

# SUMMARY

## Chapter 2: ATTITUDES TO IMMIGRATION, INTEGRATION AND DIVERSITY

### ► Attitudes to immigration in general

Most immigrant groups are less sceptical about immigration than the population in general. Between 50 and 70 per cent of most groups believe that we should let more immigrants into Norway. Immigrants from Bosnia are most positive to immigration.

The majority disagree with the statement that immigration is a threat to the Norwegian welfare state. Among immigrants from Somalia, Pakistan, Bosnia and Chile, and among Norwegian-born children of immigrants, around eight out of ten disagree with this statement, compared with six out of ten in the population in general.

Most believe that immigration is positive for the Norwegian economy. In six of the immigration groups (Somalia, Iraq, Pakistan, Sri Lanka, Poland and Bosnia) and among children of immigrants, this applies to more than 80 per cent.

People with higher education tend to have more positive attitudes to immigration. Immigrants who have lived in Norway for a long time are more negative to letting more immigrants into the country than those with shorter periods of residence. Older people believe slightly more often than young people that immigration is a threat to the Norwegian welfare state.

Immigrants from Thailand stand out as being most sceptical, in some cases more so than the population in general.

### ► Attitudes to the immigration of refugees

Fewer people are positive to their own municipality settling more refugees and to a reception centre being established in the area where they live, than to Norway accepting more refugees. A majority of all groups believe that it should be easier for refugees to be reunited with their spouse and children.

### ► Attitudes to labour immigration

There is very broad agreement that people who are offered employment in Norway should be allowed to come here to work regardless of which country they come from. Between 80 and 90 per cent support this statement in all country groups, with the exception of Thailand where the percentage is 68.

To a greater extent than other immigrants, immigrants from Eastern Europe believe that labour immigrants from Eastern Europe make a useful contribution to the Norwegian labour market.

### ► Views on how well integration is working

Immigrants are more positive than the population in general about how well integration is working. In the population as a whole, more than 40 per cent believe that integration is working poorly, and only 22 per cent that it is working well. In all other groups, except Scandinavia and Chile, it is far more common to believe that integration is working well than poorly. Immigrants from Pakistan are the most positive: 64 per cent state that immigration is working well.

### ► Responsibility for problems relating to integration

Responsibility for problems relating to integration is placed with immigrants, the population as a whole and the authorities. Most believe that immigrants are more responsible than the population and the authorities. The groups' views differ most in regard to the statement that problems relating to integration are due to inadequate efforts from immigrants. For example, nine out of ten of the population as a whole believe this, compared with five out of ten immigrants from Somalia.

A clear majority in all groups believe that immigrants themselves have the main responsibility for integrating into society. The proportion varies from 60 per cent among immigrants from Somalia and

Poland, to around 80 per cent of the population in general and among immigrants from Denmark and Thailand.

People who are less religious, have longer periods of residence and have higher education are more likely to take a negative view of integration.

#### ▶ **Attitudes to diversity**

To a greater extent than the population in general, immigrants believe that immigrants can fit into Norwegian society while retaining their own traditions. Among immigrants from Bosnia, Sri Lanka, Pakistan, Iraq and Somalia and Norwegian-born children of immigrants, 90 per cent believe this, compared with 64 per cent in the population as a whole.

Immigrants are less negative than the population in general to choosing a school for their children where the majority of the pupils are from immigrant backgrounds or to living in an area where the majority are from immigrant backgrounds. In the population as a whole, and among immigrants from Scandinavia, between 47 and 60 per cent are negative to this. In most other immigrant groups, and among Norwegian-born people with immigrant parents, less than 40 per cent are negative to this, and in some groups, the figure is less than 30 per cent.

## Chapter 3: DISCRIMINATION, TRUST AND SENSE OF BELONGING

#### ▶ **Experienced discrimination**

Immigrants from Iraq and Somalia have experienced most discrimination in the past year (approx. 75 per cent), followed by immigrants from Pakistan, Sri Lanka and Poland (approx. 60 per cent). Immigrants from Sweden and Denmark have experienced least discrimination (approx. 25 per cent), followed by immigrants from Bosnia (less than half).

Six out of ten Norwegian-born children of immigrants have experienced discrimination in the past year.

People with higher education experience discrimination slightly more often than people with no/little education. This applies in particular to immigrants from Somalia, where only 13 per cent of those who have a university college / university education have not experienced discrimination in the past year, compared with 37 per cent of those with no education / with only lower secondary school.

Non-religious people are less likely to experience discrimination than people who are very religious, people over the age of 60 are less likely to experience discrimination than people under 30, and men are more likely to experience discrimination than women.

