jeg må indrømme, nu har jeg jo rigtigt meget at gøre med de unge. Når de leger sammen, og spiller fodbold sammen osv., så er det på tværs af kulturer og køn. Der er selvfølgelig en lille kønsopdeling i forhold til nogle piger, der måske har nogle forpligtelser der hjemme. Men ellers er der også venskaber på tværs, og det er jo en god fingerpeg. Altså, hvordan det er, og det fungerer så bare optimalt.

I: Du vil sige, at integrationen med ”oprindelige danskere” og folk med anden etnisk baggrund. Det fungerer herude, det er ikke sådan?

R: Det fungerer fint, fordi alle tager jo del i. Jeg kan jo bare se i frivillige grupper, ikke. Aalborg Øst dagen der skal organiseres, det er jo folk med forskellige baggrunde kan man sige. Men der er nogle aktiviteter der bliver domineret af. Hvor lysten, for eksempel er fest, og dermed alkohol og alt hvad det indebærer. Der er måske ikke så mange med anden etnisk baggrund, der deltager de ikke lige i det. Men så er der Aalborg øst dagen, og andre aktiviteter, og der er de mere fremherskende. Men der er stort respekt omkring det, og der er ikke de store konflikter omkring. Men der er nogle normale nabokonflikter, som alle andre har. Men det er ikke kultur betinget, så det er helt almindelige. Man er naboer, synes den anden spiller for høj musik, og hvad ved jeg.

I: Så, udover det der er alkohol involveret, så synes du at folk er gode til at integrere med hinanden?

R: Ja, det er de. Og jeg må indrømme, om jeg snakker med anden end dansk baggrund eller anden etnisk baggrund, så hører jeg aldrig noget dårligt. Der er aldrig grupperinger, hvor de siger, de hvide er sådan eller de sorte er sådan, eller noget. Slet ikke. Der er altid stor respekt omkring det, fordi der er rigtig mange tiltag herud, og mange ting bliver lavet herude, og det er en landsby, og det glemmer folk, men det er sådan en landsby ting. Det er jo også noget som jeg er med til at påvirke og udvikle, ikke, fordi vi er sgu en landsby, Aalborg Øst.

I: Ja.

R: Og ikke bare en bydel, ikke. Altså, og det er den mentalitet, som jeg tror er vigtig, og der hjælper man hinanden, og dyrker fællesskabet, og det er jo også vores mål i helhedsplanen, kan man sige. Fællesskabet, og hjælpe der hvor der er behov for brobygning. Uanset hvor du er henne, i hvilken landsby, er der behov for brobygning. Men jeg har ikke, en eneste. Jeg har ikke oplevet konflikter hvor folk skældte hinanden ud eller slås, eller på anden måde var negative over for hinanden.

31:37

I: Så, du oplever ikke konflikter er værre herude end for eksempel i alle mulige steder i Aalborg?

R: Nej.

I: Nej. det er et stigma, man kan have?

R: Ja, og ja. Det er jo ikke fordi. Da jeg kom til Aalborg, det er jo for mange år siden, der havde de et stigma omkring eller der stigmatiseret de Aalborg Øst. Det er jo kun dem der er på kontakten og forbrydere og bander, og hvad ved jeg. Så, og psykiske syge. Men det var også bare en stigmatisering, sådan har det aldrig set ud. Der er mange studerende der har boet herude, fordi det har været nogle gode lejligheder, billige lejligheder, så der altid været en broget flok her ude i Aalborg Øst, og dem der har boet her altid, altså. De er med til at skabe den der fortælling omkring Aalborg Øst, og folk bliver integreret herude. Man kan jo bare se på foreningerne ikke. Alle hjælper med, og alle er med, og alle er velkomne. Ikke.

I: Okay.

R: Det er ikke ekskluderende overhovedet. Men der sker mange ting, jeg har også lært at lave en platform for klub frivillig 9220. Den skal skabe mulighed for at koordinere frivillige indsatsen, ikke bare ud fra foreningerne og deres interesse, men for Aalborg Øst interesser. Så, man kan vælge de interesser man har i stedet for, at det kun er håndbold eller fodbold, eller hvad det nu kan være. Og, alle dem jeg introducerede det her projekt synes det er helt vildt interessant og spændende, det vi arbejder med. Så, igen, er der den lille landsby model. Nu har jeg selv boet i landsbyer næsten altid, ikke, og man samarbejder, man ved godt jo godt, at man skal overleve i en lille landsby, så man samarbejder om nogle ting. Klubben eller omkring, et problemfelt man gerne vil have løst, eller det kan være Brugs, eller hvad ved jeg. Der er altid et eller andet, vi skal løse sammen, samskabelse.

I: Nu har vi været lidt inde på det i forhold til det der med grupperinger. Du vil sige det er højt, eller lavt, eller føler du at folk snakker med hinanden på tværs?

R: Altså, de snakker med hinanden på tværs, det er de tvunget til. De bor ved siden af hinanden. Så, hvis den ene ikke har slået græsplæne, så skal man jo snakke sammen osv. Men der er grupperinger herude. Altså, det er helt naturligt, det er kultur betinget, altså.

I: Så det er kultur?

R: Ja, det er kultur betinget, og det er ikke fordi, at nu gider jeg ikke de andre. Det er mere at man har brug for engang imellem, at tale sit eget sprog eller dyrke sin egen

kultur. Nu, er jeg selv flerkulturelt, og savner nogle gang det tyske sprog eller det engelske sprogs og så har jeg altså bare brug for at læse engelsk litteratur eller snakke engelsk med englændere, eller tysk med nogle tyskere. Og det behov har alle folk som har en anden kulturbaggrund end dansk.

34:39

I: Ser du det som noget negativt, er det for meget?

R: Nej, jeg ser det positivt, fordi man får mulighed for at have en identitet, og vi kan ikke agere sundt i forhold til hinanden, hvis vi ikke har identitet. Altså, det er vigtigt at vi er hele mennesker, og vi bliver kun hele mennesker med en identitet. Med sprog, og bevidsthed, og historie. Vi er vores historie, og fordi jeg bor i Danmark, og jeg er jo dansk. Min mor er dansk, men min far er jo både tysk og engelsk, og opvokset i Tyskland, og boet i Irland, og i England, og i Skotland, og i Frankrig. Altså, jeg har været mange forskellige steder. Men, det vigtige for mig var identitet, uanset hvor jeg var henne, både sprogligt men også min historie, altså min ungdom osv. Og folk der kommer fra, som flygtninge eller kommer fra et andet land, har også brug for en identitet, og den frihed har de her ude. Der er aldrig et ondt ord om, nu holder palæstinensiske forening igen, igen, madaften.

I: Nej, okay.

R: Men man ved det, ikke. Og nogle gange er der jo åbent hus, og så inviterer de folk. Og i andre klubber også. Men jeg vil sige, at det er en vigtig del i det, og så lang tid at det ikke er ekskluderende, så synes jeg det er givende.

I: Og det synes du ikke, at det er?

R: Nej, det synes jeg ikke. Fordi, nu tænker jeg 8. marts, kvindekampdagen. Der var somalisk og palæstinensisk kvindeguppe der lavede mad, så var der en anden gruppe, jeg kan ikke huske alle grupperinger. Det ved Sisse mere om. Men der var så mange forskellige grupper involveret i det, så man snakker på tværs.

I: Nu, her til sidst, det er i forhold til identitet. De mennesker som er herude, føler du, at de har tildelt sig selv en bestemt identitet, i form af for eksempel noget af det stigmatisering der er omkring Aalborg Øst?

R: Det er det sjove ved Aalborg Øst, når du bor og er i Aalborg Øst. Nu kan jeg bare snakke, for jeg har jo ikke selv boet i Aalborg Øst. Men, jeg har kendt til Aalborg Øst og også arbejdet i Aalborg Øst i mange forskellige sammenhænge. Altså, de har jo en

helt bestemt holdning ikke, og ikke en stigmatiserende holdning. Det har de altså bare ikke, og det er en landsby. Åh, Jeanet Kaptain for eksempel, som jo har boet her og været i medier osv., hun siger, jamen jeg kommer fra Aalborg Øst, og jeg er stolt af det, fordi de har skabt en masse ting, fællesskaber, har rigtig meget fællesskab herude. Så, dem der bor her har ikke den der stigmatisering. Men lige så snart de kommer ud, og det er uanset hvem jeg har snakket med, der er sådan lidt et snart af det. Aalborg Øst, puha, er det ikke lidt problematisk, er der ikke nogen udfordringer. Men de udfordringer vi har her, dem har vi simpelhent rigtigt mange steder, det er ikke sådan specielt Aalborg Øst. Så, det er jo udefra, og det er nogle gamle historier. Det er ikke ungdommen eller studerende osv. Ikke. Det er det ældre segment kan man sige, og etableret politikere og chefer osv., som måske har for 20 – 30 år siden, der har været problemstillinger, som sikker også har været massive. Men det har bare defineret historien i Aalborg Øst, og derfor snakker vi rigtig meget om, at vi egentlig ikke vil kalde det Aalborg Øst, men det østlige Aalborg. Men jeg må indrømme, det er Aalborg Øst, det her. For hver gang jeg siger det Østlige Aalborg til dem der bor herude, du mener Aalborg Øst, ikke. Så, de har en identitet omkring det at bo her ude, og den er positiv.

I: Så, de er stolte af deres identitet?

R: Der er en vis stolthed, og særligt nu, hvor alt bliver renoveret, og det er helt nyt, og vi får så mange nye ting. Der er en stolthed. En rigtig god historie der fortæller noget om den stolthed, var da Sundhedens Hus blev bygget. Der var man jo bange for hærværk osv., og igen den der stigmatisering, fordi fer var en del entreprenører der kom udefra, Aalborg Øst er det ikke der, hvor der sker en masse negative ting. Der blev ikke begået hærværk nogensinde på noget som helst, der forsvandt ikke byggematerialer, der blev ikke stjålet noget som helst, og alle er vildt stolte af Sundhedes Hus, og sådan kan jeg også se på de nye bygninger rundt omkring. Både når jeg snakker med de unge, men altså også når jeg snakker med forældrene. En vis stolthed og glæde at bo her. Men den oplever du ikke udefra, der er lige et segment, jeg vil måske sige 30-35 +, der har den der historie med sig på en eller anden måde, og når jeg så siger, jamen, jeg arbejder i samskabelse, nej hvor spændende og fedt osv. Hvor er det så henne? Det er i Aalborg Øst. Nøj, det er godt nok nogle udfordringer, du har. Og det er jo frygteligt.

I: Ja, ja.

R: Når jeg siger, jamen, hvad mener du. Men vi arbejder også hen imod om at være meget bevidst om det, når vi er ude og snakke i Danmark, vi prøver jo opleve hvad der sker rundt omkring i landet og andre helhedsplaner, hvor vi snakker om stigmatisering og også den identitet, vi også er med til at skabe nu.

39:51

I: Synes du så måske, at det er meget minoriteten der er en vanskelighed i integrationsprocessen end det er størstedelen, er danskere, fordi de har den her stigma mod Aalborg Øst. Er der problemer med at få folk ind i nogle initiativer og være med til at hjælpe og udvikle det?

R: Nej, det er der ikke. Nej, det er også sort og hvid. Fordi det er meget broget. Ja, for selvfølgelig er der nogle konfliktflader. Ser vi på voldsmose eller København området, der er nogle problematikker jeg oplevede derovre. Men her er det slet ikke, vi er ikke på ghetto liste eller noget som helst, og har slet ikke de problemstillinger som de har andre steder.

I: Så, folk er villige til at hjælpe?

R: Ja, for når du møder folk her ude. Jeg kan møde den første på gaden, vil du hjælpe mig, så vil de hjælpe mig, uanset hudfarve, religion eller kultur. Så, her hjælper de hinanden. Der bliver bakket op om sommeren på ”runderen” hvor alle institutioner her i sommerferien, i en periode på tre uger laver aktiviteter og lege for børn og unge i området. Alle vil hjælpe til, forældre, fagpersonale, ikke. Så, jeg oplever det ikke. Men der vil altid være en eller form for, jeg er helt som Abdid som kommer fra Somalia land, men nej det kan du jo heller ikke, vi er jo forskellige kulturer. Men der er stor respekt.

I: Det er mere i forhold til mennesker som ikke bor i Aalborg Øst. Har de lidt berøringsangst for at komme ind og hjælpe til?

R: Altså, lige nu hvor der sker så mange ting her ude, udviklingsmæssigt. Så, kommer folk jo rendende, fordi de synes det er spændende. Det er nye ting, nye tiltag. Især mine projekter er meget, wow, ikke, hvordan gør du det osv. De vil virkelig lære noget om det. Men når jeg møder manden eller kvinden på gaden ikke, altså, der ser det lidt anderledes ud, og det er gamle, gamle fortællinger som knytter sig til en årgang af en eller anden art. Altså, 35 + vil jeg mene, og det er nogle der har boet,

måske, hele deres liv i Aalborg området, og er blevet opfostret med deres forældre, Aalborg Øst, næ ja, der har vidst også været noget skyderi. Et skyderi der slet ikke havde noget med Aalborg Øst at gøre, det er så noget helt andet. Det er bare en fortælling, og der har været nogle problemsituationer for 20-30 år siden. Men slet ikke ghetto tilstande, eller bande relateret eller noget på det niveau, slet ikke.

