Social Integration of Second-Generation Young Men with Immigrant Backgrounds in Finland
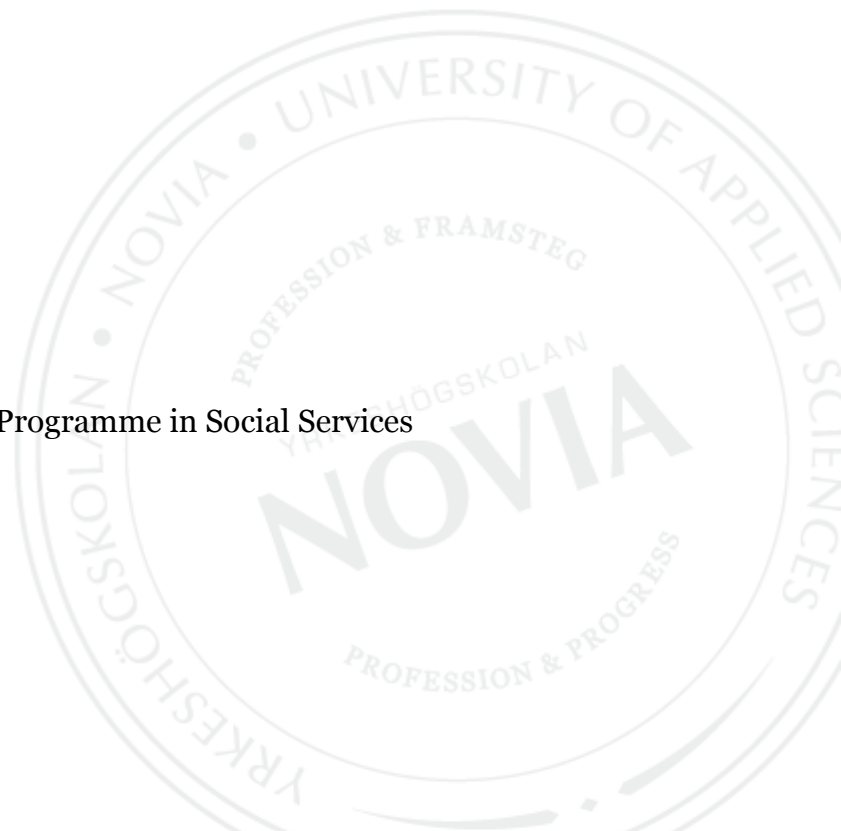
A systematic review

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BACHELOR'S THESIS

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Summary

This thesis is part of the project "Young Euroman". The purpose of this study is to investigate the social integration of second-generation young men with immigrant backgrounds in Finnish society. We map out factors that either promote or hinder the integration   of   second   generation   immigrants.

This thesis was carried out as a literature review of academic articles. Selection criteria for the articles were that they should discuss the social integration of second-generation immigrant men. The articles used were published after the year 2008.

From the 28 selected articles, nine factors seem to affect social integration: language, work, transnationalism, education, recreation and civic activities, multiculturalism, family, immigrant associations, religion, and physical activities and sports. There were few studies on the social integration of second-generation immigrants and no articles involved only young men. There is a need for more studies on the social integration of immigrants, and also, gender-specific research.

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Abstrakt

Det här examensarbetet är ett delarbete inom projektet "Young Euroman". Syftet med detta examensarbete är att utreda den sociala integrationen av andra generationens unga män med invandrarbakgrunder i det finska samhället. I arbetet kartläggs också främjande och förhindrade faktorer för integrationen av andra generationens invandrare.

Examensarbetet utfördes som en litteraturstudie av vetenskapliga artiklar. Urvalskriterier för artiklarna var att de behandlade den sociala integrationen av den andra generationens invandrarmän. Artiklarna skulle vara publicerade efter året 2008.

Utifrån de 28 valda artiklarna framgick det 9 faktorer som påverkar social integration: språket, arbetet, transnationalism, utbildning, fritidsaktiviteter och medborgarverksamheter, mångkulturalism, familjen, invandrarföreningar, religion och fysiska aktiviteter och idrott. Det fanns få undersökningar om den andragenerationens sociala integration och inga artiklar berörde enbart unga män. Det finns ett behov för flera studier om invandrarnas sociala integration, också könsspecifika undersökningar.

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Språk: Engelska   Nyckelord: *Social integration, second-generation, assimilation, Finnish society*

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1   Introduction

This thesis is related to the project "Young Euroman" which is based on a previous project, "Mannens hälsa och välbefinnande", man's health and wellbeing. This study is a systematic review conducted to gather information on the second-generation young men with immigrant backgrounds, (SGYMWIB) and their integration into the Finnish society. The background to the project is the need for knowledge and skills for staff in social and health care in meeting with the young man.

The integration of immigrants is a key issue on the political agenda of the European Union and its member states. Integration of immigrants is vital for the social cultural and economic progress. EU member states develop new integration strategies and search for the solutions arising in the process of integration. (www.unpopulation.org: *United Nations, Population Facts 2013*, retrieved 23.4.14)

At the end of January 2014, the population figure of Finland was 5 452 821. Almost 5.2 % of the total population was of a foreign background and out of the 5.2 % 41 408 persons, approximately 17.4 %, were second-generation immigrants with immigrant backgrounds. Second-generation immigrants are defined here as individuals born in Finland with at least one parent born outside of Finland. (Martikainen 2007, p. 39) Nearly every tenth of the persons aged 25 to 34 living permanently in Finland at the end of 2012 were of foreign origin. In the Greater Helsinki region, the corresponding proportion at the end of 2012 was nearly one-fifth. (Statistics Finland 2014)

Given the relatively recent nature of immigration to Finland, there are many lessons to be learned from other European countries. According to international studies, new immigrant countries seem to have greater difficulties in integrating their migrant populations than older immigrant societies. (Kilpi 2010, p. 3)

2   Second-Generation Immigrants

2.1   Definitions and Background

In Finland, whenever the terms "immigrant" and "foreigner" are used they are value-laden with an embedded understanding of ethnic hierarchy. The term "foreigner" is mostly used to refer to Somalis, Russians, persons having refugee status and Turks/Kurds. In other

words "physically" visible immigrant groups, besides Russians, are often labelled "foreigners" and "immigrants," instead of highlighting the heterogeneity of individuals in the categories. (Toivanen2013, p.28 according to Säävälä 2008: 119). Thus it is purported that since in the Finnish context it might be politically incorrect to refer explicitly to "race" itself, the categorizations of "immigrant", "foreigner" and "refugee" have been given a racial connotation and are implicitly employed to construct racial difference. The labels "immigrant" and "foreigner" are used for Finnish-born individuals, who have grown up in Finland. (Toivanen 2013, p.28 according to Rastas 2005: 152) The underlying question seems to be then, when, and more importantly how does an individual stop being viewed as an outsider, and begins to be considered "one of us?" (Toivanen 2013, p.28)

The second-generation is defined as children born to two foreign-born parents who were themselves either born in Finland or had lived in Finland for over nine years prior to finishing comprehensive school. In other words, they should have migrated to Finland before the beginning of compulsory education. By contrast, the first-generation is the students who have foreign-born parents, were themselves born abroad, and had migrated to Finland less than nine years prior to finishing comprehensive school. (Jakonen 2012, p.169)

Migration and integration of immigrants in their new host countries have become increasingly important phenomena for European countries and societies. Second-generation with migrant backgrounds, the children of foreign-born parents partly face the same problems as their parents. However, the second and the following generations are comparable to the host countries' population in general as they share the same education and share common resources. The said group does not have the same language problems or same difficulties in finding their place in the labor market or within the education system. Integration of immigrants and their descendants can be measured in many ways. Studies concentrate for instance on the areas of education, labor market, voting behavior, family formatting, identity and attitudes. Integration of second-generation immigrants can be seen as a long-term measure of the success of the integration policy in a society. (Martikainen & Haikkola 2010, p. 9)

The grade of integration among the second-generation varies greatly. They do not always adapt into their parents' new society as well as thought. Some adapt to the said new society while others preserve their parents´ cultural traditions but still take part in this new society.

There are also those who keep to their own community and those who become alienated from the cultures of both their parents and the host society. (Talib & Lipponen 2008, p. 9)

There are only few studies concerning second-generation immigrants in Finland. Studies in Sweden profile problems like unemployment, alienation, drug abuse and depression as main problems for the second-generation migrants. Studies on integration point to the same key factors in the immigrant integration process. Factors affecting the integration process consist of whether there is equal access to basic services, affordable housing, a strong legal position, non-discrimination, language training, recognition of qualifications, promoting labor-market and educational participation, consultation and dialogue. (European Urban Knowledge Network 2012, p.10).