#### ▶ **Discrimination in various situations**

Immigrants are mostly discriminated against in the workplace. Twenty-four per cent of all respondents (with the exception of Scandinavia) have been discriminated against in the workplace in the past year, and 12 per cent have experienced discrimination three times or more. As regards discrimination when applying for a new job or position, the corresponding proportions are 27 and 15 per cent. The lowest incidence of experienced discrimination was 'in contact with the police' and 'in contact with the health service'. Fewer than one out of ten have experienced discrimination in these contexts.

Four out of ten immigrants from Pakistan, Poland, Somalia and Iraq have experienced discrimination in the workplace in the past year. Immigrants from Poland stand out with a particularly high proportion, 23 per cent, stating that they have experienced discrimination three times or more. The lowest proportions are found among immigrants from Bosnia, Thailand and Chile.

#### ▶ **Forms of discrimination**

Around half the respondents state that they have been discriminated against or unfairly treated by being ignored or consciously overlooked, and a corresponding proportion by being subjected to insults or condescending comments. The rejection of an application came third.

Immigrants from Somalia have been refused entry to nightclubs far more often than the other immigrant groups.

### ► **Sense of belonging**

In all immigrant groups, many people feel a sense of belonging in relation to Norway.

Nine out of ten immigrants from Sweden, Denmark, Thailand and Pakistan feel a strong or moderately strong sense of belonging in relation to Norway. The proportion is lowest among immigrants from Sri Lanka, Poland and Somalia, but here too, more than six out of ten state that they feel a strong or moderately strong sense of belonging to Norway.

Nine out of ten Norwegian-born people with immigrant parents feel a strong or moderately strong sense of belonging in relation to Norway, but only two out of ten feel a strong sense of belonging to their parents' country of origin.

Immigrants from Scandinavia feel that they are seen as equal members of Norwegian society to roughly the same extent as the population as a whole. Of the other groups, immigrants from Bosnia, Chile and Thailand, as well as Norwegian-born children of immigrants, most often respond that they feel this way, around eight out of ten.

Four out of ten Norwegian-born children of immigrants feel that they are to a great extent seen as equal members of Norwegian society, and three out of ten feel that they are to a great extent seen as Norwegian by most people, compared with more than nine out of ten in the population in general.

The experience of being seen as an equal member of Norwegian society or as Norwegian by most people varies significantly with the extent of experienced discrimination. There is no clear connection between experienced discrimination and sense of belonging.

People who have lived in Norway for a long time feel a stronger sense of belonging to Norway than people with shorter periods of residence. Having a university college or university education, compared with not having an education or only having completed lower secondary school, also has a positive impact on the sense of belonging to Norway. Non-religious people are more likely to have a sense of belonging to Norway than people who are strongly religious.

### ► **Trust in other people and institutions**

Seven out of ten people in the population as a whole, and among immigrants from Scandinavia, believe that you 'can trust most people'. Significantly fewer agree with this in all other groups: from half of the immigrants from Pakistan to only two out of ten immigrants from Thailand.

Of the institutions listed, people have least confidence in the media and politicians, followed by the child welfare service and the Norwegian Labour and Welfare Administration (NAV). The other institutions receive generally high scores, with the Storting coming just behind the police, the courts, the schools, the kindergartens and the health service. In the case of seven out of ten institutions, immigrants from Poland are among those who have the least confidence. For immigrants from Chile, this applies to five out of ten institutions. Immigrants from Bosnia are at the opposite end of the scale: for five out of ten institutions, this group is among those with the highest confidence.

The majority of immigrants from Somalia, Pakistan and Bosnia, and of Norwegian-born children of immigrants, feel that the portrayal of immigrants in the media is too negative. As for the rest of the country groups, the majority feel that the portrayal in the media is balanced. Generally speaking, few people feel that immigration is portrayed as too positive; the highest proportion can be found in the representative population sample, at 17 per cent.

## **Chapter 4: VALUES AND RELIGION**

### ► **Religiosity**

Religion is more important to most immigrant groups than to the population as a whole. How religious you are largely varies with your country background. Nearly nine out of ten immigrants from Pakistan state that religion is very important or quite important to them. The proportion who state this is also high among immigrants from Iraq and Somalia, and among Norwegian-born children of immigrants.

People who have lived in Norway for more than 30 years are less religious than those who have lived in the country for less than ten years. People with a university college / university education are less religious than people with no education or only lower secondary school. Religiosity increases with age, and women are more religious than men.

### ► Fundamental values and religion

The vast majority of all groups believe that it is entirely possible to share fundamental values despite having different religious affiliations.

The majority of immigrants from Muslim backgrounds and Norwegian-born children of immigrants believe that the values of Islam are compatible with fundamental values in Norwegian society. Only a minority believe this in the population as a whole and among immigrants from non-Muslim countries.