I: Men det er især 35 + år?

R: Ja, det har jeg det sådan lidt på fornemmelsen. De der lidt ældre. De unge har slet ikke, og når jeg snakker med studerende osv., altså slet ikke. Men det ældre segment, altså der er etableret og måske har boet her hele deres liv. De er måske ude fra landet, de har nogle fortællinger, der har meget stigma, men det har de jo også med deres nabobyer. Gistrup, jamen kun de åndssvage der bor der osv., ikke. Hver bydel har jo nærmest deres historie, men når vi bor her i Aalborg Øst og arbejder i Aalborg Øst, så har vi ikke den der ting. Vi kæmper noget som de på landsplan kæmper med. Vores unger har svært ved at læse og skrive, altså. Pjækker, ikke, gider ikke i skole, er skoletrætte, men det er der mange andre steder i landet. Og, ja vi har en negativ statistik, men det har de altså også andre steder. Så, det er sådan noget specifikt Aalborg Øst, vil jeg sige.

I: Nej. Jamen, det sidste er igen omkring folks identitet. Føler du, at hvis folk kommer fra en bestemt social baggrund, så har de tildelt sig selv en identitet som kan være for eksempel negativ?

R: Ja. Ja, det tror jeg. Det har jo noget at gøre med de familiemønstre at gøre, ikke. Jeg kommer fra en arbejderbaggrund, og er den eneste i min familie med gymnasie og akademisk vej. Det er svært at bryde den der sociale arv, og særligt når den er negativ, og man ved jo. Sådan teoretisk ved man ikke, man ved godt hvad der sker, man ved bare ikke helt hvad der kan gøre, der kan styre i den der retning. Den der social urbanisering, altså, er stadigvæk negativ, og man ved simpelhent ikke hvordan man kan komme den til livs. Så, jeg vil sige, at vi er jo i der helhedsplanen, netop til at forstyrre hvis en familie kulturbaggrund er negativ. Altså, at vi kan se her er nogle nye perspektiver vi kan sætte ind, men vi skaber vores identitet i familien gennem de relationer, de nære relationer vi har. Og bryde dem, det er svært. Men vi kan se at. Det var egentlig en rigtig sjov ting, tror faktisk det var dig der fortalte mig det, måske. Nogle af vores elever i mentorordningen, at noget med universitet, jamen vi kan da

ikke. Vi kommer fra Øst, vi læser da ikke på universitet. Og jo, der er rigtig mange der har læst på universitetet. Men det er mere den der selvforståelse, ikke, der nogle gange ligger i det, og den kommer fra familien, den kommer hverken fra læreren eller vennerne, eller noget, men den ligger i familien. Det er jo også derfor mange af de unge, især dem med anden etnisk baggrund, bliver pacet frem, de skal på gymnasiet, de skal blive advokat eller blive læge, eller noget. Selvom de har kloge hænder i stedet for, og netop ikke har en analytisk sans, og det er simpelthen en kultur forandring, vi bliver nødt til at være aktiv i, og vi er aktiv i den. I hver fald med de ting jeg laver. Men den der grundlæggende identitet, den skaber vi ikke. Vi har en identitet omkring Aalborg Øst som landsby, som skaber meget synergি, vil jeg sige. Men når vi snakker den enkelte, familien, det er noget andet. Det er et andet problemfelt, og en anden ting man skal håndtere.

46:38

I: Det er et meget bredt spørgsmål, men tror du at man som individ kan beholde sin grundlæggende identitet, sin baggrund, og så samtidigt bryde den sociale negative arv i familien?

R: Ja, det tror jeg. Altså, det har jeg jo gjort. Jeg er helt bevidst om, at min baggrund er en arbejderbaggrund. Jeg har stor forståelse for dem der virkelig skal tjene til føden, ikke, fra hånd til munden, og hvor det ikke er teori, filosofi osv., men konkret livserfaring der kalder. Men jeg synes det er en styrke, og jeg har meget stærk føeling med, hvor jeg er henne. Min direktør, Ole, har også en arbejderbaggrund, hver gang vi har haft nogle unge med, hvor han skulle fortælle hans baggrund, så fortæller han, jamen det er jo hårdt arbejde. Men vi får en moral med, og sådan en arbejdsmoral, og når man snakker om en arbejderbaggrund som er vigtigt, som har været vigtig for mig. Fordi, det er tit ofte dukket op undervejs, på universitet, på gymnasiet, leder uddannelser, og hvad ved jeg, hvad end jeg foretager mig. Åh, gider jeg det her, men så er der alligevel en arbejdsmorale, der har tvunget mig igennem. Så, jo, jeg tror det er vigtigt, at vi har føeling med hvem vi er, og vi ikke bliver alt forstyrret der, med at vi tager udgangspunkt i det, og så bevæger os ud af.

I: Ja, så der kan være en styrke i at have en anden etnisk baggrund end dansk?

R: Det kan der i helt grad. For mange er jo fanatisk til sproget osv. Jeg vil sige, det er et plus, hvis du har en anden kultur. For eksempel anden etnisk baggrund, mange af

dem har stærke familiebånd, og når vi ser på de oprindelige danskere, de bliver ødelagt mere eller mindre. Folk bliver skilt, og unger bliver forvirret, så er det mine, dine og vores børn, så, der sker en masse omvæltninger, vi har ikke sådan helt forskningsmæssigt konsekvent på det endnu. Men vi har allerede flere generationer af unge der går ned med stress i studiesammenhænge, i gymnasiesammenhænge osv. Det kan man jo føre tilbage til der måske har været stress på hjemmefronten, så den har de ikke på samme måde. Så, har vi noget der hedder socialt kontrol, og det kan også være socialt negativ kontrol, som selvfølgelig påvirker den enkelte elev, eller den enkelte unge. Der er jo nogle stærke bånd, som vi ikke kan røre ved. Men vi har jo et samfund, der siger, jamen, du må ikke slå din søster ihjel fordi hun har en dansk kæreste, eller noget i den stil, ikke. Som også bliver håndteret hårdt. Men jeg tror sådan, generelt, nu har jeg boet i flere lande, at det er vigtigt, at man ved hvor man kommer fra, og at man bruger det som platform, et udgangspunkt til netop at tilegne sig andre ting. En sproglig fordel, jeg er tre næsten fire sproget. Mine erfaringer siger, jeg lærte jo tre sprog på en gang, så hvis jeg lige manglede et ord på tysk ord, så kom det danske ind, og hvis jeg manglede et ord på dansk, så kom det engelske ind. Det er egentlig kun min mor og far der kunne forstå, og min bror kunne forstå, hvad jeg snakkede om. Det er vigtigt at have en sproglig belast, altså et sprog man bare lærer, som du føler dig tryg ved, hvor du delagtigøre dit følelsesliv, dine ønsker, dine visioner til andre. Og, det er den der platform, som man så kan arbejde henimod at lære andre sprog. For hvis du kan et sprog, så kan du jo lære andre. Jeg er en af de få der er imod, at de allerede skal lære tysk, dansk, spansk, og alt muligt i første klasse, fordi de kan jo knap nok dansk. De kan ikke skrive på dansk, de kan knap nok læse på dansk, hvorfor skal de så lære engelsk. Det forvirrer. Jeg har arbejdet med fra første klasse til gymnasieelever, og vi kunne se den forvirring det skabte, og der er ingen belæg, at du bliver bedre til engelsk, fordi du får det i første klasse. Alle resultater man har indtil videre siger, jamen, de er ikke bedre, så hvorfor skal de så belemre sig. Lad os da dyrke det danske sprog, eller det tyske eller hvor de nu kommer fra.

50:59

I: Lige det sidste spørgsmål, føler du at, folk i Aalborg Øst er mere aktive, en del af at integrere hinanden, og få den her sammenhørig, eller er der lidt mere passiv

accept. Okay, jeg er oprindelig dansk, min nabo er fra Iran eller Irak, og så er det sådan lidt det, og så accepterer man det uden rigtigt at snakke sammen?

R: Det er både og. Der er jo nogle aktiviteter i Aalborg Øst der gør, at vi kommer hinanden ved, og det er alt fra 1. maj til Aalborg Øst dagen, til de mange aktiviteter, der er trekanten eller aktivitetshuset over på den anden side af Humlebakken. Og vi har jo tre skoler der også er med på banen, kan man sige, deres skolekultur laver jo noget for Aalborg Øst. Så, der er jo masser af aktiviteter, hvor vi er fælles om. Men så er der så også, perioder hvor man bare er passiv. Altså, jeg vil sige, det er sådan en lille landsby. Der er nogle der bare er mere aktive andre, og sådan er det altså også herude. Vi har en stigende problematik, der hedder ensomhed, på landsplan altså nationalt plan, men også lokalt, ikke kun her i Aalborg Øst men også i Nørresundby, Vestbyen osv. Og det er noget vi ser på, hvordan kan vi få dem i tale, for dem der er ensomme, de har måske ikke redskaberne til at brobygge til andre, til naboen osv. Så, der er selvfølgelig nogle områder hvor man kan sige, ok, der er det for passiv, der skal vi være lidt mere ops.

I: Nu snakker du, I, tror du den almen dansker, altså oprindelig fra Danmark, hvis der ikke var de her aktiviteter, kom og mød en med en anden etnisk baggrund. Tror du så, at det er noget de ville gøre selv, hvis Center for Samskabelse ikke var der som platform?

R: Nu har Aalborg øst lange traditioner, så det er en gammel bydel, den opstod i starten af 70'erne. Så, der en kultur herude, som har nogle fællesskaber og sammenskabelser, gadefester osv. Så det er meget svært for mig egentligt at forstå. Men jeg ved, at vi er en vigtig brik i det at skabe social sammenhængskraft på den ene side, men også, at vi kan komme med nogle nye perspektiver fra nogle samskabelsesprocesser, nogle platforme. Når jeg tænker på Job lab 9220, hvor skolerne pludseligt får øje på det, ja hvorfor kommer vi ikke på det. Pludselig får de et koncept fra en anden vinkel at skabe pædagogiks sammenhæng men også skabe fællesskaber. Der er nemlig problematikker omkring uddannelsesparathed, karakterer, osv. Det tror jeg også det er her. Jeg tror, det er vigtigt, at vi også er med til fremover at skabe nogle platforme og støtte op om nogle de initiativer der er, for folk kan jo komme fra gaden, og komme med en ide. Det kan være med til at skabe fællesskab eller brobygge med de kvalifikationer, vi så har.

I: Så folk vil gerne, men de har behov for arrangementer og initiativer hvor de ligesom kan mødes?

R: Ja, men det kommer helt automatisk. Det er jo en gammel kultur her i Aalborg Øst. Jeg kan ikke huske, at der ikke har været noget samarbejde og samskabelse herude, også fordi kommunen har været rimeligt meget involveret i mange af de ting, og der er rigtig man institutioner herude. Så, man er jo tvunget til samarbejde, jeg kan simpelhent ikke rigtig vurdere aktiv/ passiv, hvordan den hænger sammen. De er aktive herude, men der er også en del passiv herude. Også ligesom en landsby, de kommer måske til den årlige fest, men er måske ikke med til at skabe fest, eller hvad hedder det, med til at organisere festen, men de er med til at skabe festen, og sådan vil jeg også sige, at det er herude.

I: Ja. Det var sådan set det. Med mindre du har mere at sige?

R: Nej, det har jeg ikke. Selvom det er så spændende det der foregår herude.

APPENDIX 11 – INTERVIEW SISSE

Interviewer (I): Ida Bang Jensen

Respondent (R): Sisse Gramstrup Munk

Duration: 27 minutes 33 seconds

Date: 15 April 2019

00: 01 I: Yes, okay. Først skal jeg bare vide noget om dig. Dit navn, og din baggrund, og hvad du laver til hverdag?

R: Åh, jeg hedder Sisse Gramstrup Munk, og jeg er oprindeligt udannet sygeplejerske i 2009, og så har jeg en kandidat i socialt arbejde, som jeg blev færdig med i 17. Jeg skulle lige tænke mig om. Ja, og jeg har lavet frivilligt socialt arbejde siden jeg var 13 år gammel. Så, det giver mening, at jeg gik den vej.

I: Ja. Så du er ansat her i Center for Samskabelse?

R: Ja, jeg er ansat som barselsvikar i en konsulentstilling, hvor jeg har det område der hedder forebyggelse og forældreansvar, som også har tidlig sproglig indsats under sig, og noget bæredygtigt naboskab.

I: Ja.

R: Ja.

I: Okay. Hvis du skulle definere Center for Samskabelse, hvad ville du så sige, at det er?

R: Det er jo sådan en atypisk, en atypisk helhedsplan, fordi vi i stedet for fokuserer på håndholdte indsatser, så fokuserer vi på overordnet strukturelle samarbejder.

Samskabelsesprocesser med aktører i området, og med kommunen, og kulturinstitutioner, så det er både. Altså, for mit vedkommende er det daginstitutioner, og det er skoler. Det er kulturinstitutioner, det er tandplejen, hvem kan jeg ellers komme i tanke om. Så, er det Kofods skole, jamen alt hvad der er i området. Ja.