One concern is the demonization of the young persons living segregated in the disadvantaged neighborhoods. People see these young persons as intimidating and violent enemies of the society. (Sernhede 2003, p.181, 182) Young people looking for respect challenge the society that takes their dignity away from them. If they cannot be loved, they can at least be feared. The struggle to get respect is central between the individual and collective, their way to combat stigma and devaluation. (Rojas 2000, p.22, 89)

Ethnicity and religiousness are strong markers of identity. The backgrounds of the immigrants affect how they are perceived in the society. Immigrant groups have different feelings of exclusion, prejudice and discrimination affecting the development of identity. Several studies identify the trend of decreasing religiousness among second-generation immigrants (Bracht et al. 2013, Maliepaard et al. 2012, Haque 2012) but at the same time there is perceived an increasing trend in religiousness among Muslim second-generation. The radicalization of young Muslim immigrants is regarded as a threat in many Western societies. Young Muslim men can take radical religiousness as an answer against the decline of self-esteem caused by unemployment and feelings of exclusion and xenophobia. (Maliepaard 2012, p.99-102)

2.2   Research on Second-Generation Immigrants

The research studies on second-generation immigrants are a relatively new phenomenon in Finland. Immigrant parents and their children have different experiences of the community and their social reality. Substandard school performance, early school failure, low or no education, early childbearing, crime and segregation are some of the problems that

scientists, politicians and social commentators refer to when discussing second-generation immigrants. The media treat the phenomenon as statements about riots in the suburbs, honor violence, inequalities in health and welfare, and Islamic radicalization. Many immigrants live in segregated neighborhoods and have few contacts with the majority population. The stereotypical image we have may hamper the integration process and have negative consequences for society. It is not easy to adapt to the new culture for someone who has left his own culture by exile or emigration. The individual may feel marginalized and feel alienated from both the new and the old culture. The dual membership may result in tension and ambivalence. (Johansson 1997, p.103)

Boys and young men can live in an honorary cultural pressure, even if they have more freedom than their sisters. They still have to live up to the group norms in order not to be displaced. The communities built around the sense of honor do not include social safety nets for their inhabitants as in the Western countries. The members are interdependent in such a strong way that individual freedom is subordinate to the family's best. (Darvishpour 2004, p. 1, 87)

The theory of segmented assimilation emphasizes the importance of social factors and their influence to different types of acculturation. The outcome of acculturation is a result of many factors. The theory accentuates the importance of parental resources as a factor affecting the success of their children. However, it also underlines the importance of the social context surrounding the immigrant family as well as the context in which immigrants are received in the host country. The children of immigrants can attain either upward/selective mobility or dissonant/downward mobility depending on family structure and parental human capital but also on the modes of incorporation in the society. The modes of incorporation include the governmental policy toward the migrants or a special group of them and the strength of the co-ethnic community. Many immigrant families tend to settle in poor neighborhoods and their children often attend poorly performing, underfunded, and highly segregated schools. The segregated immigrants have few opportunities to social contact with the natives. This environment puts adolescents at a higher risk of acculturating into the "oppositional youth culture" or "adversarial outlooks" found among their native minority peers. (Xie & Greenman 2005, p. 5-6)

Immigrants get their identity assigned regardless of their personal characteristics. Without a firm identity, they find it difficult to feel inclusion and understand their place in the culture. Ahmadi approaches the risks of marginalization from different perspectives. Why

are so many of the young people of foreign origin entering the Swedish society at high risk of marginalization? Both the Swedish culture and their parents´ culture seem strange to them. With an unclear identity and feeling of not belonging to any community, they run the risk of starting to deny standards and override all laws or give way to social and economic conservatism. (Ahmadi 2003, p. 60, 72)

According to Sernedes model for understanding immigrants who do not fit into the society they see their power and status positions weakened due to their subordinate economic, social and political status in their new country. The cultural loss relates to the social deprivation and the feeling of exclusion and underclass life lead to paternalistic and normative 'macho' masculinity. The media describes immigrant suburb life as threatening and different. Yet for the young immigrants it stands for security. Many of them do not see themselves as part of the Swedish society. They pick their inspiration and their network of contacts from the world's great metropolises instead. Their identity is modified in between the tension between the local and the global. Suburban life is full of social problems and alienation. However, there is also commitment, cohesion and spontaneous understanding that all culture arises from cultural mixture. (Sernhede 2007, p. 38, 259, 261)

Girls show greater optimism regarding work and social career. They feel that the migrants should take charge of their integration into the new society. Boys often seem vulnerable and without much hope for the future. Immigrant boys are constantly in conflict with the police and authorities have made it part of their identity. They are marginalized and excluded from society. This is why they try to gain respect through toughness. They compensate the feeling of powerlessness by the desire to gain respect and by social revenge. Affection and friendship can be found in their group of peers. (Sernhede 2001 p.103, 195, 281)

People in today's Swedish society tend to divide people into two categories, Swedes and immigrants. The stranger gets his identity assigned as a member of a certain group, regardless of the personal characteristics. A person can use either a group-based or individual-based perspective on communities. The individualistic approach assumes that every person is examined as an individual, not as a representative of a larger entity such as family. It is important that the immigrants understand themselves in the new diaspora situation. They need to create an understanding of the context of the integration process. The integration can happen when immigrants have obtained clear images of themselves and their personal identities. Immigrating can be described as a social transfer in time and

space. Immigrants can during this journey experience many difficulties, such as feelings of rootlessness and alienation, and it requires a lot of mental and psychological work. (Ahmadi 2000, p. 55-51, 141)

3   Social Services and the Integration Policies in Finland

In Finland the Ministry of Employment and the Economy is responsible for the preparation of issues related to integration in Finland. The focus areas of integration policy include, for example, fostering a sense of solidarity and belonging to society among immigrants, along with two-way integration, supporting immigrant families and promoting the employment of adult immigrants, particularly by developing the teaching of Finnish and Swedish. The integration policy emphasizes the integration of immigrants as municipal residents. It also underlines smooth and controlled direction of people under international protection towards municipalities, as well as good cooperation between the state and municipalities. Inclusion of civil society in integration efforts is also an important foundation of integration policy. In recent years, immigration has both increased and diversified. According to forecasts, the number of foreign inhabitants in Finland will rise to half a million people by 2030. On the web-pages of the Ministry of Employment and the Economy it is emphasized that successful integration policy requires the commitment of all administrative branches to equality, non-discrimination and the prevention of racism, as well as the promotion of positive attitudes. (The Finnish Ministry of Employment and the Economy 2014)

The grade of integration depends on many other factors than just the country or the culture one is born. Nekby according to Ålund points out that facts like the differences in levels of education and the segregation in housing districts, concentration of migrants in disadvantaged neighborhoods make the migrants see themselves as deviant or at least different. A society and its members seem to have a clear conception of what is the normal way of conducting. Persons with different cultural backgrounds do not conform in the society, and they may be seen as deviating strangers. (Ålund 2002, p. 293 -294)

The statistics book "Migrants in Europe" A statistical portrait of the first and second-generation 2008" show disadvantages for second-generation migrants compared with the situation of persons with a native background both in the numbers for unemployment and dependence of social benefits. Proportionally few second-generation migrants achieve upper secondary education. They have a greater risk to interrupt their studies. It seems that

male second-generation migrants are relatively less integrated in society than their parents contrary to what one could expect. (Migrants in Europe 2011, p. 21) The same trends can be observed in the statistics from the Ministry of Employment and the Economics in Finland. The school dropout rate after elementary education and the unemployment rate of young persons aged between 18 to 29 years constitute 23 % of all individuals in the age group in Finland. Statistics Finland together with the National Institute for Health and Welfare, and the Finnish Institute of Occupational Health started in January 2014 a large study on the entire population with immigrant background. The data available today is not very reliable as there are so few immigrants in the samples. The main interest is to assess the labor market situation, health and well-being of immigrants and compare it to the entire population's situation. The study provides information on issues on integration and different factors contributing to it. The study maps out the immigrants health situation and performance at work as well as on free-time. The respondents get to answer questions about their experiences with different authorities and the Finnish society in general. The aim is also to gather more accurate information on immigrants' backgrounds. Opinions on discrimination and difficulties in adapting to the Finnish society are also dealt with in the questionnaire. (Statistics Finland 2014)

It is stipulated in Act 1386/2010 of the Finnish constitution, according to Section 3 (3 §) that an immigrant means a person who has moved to Finland, who resides in the country with a permit issued for purposes other than tourism or similar residence of short duration, whose right of residence has been registered or who has been issued with a residence card.

It is explained in section six of the same act that immigrants in need of special measures means immigrants who are in need of special integration measures on account of reduced functional capacity resulting from illness or disability in particular or other reasons, or on account of their age, family situation, illiteracy or other similar reason.