### ► Support for various values

Around 90 per cent of all country groups answer that *democracy* and *protection of children's rights* are important values. The values *equality before the law*, *family ties*, *freedom of speech*, *personal freedom* and *gender equality* also enjoy high support in all groups, from 84 to 99 per cent. If we only look at how many state that a certain value is 'very important', the variation is greater, both between values and between country groups.

The difference between the country groups is most marked in relation to views on the importance of respect for gay people. The proportion who find this very important or quite important varies between 53 per cent (Poland) and 91 per cent (Sweden). For eight out of twelve groups, *respect for gay people* is the value that enjoys the least support.

More people with higher education believe that respect for gay people is an important value. This proportion decreases in step with the increased importance of religion in people's lives.

To a greater extent than immigrants from non-Muslim countries, immigrants from Muslim countries and Norwegian-born children of immigrants believe that *freedom of religion* is a 'very important' value.

Just over half of the immigrants from Somalia and Pakistan believe that *freedom of speech* is 'very important', compared with more than eight out of ten immigrants from Iraq – which is on a par with the level in the population as a whole.

The highest proportion who believe that *gender equality* is a 'very important' value can be found among immigrants from Sweden and Chile, at 80 per cent, whereas the lowest proportion at 60 per cent is found among immigrants from Somalia and Pakistan. The proportion who see gender equality as 'very important' is equally high among Norwegian-born children of immigrants as in the population as a whole (75 per cent).

### ► Attitudes to people with different religious beliefs

A clear majority are sceptical of Muslims. Among immigrants from non-Muslim countries and the population in general, the proportion of respondents who are sceptical varies from one third (Chile) to more than half (Thailand) and slightly less than half (the population as a whole). Of the groups from Muslim countries, respondents from Iraq are most sceptical of Muslims (22 per cent). A high proportion of them reply that religion is not important at all in their lives.

All groups are less sceptical of Jews than of Muslims. Immigrants from Sweden, Poland, Chile, Thailand and Sri Lanka, and the population as a whole, have the highest number of respondents who are sceptical of Jews, approximately a quarter. Among immigrants from Muslim countries and Norwegian-born children of immigrants, fewer respondents are sceptical of Jews. Most of those who are sceptical of people of the Jewish faith are also sceptical of people of the Muslim faith. The proportion who state that they are only sceptical of people of the Muslim faith is generally much higher than the proportion who are only sceptical of Jews.

In all country groups, fewer respondents are sceptical of people of the Christian faith than of any other faith. Immigrants from Muslim countries and Norwegian-born children of immigrants are least sceptical.

In all groups, more are 'generally sceptical of religious people' than are sceptical of Christians and Jews. The connection between how religious people are and whether they are sceptical of religious people varies between country groups and depends on the religion in question. In the country groups where Christianity is the dominant religion (i.e. Sweden, Denmark, Poland, Chile and the population as a whole), increased religiosity means that people are less sceptical of people of the Jewish faith. The proportion that are sceptical of Muslims is high in the whole population sample, regardless of religiosity. In the population as a whole and among immigrants from non-Muslim countries, women are less sceptical of both Muslims and Jews than men are, and people under the age of 30 are less sceptical than those over 30.

▶ **Attitudes to potential sons/daughters-in-law of different religious faiths**

Almost six out of ten in the population as a whole are negative to having a son/daughter-in-law of the Muslim faith, whereas two–three out of ten are negative to having a son/daughter-in-law of the Jewish, Hindu or Buddhist faith. Immigrants from non-Muslim country groups are also significantly more sceptical of a son/daughter-in-law of the Muslim faith than of any other faith.

Half the immigrants from Pakistan are negative to having a son/daughter-in-law of the Hindu or Buddhist faith, and four out of ten are negative to having a son/daughter-in-law of the Jewish or Christian faith. Three out of ten immigrants from Iraq and Somalia are negative to having a son/daughter-in-law of the Hindu or Buddhist faith, while slightly fewer are negative to a son/daughter-in-law of the Jewish faith.

As regards children of immigrants, around three out of ten are negative to having a son/daughter-in-law of the Hindu, Buddhist or Jewish faith. Fewer than two out of ten are negative to the Christian or Muslim faith.

▶ **Views on whether parents should be involved in finding a spouse for their children**

Among immigrants from Pakistan, almost 80 per cent believe that parents should be involved in finding a suitable spouse for their children. Also among immigrants from Sri Lanka and Norwegian-born children of immigrants, many take a positive view of this, 68 and 57 per cent, respectively. Immigrants from Bosnia, Denmark, Chile and Sweden are least positive, at between 8 and 5 per cent. Of the population as a whole, only 4 per cent share this view.