I: Nu siger du håndholdte processer?

R: Altså, man kan sige, typisk bolig socialt arbejde handler meget om at lave indsatser som er rettet direkte mod, og er inddragende af borgeren. Og, det har vi også lidt af, vi har sådan noget som forældre arrangementer. Men det har vi skåret ned til et minimum. Ja. Og, så arbejder vi, ja, meget mere sådan på det strukturelle niveau. Altså, på sådan overordnet niveau. Så, det har jeg fokus på, når jeg arbejder, det er at

jeg hjælper så mange som muligt, og at jeg støtter institutionerne i deres arbejde, fordi jeg kan godt lave. Der er forsøgt at lave forskellige arrangementer, hvor jeg skal så trække forældrene til for at give dem noget viden og uddannelse omkring, hvordan de for eksempel kan hjælpe deres børn, når de skal i institution. Men hvis forældrene vælger ikke at dukke op, så kan jeg ikke fortælle det til nogen.

I: Nej, okay.

R: Men hvis jeg i stedet for laver indsatser der kan støtte pædagogerne i deres arbejde omkring forældresamarbejdet. Så, ved jeg, at det rammer de forældre som kommer i institutionerne, fordi de er en nødsaget til at dykke op, fordi det er en institution. Så, det er engelligt et forsøg på at ramme så mange som muligt, og så støtte op om det, der er der i forvejen.

I: Hvordan opstod Center for Samskabelse?

R: Jamen, det er jo egentligt opstået af den helhedsplan som hed 9220, som har været herude i området siden, jeg tror, det er siden 2008, det må du ikke hænge mig op på. Tidligere har det været et samarbejde mellem, den anden helhedsplan der er i byen, eller bydelen som er et samarbejde mellem Lejerbo og Alabu bolig, og så har Himmerland der under også, da de lavede 9220. Jeg mener også, at kommunen var en stærk samarbejdspartner der, og der lavede de meget håndholdte indsatser, og der så. Det hedder det samme, det jeg laver, det hedder forældre akademi, da så det noget anderledes.

I: Før Center for Samskabelse?

R: Før Center for Samskabelse. Og også i starten af Center for Samskabelse. Men, men tiden har ændret sig, og det er nogle andre ting der er brug for nu.

I: Okay, har I mål med Center for Samskabelse? Det er fire år I skal være her?

R: Ja, vi har jo, vi har jo nogle mål som vi skal opfylde, nogle måltal vi skal opfylde hvert år.

I: Ja, okay.

R: Og, så vidt jeg kan se på de måltal, så er de lavet ud fra, at man laver nogle håndholdte indsatser. Det vil sige, at måltallet er ikke så stort, det er ikke så mange familier, vi ligesom skal have kontakt til eller så mange børn, jeg for eksempel skal hjælpe under tidlig sproglig indsats. Der er det 16 om året.

05:16

I: 16 børn om året?

R: 16 børn om året. For eksempel i sproglig indsats, hvor der er forsøgt at starte en sproglegestue, og der kom ikke nogen, og så har jeg bestemt, at det ikke skulle være der mere, fordi det er mange ressourcer at bruge på noget der ikke fungerer. I stedet for så har jeg fulgt op på et. Jeg har udvidet et projekt, der hedder mini biblioteker, så jeg i stedet for, at det er i nogle institutionerne herude, så er det i alle 13 institutioner her ude i området, der har fået et mini biblioteket. Og mini biblioteket går ud på at man bringer bøgerne til forældrene og børnene, fordi man ved, at der er mange forældre herude som ikke har bøget i hjemmet, og de har ikke adgang. De går ikke på biblioteket, selvom det ligger lige tæt på. De har, der er mange forældre som ikke har kultur for at læse bøger for deres børn, og som ikke taler med deres børn, og derfor er det sproglige niveau herude meget, meget dårligt. Så, det er simpelhent en indsats som er lavet for at hæve børnenes sproglige niveau. Og, mini bibliotekerne er så også et redskab til pædagogerne til at understøtte den sprogindsats som de laver, og den er blevet en del af Aalborg Kommunes sprog indsats herude i området. Så, i stedet for at ramme 16, så rammer jeg op til 600 børn.

I: Ja, okay. Super, hvor ofte bliver I målt, er det en gang om året?

R: Ja, vi skal udfylde de her, altså. Vi udfylder dem løbende for også, for os, at vi er sikker på at vi er med, og at vi er up to date, og vi laver de ting, vi skal. Men selve målingen er ved årets udgang.

I: Ja, okay. I forhold til indbyggerne her i Aalborg Øst, hvordan går I dem opmærksomme på de tilbud Center for Samskabelse har?

R: Jamen, altså, det er jo meget Facebook og opslag rundt omkring. Altså.

I: Papir?

R: Papiropslag og så også i postkasserne, når vi laver noget. Men man kan sige den måde jeg arbejder på nu, med at jeg laver det ude i institutionerne, der er ikke på den måde noget reklame i området. Men det handler mere om. Ja, det er pædagogerne der skal ligesom, i hver institution så skal de ligesom finde ud af hvordan vil vi arbejde med det og have i vores institution, og så indkalder de til forældremøder, hvor jeg så kan komme ud og fortælle om det, hvis de har brug for det.

I: Er der nogle institutioner der kan sige nej til jeres tilbud?

R: Det kan de godt.

I: Det kan de godt.

R: Hvis de ikke vil være med i det, så kan de godt. Det der er, at vi ved. Jeg har altid en aftale, jeg laver en aftale først med dagstilbuds lederen som er blevet. For nyligt er de blevet slæt sammen, der har været to områder, men her ved årets start er det blevet slæt sammen til et område, så de har en samlet leder for alle 13 institutioner, og jeg ham går jeg igennem, når jeg finder på noget nyt.

I: Ja, og det fungerer?

R: Det fungerer rigtigt, rigtigt godt. Der er en lang tradition for samarbejde mellem kommunale og private instanser her ude i området. De er simpelthen vant til at samarbejde med helhedsplanerne. Kommunen er også skrevet ind i helhedsplanen.

I: I forhold til, integrerer du med indbyggerne eller kører det igennem lederne i daginstitutionerne?

R: Altså, jeg har noget interaktion med de beboere der er herude. Jeg har haft en kvindegruppe, også, hvor. Som også er lukket ned, fordi de simpelt kom i arbejde og i praktik, og dem som ikke er i arbejde og praktik eller uddannelse, dem laver jeg så en mindre håndholdt indsats for. Og, det er simpelhent for at få dem godt på vej også. Så, dem har jeg kontakt med. Så, har vi haft en familie sommerferie sidste år i Ønskeland, hvor jeg også var med i et par dage. Det var noget af det første jeg gjorde. Det var faktisk det allerførste, jeg gjorde, da jeg startede, det var at være på sommerferie med dem. Vi har også nogle op følgende netværksaftner. Der er arrangementer, der har jeg også kontakt til beboerne. Ja.

I: Ja, okay.

09:51

I: Har I en strategi for udførelsen af jeres arbejde? Du siger, at I ikke bruger så meget håndholdte indsatser?

R: Nej, altså man kan sige. En strategi. Jamen, det er jo, at vi løfter området, og de, og dem som har den. Det jeg ser det som, det er at vi forsøger at hjælpe dem som har den direkte borgerkontakt. Så det vil sige, for eksempel, ude i institutionerne, at vi giver pædagogerne, ja giver pædagogerne nogle værktøjer til hvordan de ligesom kan løfte børn og forældre. Ja, det er jo egentlig det, det handler om.

I: Ja, at give værktøjer til dem der har daglig kontakt med indbyggerne og beboerne?

R: Ja, og på en eller anden måde hjælpe til at løfte beboerne her ude i området. Om det så går den ene, direkte indsatser eller om det går igennem nogle andre.

I: Okay, i forhold til. Der er jo mange kulturer herude, er der nogle problemer mellem, hvad kan man sige. De etniske danskere og så dem med anden etnisk baggrund? Altså, hvordan er forholdet mellem dem?

R: Altså, sådan. Til daglig oplever vi ikke de helt store problemer. Men for eksempel da vi havde vores familie sommerferie, der. Det var i samarbejde med min kollega Rikke, som er beboerrådgiver ovre i Sundparken, over på den anden side af. Det er pinligt, jeg kan aldrig huske, hvad den vej hedder. Humlebakken.

I: Ja, okay.

R: Ja. Og det er der altid er blevet sagt her ude i området, det er. Der er dem som bor syd for Humlebakken, og der er dem som bor nord for Humlebakken. Lige nu er vi nord for Humlebakken.

I: Ja.

R: Og de har altid haft sådan et forhold til, at dem på den anden side, er dårligere end os. Ja. Der bor. Lad mig sige, dem som var med fra Sundparken på den her sommerferie, havde svært med dem som kom med fra Kildeparken, uden at sige for meget. Dem der kommer fra Kildeparken, det er primært anden etnisk baggrund end dansk, og dem der kommer fra Sundparken primært dansk baggrund. Og selvom de bor i samme område, og de bor tæt op hinanden, og de møder hinanden, så er der alligevel nogle. Et eller andet usagt som vi ikke helt kan, vi kan ikke helt få det placeret.

I: Okay, der ikke nogen der har, altså, det bliver ikke nævnt, det bliver ikke italesat?

R: Jo, der bliver sagt. Der er også blevet sagt nogle ikke så pæne ting omkring dem med en anden hudfarve, og sådan nogle ting. Men, jeg er ikke helt sikker på, at det et eller sted, at det er det, det bunder i. Det bunder i, at jeg tror, at de skulle dele deres sommerferie med nogle andre, end de var vant til. De plejer at have deres egen sommerferie, og dem her ovre i den her afdeling plejer ikke at komme på sommerferie, så, det var et forsøg på om man kunne gøre det på en anden måde.

I: Ja.

R: Ja. Og det lykkedes ikke rigtigt.

I: Nu, har jeg været lidt inde på dem med de kulturelle forskelle. Er det noget I kan mærke sådan i jeres daglige arbejde, at der er?

R: Altså, jeg kan godt. Der er jo sådan nogle ting som man finder ud af, som følger lidt med de kulturelle grupper. Altså, for eksempel, når jeg har min kvindegruppe, at så er der en del, det er primært arabiske kvinder, og de er ikke særlige søde mod hinanden. De taler rigtig meget om hinanden, og det gør også, at man ikke helt kan stole på dem man snakker med. Det siger de også selv.

I: Altså de er åbne om?

R: De er åbne omkring, at det, at der er meget sladder og de har alle sammen individuelt fortalt mig, at de ikke fortæller noget i den gruppe, de ikke vil have, fordi de ved, at det kommer videre. Ja.

I: Ja, okay. Det er simpelthen en kultur?

R: Der er simpelhent en eller anden kultur som de. En kulturel ramme, de ikke kan bryde ud af. Og, de vil alle sammen gerne, og de italesætter det alle sammen, som er det er de andre, men er jo selv en del af det, ikke. Det er bare sådan, det er.

I: Kommer der vanskeligheder eller problemer med de her forskellige kulturer?

Nu har du selv lidt nævnt.

R: Altså, kulturer i mellem, nej. Jeg synes ikke. Jeg har ikke oplevet sådan på den måde. Altså, der er jo det der med, vi gider ikke at have de brune med. Det opstår jo nogle gange, eller hvorfor er det altid dem, der skal, eller. Men det er sjældent, synes jeg, at jeg oplever det. Det er sådan primært det, jeg har oplevet, det har været, jamen, de her arabiske kvinder som eller bare de arabiske familier i det hele taget. De voksne sladrer lidt.

14: 53

I: Ja, okay. I forhold til det her, de etniske danskere og dem med anden etnisk baggrund, vil de integrere med hinanden, tror du, hvis der ikke var, hvad kan man sige, arrangementer gennem Center for Samskabelse?

R: Det kommer helt an på, hvem det er det henvender sig til, fordi. Man kan sige folk der bor her oppe i Kildeparken, taler med andre folk i Kildeparken. Ja, nu er jeg ikke selv så meget inde i Sundparken, men der tror jeg måske, der er lidt mere opdelt der

oppe på den anden side. Så, det kommer også an på, hvad det er for nogle mennesker vi taler om, for der er jo nogle vant til, og som er vokset op, jamen, vi ligner ikke hinanden. Så, der er jo altid nogle der gerne vil hjælpe andre. Som altid integrerer med andre, uden at se hudfarve, uden at se kultur. Og, så er der dem som altid, som vil skelne.

I: På udseende?

R: Ja. Men man samler sig oftest med sine egne. Og det er jo ganske naturligt.

I: Ja, helt sikkert.

R: Ja.

I: Vil du sige, at det er en generel tendens der er herude? Altså, er der et godt fælleskab?