The Act on the Promotion of Immigrant Integration (1386/2010) Section 1 has the purpose to support and promote integration and make it easier for immigrants to play an active role in Finnish society. The purpose of the Act is also to promote gender equality and non-discrimination and positive interaction between different population groups. (finlex.fi retrieved 9.2.14)

In section 30 (30§) of this act it is stipulated as follows:

Duties of the municipalities

(1) Municipalities have overall and coordination responsibility for the development, planning and monitoring of integration at local level.

(2) Municipalities shall ensure that the municipal services also suit the needs of the immigrants. Municipalities shall also ensure that the measures and services intended for the immigrants referred to in this Act are, in terms of their contents and scope, arranged in accordance with the demand for them in the municipality.

(3) Municipalities shall ensure the development of the expertise of their own personnel as part of integration.

(4) Measures and services intended for immigrants may also be arranged jointly by municipalities. (finlex.fi retrieved 9.2.14)

Also, section 26 (26 §) states the following:

Other measures and services supporting and promoting integration

In addition to what is provided above, measures and services promoting and supporting integration may also include the following:

1) Measures and services promoting the integration of immigrant children and young immigrants;

2) Child welfare aftercare measures and services for unaccompanied minors entering Finland who have been issued with a residence permit;

3) Services and support measures for those in need of special measures;

4) Other measures and services that encourage immigrants to acquire knowledge and skills needed in society at their own initiative.

(finlex.fi retrieved 9.2.14)

4 Social Integration

Act 1386/2010 of the Finnish constitution Section 3 (3 §) defines integration as an interactive development involving immigrants and society at large, the aims of which are to provide immigrants with the knowledge and skills required in society and working life and to provide them with support, so that they can maintain their culture and language. In

addition, integration also means the multi sector promotion and support of integration referred to in paragraph 1 using the measures and services provided by the authorities and other parties. Thus in section 4, Social empowerment means measures aimed at improving the lives of immigrants, to give them life skills and to prevent social exclusion.

(finlex.fi retrieved 9.2.14)

The ideal integration consists of participation in the production and reproduction of social life and sense of belonging and satisfaction. The integrating person needs to be able to recognize the social reality and at the same time be recognized by other members of the community. This can only be achieved in a harmonic society, where every individual can fulfill his/her self-realization and find own means for social action. This kind of harmonic society strengthens the population's feelings of satisfaction and feeling of belonging to the community. These feelings contribute to social cohesion. (Kamali 2004, p.184, 190)

The term social integration was introduced in the studies of Emile Durkheim. Durkheim identifies two major types of social integration, mechanical and organic, which refer to two general types of social systems. Mechanical solidarity occurs in societies where the members share common values and beliefs (collective consciousness). Organic solidarity is realized by interdependence and reciprocal functions (Durkheim explained in Kaladjahi 1997, p.116).

The concept of social integration was addressed at the World Summit for Social Development in Copenhagen in 1994 as a way to improve the development and resilience of a society (UNRISD 1994). Equal rights and responsibilities as well as possibilities to participate within the social, political and economic spheres of society are seen as the main objective for sustainable development. (EU 2011) The UN Department of Economic and Social Affairs define social integration as "a dynamic and principled process where all members participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean coerced assimilation or forced integration." This definition underlines justice for all in the society. Social cohesion is established as people live in mutual confidence. (UN 2007)

Creation of social integration requires that people with different backgrounds share the same concept of society on the one hand while becoming accustomed to cultural diversity

on the other hand even if that is hard to achieve since both measures for social integration seem to be politically contradictory and incompatible. (Adachi S.2011, p.107)

There is a need to draw a clear line between social integration and social functioning. While social functioning has its eyes on social and functional deficits, social integration includes areas apart from mere functioning. This covers experiences of citizenship, connections that are social both with family and friends and engagements with the community. (Tsai J & Rosenheck R.A.2012, p. 457)

Social integration involves a process through which an individual establishes and maintains meaningful interpersonal relationships characterized by mutual exchange with community members in nonclinical settings. (Wong Y-L I, Taejkowski J. & Lee S. 2011, p.51)

Members of a migrant community may be socially integrated through intermarriage, and the acknowledged role models of youth fashion and music. Nevertheless, integration has not succeeded when they are also disproportionately unemployed or working but leading parallel lives, with little social contact or civic engagement in the broader community. Social integration concerns all the aspects of the social life. Migrants and the minority must feel they really belong to the community. Socially integrated societies create values and ethics that accommodate diversity, and enhance values of freedom, security and democracy. In these societies, violence is less likely to develop when disagreements arise. While recognizing that complete social integration of diverse groups is unlikely to happen, social integration is an essential ongoing task. (Spencer 2003, p.7)

5   Theories on Cultural Adaptation

The immigrants´ lives in their new host society and its culture has been described in several terms. Acculturation, assimilation and intercultural adaptation are frequently used terms which contain slightly different aspects in the process of adaptation. The term assimilation can be considered remarkably different from adaptation and acculturation according to Bennet (1993). Acculturation is cultural change between two cultures which have come in contact with each other. It means the modification of the culture of a group or individual as a result of contact with a different culture, but it also implies the receiving society changing in response. (Jajinskaja-Lahti 2000, p. 22-23)

5.1 Berry´s Bi-dimensional Model of Acculturation

Acculturation as a concept describes an intercultural encounter, which causes changes both or only to the other culture. The term acculturation is mostly used to describe the cultural changes between community levels. Today, the term is also used to define the individual-level occurring psychological and social change. (Liebkind et al. 2004, 46 - 47)

The model focuses primarily on attitudes towards two principal elements of the multiculturalism policy: maintenance of traditions and interest in positive contact with other groups. Acculturation is seen as a process, in which the individual is connected to a new cultural environment. Berry defines four strategies of acculturation, which refer to different ways of acculturation: integration, assimilation, separation and marginalization.

Berry's dimensional model of acculturation (Forsander et al. 2001, 37)

	Relinquishment of home culture	Maintaining the home culture
Accepting the host culture	Assimilation	Integration
Rejecting the host culture	Marginalization	Separation

Individuals and groups can adopt several alternative attitudes or orientations to their heritage and host cultures. Separation occurs in a group that is in an inferior position of power and desires to maintain traditions and do not have contact with the new society. Segregation occurs when the group's relative dominance in terms of social and economic systems superior to the host society. Assimilation means that the group wants to adopt the culture of the host society and relinquishes its own. Assimilation refers to the classic "melting-pot" outcome of acculturation. Marginalization "is characterized by striking out against the larger society and by feelings of alienation, loss of identity, and what has been termed acculturative stress." (Berry 1989, p. 4)

Berry's model is important as it recognized the importance of multicultural societies. The individuals in the minority group have the choice of how far they want to take the acculturation process. The model implies that acculturation should not be seen as a one-

dimensional process of cultural change but as a process forced by intergroup contact with multiple outcomes. (Padilla 2003, p.37)

5.2 Transnationalism or Transnational Social Spaces

Transnationalism as a concept and theory usually refers to increasing functional integration of processes in informal cross-border relations and practices of individuals, groups and families. It often refers to immigrants and migrants relations to the former homeland but also the social networks and relationships between the immigrants in the new homeland. Transnational migrants belong to several societies at the same time. People and institutions interact with each other in a new global space where the different characteristics of national societies combine with multinational activities and likings over border-lines. (Forsander 2001, p. 57– 58)

Haikkola sees the transnational perspective as a grassroots level view in globalization. A transnational approach to migration still remains controversial. Most migrants can at some stages of their lives be defined as occasional transnational activists. The focus may vary in the different stages of life. Likewise, the social mobility takes place with respect to both sites. The immigrants living across national borders challenge many assumptions about membership, development and equity. Social life does not take place only within the nation-state framework. The second-generation transnationals probably will not be as involved in their ancestral homes as their parents. Many of them have nonetheless been raised in families saturated by homeland influences. The potential contacts and identities available may be awakened at critical stages of life and they may become transnational activist. They have the potential to choose to act or identify with or without it. (Haikkola 2010, p. 27 – 32)

5.3 Segmented Assimilation

The concept of segmented assimilation evolves from the concept of assimilation. The immigrant's culture becomes part of the culture of the new society. Rumbaut and Portes (2001) developed this theory in the United States. The parents´ resources and especially their level of education affect the possibilities of success of their children. However, assimilation is not only measured in terms of education and economy. Factors like language skills, social relations and segregation should also be taken under review. The

governmental immigration policies of the receiving society and the role of the co-ethnic group play an important role in this process. (Kilpi 2010, p. 23)