R: Der er et rigtig godt fælleskab. Altså, noget der kendetegner Aalborg Øst, det er jo, der er sådan en. Der er sådan en fællesskabsfølelse, der er sådan en, vi er en del af noget større, som er Aalborg Øst. Og det hænger også sammen med den kæmpe store indsats som der er blevet lavet herude. De borgere som bor herude, har jo haft noget helt specielt, fordi at man har tænkt, hvordan kan vi løfte den her bydel inden det går helt galt. Og man kan sige, da helhedsplanen 9220 startede op, var der jo også kæmpe problemstillinger, ikke som vi ser i Gellerup og Vollsmose og sådan nogle ting, men altså det kunne potentielt, måske, havde endt der, hvis der ikke var blevet gjort en kæmpe stor indsats. Det er jo også derfor, det er så nemt for os, når vi sidder i Center for Samskabelse at få et samarbejde med de kommunale og kulturelle, kultur instanser, fordi de har været vant til at samarbejde. Fordi de har fundet ud af for mange år siden, at det er sådan vi løfter området, og folk har kæmpe fokus. Alle fagpersoner er herude, der er kæmpe fokus på, hvordan vi løfter bydelen. De er opmærksomme hvem de skal gå til, hvis det er, de har en ide.

I: Så du føler fællesskabet herude er blevet bedre efter der er kommet nogle indsatser herude?

R: Ja, og det er jo så allerede i 2008, eller hvornår det har det været. De har ligesom bygget noget op, og så kan det godt være, der ikke er nogle af de ting de gør som stadigvæk kører, men jeg tænker følelsen. Den der, nu bliver vi nødt til at hjælpe og løfte i folk. Den er der.

I: Så, det går forud for de kulturelle forskelle der kan være?

R: Det synes jeg. Det synes jeg.

I: Ja. De mennesker som I arbejder med, synes du, at de har tildelt sig selv en bestemt identitet i forhold til?

R: I forhold til?

I: I forhold til måske, hvor de kommer fra. Nu snakker du selv lidt om de der arabiske kvinder, at de er.

R: Altså, tildeler sig selv en identitet.

I: Måske i forhold til deres sociale baggrund, og den identitet de selv sidder med.

R: Altså, der er jo selvfølgelig nogle ting som altid følger med, som man ikke kan give slip på. Men jeg tænker ikke, at. Det er ikke sådan, at jeg tænker, hold da op. Nu, de fastholder sig selv i et eller andet. Jo, de fastholder hinanden i den der sladder og alt det der, men forsøger også at gøre op med. Der er jo flere af kvinderne der forsøger at gøre op med, at altså. Der er flere af mine kvinder, der har sagt, jamen, min datter har kæreste, og jeg ved det godt, og hun snakker med mig om det, og jeg siger det ikke videre. Altså, der er bare ikke nogen der må vide det, men de forsøger virkelig selv at ændre sig.

I: Prøver lidt at gøre op med gamle normer?

R: Ja.

I: Ja.

R: Samtidigt med at de fastholder hinanden i det. Det er jo virkelig komplekst.

I: Det er jo lidt sjovt. Altså, at man gerne vil at være fremadtænkende, ændre sig, men samtidigt så man dømmer lidt.

R: Jamen, det må også være fordi de andre.

I: Ja, hvis de gør det, så.

R: Ja. Jeg synes egentlig, dem, de folk som jeg har mødt herude, de vil sgu gerne.

Altså, jeg kan slet, slet ikke genkende den der, det tror jeg generelt heller ikke, når jeg ellers har været ude i sammenhænge, så kan jeg slet, slet ikke genkende det der med, de vil ingenting eller. De vil sgu gerne, og de vil rigtig gerne hjælpe deres børn, og gør det bedste for deres børn, og sørger for, at de bliver aktive medspillere i det danske samfund. Fordi de ser sig selv som danskere. De ser Danmark som deres fædreland, eller mødre land, som de siger, nogle af de her kvinder. Det er deres hjemland, og de

er kun trygge, når de er her. De er ikke trygge andre steder. Så, de ser sig selv som danskere.

20: 27

I: Så, du synes ikke det stigma, der måske kan være på Aalborg Øst. Den synes du ikke passer overens med hvad der foregår herude.

R: Nej. Nej, nej, nej. Det er jo, det er jo bare sådan noget der hænger fast fordi folk ikke ved, hvad de snakker om.

I: Tror du, det er meget den ældre generation, eller tror du også det hænger ved de yngre?

R: Altså, jeg tror ikke. Jeg tror ikke, dem der bor herude, de ser ikke. De har ikke det der stigma som, altså. Siger man Aalborg Øst et andet sted end Aalborg Øst, så vil folk tænke, det der var engang. Men siger man Aalborg Øst herude, så siger folk, ja, Aalborg Øst, jeg elsker Aalborg Øst. Og Aalborg Øst er jo i en rivende udvikling. Mens jeg har boet herude, har jeg ikke set, eller ikke, været herude har jeg ikke set hærværk.

I: Nej.

R: Jeg har ingen, selv de plakater som DF har hængt op, som jo har været dybt provokerende, og som jeg tror, de hænger her med vilje. Der er ikke, de får lov til at hænge. Rasmus Paludan har været her.

I: Okay.

R: Der er bare ingen der ved det. Ej, det skulle jeg ikke have sagt. Fordi der var blevet gjort så stor en indsats, så har man valgt at tie det ihjel.

I: Ja.

R: Og så at lave en festdag ud af det. De stod med balloner og alt muligt, da han kom, og det er jo netop. Det er jo netop, det man kan, når man har sådan et område, hvor der er så stærkt et netværk, og så stærkt et samarbejde, og de har virkelig, altså, en stærk ånd. Vi er ikke det, som de andre siger, at vi er. Vi er Aalborg Øst.

I: Ved de godt, at der måske er andre bydele der ikke snakker så pænt om den bydel, de selv bor i?

R: Det tror jeg jo ikke, at man kan undgå. Altså, mange kommer ikke så meget udenfor Aalborg Øst, så jeg er ikke sikker på at de bevidst på det, og jeg er ikke sikker på, at det rager dem en høstblomst. Men, men ja, det tror jeg da godt at man ved, at

der hænger et eller andet ved, og det der bliver der virkelig gjort noget for at ændre. Bare se det med, at Sundhedens Huset ligger placeret her, hvor det ligger placeret. Tænk, der kommer måske 1000, 500 mennesker igennem dagligt, ikke, og de skal alle sammen ud og snuse til Aalborg Øst i stedet for bare at køre forbi, så kommer de ud og ser. Der står to Teslaer lige parkeret herude, hver dag. Det ville man jo ikke have set for ti år siden.

I: Det er meget sådan, det er jo et roligt område. Det er sådan, når man ikke er i Aalborg Øst.

R: Ja, det er sjovt at det stadigvæk hænger ved, ikke. Men så på den anden side, de har jo lige lavet sådan et ældre boligkvarter heroppe, eller ikke ældre, men senior boliger, hvor det faktisk er folk fra hele byen som sælger deres villaer, som flytter her op i lejebolig. Så, for nogle er det jo synket ind, at det ikke er Aalborg Øst som det var engang. Men, jeg ved ikke, om man kan italesætte det mere.

I: Tror du det stigma nogensinde kommer af?

R: Det gør det nok ikke.

I: Nej.

R: Men, der vil altid være nogle der tænker, Aalborg Øst, var det ikke der. Det kræver mange generationer, tænker jeg, før man er ude ovre det, desværre.

I: Hæmmer stigmaet udviklingen herude?

R: Slet, slet ikke. Slet ikke. Tvært imod. Der sker jo ting herude som ikke sker i andre dele af Aalborg, kommune også. Altså, vi har jo, man kan jo sige det, bare det at vi har supersygehuset, vi har universitetet, NOVI, hvor min kollega også sidder ovre. Per som var her. De er jo, der er jo, hvad er det, det er jo sådan en virksomheds, jeg ved ikke om du kender NOVI?

I: Nej.

R: Det er sådan en, et kendt tre eller fire kæmpestøre bygninger som ligger ovre mod universitet, ovre mellem supersygehuset og universitet, hvor små virksomheder kan leje sig ind i kontorer, og så har man en sådan en eller anden måde. Man kan bygge virksomheder op derinde, der er også nogle kuvøser, hvor man kan få lov til at låne eller leje. Låne lokalerne når man starter helt nystartet, det vil sige der er frygteligt mange virksomheder tilknyttet herude. Erhvervsnetværk 9220 det er jo Aalborg Øst, der er 175 virksomheder tilknyttet, og de vil forsøge, alle sammen at løfte bydelen

også, ikke. Og det samarbejde, min kollega Per arbejder med. Jeg har også fået en indsats, altså en del af hans indsats, hvor vi lige skal have lokale borgere i lokale jobs. De forsøger jo at få gjort Aalborg eller Aalborg Øst til det der grønne testområde fordi, at det er muligt, alt er muligt herude, fordi Aalborg Øst er vant til at arbejde løftende og udviklende. Så, det er jo bare at bygge oven på.

25:18: I: Så, det, hvad kan man sige, det. Ja, jeg ved ikke, hvad jeg vil sige. Det frembooster bare endnu mere udviklingen?

R: Ja, der sker så meget herude. Det er jo en bydel som udvikler sig mere end nogen andre bydele, nærmest, tror jeg. Man kan sige, der sker også, der kommer også nye byggerier nede på havnen og sådan nogle steder. Men det hele, det er helheden i det, der sker så meget herude. Jeg er virkelig overrasket over det. Jeg vidste godt, at Aalborg Øst var et ret vildt område, hvor der sker meget, men det er jo ekstremt, hvad der sker.

I: Det er ikke bare nye bygninger som andre steder i Aalborg, der er ligesom også noget socialt bag ved det?

R: Ja, og plus kan man sige, Himmerland Boligforening som jeg arbejder for, har ikke bare blik for at løfte rent socialt, de løfter også ved at lave renoveringer. De løfter ved at lave. Der skal laves noget erhvervsboliger herovre, hvor folk kan arbejde og bo i samme bygning, i samme lokaler, hvor der så skal være mentorer, faktisk senior boliger ovenpå, hvor det er så er folk som er tidligere erhvervstrivende som så kan være mentorer for dem, som bor nedenunder. Så, det handler om at få en hel masse i spil, og få nogle, altså, der er så mange nye ting herude som ikke er set andre steder. Og det er så fedt, og alt det er jo med til at. Der er jo nærmest på måneds basis, det kan ikke engang gøre det, altså, folk her oppe for at se hvad der foregår i Aalborg Øst fordi det er så vildt, det der sker.

I: Fra andre dele af Danmark?

R: Ja. Altså, det er virkelig et sted hvor man ser imod, og så er det bare Aalborg som lige skal trækkes med, resten af Aalborg som lige skal trækkes med, for at forstå hvad der egentligt foregår herude. Men man kan roligt flytte til Øst.

I: Ja. Det lyder sådan. Det var sådan set det.

R: Ja.

I: Medmindre du har noget og tilføje?

R: Det har jeg ikke.

APPENDIX 12 – INTERVIEW ANNE LOUISE

Interviewer (I): Ida Bang Jensen

Respondent (R): Anne Louise Larsen

Duration: 24 minutes 56 seconds

Date: 23 April 2019

00:01 I: Først så skal jeg have dit navn, og hvad du laver til hverdag?

R: Ja. Anne Louise Larsen. Projektleder her i Øst i Centrum.

I: Ja. Det skal vi snakke om helt generelt det er jo selvfølgelig Øst i Centrum.

R: Ja.

I: Så, hvad vil du sige, at Øst i Centrum det er?

R: Øst i Centrum det er en bolig social helhedsplan. Det er jo et projekt, et fire årige projekt som er blevet til i samarbejde Landsbygge fonden og Aalborg Kommune, fordi der har været nogle tal, der har peget i retningen af, at det var, noget data, at det var en god ide at gøre noget for at ændre på udviklingen.

I: Hvor langt er I inde i denne fireårige process?

R: To år.

I: Ja, okay. Hvordan opstod det? Var det baseret på de tal der kom eller?

R: Ja, og så det var det. Altså, der har jo også en helhedsplan forude for den her, som hed projekt 9220, som var et samarbejde med alle tre boligforeninger, dvs. Himmerland, Lejerbo og Alabu. Og man valgte så, at man gerne ville have en helhedsplan igen, men man var ikke helt enige om formen. Så, derfor blev der lavet to, så. Himmerland har deres egen og Alabu og Lejerbo, det er så vores, har Øst i Centrum.

I: Så I to er gået sammen?

R: Ja, det er vi. Men kan sige, det hele, den forhistorie var jeg ikke en del af, for jeg er først kommet til senere. Altså, jeg startede som projektmedarbejder, da projektet startede i marts 2017, og så blev jeg projektleder her i sommers.

I: Ja, okay. Så, hvad der foregik inden med helhedsplanen 9220?

R: Jeg jo ved lidt. Jeg kan læse mig til lidt om hvordan det er foregået.

I: Hvad er jeres mission, hvis man kan sige det. Hvad er jeres formål?

R: Jamen, vores formål, jamen det er at skabe en, en. Altså, at mobilisere nogle ressourcer for vores beboere som skaber udvikling i en positiv retning inden for nogle forskellige parametre. Vi har fire indsatsområder, forebyggelse og forældreansvar, kriminel præventiv indsats, uddannelse og beskæftigelse, og tryghed og trivsel. Og det er de samme fire overskrifter alle nye helhedsplaner i Danmark opererer med. Og inden under de fire overskrifter så har vi så nogle forskellige, nogle vil kalde det projekter, men i helhedsplans regi der hedder det aktiviteter.

I: Inden for de her over områder, må I så selv bestemme, hvordan I håndterer det?

R: Ja, det har været en forhandling i samarbejde med Kommunen og Landsbyggefonden.

I: Okay.

R: Da man startede, så er det jo sådan noget med, at man starter, det er jo lidt gætteri, hvad det er det virker, hvilke metoder man anvender, og hvordan man sammensætter ressourcerne, personale ressourcer og sådan noget. Noget af det er blevet justret undervejs. Noget er opstået fordi der har været et behov.

I: Så, I justerer løbende?

R: Vi justerer, vi lukker lidt og åbner noget andet, og udvider, der hvor det giver mening.

I: Okay. Ja.

R: Men det handler rigtigt meget om vores beboere. Altså, en ting er data, dem kigger vi selvfølgelig og holder øje med, hvordan flytter data sig, men vi lytter rigtig meget til hvad beboerne siger. Vi sætter ikke noget i værk uden vores beboere er inddraget. Vores bestyrelser er i den sammenhæng også rigtig vigtig.

I: Så, hvis det er noget, de er imod, så er det ikke noget der bliver, som udgangspunkt udført?

R: Nej, nej, for det skal give mening. Egentligt er tanken, at vi ikke skal drive det, vi kan være facilitatorer, vi kan hjælpe til, og vi kan give sparring, og vi kan også være mellemled i udførelse, det er vi i forskellige grader på de forskellige aktiviteter, men beboerne skal også selv være en stor del af det.

I: Ja, okay. Det er faktisk lidt det næste spørgsmål, det med beboerne. Hvordan bliver de opmærksomme på jer og jeres tilbud? Er det fordi I snakker med dem eller?

R: Ja, det er rigtig en del af det, altså vi sætter, det har en rigtigt stor værdi for os, at vi kender vores beboere. Det er faktisk noget af det, der er det vigtigste, i det vi gør, det er at vi kender dem, der bor i vores område, og at de ved hvem vi er. Så, det bruger vi rigtig meget energi på, og det gjorde vi især det første år. Det kan være noget med at husomdele foldere, og hænge ting op i opgangene, og rigtig meget de sociale medier, Facebook. Det er at være tilgængeligt hvor vores beboere er.

I: Vil du sige, at der er noget som virker bedre end andet?

R: Altså, ja, mund til mund, det fungerer helt klart bedst og at skabe den her personlige relation.

05: 12

I: Hvorfor tror du, at det er sådan?

R: Det tror jeg der er flere grunde til. En del af det, det er at man godt kan være lidt projekt træt når man bor i sådan et område. Der opstår mange nye ting, og hvis man har deltaget i briefingen, så kan miste helt overblikket, tænker jeg. Har du deltaget i den?

I: Nej, men jeg har set nogle af de planer, og der sker mange ting.

R: Det er helt skørt så mange projekter der er i det her område, altså det er det virkelig, der overlapper hinanden på kryds og tværs, og det kan jeg godt forstå, at beboerne godt kan tænke, jamen hvad skal jeg bruge det til, og det lukker sikkert ned lige om lidt, og jeg har også nok at se til, kan de måske tænke, og hvis det ikke er direkte rettet mod dem, så bliver det måske heller ikke til så meget. De har jo også travlt mange af vores familier. Så, det tror jeg det handler om, at de skal kunne se meningen med det, og de skal kunne se at vi er nogle som gerne vil det. Nogle der gider at lytte.

I: Så de skal kunne se sig selv i et tilbud, eller det tilbud der bliver snakket om?

R: Ja, og de skal også kunne se, at hvis deres nabo har lyst til at være med, eller de kan se. Ja. Der er meget fællesskab i det hele, i det vi laver også. Og det med at få andre med, det giver også. De tør noget mere.

I: Ja. Nu snakker I lidt om, at det er meget mund til mund. Er det jer der er ude, eller er det blandt beboerne i forhold til hvordan I kommer i kontakt med dem?

R: Det er lige så meget beboerne. Hvis du for eksempel kigger over på nummer 136 derovre, der står Jan der ude, og han er lige flyttet tilbage sammen med sin kone Ellen, og det er et meget godt eksempel på nogle der bare er mega gode til at drive nogle ting. De har sådan et DGI gå projekt. Altså, konceptet er simpelt, man går nogle ture i sit nærområde, får nogle andre med, og de har været afsted på sådan noget gå uddannelse, hvor man lærer, hvordan er man gå vært, og byder velkommen, og får andre med.

I: Det så jeg faktisk godt på jeres Facebook.

R: Det er faktisk et riktig fint projekt. Det handler selvfølgelig set jo dybest set, at bevægelse for livet, at få flere danskere til at blive fysisk aktive. Men de er mega gode, både til selv at lave markedsføring for det, de har deres egen Facebook gruppe hvor de skriver en hel masse, de har fået trykt nogle postkort. Skal lige se om der ligger nogle her inde, det gør der ikke, som de kan dele rundt når de er rundt på gåture. De er supergode, så det er bare et eksempel på nogle der bare er fantastiske.

I: Har de fået hjælp af jer, eller er det noget de selv har valgt?

R: Nej, altså, der skete det, at vi havde forud for det her, der havde vi sådan et andet motionsprojekt sammen med AAB, som blev nedlagt, og derefter i DGI, og så holdte vi sådan et opstartsmøde hvor man kunne høre om, hvad det vil sige det at være gå vært, og den bold greb de så. Så, vi har tre, vi har det her hold der er startet, og så har vi to på vej. Ja.

I: I forhold til jeres arbejde, har I en strategi over de her fire år, hvordan det skal udføres eller tager I det lidt?

R: Nej, vi har en bestemt strategi. Vi har ikke sådan en år for år strategi, det havde vi det første år, der havde vi milepæls med omkring de første tre måneder. Men vi har nogle, vi har rigtig mange succes kriterier, som vi mäter på. Der er og laver nogle årsreportere. Vi mäter og vejer rigtigt meget, og vi laver også. Det kan være, det kan være kvalitative data, og det kan være kvantitativt. Det kan være Danmarks statistik, og fra andre register, og får hjælp af det kommunale system, også. Det kan for eksempel være sådan noget med, hvor mange 0 – til to årlige er i pasning, eller hvor mange der gennemfører folkeskolens niende klasse afgangsprøve og sådan nogle tal.

Så, har vi de mere bløde værdier, ikke, hvor vi er mere ovre i det kvalitative, det der med oplevelsen af og deltagen af forskellige ting, hvor vi har nogle med til at lave interviews og sådan noget.

I: Synes I der er sket noget, nu er i to år inde i projektet? Kan man se en forandring på tallene?

R: Ja, ja. Altså, vi ser det, det er meget fast hvem der deltager, og vi kan også se vi er rigtig gode til at rekruttere borgere, ikke etniske danske beboere, vi er mere udfordret på de etniske danske. Men sådan helt generelt har vi en ret meget stor ramme om alt det vi laver, så det er jo rigtig dejligt.

10:01

I: Ja, helt sikkert. Nu har du selv været ind på det med de etniske danske og så de beboere som har anden etnisk baggrund, hvordan vil du sige at forholdet er mellem dem, hvis man kan definere det?

R: Altså, forholdet mellem de to grupper?

I: Ja.

R: Jeg synes egentlig, at det er meget fint, men altså forskellen på grupperne er, og det er også årsagen til, tænker jeg, at vi har svært ved at nå de etniske danske, det er. De andre grupperer sig ofte i nogle forskellige foreninger, for eksempel de somaliske kvinder, og særlig arabiske kvinder. Så, er der østlig forening, palæstinensisk forening. Der er foreningen grønlandske børn. Det er på en eller anden måde lettere at kommunikere der, hvor de danske som vi ikke har den kollektivistiske livsførelse, det kan blive svært.

I: Er det fordi de etniske danske, de holder for sig eller? De er individuelle, det er ikke sådan, at de har deres egen gruppe?

R: Nej, dem har de nemlig ikke, og det er det der nogle gange kan jo blive lidt, det er jo ikke fordi, at de ikke brug for det, nødvendigvis, eller børnene ikke har. Det er faktisk noget af det, vi kan opleve allermest bekymrende, det er jo de familier som isolerer sig. Jeg vil så sige, at noget af det der fungerer i den sammenhæng, det er vores meget store samarbejde med daginstitutionerne. Vi har noget der hedder familie klub, som faktisk skal mødes. De mødes hver anden tirsdag, og spiser sammen, og har nogle. Det kan være lidt forskelligt, nogle gange er det brætspilsaften, og andre gange er det, er det børneyoga, hvor personale kommer og underviser i det, eller det kan

være fastelavnsfest eller Halloween. I dag er det sådan noget action kids. Børnehaven kommer og underviser forældrene i eller familierne, så det er sådan meget forskellige temaer. Men børnehaverne er rigtig gode i den sammenhæng til at tage fat i de familier, de tænker, der har behovet og også følge dem ovre, hvis det er nødvendigt. Det fungerer super godt.

I: Det er lidt igen, den der mund til mund-accept? Man kommer ansigt til ansigt.

R: Ja, lige præcis. Vi holder sådan jævnligt samarbejdsmøder med børnehaverne, også, og hvad vi laver, og hvad der giver mening, og de kommer med noget input til, hvad de tænker der giver mening at arbejde med. Det er en ret stor del af det.

I: Så, det med at de etniske danskere ikke deltager, tror du, det er fordi de ikke er interesseret, eller kan de andre kulturer, eller det bare fordi, at de ikke har behov for? Eller de har måske behov for det, men de vælger at trække sig.

R: Jeg tror, det er en kombination af forskellige ting. Jeg tror noget handler sådan lidt om frygt for, for det der med at komme ind i sådan et forum, og hvad er det egentligt for noget sådan noget bolig socialt. Jeg tror mange for de her danske familier, der er mange tanker forude for at deltage. Nogle af dem har nogle dårlige erfaringer med forskellige systemer og sådan noget. Så, handler det måske også om. Det er faktisk noget af det, vi skal have kigget lidt på. På en af vores aktiviteter der, der har vi en, en, den somalisk kvindeforening der er de medarrangører. Det er jo supergodt, at de er med, men det kan måske også gøre, at der ikke deltager så mange etniske danske, fordi de tænker simpelhent, at det ikke er for dem. Så, det er.

I: Det er jo lidt interessant må man sige, at der er en eller barriere på en måde?

R: Ja, der er en eller barrierer, for de danske ikke vil være med. De etniske danske. Men når de til gengæld først er der, så synes jeg egentligt også, så bliver de lidt, så fungerer det egentligt fint.

I: Så, de her kulturelle forskelle der er herude, det er ikke som sådan et problem?

R: Nej, ikke i mellem, altså, det oplever jeg faktisk ikke på den måde. Altså, jeg tror sådan set ikke, det kunne man jo tænke, at folk ikke kommer, fordi de gider ikke at være sammen med somaliske kvinder, for eksempel. Sådan, tror jeg faktisk ikke det er, jeg tror mere, at de tænker, det er jo bare et netværk, de har, og jeg tror måske at

det kan komme til at blive misforstået. Jeg er jo dansk. Der kan være jo sikkert nogle der tænker noget andet, men jeg tror ikke, at det er sådan det er den gængse tanke.

I: Nu spørger jeg også på grund af det stigma Aalborg Øst har. Tror du mere det er omverdenen der ser ind sådan, at det ikke er realiteten her ude.

R: Helt sikkert. Ja, helt sikkert.

I: Er det noget, at de er opmærksomme på, indbyggerne i Aalborg Øst?

R: Om de føler sig stigmatiseret, eller om de er opmærksom på ikke selv at skabe stigma. Jeg tror faktisk, der er mange, der har en stor stolthed at være sådan et sted, bo sådan et sted, hvor. Ja, hvor der bor så mange forskellige slags mennesker.

Selvfølgelig er der sikkert også nogle der oplever det som problematisk, men hvis man oplevede det som meget problematisk, så har man jo i de her dag bare alle muligheder for at flytte et andet sted på en eller måde. Det kan jo godt være det er dyrere. Der bliver jo bygget i vildskab alle mulige steder, og for eksempel det her område er jo lige blevet ny renoveret eller er i gang, og stor set alle dem, der har flyttet ind i de nye renoverede lejligheder, det er folk som flytter tilbage, altså her til. Det synes jeg viser meget godt, at folk generelt er faktisk rigtig glad for at bo her. Der er ikke en eneste ledig lejlighed her.

15:48

I: Det kunne jo man jo godt tro. Altså, hvis du, set ude fra, så tænker man, nåhvad skal alt den renovering derud, fordi?

R: Ja, nogle er blevet genhuset, nu har jeg fået tilbud om at få en lejlighed et andet sted, her vil jeg gerne blive boende. Det har så ikke været tilfældet.

I: Så, det er de samme som kommer tilbage, der sker ikke en udskiftning?

R: Altså, der har nok været en lille udskiftning, jeg har ikke sådan 100 % styr på dataene. Men jeg har i hvert fald ladet mig fortælle af Lejerbo personale, at det er rigtigt meget er dem som boede her før, der har flyttet tilbage. Det kan jeg jo også se, at det er folk vi kender.