Rumbaut and Portes assume a three-part division of the second-generation immigrants. The first group consists of immigrants, who easily blend into the new society. They can choose the premises under which they expose their ethnic background their ethnic identity depending on the context. The second group is of the immigrants using their ethnicity as a resource to gain social and economic advantage. The third group includes those who see their ethnicity as a negative factor and risk ending on the bottom of the social hierarchy. Furthermore, there can be distinguished four general determinants influencing this process: the parents' immigrant background, the time it takes for acculturation in the relationship between parents and children, the cultural and economic barriers encountered in the adaptation to the outside world and the resources available to meet these barriers. The structural barriers affect particularly severely the most disadvantaged members of immigrant groups. This can lead to stagnant or downward mobility, even as the children of other immigrants follow divergent paths toward classic straight-line assimilation. Heavily disadvantaged children of immigrants may feel tempted to reject assimilation and develop oppositional attitudes, orientations, and behaviors instead and for instance join a street gang. More advantaged groups may spur their children to achieve motivating them on traditional home-country attitudes. (Xie & Greenman 2005, p. 3-5)

Segmented assimilation focuses on identifying the contextual, structural, and cultural factors that separate successful assimilation from unsuccessful or even "negative" assimilation. Portes and Zhou (1993) argue that it is particularly important to identify such factors in the second-generation as problems facing the children of immigrants can torpedo assimilation at perhaps its most critical juncture. Many children of immigrants assimilate easily in the host society, but some will face problems particularly as a consequence of racialization. Immigrants who cannot escape their ethnicity and race, as defined by the mainstream, because of enduring physical differences from whites and the equally persistent strong effects of discrimination based on those differences hinder the path of occupational mobility and social acceptance. (Rodrigues 2012, p. 17)

6 Defining the Subject and the Aim of the Study

The goal of this systematic review is to gather information on the knowledge and competences for personnel within the social and healthcare sector in meeting the young

second-generation immigrant man in order to enhance his health and wellbeing. This work maps out the situation and broadens understanding on the young second-generation immigrant men and their integration into the Finnish society. We aim to answer two research questions:

• How have the second-generation young men with immigrant backgrounds integrated into the Finnish society?

• Which factors promote social integration, and which ones hinder it?

7 Methodology

The previous chapters have dealt with the theoretical background. This chapter outlines the process of method selection and describes the research process. In the following the plan for data collection and analysis as well as the approach is presented. The different steps in the selection process are accounted for and assessments of the quality of the method performed as well as the data extraction strategy are presented. (Bettany-Saltikov & Sanderson 2010, p.29).

7.1 Systematic literature review as a method

Systematic literature reviews are well suited for acquiring knowledge and describing the state of knowledge in a particular area, and they also form a base for future research. (Forsberg & Wengström 2008, p. 34) Before starting a systematic literature review, it should be ensured that there is no other study exactly similar to the one to be implemented. Also there must be a real need for the study, and that it has a protocol or plan as well as a tutor. (Bettany-Saltikov & Sanderson 2010, p.10)

The process of conducting a literature review can roughly be divided in three main stages: planning, making of the review and reporting it. The planning consists of reviewing already existing material, defining the subject for the review and designing the research plan including the research questions. The systematic literature review has not failed even if it comes out without proper answers to the research questions. This usually means that there is a need for further research on this area. The methods for the review have to be chosen in the planning phase. The databases and search words and terms have to be selected as well as the specific inclusion and exclusion criteria. The search itself is a

critical step in a systematic literature review. Mistakes or negligence during the search phase can lead into unreliable or false results. The search process and strategy must be carefully recorded and explained in order to make the review repeatable. (Johansson et al. 2007, p.5-6; Pudas-Tähkä & Axelin 2007, p.47-50)

The second stage consists of gathering the material from the electronic databases and proceeding according to the research plan. The material is then analyzed according to the research questions and the quality of the research. After this the research results are synthesized. It is important that all the stages are well recorded for a relevant and successful review. The last stage in the research process is to report the results and to draw the conclusions and suggestions according to those results. (Johansson 2007, p.6-7)

7.2   Search strategy and selection of studies

After testing different keywords in different databases, the final keywords for the literature search were formed. The literature search was conducted by using keyword searches in March 2014. Electronic databases were used in the literature selection. The chosen databases were Academic Search Elite (EBSCO), Arto and SweMed+. Springer and ProQuest were also searched but rejected as their content did not fall under the category of our interest, namely, social integration in Finland and/or the other Nordic countries. Different search words and combinations of them were tested. The final search words were: Second-generation immigrant young men combined (AND) Social Integration, Acculturation, Assimilation, Integration and Discrimination. Second-generation Immigrants AND Religion, Maahanmuuttajien lapset, Second-generation Immigrants and Invandrare were also used.

In the first phase of the literature search there were 13 titles found from ARTO, 145   titles from SweMed+ and 86 titles from Academic Search Elite (EBSCO) resulting in a total of 272 articles. 85 of these could be excluded after browsing them in accordance the titles. The next phase was to read through the abstracts of the remaining 187 articles, and based on those, choose the suitable articles for the literature review. Most important in this phase was to choose primary research articles that would address the beforehand set research questions. Some articles came up in several databases and searches. The excluded articles dealt with for instance the social integration of women, children or the elderly. Many excluded articles had the focus on certain diseases or special health care issues like obesity or dental or mental health. At this point, it was accepted that some articles might be found

from several of the databases that were used. The electronic searches made in the named databases resulted in 15 articles.

Studies that were published either in English, French, and Finnish were chosen. Most of the articles in Springer were Canadian or American. We had set out search to get Finnish or Nordic articles in the first place. There were only few articles found in the databases chosen. Therefore we made an additional manual search in The Nordic Journal of Migration Research. This manual research resulted in 13 articles describing the Finnish or/and Nordic circumstances.

The articles included to the review were written between the years 2008 and 2014. This restriction was made to receive the most current research. Furthermore, the search was limited to free full text articles with only one exception. The full text criterion was omitted in the search with the search word "religion". This was done because more than one article on religion was needed to increase the reliability of the results of the study and to be able to compare the articles. In addition, the age groups of the researched people were limited to young men between 15 and 28 years of age.

Following, the inclusion criteria were: Research published from 2008-2014, in Finnish, Swedish, French and English, available academic articles, published in named databases, touching on the social services sector. Also used articles were Peer Reviewed with full text access. The study should be based only on Nordic or European or at least partly European research, published in named databases, no articles on children under 15 years and focus on boys and men.

Table1. The Research process

Search Word 1	Search Word 2	Database/ Manual Search	Number of hits	Number of Chosen articles
Second-Generation Immigrant Young Men	Social Integration	EBSCO/Academic Search Elite	12	6
Second-Generation Immigrant Young Men	Acculturation	EBSCO/Academic Search Elite	44	5
Second-Generation Immigrant Young Men	Assimilation	EBSCO/Academis Search Elite	23	2
Second-Generation Immigrant Young Men	Integration	EBSCO/Academic Search Elite	56	7
Second-Generation immigrant young men	Religion	EBSCO/Academic Search Elite	3	3
Second-Generation immigrant young men	Abuse	EBSCO/Academic Search Elite	23	1
Second Generation immigrant young men	Discrimination	EBSCO/Academic Search Elite	24	1
Maahanmuuttajien lapset		Arto 2010-	2	1
Second-Generation immigrants		Arto 2010-	2	1
Invandrare		SweMed+	145	1
Manual search in Nordic Journal of MigrationResearch		Nordic Journal of Migration Research		13

7.3   Processing the material

After completion of article reviewing, articles included were read thoroughly to get a clear picture of the themes in them. Thereafter a narrative literature research method was used.

The literature was synthesized and its findings discussed objectively. Similarities in the articles were examined and the results were subdivided into categories based on different themes of social integration investigated and the results presented in a narrative form. (www.ul.ie retrieved 5.5.14)

8   The articles included in the systematic literature review

This review provides information on how second-generation young men have been integrated in the Finnish society. The 28 articles included in the review have been published between the years 2008 and 2014 in scientific journals in the field of sociology, social sciences and psychology. All research articles have been published in English, Finnish and French.

The following table shows the data analysis of the articles included in the literature review. It shows information on the articles in the order, title of the study, the author(s) year published and the title of the journal. Then follows a short description of the method used in the study, the aim, the thesis' Research-question examined in article used and the results or findings. This information in the table of data analysis has been taken directly from the articles, including the abstract.