I: Okay. Vil du sige sådan fællesskabet her ude, er det godt, altså nu er der jo den her stolthed med, at man er her fra?

R: Ja, det synes jeg lidt, at der er. Om der er et godt fællesskab, ja. Det synes jeg, der er. Jeg synes, der er meget stor opbakning til de ting vi laver sammen med vores beboere, faktisk.

I: Så, folk er interesserede i at deltage og være med?

R: Ja, der er altid nogle som ikke er, men. Men sådan generelt, så jo, det synes jeg.

I: Ja. Nogle af de mennesker I arbejder med, er det på individuelt plan eller er det mere gruppe?

R: Begge dele. Det er faktisk, det er derfor helhedsplanerne rundt omkring er meget forskellige. Der findes også helhedsplanerne der slet ikke arbejder på det individuelle, men vi, vi er sådan lidt organiseret. Vi har Katrine, som er halvt beboer rådgiver og halv projektmedarbejder, og en af hendes opgave er rigtigt meget at hjælpe med. Det kan være breve, at læse breve man ikke forstår, at lave økonomiske beregninger. Arrangerer ferieophold og ture, og sådan noget. Så, det falder rigtig godt i tråd med projektmedarbejderrollen herude. Så, har vi baby cafe faktisk sammen med Himmerland, det har vi jo fælles det projekt, og det falder også fint i tråd med det individuelle kan man sige. Og, så har vi Karen som er social vicevært, og tager rigtig meget hånd om de her borgere som, eller beboere, som er svære at nå. Et eksempel kan være, en der havde haft lukket for strømmen i, jeg kan ikke huske det, fem år eller sådan noget, som de vidste, men de kun jo ikke rigtig gøre noget. Han ville ikke have hjælp. Der blev Karen ved indtil det lykkedes.

I: Ja.

R: Eller nogen som, et par der var førtidspensionister som ikke havde haft kontakt til systemet i mange år, og har mistet kontakten til deres børn, og er groet til i skidt og møg. Der var hun også meget insisterende i forhold til det. Det er jo typisk, de der familier, hvor systemet ikke nødvendigvis har noget at gøre, fordi der er ikke et eller andet krav om aktivering hvis man er på førtidspension, så kan man jo passe sig selv. Men livskvaliteten er jo ikke nødvendigvis god af den grund.

I: Der går hun ind?

R: Der går hun ind, ja.

I: Jamen, her til sidst det er, det er et ret bredt spørgsmål. Men for eksempel nogle af de mennesker I arbejder med, har de tildelt sig selv en identitet ud fra hvilken social baggrund, de for eksempel kommer fra?

R: Om de har tildelt sig selv en identitet?

I: Ja.

R: Altså, om de identificerer sig selv med området eller deres opvækst eller?

I: Ja, både negativt og positivt.

R: Ja, det er da nok nogle der har. Og hvad ligger der egentligt i ordet identitet, ikke? Er det noget der er foranderligt? Det er det vil også.

I: Det er jo det. Altså, det er jo også hvordan man ser.

R: Helt sikkert.

20:04

I: Ud fra det jeg ved. Sådan som jeg ser identitet, så er det noget der bliver skabt sammen, og så tænker jeg, om man kan skabe en negativ eller en positiv identitet her ude, ud fra dem, der bor her?

R: Ja. Altså, jeg synes nogle gange. Nogle gange kan folk herude måske generelt godt tænke, at de synes at omverdenen ser anderledes på dem, end de tænker om sig selv.

I: Det er det der stigma, vi lidt var inde på.

R: Ja, lige præcis.

I: Det er jeg lidt det jeg tænker, om man, kan måske komme til at tildele den ud fra hvad andre folk ser?

R: Ja, jamen det er rigtigt, ja. Man føler sig ikke som god nok fordi et eller andet. Men spørgsmålet er hvor meget det har med området at gøre, for der findes jo også endelige, eller familier der har det svært, eller har haft en dårlig opvækst alle mulige andre steder i den her by, så det er, lige hvor meget det er området, der skaber det.

I: Det er jo interessant. Hvordan ser omverdenen på den her del af byen, og, altså, hvordan kommer jeg så selv til at se på mig selv.

R: Ja, det er rigtigt.

I: Det synes jeg er lidt interessant, for jeg tror, det er en fordom som måske ikke er realiteten her ude. Det er ikke så slemt, som folk går og tror, måske. For eksempel, hvis du spørger en i en anden del i Aalborg, så tror de, det er frygtelige mennesker der bor her ude.

R: Altså, jeg har arbejdet her i 10 år, altså i det her område i forskellige funktioner. Det er et af de mest rolige steder at være. Jeg tænker også, at vores opgave er i hvert fald ikke at falde i sådan en tankegang med at.

I: Tror du det er uvidenhed, det gør, at det bliver spredt så meget?

J: Ja.

I: Jeg har lidt en fornemmelse af, at det måske er den ældre generation hvor det hænger med, at det måske for 30-40 år siden var det værre her ude, og at det hænger med.

R: Det var også værre for 10 år siden. Altså, da jeg startede her var det faktisk ikke så godt, men det har virkelig udviklet sig i en positiv retning, især i de sidste fem år, eller sådan noget.

I: Er det noget, gør I noget ved det, altså, hvad kan man sige. Det omdømme er det noget I er opmærksomme på i forhold til beboerne her i området?

R: Om vi gør noget ved det. Vi forsøger jo at fremhæve alle de positive historier. Jeg er godt klar over, at når man gør det, så kan man også komme til at gøre det modsatte. Hvis man forsøger at fortælle en god historie om en familie som har flyttet sig, eller nogen som har gjort, hvor der er sket et eller andet i en positive retning, så kan man lidt få det til at, så kommer det lidt til at lyde som om, at det sådan er normen, at folk har det skidt agtig, ikke. Altså, det kan godt virke stik modsat end hensigten ikke. Så, det er sådan lidt en balancegang. Altså, for eksempel når familieklassen har besøg af en politibil, så børnene de kan se den. Så kan man jo med de briller på jo tænke, når er det nødvendigt, er det fordi at, og i virkeligheden er det jo bare fordi at børn synes det er fedt, at se en politibil.

I: motiverer det jer til at arbejde, altså ændre det?

R: Altså, ja. Jeg synes i hvert fald. Vi har jo nogle kommunale ressourcer, også, på kryds og tværs i vores projekter, og jeg ved, nu var jeg selv kommunalt ansat på et tidspunkt, at det gør, det der med at komme ud og se hvor mange ressourcer folk har når man oplever dem i en anden sammenhæng. Det kan man godt blive lidt overrasket over. Det der umiddelbart ser lidt sort, ud, der er ikke så meget at hente, det kan vise sig helt anderledes, når man kommer ud og ser hvordan folk bor, og det er for mig en kæmpe motivation til det her arbejde, fordi jeg kan se hvor meget det kan flytte, at man viser at man tror på det der er, og at man kan være med til at understøtte det.

I: Ja. Det er jo der man gerne vil hen, se, at man gør en forskel.

R: Ja, lige præcis.

I: Det tror jeg faktisk, det var det. Med mindre du har noget at tilføje.

R: Nej det tror jeg ikke.

APPENDIX 13 – INTERVIEW JONAS

Interviewer (I): Ida Bang Jensen

Respondent (R): Jonas Kjær

Duration: 40 minutes 16 seconds

Date: 16 April 2019

00:01 I: Først skal jeg have dit navn og hvad du laver til hverdag, og hvad er din baggrund?

R: Ja, jeg hedder Jonas. Vil du have efternavn også?

I: Nej, det.

R: Og jeg har en kandidat i statskunstskab, og hvad er det der hedder. Jamen, lige nu er jeg på dagpenge. Jeg har sidet de sidste 3,5 år som koordinator i foreningen 9220, som er sådan en paraplyorganisation for foreninger i Aalborg Øst.

I: Ja.

R: Idrætsforeninger, og spejderkorps, hvor ja.

I: Okay. Hvis du skulle definere Center for Samskabelse, hvad vil du så at det går ud på?

R: Jamen, det går ud på at sammenskabe. Jamen, det går ud. Det er sådan lidt et opgør med tidlige helhedsplaner, hvor man har været meget. Ja, det har været meget sådan små projekter, små, eller små det er måske forkert sagt, men det var meget sådan enkelt stående sager. Det har man så forsøgt at stable et arrangement på benene, eller sat gang i et eller andet. Men sådan ikke, ikke noget der har været for mange. Det kan godt, at det har været hensigten, at det skulle være det, men i praksis, har det ofte været sådan lidt, at det har været for forholdsvis få personer, eller der har været forholdsvis få der deltog. Og Center for Samskabelse, det er mit indtryk, at der bliver tænkt mere bredt, altså, det er, der skal forsøges at skabe nogle, nogle koncepter der breder sig over hele Aalborg Øst, eller i hvert fald Himmerlands beboere, som også kommer til at blive ved med at være der i mange år fremover. Det er meget sjovt, jeg var jo. Jeg arbejdede jo halvandet, to år, ved siden af det tidlige projekt 9220, og det er voldsomt begrænset, hvor meget der er tilbage, af det de lavede. Det var der da helhedsplanen, den var der i otte år, så det er jo lidt vildt.

I: Så, der er ikke noget af det der?

R: Jo, der er selvfølgelig nogle ting tilbage, eller nogle udløber og noget, men det er ikke ret meget. Altså, det var jo meget sådan bundet op af de personer, som der nu sad med det i helhedsplanen, der var ovre det, så snart de var væk, eller også stak de jo videre til noget andet. Så stoppede det, og de initiativer de nu havde sagt gang i. Så, ja.

I: Ved du hvordan Center for Samskabelse opstod?

R: Ja. Jamen, det er gjort fordi Alabu og Himmerland de blev enige om at gå hvert til sit i forhold til den gamle helhedsplan, der var nogle uenigheder, og nogle forskellige visioner om hvordan en helhedsplan skulle være. Det er i hvert fald det, jeg ved. Ja, og så er det, det var så først opdelt efter hvor de har beboere henne, men også forskelligt vinkling på hvordan indsatsen skulle være.

I: Nu har du lidt været inde på det, men i forhold til missionen ved Center for Samskabelse, hvad ville du sige, at den er?

R: Jamen, det er og samle, hvad man kan sige, hvis man skal gøre det lidt stort, samle de gode kræfter i Aalborg Øst, og så skabe en ramme for at binde alle de indsatser der er sammen, og selvfølgelig skabe noget, skabe nogle større helheder i Aalborg Øst, især i samarbejde med skolerne, det er i hvert fald Franks. Men det er også, det er også meget indgangen for begge helhedsplaner, de samarbejder begge meget med skolerne.

I: Er det noget med, at den er fire år?

R: Ja.

I: Ja, okay. I forhold til de her tilbud som er ude i Aalborg Øst, hvordan gør I jeres indbyggere opmærksom på, at de er her?

R: Altså, Center for Samskabelse tænker du?

I: Ja.

R: Det er lidt, det er jo primært i forhold til, altså, skole og dagstilbud i samarbejde med dem, og så er der Facebook og. Men det er mit indtryk, at det primært er i samarbejde med de institutioner, og det er jo også det der virker, ved jeg fra mit arbejde. Vi har også forsøgt, vi har forsøgt at lave opslag, plakater og sådan i tidens løb, og det sker der ikke lige. Der kommer ikke nogen, man skal have fat i enten dagtilbuddet, eller skoler, folk som samarbejder og rekrutterer til de ting man laver.

05:23

I: Så, der skal som oftest en institution ind og sige god for projekterne?

R: Ja.

I: Ja, okay. Du sagde selv, du var projektleder på?

R: Ja, projektkoordinator, men der var kun mig.

I: Det stoppede I?

R: Det stoppede i nytårs, og så har været i praktik i en måned ved Center for Samskabelse.

I: Der gjorde I det også på samme måde, gik ud til institutionen?

R: Ja. En stor del af mit arbejde var, det var at samarbejde med skoler og institutioner. Det første halve til hele år jeg var ansat, jeg var ansat til at prøve forskellige metoder for samarbejde blandt andet med skolerne, og det vi ret hurtigt fandt ud af, eller hurtigt og hurtigt, men vi erfarede, at det i hvert fald, det hjalp ikke noget at reklamere for ting bredt, for vi er nødt til at fat i nogle der kan hjælpe dig med at få fat i målgruppen, det er jo så både børn og unge for mit vedkommende, så det var jo ret naturligt med skoler.

I: Så, for at du kan integrere med børn og unge i Aalborg Øst, så går du igennem institutioner?

R: Ja.

I: Ja, okay. Har I haft en strategi for udførelsen af jeres arbejde, nu tænker jeg også på Center for Samskabelse?

R: Center for Samskabelse der er jo utvivlsomt en strategi, men jeg er ikke, den er jeg ikke lige ind over, ikke ud over, at jeg ved, jeg ved det er Frank, han har brugt rigtig meget energi på at kortlægge, hvem han skulle have fat i forbindelse med alle de ting, han nu skulle lave, og hvem han skulle have med om bord. Og, det er jo også min erfaring herude, at hvis du ikke teamer op med nogle, så du kommer jo ikke ret langt. Om du vil kalde det en strategi, det ved jeg ikke.

I: Ja, selvfølgelig. Er folk åbne for at samarbejde?

R: Det har været meget forskelligt. Jeg har brugt meget tid og energi på at netværke, og når du først har det netværk, så, så kan mange ting lade sig gøre. Men det er også mit indtryk, at det kan være svært hvis ikke, altså der er i hvert fald, der er nogle aktører der er svære at få gang i. Det kan godt være, at de siger ja, men i praksis så, hvis de så ikke gør en indsats for det, så, så det hjælper det jo ikke ret meget. Så, det, hvis man ved hvem skal have fat i, så er det til at komme ud med tingene, men du kan

også lidt risikere at gå til den forkerte, og tro at den hellige grav, og så sker der ikke noget.

I: Så, der er nogen der er skeptiske til forhold, hvad du lavede?

R: Ja, det var der. Der var i hvert fald, der var nogle hvor det tog lang tid for at indse, hvad de kunne bruge det til det også. Det er jo et spørgsmål om, hvor stor en arbejdsbyrde man selv har i forvejen. Folk skal jo prioritere. Men, altså, jeg samarbejde meget sammen med skolerne, og oplevede meget stor forskel på skolernes imødekommenhed. Altså, og, jamen, kan man sige groft sagt, to af skolerne var meget glade, for ville, de ville, alt kunne lade sig gøre, og den tredje skole var mere sådan, der skulle man virkelig overbevise dem om, at det her var en god ide. Men af de to skoler, der er også forskel i og med den ene af dem kommer de jo klar, men det strandede oftest, fordi det så ikke kom længere i systemet på selve skolen. Det er næsten, det kunne næsten være mere frustrerende end at de sagde nej, eller de sagde, fordi så brugte man rigtig meget energi gik på noget der ikke rigtigt blev til noget, fordi, ja.

I: Så fik man et ja, og så kom det ikke rigtigt videre alligevel?

R: Ja, nemlig. Altså, et. Helt konkret, så har jeg for eksempel hjulpet FDF'erne med at starte med at komme i kontakt med skolerne i forbindelse med et Brass band, som de startede op, og fra jeg kontaktede den ene af skolerne, til vi havde et møde med bare med ham læren, og instruktøren også, og de relevante folk på skolen, der gik jo over to måneder. Og, så skrev de ikke ned, hvad vi snakkede om, så et par uger senere, hvor jeg så snakkede med dem igen, hvad var det egentligt, vi aftalte. Det kan være frustrerende.

10: 29

I: Er det mangel på ressourcer, eller er det fordi folk er vant til at være i nogle bestemte rammer, hvis man kan sige det sådan?

R: Jeg tror, det er begge dele, det er både, at altså, de er presset, og de har travlt, så hvis ikke der, hvis det ikke er noget der ligger lige foran dem, at nu skal de gøre det, så bliver det udskudt, I det her tilfælde, er det er jo ikke alle mennesker der er lige organiseret alle steder, så, ja. Der var også noget personligt ind over det.

I: Så, du arbejder en del med børn og unge, eller det er i hvert fald dit overordnet arbejde?

R: Ja.

I: Har du kunne mærke, at der har været problemer eller konflikter sådan i forhold til, hvad kan man sige, de etniske danske, og de børn som har en anden etnisk baggrund?

R: Det er ikke noget, jeg har bidt mærke i. De konflikter der har været i de år, jeg har været i Aalborg Øst i en del år. Tidligere har der været noget, men det er efterhånden nogle år siden, de ting der har været, mellem etniske danske og ikke etniske danske, så har der været noget i forbindelse med nogle stævner, hvor der har været indlogeret, der var et for eksempel hvor der var indlogeret en masse norske 14- 15-årige på en af skolerne, hvor der var noget, nogle problemer, i forhold til, til en drenge gruppe. Men i principippet kunne det jo nok lige så godt have været mellem to grupper af, hvad hedder det, etniske danske eller etnisk norske. Når man sætter to, to pige håndboldhold på en skole, så bliver det meget interessant for de drenge der nu hører til på skolen. Så, og så har der været, der har været noget indbyrdes med nogle, da der begyndte at komme nogle syriske flygtninge til mellem dem, og nogle af de med en anden arabisk gruppering, hvor der har været noget konflikt. Det er blevet dysset noget ned, det er ikke noget der er blevet snakket ret meget om, men den har været der.

I: Hvor lang tid er er det siden?

R: Et par år siden.

I: Blev der lavet nogen initiativer der?

R: Ja, det har der helt sikkert været. Det er ikke noget jeg har været inden over, det har ikke lige været mit felt. Men jeg ved, at de var meget ops i fritidscentrene, de har helt sikkert lavet en indsats for det også.

I: Så, du synes der er en generel interesse for, at de gerne vil snakke med hinanden?

R: Ja, men altså, jamen der er helt sikkert nogle grupperinger, og nogle, og nogle gnidninger, men om det er, om det er meget andet, end der ellers er, det skal jeg ikke kunne sige. To sekunder. Da jeg voksede op, der havde vi jo også dem ovre fra nabobyen, vi ikke kunne lide, altså, altså folk der kom Nordfjords fra, de var også nogle værre. I dag kan jeg ikke lide dem fra Esbjerg eller Frederikshavn, fordi det er dårlige erfaringer med dem, når jeg har spillet mod dem, og sådan nogle ting. Om der

er meget mere i det, det synes jeg kan være svært at skelne af. De grupperinger, vi også har blandt beboerne, hvor meget der.

I: Tror du, det er fordi, at man bliver gjort mere opmærksom det? Der er mere fokus på det i medierne?

R: Ja. Det tror jeg, altså, jeg tror faktisk Aalborg Øst er lidt af et særligt tilfælde, fordi vi egentlig ikke har, jeg synes ikke, at vi har de der voldsomme integrationsproblemer. I hvert fald ikke noget jeg har været opmærksom på.

14: 47

I: Så, du synes mere det er et stigma, som måske er kommet på byen eller den her del af byen?

R: Altså, der er helt sikkert nogle af de her stigma omkring Aalborg Øst, som ikke længere er sandt. Altså, både i forhold til gamle, men også i forhold til folk generelt i Aalborg Øst, altså der er meget klar opfattelse af hvad Aalborg Øst er for en størrelse uden for Aalborg Øst, og det er. Det er meget, meget unuanceret, og ikke noget jeg kan, det er egentlig ikke noget jeg egentligt lægger mærke til.

I: Men det er noget, du sådan oplever i din egen hverdag, at, hvis man siger, jamen jeg arbejder i Aalborg Øst?

R: Ja, jeg var til DGI-årsmøde Nordjylland, her for nogle uger siden, der var hyret en konferencier ind, og det var så ikke Aalborg Øst, det var Løvvangen, en af de foreninger der var normineret til en pris, det var, hvad hen den, Nørresundby Badminton forening, og ham konferencier han hoppede straks over i at spørge ind til problemerne med indvandrere, da de skulle snakke om det frivillige arbejde, som de skulle have en pris for, ikke. Jeg kunne ikke lade være med at tænke, det er vildt, at det er det første man hopper til når man skal hylde en frivillig. Det var simpelthen frivilligt arbejde i foreningen, de fik en pris for at have vækset både på medlemmer og frivillige over de sidste tre år, ja. Det slår mig nogle gange hvor hurtigt folk der ikke selv kommer i et område, som Aalborg Øst eller Løvvangen. Det kan godt være, at Løvvangen, at de er hårdere belastede, end vi er her i Aalborg Øst. Det kunne jeg have en ide om, men jeg ved det reelt ikke. Det kunne lige så godt, at hvis jeg sad i Løvvangen og høre folk snakke om Aalborg Øst, at de tænkte det modsatte.

I: Tror du, det der stigma, det nogensinde kommer af?

R: Det ved jeg ikke.

I: Altså, det er jo også svært.

R: Ja. Jeg vil sige, så længe mediedækningen er som den er, den politiske dagsorden, så gør den nok ikke. Men jeg tror oftest, at det bliver gjort til større, problemerne bliver gjort større, end de reelt er.

I: Vil du sige, at mediedækningen har negativ effekt på jeres arbejde?

R: Ja, det kan den. Altså, vi, det har i hvert fald en effekt på den led, at jeg ved altså både skoler og i det hele taget alle professionelle i Aalborg Øst, er meget opmærksomme på hvordan, hvordan de, vi, udtaler sig om bydelen, og hvis der nu endelig, hvis der nu er nogle problemer. Jeg ved, der har været en episode for et par år siden, med en elev der havde en kniv med i skole, og skolen, det blev bare tyssede fuldstændigt ned, fordi. For uh ha, altså. Og det kunne sagtens være, at det havde været en med anden etnisk baggrund, det ved vi ikke, men det er der en vis sandsynlighed for, for det er på en skole med cirka 50 % med anden etnisk herkomst, så altså, det er fifty fifty. Men bare, at de var så frygtlige bange for, at det skulle komme i medierne, med alt det, det ville medføre, og der har jo også været. Der har også været, der var for, over halvandet år siden, hvor der var nogle drenge der kastede, kastede sten ned fra en af broerne over Humlebakken. Det blev også, det blev.

I: Det var meget stort, kan jeg huske.

J: Ja, det var det. Men realiteten var, at det var faktisk inde ved Vejgaard.

I: Nåe, ja okay. Det vidste jeg ikke.

R: Men altså, det blev jo kaldt Aalborg Øst, men der er langt fra, herfra hvor vi sidder og så ind til, altså til Vejgaard, og det er ret. Det fungerer lidt som en grænse i og for sig Humlebakken, altså folk der bor i Aalborg Øst, kommer ikke til Vejgaard oftest. Så, det er rimligt usandsynligt, at det har været nogle der har boet her i området, som.

I: Så, vil du sige, at I måske hårdere dømt i medierne, hvis der sker noget negativt?

R: Vinklingen er jo ofte, især når vi har sociale medier, de kommer lynhurtigt, det er jo også, det er jo også de indvandrere. Vi har haft, der har været rimligt stille det sidste år, men der var, jeg tror, det var episode for, jeg kan huske lige huske om det var et år siden, eller halvandet, ja. Hvor der var nogle, altså der var noget, både noget skyderi, og nogle ting, hvor det var meget hurtigt, altså, når der blev talt om det, skrevet om det, så kunne man se kommentarerne, i kommentarfeltet at der blev straks hoppet over

på, det er også de indvandrere, og jeg ved, tilfældigvis, der var en meget hvid dansker, ganske vidst levede han ikke af noget der var lovligt, men, ja.

20:24

I: Han var dansk? Vil du sige, altså dem som ikke har en etnisk danske baggrund, er de opmærksomme på, at det er måske den, hvad kan man sige, dialog der er om dem?

R: Det vil jeg tro, at de er. Det er ikke noget jeg nogensinde har snakket med nogen om, men det tror jeg. Men de er ikke. Mit indtryk i hvert fald for børn og unge i Aalborg Øst, så er etnicitet og hudfarve, det er egentlig ikke noget der spiller nogen rolle. Så, kan det godt, at de med hjemme fra har nogle, har nogle ting i forhold til det et eller andet.

I: Så, det er måske alle andre end dem i Aalborg Øst der pålægger det?

R: Ja, det ved jeg. Jeg kender også, jeg kender voksne hvor, hvor det er klart, at de har en holdning af den ene eller anden slags, at folk der joker med at hænge bacon op på dørhåndtagene for at sikre sig mod indbrud, altså. Men igen, det er sådan lidt, er det noget, er det bare sort humor, eller er det. Altså ligger der mere under, bag det. Men altså folk er da opmærksomme, men de er ikke. Men er folk er da opmærksomme, det er de da. Men det er ikke mit indtryk, at det er et problem i skolerne, som jeg har haft mest med at gøre.

I: Du har selvfølgelig mest med børn og unge at gøre. For jeg ville spørge, om du tror der er færre problemer fordi børn tænker mindre over det, end de voksne gør herude?

R: Det kunne jeg sagtens forestille, det tror jeg. Det er jo ikke sagt, at der sagtens kan være problemer med børnene, men igen det er tilbage til det, vi tidligere vi var inde på, jeg tror egentligt ikke, at det er så meget anderledes end hvis det var nogle fra nabobyen. Min far er, han er fra Thisted og han har da fortalt historier om, da han var ung, og de var til halbal så kom fiskerne ude fra Hanstholm i træsko, og så var der slagsmål, ikke. Så, ja.

I: Ja. Så, de her kulturelle forskelle der er herude, hvordan opleves det?

R: Jamen, der er, altså der er noget hensyn, der skal tages. For eksempel vi har nede i cafeen ned i hallen, har vi. Jeg er faktisk lidt usikker på det, om det er kyllingepølser der er der nede, men det er i hvert fald et spørgsmål om det skal være kyllingepølser

eller pølser i svinekød der er i cafeen, og sådan nogle ting, og det er. Det er jo nogle rent praktiske ting, man bliver nødt til at forholde sig til.

I: Så, der bliver taget nogle praktiske hensyn. Er der nogle fordele eller ulemper ved det?