Table 2. Data analysis of the articles

Article: Title, author year,	Method, participants, respondents	Aim	Thesis' Research-question examined in article	Results, Findings
Agergaard, S. & Michelsen La Cour, A. 2012. Governing Integration through Sports. A case study of civil society involvement in welfare policy. Nordic Journal of Migration Research. Vol2, Issue 1,p.26-34.	A qualitative case study. 28 interviews including 5 focus group interviews with the different parties in the project, 6 interviews with non-state actors.	Evaluating increasing involvement of non-state actors (in particular Danish civil sports associations) in the integration policy. Evaluation of how public authorities and non-state actors co-operate for enhancing ethnic integration.	How does the society guide non-state actors towards promoting welfare policy by the use of political grants? How do non-state actors perform their duties concerning welfare policy and especially the social integration of immigrants?	Non-state actors' rationality of strengthening local clubs through civil integration diverges from the municipal authorities' welfare policy preoccupation of engaging ethnic minority children and children in activity or the social policy interest in education expressed by the housing organization.
Ahponen, P., Harinen, P., Honkasalo, V., Kivijärvi, A., Pyykkönen, M., Ronkainen, J., Souto A., & Suurpää L. 2014. New challenges for Nordic welfare services: Emerging Cultural Diversity in Finnish Youth Work. Nordic Journal of Migration Research. Vol4, Issue 1, p.30–39.	Thematic interviews	Have youth workers and administrative authorities adopted multicultural demands of increasing ethnic diversity?	Multiculturalism, ethnic diversity	The current culturally diverse reality is seen as leading to new youth work practices, but this happens slowly and is disturbed by resistant attitudes.
Amundsen, E. 2012. Low level of alcohol drinking among two generations of non-Western immigrants in Oslo: a multi-ethnic comparison. BMC Public Health 2012, 12, p.535-	A quantitative analysis of the 3 sample surveys included in the Oslo Health Study 2000-2002. 3 datasets were used, including ethnic Norwegians and/or Iranians, Turks and Pakistanis who had reported frequency of alcohol	What kind of drinking patterns can be found in the Norwegian immigrant communities? How does social interaction affect drinking among immigrants?	Aims to describe frequency of drinking in two generations of immigrants in Oslo and to study how frequency of drinking among adult immigrants is associated with social interaction with their own countrymen and ethnic	The Norwegian originals use alcohol more frequent than immigrants. In the structural equation model high drinking frequency was associated with high host culture competence and social interaction; while high own culture competence was associated with low drinking frequency. Muslim reported significantly lower

			Norwegians, acculturation, age, gender, socio-economic factors and the Muslim faith.	drinking frequencies than non-Muslims.
548.	drinking.			
Bracht, K., Putte, B. & Verhaeghe, P. 2013. God Bless Our Children? The Role of Generation, Discrimination and Religious Context for Migrants in Europe. International Migration. Jun2013, Vol. 51 Issue 3, p23-37.	Four waves (2002-2008) of the European Social Survey is used in a three-level random intercept multilevel model analysis with 19,567 individuals in 235 regions and 26 countries. Quantitative study.	The aim with the article is to investigate how religiosity is influenced by feelings of discrimination, and the religious context of the second-generation.	What role does religion play for immigrants in an inter-generational perspective? What are the effects of discrimination and regional contextual effects on migrant religion in different countries, for different denominations and ethnic backgrounds?	Second-generation immigrants are less religious than their parents. Perceived discrimination has a positive effect on immigrant religiosity and the effect is greater for the second-generation and especially Muslims. Native religiosity has a positive effect on immigrant religiosity with a greater effect on the second-generation. The influence of Regional religiosity in the receiving society has higher impacts on migrant religiosity than national religiosity.
Connor, P. & Koenig, M. 2013. Bridges and Barriers: Religion and Immigrant Occupational Attainment across Integration Contexts. International Migration Review. Spring2013, Vol. 47 Issue 1, p3-38.	Quantitative analyses of American and European Surveys.	This study aims to study and measure how religion shapes the economic experience of immigrants with different origins and regions of reception.	What are the effects of religious affiliation and participation on occupational attainment among first and second-generation immigrants?	High levels of religious participation are related to high occupational attainment in contexts where, society is religiously active (such as the US and, to a lesser extent, Canada). In the latter case, religious participation may act as a 'bridge' to integration in the host society.
Fokkema, L., Lessard-Phillips, L., Bachmeier, J. & Brown, S. 2012. The Link Between the Trans-national Behavior and Integration of the Second-Generation in European and American Cities. Nordic Journal of Migration Research. Vol2, Issue 2 p.111–123.	Quantitative analysis including three surveys in Europe and the United States. Total of 3,415 second-generation immigrants aged 18–32 years.	Investigates the transnational behavior of the children of immigrants – the second-generation – in 11 European and two U.S. cities.	Transnationalism, Economic integration, socio-cultural integration.	Transnational practices such as visits to the home country, remittances and use of ethnic media persist only among a minority of the second generation. At a personal level, these second-generation trans-migrants are less socio-culturally integrated but more economically integrated in the host country. They also tend to live in those cities and countries with policies that are more assimilationist or exclusionary than multicultural.

Garrido Á. Olmos J, García-Arjona N. & Pardo R. 2012. Immigration, School, physical activity and sport. Analysis of sport acculturation in Spain. Kinesiology. Vol. 44.	Quantitative analysis. Survey of 221 public high school students in 10 schools in Almeria, Spain. Establishing and interpretation of the PASAI-Index for social integration.	To understand the role of physical activity and sport in the process of acculturation of immigrant students in secondary schools enrolled in formal education in the province of Almeria (Spain).	What is the role of physical activity and sport in the process of acculturation?	The levels of participation in physical activity and sport in young immigrants were lower than the Spanish. Generation and origin are important elements in the process of sport acculturation.
Haapajärvi, L. 2012. Communities of Compensation and Resistance. Nordic Journal of Migration Review.Vol2, Issue 1, p.57–65.	Interviews	This article explores the ways in which religious communities make available elements of integration to their members	Social integration	By providing the members a place for cultural and religious practice, access to relationships of social recognition and material protection, the church community contributes to social integration of its members.
Haikkola, L. 2012. Transnational and Local Negotiations of Identity. Nordic Journal of Migration Research. Vol1, Issue 3, Pages 156–165.	Interviews	This article discusses how second-generation identities are negotiated in the intersection of multi-ethnic realities of everyday life in Helsinki and often multi-sited kin-based transnational ties.	Transnationality, Multiculturalism	Children of immigrants do not simply continue their parents' transnational practices, but reproduce and interpret the transnational context as a part of their local lives. Transnational identity construction is an exercise that does not lead to transgressive identities related to global space, but to local struggles for a positive identity. Nevertheless, it opens up a global perspective for identity negotiations that is not contained within the local or national context.
Haller, W., Porte, A. & Lynch, S. 2011. Dreams Fulfilled, Dreams Shattered: Determinants of Segmented Assimilation in the Second-Generation.	The Children of Immigrants Longitudinal Study, 5262 second-generation youths from 77 different nationalities, 2 follow ups, 3years (n=4288) and 10 years (n=3613) later.	Investigating different ways of adaptation of 2nd generation in USA focusing on the impacts of family backgrounds, context of school and outcome of education and occupation	In what ways do second-generation immigrants adapt to the host society? Is there evidence of downward assimilation,	There is a visible a pattern of downward assimilation in the 2nd generation adaptation process. Downward assimilation affect especially youth from nationalities that are expected to be less advantaged because of low level parental education and incomes and an insecure legal status. Low educational and occupational competences

			Segmented assimilation theory	coincide with this downward assimilation. The school class and racial compositions affect the outcome and level of the elementary education.
Haque, S. 2012. Toward an identity stress. Language and religious affiliations of an immigrant adolescent in Norway. Nordic Journal of Migration Research. Vol2, Issue 3, p. 224–231.	Qualitative approach- The three tools that were employed to gather the data were: (i) questionnaires, (ii) interviews (open-ended) and (iii) conversation recordings of family members inside their homes.	This paper explores the usefulness of different languages in determining and shaping the notions of identity of a second-generation immigrant adolescent in Norway.	"identity", Language as an instrument in shaping the ideological framework of people	The multiplicity of identities, which is exhibited by the usage of different languages, attributes to an ambiguity in his personal identity which we find in his talks. Inability to associate with one's country of origin due to the lack of adequate sociocultural facts and languages may make one doubly conscious of a kind of social control by the parent's new country's culture, and thus, the second generation young man may develop a fear of losing his parental identity.
Hyvärinen, S. & Erola, J. 2011. Perhetaustan vaikutus toisen polven maahanmuuttajien kouluttautumiseen Suomessa: mahdollisuuksien tasa-arvo stressitestissä. Yhteiskuntapolitiikka 76 (2011):6,p.644-657.	Statistical analysis of the impacts of family backgrounds of 2nd generation youths born 1951-1980 as a factor for societal success based on education	Investigates the status of the 2nd generation in the Finnish society using family background and level of education as explanatory variables. Is Finland an egalitarian society for the immigrants	Equal opportunities in the society, discrimination, ethnicity	Family background has a greater impact on education for 2nd generation immigrants than to the host population. Boys are worse off than girls. The risk factors for marginalization accumulate to a certain group among SGIY, mostly young men with low level of education. Socio-economic factors don´t account for all the differences. Discrimination can be an explanation. There is a need for further research of the integration of immigrants in Finland. At the moment it seems that the society is failing in integration of immigrants.