R: Altså. Der er den ulempe ved det, at hver gang der skal tages sådan et hensyn, så vil der altid være en eller flere, der kommer med et eller andet. Om at, hvorfor skal vi det, hvorfor skal vi.

I: Når folk kommer med det, er det så tit etniske danske, eller kan det være andre mennesker?

R: Det vil være etniske danskere typisk, ja.

I: Som føler at det er unødvendigt, at man skal tage hensyn?

R: Ja.

I: Okay.

R: Og, det er jo.

I: Er det noget, du har oplevet meget med de børn og unge området, at det måske ikke er børnene men det er forældrene?

R: Ja, det har været voksne ledere eller forældre, eller primært ledere, men altså hvor der er, der bliver i hvert fald italesat nogle gange, hvorfor skal vi nu det, altså. Ikke et voldsomt problem, men bare det er. Nu spurgte efter om der var nogle udfordringer, så ja. Det jo åbner i hvert fald op for, at der er nogle der kan at brokke sig over. Det kan så godt at de havde fundet noget at brokke sig over, hvis det var.

24:45

I: Hvordan vil du sige interaktionen er mellem de etniske danske og dem som ikke er etniske danske?

R: Jamen, jeg synes egentligt, at den er rimelig god, men der er også, der er stor forskel på i hvilken sammenhæng det er. Nu er det jo foreningslivet jeg har haft rigtigt meget med at gøre, og der er meget stor forskel på foreningerne også, hvor mange ikke etniske danskere de har i foreningerne, og det kan jo der var forskellige grunde til. Det kan være det er fordi det er en idrætsgren som de normalt ikke, som folk fra Syrien, de dyrker. Men der kunne også være en klar mistanke om, at der er nogle af foreningerne der reelt ikke har et ønske om at få andre end etniske danskere ind, og det er ikke noget jeg har belæg for, andet at det er påfaldende som flere af

foreningerne mere eller mindre udelukkende har etniske danske medlemmer. Så i, i bedste fald så gør de ikke noget for at få, ja nogle medlemmer med andet etnisk herkomst.

I: Så, der tager de ikke nogen initiativer for?

R: Nej, men igen, det kan jo lige så godt være, fordi de ikke tager nogle initiativer overhovedet til at rekruttere. Men jeg ved det er en debat der også er flere steder i foreningerne omkring også, hvad kan vi håndtere, altså, fordi altså, realistisk set kan der være nogle, der kan være nogle udfordringer der følger med. Det kan man så vælge at se på negativt eller positivt. Det er på dagsordenen nogle steder, hvad gør vi, altså, hvordan takler vi det her, og i andre foreninger er det slet ikke et issue. Altså, KB 81 fodklub her nede de har jo i mange år, tror jeg, hovedparten af deres medlemmer har været ikke etniske danske, men pudsig nok så er næsten hele ledelsen er næsten dansk, det er jo, det kan man så filosofere lidt over. Hvor floorball, hvor jeg kommer fra, det er jo ikke noget, typisk ikke noget, som der ikke er ret mange andre end Scandinavia der egentligt har et forhold til. Tjekkere, polakkere, men altså.

I: Så, de foreninger der måske der har ikke så mange, som kun har etniske danskere, kigger de på det som om det er et recourse spørgsmål?

R: Til en vis grad, altså, det kommer. Ja, nogle af dem gør, eller, og det skal man jo nok også, i hvert fald hvis det er, hvis der er nogle udfordringer, det er ikke sikkert at der er, men det kan der sagtens være. Den går begge veje i og for sig, Floor ball hvor jeg kommer fra, der har vi haft adskillige børn som gerne vil spille men de har ikke fået lov af deres forældre, fordi det var det ikke nogen penge i. De skulle fodbold, for det kunne de tjene penge på, og det er faktisk, det er en egentligt en ret alvorlig problemstilling, at der er en del børn, nu vil jeg ikke kvantificerer dem, men der er i hvert fald nogle børn, hvor forældrene simpelhent siger, det der skal du ikke gå til fordi enten.

I: Så, smider jeg jo lige endnu fordøm ind i det. Er der forskel på pigerne og drengene i forhold til hvad der er tilladt?

R: Det er der. Det er i hvert fald når pigerne kommer op og bliver teenagere. Så, er der nogle af dem der ikke længere må gå til noget. Men det er igen, så er der jo også mange, af de etniske danske piger der stopper når de bliver teenagere fordi skolen, skolen kommer til at fylde uforholdsmæssigt meget, hvis du spørger mig. Jeg

gennemførte to undersøgelser på skoler, hvor jeg interviewede alle eleverne omkring foreningsdeltagelse og fritidsaktiviteter, og der var en meget klar tendens til, at især pigerne, de stopper, fordi de begynder at koncentrere om deres skolegang eller føler, at de ikke har tid til både skole og idræt.

I: Tror du, at den kulturelle forskel der måske der er der, lige meget hvor meget folk bliver integreret i det danske samfund, så vil den altid være der?

R: Nej, men hvis du har nogle forældre, som er meget religiøse eller traditions bundet eller whatever, og som siger, jamen du må ikke gå til det her. Altså, om det altid vil være der, det håber jeg ikke, men altså. Vi har vel også Jehovahs vidner, hvor det er, hvor det kunne være et issue eller andre, altså. Andre kristne trosretninger hvor det er. Så, jo det vil nok altid være et problem, men jeg ved ikke, hvor stort det vil være.

30: 22 I: Ja. Vil du sige, at selvom der er de her mange kulturer her ude, er der et godt fællesskab her ude?

R: Ja. Jeg synes, at folk, de identificerer sig meget med Aalborg Øst, og har en stolthed over at være fra Aalborg Øst. I nogle tilfælde er det sådan lidt, jeg ved ikke om du kan kalde det martyrer agtig, men altså det er sådan lidt. Det er en lidt uhedlige måde at identificere sig selv på Aalborg Øst på. Vi kommer her fra, vi har det så hårdt, selvom det måske egentligt ikke er sandt længere.

I: Det var faktisk næste, om de her, om folk tildeler sig selv en bestemt identitet i og med de bor her ude?

R: Ja. Det tror jeg der mange, eller i hvert fald dem der har boet her længe. Jeg ved ikke om der er nogle, nu er der ret stor udskiftning i øjeblikket. Jeg ved ikke, om folk der flytter til, om de kan have den samme, det tror jeg umiddelbart ikke. Men jeg kender nogle stykker der, der blandt andet, der har købt en byggegrund og nu bor i et rimligt nyopført hus. Jeg tror egentlig ikke, de identificerer sig selv specielt meget med Aalborg Øst.

I: Men dem der har boet her i længere tid, de kan stadigvæk godt have den der, det er hårdt at bo her?

R: Ja, eller hårdt, men i hvert fald at det er specielt. Men der er jo også nogle udfordringer i det, og man kan godt forstå hvis folk de, de også føler, at de bliver sat lidt i bås eller deres. Nu har vi været her i to år, hvor der stod Tornhøjcentret det

lukkede, der er for eksempel ikke en hæveautomat i hele Aalborg Øst. Jeg kom bare lige til at tænke på det. Hvor finder du ellers henne, sådan en stor bydel i Danmark, hvor der ikke er mulighed for at hæve penge.

I: Det vidste jeg faktisk ikke.

R: Og det er sådan meget.

I: Er det fordi der har været problemer med det, eller er det fordi der har været et stigma ude af til?

R: Det er jo fordi, at Spar Nord havde en afdeling der, og den blev jo lukket fordi Tornhøjcentret skulle rives ned, og så er der så ikke, så var der ikke længere nogle hæveautomater, der stod ikke nogen nogle andre steder. Jeg ved ikke om det har så meget at gøre med, jeg synes bare det er et eller andet sted, illustrerer Aalborg Øst på sådan lidt, adskilt fra resten af Aalborg, og det er jo også i folks bevidsthed. Det er i hvert fald mange af børnene, der er en ret stor både fysisk og især psykisk barriere i forhold til at bevæge sig ud fra Aalborg Øst, og vide hvad der overhovedet ligger uden for Aalborg Øst. Det er. Nu, har jeg jo arbejdet med at få børn og unge i foreningslivet, og det er godt nok vanskeligt at få nogle til at kigge længere væk end det lille lokalområde. Det er selvfølgelig også upraktisk, at skulle til og med bus og så videre, men altså stadig.

I: Afstanden virker måske større for dem, end det gør for andre?

R: Ja.

I: Vil du sige at det er en af de største problematikker der er her ude?

R: Jeg ved ikke, om det er en af de største. Men det er da, det er et problem, jeg især har været opmærksom på, fordi vi kun har det udbud af fritidsaktiviteter vi har. Vi har, vi har nogle rigtig gode foreninger, men vi har reelt kun 10-11 forskellige aktiviteter man kan gå til, og det er bare, og det er jo slet ikke nok iforhold til hvad, hvad børn de har af interesser. Vi, i en af de undersøgelser jeg har lavet, og der talte jeg sammen, 270 børn der gik til noget, af dem jeg interviewede, og de fordelte sig på 61-62 forskellige foreninger. Det er ret sigende ikke, også hvis det er repræsentativt for resten, så er det jo, i og med, at vi kun har så mange aktiviteter, så er foreningerne, det er jo så den samme aktivitet, men det var nogle af 30 forskellige aktiviteter de gik til, så det vil sige, kun en tredjedel af de aktiviteter var her inde i Aalborg Øst, ikke. Så,

der er nogle bliver, der er nogle der er forhindret i at lave, det de gerne vil lave i deres fritid, det er der ikke tvivl om.

35:22 I: I forhold til hvordan folk identificerer sig selv, og så deres sociale baggrund, kan man se en sammenhæng der?

R: Ja. Det kan man, men det er ikke noget, jeg sådan har specielt meget viden om, omkring, men det vil jeg da sige, at det kan vi se. Det vil især være dem, der et eller andet sted føler sig bundet til Aalborg Øst, på grund af nogle økonomiske årsager for eksempel, de identificerer sig stærkt med den her Aalborg Øst. Ja.

I: Kan man fornemme det ved børn og unge?

R: Ja, det kan man godt, og det er faktisk, det er problemet der er, måske især på en af skolerne, at børnene der de er meget bevidste om, at de, et, er fra Aalborg Øst, og to, at de går på en skole som ikke er lige så god som de andre.

I: Det ved de godt?

R: Det ved de godt, og de snakker om det internt, og det er et kæmpe problem, at de er bevidst om, at de er dårligere stillede end alle andre.

I: Ja. Det troede jeg ikke, at de vidste, at de var bevidste om det.

R: Jo, desværre.

I: Er det så noget de vil gøre opgør med, eller føler man mere at det bremser dem?

R: Det er desværre, tror jeg, der kommer til at ske det, så tager de den der, så det bliver det sådan lidt deres identitet og sådan lidt selvforstærkende.

I: Ja, man påtager sig den identitet?

R: Ja, vi er jo også. Vi er fra Aalborg Øst, og det bliver aldrig bedre, det bliver ikke.

I: Så kan man måske nærmest skubbe dem mere negativt, end det kunne blive?

R: I hvert fald, altså, man kunne gøre meget, hvis man, hvis man flyttede på de forudsætninger, de har i skolen. Dermed ikke sagt. Der er gode ting ved skolerne, men der er også klart, der er klart en af skolerne, der ikke fungerer særlig godt, og det ved de godt, og der er konkurrence mellem skolerne, og de andre skoler ved det også godt. De bedømmer sig selv i forhold til de andre også, og det er, og det er uheldigt på mange måder.

I: Så, folk pålægger det her stigma, og det tager barnet lige som til sig, og så bliver det lidt forstærket?

R: Ja, både det, men det er altså også, at de godt ved. De er klar over, at de, det skoletilbud de har er ikke lige så godt, som det er andre steder.

I: Så, de ved måske godt, at de tre skoler i Aalborg Øst er dårlige og så går vi endda på den dårligste af dem?

R: Ja, og jeg vil ikke sige de alle tre er dårlige, men fordi det er de ikke. Men det er interesserende at se hvor mange der er uddannelse parate, så er der selvfølgelig en generel udfordring, men det kan der være mange grunde til, det er jo ikke nødvendigvis fordi skolerne er dårlige, der er jo rigtig meget social arv, der også spiller ind der. Men det bliver jo også selvforstærkende med, at en tredje del af de børn der er i Aalborg Øst, de går ikke på skolerne i Aalborg Øst. Man kan jo godt have en mistanke om, at det er de recourse stærke, der bliver flyttet til de uden for Aalborg Øst. Så, det, så hvis du i forvejen har de mest ressourcestærke, de går slet ikke på skolen, de næst mest de går måske på den ene af skolerne, de tredje mest på den anden, og de mindst ressourcestærke går på den tredje, sådan meget groft skæret ud men. Men du ser det, der bliver flyttet meget rundt mellem skolerne, faktisk.

I: Af eleverne?

R: Ja, især det seneste år har det især gået en vej, en af skolerne har fået 100- 150 flere elever i løbe af de seneste par år, mens de to andre har mistet, og især den ene af de andre har mistet elever.

40:08

I: Jeg tror faktisk, at det var det. Med mindre du har mere at tilføje?

R: Nej.