Jensen L. & Arnett J. 2014. Going Global: New Pathways for Adolescents and Emerging Adults in a Changing World. Journal of Social Issues. Sep2012, Vol. 68 Issue 3, p.473-492.	Review of theory and research on the implications of globalization for cultural identity formation in adolescence and young adults.	Studies the identity-formation of youths in todays´ globalized contexts negotiating multiple cultures.	Acculturation, globalization, integration, marginalization, segregation, assimilation.	Opportunities include civic involvement and gender equality. Risks in identity-formation are cultural identity confusion and psychopathology.
Leao T., Sundquist J., Johansson S. & Sundquist, K. 2014. The influence of age at migration and length of residence on self-rated health among Swedish immigrants: a cross-sectional study. Ethnicity and Health. 2009 14(1), 93-105.	n =7137 women and 7415 men aged 16-34 based on pooled, independent data collected during the period 1992-1999 from the Swedish Annual Level of Living Survey (SALLS).	Investigate the cross-sectional association between acculturation, measured as age at migration or length of residence, and self-rated health among young immigrants.	Can poor acculturation in the host country cause increased risk of worsened health among certain groups of immigrants?	The odds of poor self-rated health increased with increasing age at migration to Sweden among first-generation immigrants. For those who had resided in Sweden less than 15 years the odds of poor self-rated health were significantly increased. In addition, most of the immigrant groups had higher odds of poor self-rated health than the reference group.
Lefebvre, S. & Triki-Yamani, A. 2012. Jeunes adultes immigrants de deuxième génération. Dynamiques ethnoreligieuses et identitaires. Canadian Ethnic Studies Journal. Vol.43:3, p. 183-211.	Qualitative analysis. Group and individual interviews with 47 young immigrants concerning religion and ethno-cultural factors.	Research on effects of religion on the construction of identity and social integration among young adults.	How can religion affect the construction of identities of young immigrants? What effects can religion have to the social integration of the immigrants?	Religion plays an important role in identity-building both personal and collective level. Religion should be studied as an independent variable Its effects on integration should be studied separately.

Lenard P. 2010. What's Unique about Immigrant Protest? Ethical Theory & Moral Practice. Jun2010, Vol. 13 Issue 3, p.315-332.	A review focusing on how the receiving societies act towards immigrants protests against unfair treatment, discrimination and problems with legislation.	Immigrants protest against laws and procedures undermining their social status. Do immigrants have to follow the laws of the host society or do they have the right to oppose to laws and rules that hinder their integration?	Legislation concerning immigrants.	Protest — both illegal and legal — by immigrants is increasingly frequent in western democratic communities, and it is important that we begin to think about the moral status their actions may have, as well as normatively helpful ways in which to respond to these actions.
Lippert, R. & Pyykkönen, M. 2012. Contesting Family in Finnish and Canadian Immigration and Refugee Policy. Nordic Journal of Migration Research. Vol2, Issue 1, p.45–56.	Analyses	Explores the multiconceptuality of family in Finnish and Canadian immigration and refugee policy domains by analyzing official and political discourse.	Family	Contestation is found to typically manifest as conflict between Western 'nuclear' and non-Western 'extended' understandings of family. Family is persistent in immigration and refugee policies of Finland because it continues to be thought of as an effective tool for biopolitical governance of national populations. A closer reading of the contestation over family also reveals competing neoliberal and neoconservative governmental rationalities situated within broader integration assemblages.
Lundqvist, C. & Olsson, E. 2012. Beyond a Swedish Horizon. Nordic Journal of Migration Research. Volume 2, Issue 2, Pages 124–132, ISSN	conversations and interviews with more than 80 young people of migrant descent living in Sweden (most of them in Stockholm) between the ages of 17 and 23 years and their account of their future career prospects in education and work	This article examines the way in which young people of migrant descent in Sweden account for their future prospects and career plans	Family, transnationalism	The article demonstrates how both their position as "migrants" in Sweden and their attachment to a transnational network has a significant impact on how young migrants express ideas and talk about future opportunities.

Ovali F, Tavşan, Tavşan C, Sağsöz A. 2011. The reflections of the attempts of adaptation, integration and assimilation to different environments on houses: a study Turks living in Germany. International Journal of Academic Research. Mar2011. Vol3, Issue2, p.739-748.	Questionnaires, interviews, observations	Reveals efforts of Turkish citizens living in Germany adaptation, integration and struggle against discrimination, elimination to living in their house, and results of these efforts.	Adaptation, assimilation, integration.	While the Turks have obeyed the environmental rules, they have kept their in-house and in-family organization. For this reason, Turks living in foreign countries feel comfortable and free only in their houses. They attempt to achieve their own adaptation of outer and inner spaces.
Pyykkönen, M. 2012. Does Finnish Educational Equality Extend to Children of Immigrants Freedom, Civility and Activeness. Nordic Journal of Migration Research. Vol2,Issue 2, p. 167–181.	The data used in this article comes from registers kept by Statistics Finland, the national office of statistics.	Examines the achievement of immigrants' children in schools in Finland at the end of compulsory education	Examine whether differences between children of immigrants and the majority can be explained by parental resources. In addition to this, the question of whether parental resources have the same effect for children of immigrants compared with the majority is studied.	Differences between groups are relatively small after controlling for parental resources. However, parental education has a smaller effect and parental income a larger one for children of immigrants than the majority. This reveals a disadvantaged group with immigrant parents who have high education levels but low incomes
Pyykkönen, M. 2012. Freedom, Civility and Activeness. Nordic Journal of Migration Research. Vol.2 Issue 1, p.16–25.	Questionnaires and interviews	Explores the leisure time and civic activities of 'multicultural youth' in Finland.	Social integration	The leisure time subjectivation of the youth implements on the interface of their own 'self-driven' activities and interests and more or less programmatic governance of official youth work with its integration-related rationalities
Riikonen, J. & Dervin, F. 2012. Multiculturalism as a Foucauldian Technology of Power. Nordic Journal of Migration	interviews	Explores the way Muslim religious identity was constructed through digital technologies in case studies from Finland and the Quebec	Multiculturalism, social networks, integration	Digital versions of Foucault's technologies of the self can reflect and challenge politics of multiculturalism and the notion of integration.

		province of Canada		
Svensson, M. & Hagquist, C. 2010. Adolescent alcohol and illicit drug use among first- and second-generation immigrants in Sweden. Scandinavian Journal of Public Health. Pages 184-191.	Qualitative study using data from a 2005 survey, Sample of 13,070 young persons in 3 Swedish regions containing 24 municipalities.	Comparison of adolescent alcohol and illicit drug use among first- and second-generation immigrants from Nordic, non-Nordic European and non-European countries with that of the native Swedish majority population.	Are there differences in the adolescent alcohol and drug abuse among 1st and 2nd generation immigrants compared to the Swedish majority?	All immigrant groups were more likely to use drugs than the Swedish majority The highest use was found among first-generation Nordic immigrants and non-European immigrants. Consumption among second-generation was more similar to those of the Swedish majority population, implying more alcohol use and less illicit drug use.
Takle, M. 2012. Mobilization in immigrant organizations. Nordic Journal of Migration Research. Vol3 issue 3, p.126-134.	Analysis	Analyze the interaction between local political opportunity structures and how immigrant organizations mobilize political participation among their members' mobilization.	Immigrant organizations, political participation	These activists see that the local political opportunity structures allow scope for political participation by persons with immigrant background, and use the immigrant organizations as an arena to develop a political culture of political participation.
Toivanen, M. 2013. Language and negotiation of identities among young Kurds in Finland. Nordic Journal of Migration Research.Vol3, Issue 1,p.27–35.	Qualitative study that employs methods common in ethnographic Research, including interviewing (23) and observation.	This study looks at the role of language in negotiations of identity among a generation of Kurds, who have grown up in Finland.	Social integration	There are meanings attached to the Kurdish and Finnish languages, as well as how those meanings are narrated in relation to the languages' situational use and one's positionings in different language settings e.g. (a)Speaking Kurdish, (b) being Kurdish and (c) visibly 'other', yet audibly 'one of us'.

Urban, S. 2013. Restaurant Work Experience as Stepping Stone to the Rest of Labour Market Entry to and exit from the restaurant sector among young people of immigrant backgrounds in Sweden. Nordic Journal of Migration Research. Vol3,Issue 2,p.100–109.	Data from the Remeso database which is compiled from a number of different registers and administered by Statistics Sweden.	This study looks specifically at the restaurant sector in Sweden. It first analyses the determinants for entering the sector and then explores the odds for entering other parts of the labor market	Employment, unemployment, social ties, networks and connections	Work experience in the restaurant sector can be considered an important stepping stone to other parts of the labor market. However, it is more common among individuals with foreign-born parents to remain in the sector or become unemployed, whereas individuals with Swedish born parents are more likely to go on to other sectors
Van Tubergen, F, & Sindradóttir, J. 2012. The Religiosity of Immigrants in Europe: A Cross-National Study. Journal for the Scientific Study of Religion. Jun2011, Vol. 50 Issue 2, p272-288.	Quantitative research study using European Social Survey data from 2010 together with 2002–2008 data over 10,000 1st-generation-immigrants living in 27 receiving countries.	The aim is to investigate cross-national differences in the religiosity of immigrants in Europe concentrating on three different measures of religiosity: religious attendance, praying, and subjective religiosity.	What is the role of religion in the integration process of immigrants? The insecurity theory, social integration theory and scientific worldview theory as premises for the research.	On contextual level, the religiosity of natives positively affects immigrant religiosity. The 1st generation of immigrants is more religious than the 2nd. No evidence was found for low economic conditions or unemployment increasing the religiousness of the 2nd generation.

9   Results

There is need to start by reflecting on the study; doing a review of the work based on its success, or lack thereof. What did not work, and what must be explained? (Patel & Davidson, p.134)

9.1   Language

Second-generation youths with immigrant backgrounds have an importance attached to knowing their parents language, which is explicitly linked to getting them acquainted with their parents' culture. At the same time, it is a manifestation of their identity with their parents' community. Consequently, not being able to speak in the parents' language with other language-speakers appears to be a source of shame and embarrassment. (Toivanen 2013, p.30)

Language plays an important role in identity formations or constructions among second-generation youth with immigrant backgrounds (SGYWIB). The SGYWIB could be categorized as the ones speaking their parents' language, those who are visibly "other", yet "one of us" and those who have multilingual performances of belonging(s). The first theme indicates that values attached to language choices are associated with cultural continuation in the Diaspora context as well as political claims-making towards their original country in the transnational context. The second theme suggests that belonging to a language community becomes intertwined with discourses on perceived identity options, also highlighting the relevance of locality and physical visibility in negotiations over identities. The third theme reveals that (multilingual) identities are performed through linguistic means, such as humor, but also reproduced by fine-tuning behavioral codes to indicate belonging to a particular (language) community. This last group prefers multilingual performances of belonging(s), whose narrations indicate that besides switching languages in different settings they also adjust their behavior to appear more "Kurdish" or "Finnish" depending on who they are talking to. (Toivanen 2013, p.30,32)

The above named second theme on second-generation with immigrant background (SGWIB) is categorized by their peers (immigrant second-generation) as "visibly 'other', yet audibly 'one of us' because they can speak fluently their parents' language while their peers cannot. This group concludes that the Finnish language is merely considered a

functional necessity for coping in the Finnish society. However, some voice their strong identifications as Finnish-speakers, which provide a justification to identify oneself at least as partially Finnish. Majority of the respondents wish to have their children learn the Finnish language, regardless of where they would be brought up. (Toivanen 2013, p.32)

Some SGYWIB experience an identity stress as in the case in Norway where a respondent is perceived as a foreigner due to his *wheatish* skin color. Such perception of labeling identity on the basis of skin color is solely based on outer appearance. This can be quite misleading as the second or third-generation child born or raised in the host country might represent another ethnicity than that suggested by their skin color but their education and upbringing in the host environment can construct the same pattern of identity found in the local inhabitants. This Norwegian second-generation young man is ambiguous as to how his identity will be shaped in the future, in which language he will continue to speak, and which other languages he will abandon. Such uncertainty reveals perhaps his one-sided identity, which he inherited from parental values. Later as he grows, he anticipates the plausibility of forging other identities through his own network and his new ideologies, irrespective of his parents' influence. (Haque 2012, p.229)

Cultural and language identities are most of the times associated to a territorial reference point of nation-states or regions. This could be so because asylum seekers and refugees have their cultural identities and their sense of belonging de-territorialized and re-territorialized. As a result of this, their birth rights or jus solis do not solely influence their membership criteria for belonging, but this is influenced also by ones' own experiences, memories and networks in their social circles. This is then portrayed when they master the local language, or yet the local dialect. (Toivanen 2013, p.32 according to Fortier 1999)

Immigrants' inclinations towards various dialects in the host country and dialects from abroad point to the intersections of locality and language in their constructions of belonging; but , being a speaker of the host nation's common language rarely seems to suggest a sense of cultural identity linked to it, in contrast to being "foreign" and speaking a foreign language. On the other hand, some immigrants see their identity for example, as being Finnish-speaking foreigners. These can make partial claims to being "Finnish" (new Finn, pirate Finn) on the basis of mastering the Finnish language and knowing the system. Incidentally, they do not describe their identity on the basis of their physical appearances. (Toivanen 2013, p.32)

Languages are important instruments in the construction of identity, as they serve functions which help immigrants carry out specific activities. Some immigrants use these functions to portray a specific identity. Having many language identities, as exhibited by the usage of different languages, points to an ambiguity in the SGYWIB's personal identity found in their speeches. They change their attachment with the host country and the country of origin, following their niche either for a particular event or a specific function. Nevertheless, the image that arises from having many language identities need not be seen as a stress of identity but rather as a result of the complex and disarrayed community we are part of. (Haque 2012, p.229, 230) Interestingly, multilingual people might not need to commit to any particular social identity. (Haque 2012, p.229, 230 according to Tanner 1967) Hence, multilingualism is considered a positive value such that some immigrants wish to transmit the cultural-linguistic heritage to future generations. (Toivanen 2013, p.33)

9.2 Bridging jobs as a step toward integration

In the long term, SGYWIB do not become socially integrated by getting meager jobs in restaurants as in Sweden's case. Although it appears that work experience in the restaurant sector is an important stepping stone to other parts of the labor market. It is remarkably more common among individuals with foreign-born parents to remain in the sector or become unemployed, whereas individuals with Swedish born parents are more likely to go on to other sectors. Equality in distribution of opportunities does not come true in the Finnish society. Thus socio-economic factors and the family backgrounds affect the level of education of the second-generation youth. They only achieve elementary education and due to this low level of education often stay unemployed. (Urban 2013, p.100 according to Hyvärinen & Erola 2011, p.655)

Information on the total population in Sweden in 2003 reveals that females, young people and less educated people form the majority in terms of workers in the restaurant sector. Another important factor is the country of origin. It is noteworthy that all foreign-origin categories except those of the Nordic countries have higher rates of restaurant employment than those of Swedish origin. (Urban 2013, p.102 according to Connor & Koenig (2013)

9.3 Transnationalism

Two types of trans-migrants could be distinguished – those characterized by either selective or comprehensive transnational behavior, with a greater number of individuals belonging to the first type. Although there are no gender differences in the level of transnational engagement, men exhibited higher levels of comprehensive transnational behavior, whereas women more often belonged to the selective transnational behavior. (Fokkema et al. 2012, p.119)

Transnational practices such as visits to the home country, remittances and use of ethnic media persist only among minorities of the second-generation. At a personal level, these second-generation trans-migrants are less socioculturally integrated but more economically integrated into the host country. They also tend to live in those cities and countries with policies that are more assimilationist or exclusionary than multicultural. (Fokkema et al. 2012, p.111)

There are ways in which integration in the economic spheres can be positively related to transnational behavior, with quite distinct end products. Sociocultural integration may operate differently. While one would not expect an immigrant group that is socio-culturally assimilated with the host country to maintain many transnational practices, an immigrant group may be able to straddle the cultures of both countries and still feel reasonably integrated as long as the host country is receptive to multiculturalism. (Fokkema et al. 2012, p.112)

In the European cities, second-generation respondents in the countries with a predominant differential exclusion or assimilation approach have higher transnational scores than their peers in the multicultural cities, contrary to the hypothesis that cities with multicultural regimes foster greater levels of transnational engagement than those with a differential-exclusionist or assimilationist approach to receiving immigrants. (Fokkema et al. 2012, p.115)

Do young people of migrant descent express transnational engagement of a different kind? The SGYWIB's parents' social position in Sweden influences the young people's future aspirations. Their parents often do typical manual labor-work in the low-paid service-sector or in the production industry. Others are entrepreneurs in either restaurant or service sector, or unemployed. These positions are clearly represented in the narratives of these young people which emphasize the importance of social mobility and a desire to be more

successful than their parents. When the informants made statements about their prospects and how they could meet different challenges they perceived, as a rule, they referred to their parents' social position and the resources they have in relation to "objective" premises. Examples of this could be when informants gave their version of a demanding labor market, which asked for educational merits or discriminatory attitudes experienced by them (or their parents or friends) when looking for employment. (Lundqvist & Olsson 2012, p.126)

Some of the young people with Chilean background are trying to utilize the transnational connection in a similar way: enrolling into educational institutions in Chile with Swedish grants and loans allowing them to explore the opportunities in the country of their families. One experience that they certainly learned was that European or North American education are prestigious in the Chilean society, which possibly encouraged them to think about less expensive educational careers in the Swedish system and a diploma that could be expected to cash in when seeking employment in Chile. (Lundqvist & Olsson 2012, p.129)

The cross-bordering links with kin and friends is not only an identification source, but also a practice that could mediate valuable resources. For example, the network also functioned as an agent for conversion of different capital forms (e.g. cultural capital to symbolic capital). The network then in some sense becomes a "market" where the value of a certain capital is established and conversed. The access to this arena and capital market is based on social engagement and the readiness to invest. Furthermore, access to social networks spanning national borders provides social and cultural (information) capital relevant for the future strategies of the young people (Lundqvist & Olsson 2012, p.130)

It appears that the SGYWIB's transnational dimension is affected when they enter the negotiations in multiple ways and is affected first of all by how they are incorporated into the transnational family network. This is not uniform between or even within ethnic groups. The following generations after immigration of parents in their new country do not simply continue their parents' transnational relations and associated practices (such as remitting, civic activities, family obligations), but reproduce and re-interpret the transnational context as a part of their local lives. (Haikola2012, p.163)

The transnational approach accentuates the importance of the transnational networks between the young person and his/her family members often living apart in different countries. The identity negotiations are grounded on the Finnish societal ethnic hierarchy.

The ethnic hierarchy depends on the dimension of cultural familiarity/proximity and educational/employment status. Haikkola refers the studies of Jaakkola (2005, 2009) which rank highly skilled, preferably Western migrants on top and the presumably unskilled humanitarian migrants from the Global South at the bottom. Segregation in housing districts is visible also in Helsinki, even though the segregation is low compared to most European cities. Non-Western immigrants have concentrated in certain disadvantaged neighborhoods. (Haikkola 2012, p.158, 162-163)

Belonging to a language community becomes intertwined with discourses on perceived identity options, also highlighting the relevance of locality and physical visibility in negotiations over identities. According to this study language skills are important in identity building: some second generation immigrants strongly identify themselves as Finnish-speakers and see their mastering Finnish justifying their identity as at least partially Finnish. (Toivanen 2013, p.27-35)

Young people with immigrant backgrounds response to the ethnic hierarchy in different ways. They may accentuate their similarity with the majority in terms of future plans and ambitions or they emphasize their cultural differences and moral superiority towards the Finnish culture. One response seen in many European societies is positive distinction from the majority. The transnational networks of the second-generation differ from those of their parents as they interpret the context from their own situations and lives which does not always have to be in relation to the country of origin. Transnationality is constantly evolving as a theory as do the social context of the generations of immigrants. Transnational networks can provide feeling of belonging to a community and a culture in relation to the Finnish society. Immigrants can develop a sense of belonging in two places at the same time, or they develop a minority ethnic identity specific to the current place of residence but removed from the realities of the place of origin. (Haikkola 2012, p. 163-164)

Second-generation can also show identity stress due to the fact that different languages they use all contribute to the identity-building in different ways. The contexts in which the second-generation immigrant adolescents use their different languages vary and different identities are manifested by the use of different languages. The language of the parents often constitutes the language of feelings and self-expression. The language of the host country is used in official context and when communicating with friends from school, the

internet etc. English is used in multicultural and transnational contexts. There can also be a language that is used only for religious rituals. (Haque 2012, p.224-231)

There is gender difference as far transnational experiences during the childhood and teenage years are concerned. Even though there is not much difference between boys and girls, the meaning of the local peer groups (of friends with immigrant background) is more stigmatized for the boys than for the girls as it is common in the data analyzed to present oneself as decent, a "good citizen". To achieve this in the eyes of the public, the boys also had to question their friendships. This can lead to ambiguous situations. A transnational perspective on negotiations of identity forces them to think beyond the local or national context. The way some second-generation think of themselves is not contained within the (Finnish) nation-state. The intersection of a transnational context, local structures of ethnic hierarchies, and family practices places the children between competing reference points that lead to distinct identities. Transnational identity construction is an exercise that does not lead to transgressive identities but to local struggles for a positive identity. (Haikola 2012.p, 164)

9.4 Education

On education, does the Finnish educational equality extend to children of immigrants, or the so called SGYWIB? A significant proportion of children of immigrants are disadvantaged by having highly educated parents who are nevertheless stuck in the low income group (43 per cent of children of immigrants). This could point to explanations relating to parental stress and lack of language fluency that come from downward mobility and low levels of social integration of the parents. (Jakonen 2012, p.176)

Children of immigrants in Finland tend to have lower levels of school achievement at the end of comprehensive school than the majority. This can be explained to large extent by their lower parental resources. This is the case despite the findings that parental resources have a relatively small explanatory role overall in Finland and that parental education and income have somewhat different effects among children of immigrants as compared with the majority. However, even after these controls, most immigrant-origin groups were found to be slightly disadvantaged compared with the majority. (Jakonen 2012, p.176)

In their research In the United States Haller et al. (2011, p.733-762) find evidence for the fact that many second-generation youths with unfavorable starting points face downward

assimilation. The problems lead to unemployment and school drop-out amongst other things. Second-generation youths cannot make societal progress as their educational and occupational potentials are decreasing due to their backgrounds. The social capital of the parents and their "mode of incorporation", family and community ties, school and neighborhood define the ways of adaptation. First- or second-generation immigrants failing to reach middle class often stay in subordinate social positions even in the following generations (Haller et al., p.757) Some immigrants are successful in their integration progress but others are less-favored leaving their children with even less opportunities and resources. Thus, the number of second-generation gangs is increasing. The authors speak for active external voluntary programs and other societal interventions to fight the downward assimilation and its ramifications. (Haller et al. 2011, p.758)

9.5   Leisure time and civic activities of multicultural youth in Finland

The youngsters with the refugee or remigration backgrounds are in a remarkably weaker position in participating and accessing organized leisure activities than those who are adopted or whose parents (or one of the parents) have moved to Finland following a job or a spouse. For those who have origins in Africa, the former Soviet Union, the Far-east and the Middle East, access to organized leisure activities and related networks is clearly harder than to those with European origin. The differences mostly arise from the different durations of inhabitance in Finland. Those who immigrated to Finland within the last three years do not find their way into organized activities as well as those who have lived there longer, as they have better Finnish language skills, and have found stable social networks. Girls are more active in their leisure and satisfied with their leisure activities. (Pyykkönen 2012, p. 19)

At its best, youth work can create arenas for social inclusion of different people. This task has been recognized by players in this field offering and organizing youth services, but there is still a long way to go before the goal is achieved. Players from governmental and non-governmental organizations providing youth work services in a culturally diversifying welfare society consider multiculturalism as an important ideological aspect of contemporary youth work. These players also see themselves in a crucial position at the front of a new societal task. One special mission they recognize is to enhance capacities of ethnic minority youth for active citizenship, and to support circumstances for civic

inclusion and equal membership in society. However, ethnic differentiation in local leisure groups creates tensions in concrete youth work environments. (Harinen 2014, p.36)

The majority of youth service organizers see young people with ethnic minority backgrounds as a special target group for youth work. Yet this approach mainly remains on the level of a general remark. Only few youth service providers have organized special practices to actively get minority youth involved in their leisure services. This contradiction between principles and practices is explained firstly by a lack of resources and the difficulties in bringing young people with different backgrounds together. Secondly, it gets its justifications from the universalistic "normal-service principle", which means that selective universalism is applied. Municipal youth services and youth organizations seem to prefer open-for-all practices as the most functional and equal, aiming at integrating "newcomers" to the prevailing conditions. Positive discrimination in forms of special services for some cultural groups or immigrants, or multilingual communications, is not yet appreciated. This reflects the Nordic welfare tradition: services are defined as equal when no distinctive socio-cultural group is paid any special attention. The Equality Act of Finland (21/2004) talks about, for example, "indirect exclusion" and "demands of special treatments", but their applications in everyday services are still rarely implemented. (Harinen 2014, p.36)

Even though Civic youth organizations and municipal youth workers hold the same view as the youths when it comes to what attracts the SGYWIB to their activities, namely contacts, friends and meaningful activities, the youths' desires unfortunately do not meet with the desires of civic youth organizations and municipal youth workers because of the lack of knowledge dissemination. The activities they organize poorly reach the intended audience especially those who have lived in Finland just for a short time and have immigrated as refugees from outside Europe, which is quiet ironic as these are exactly the youngsters that civic and municipal youth workers see as the most challenging group and the ones, who especially need to be integrated into their actions. (Pyykkönen 2012, p. 20)

9.6 Multiculturalism: immigrant political associations/organizations

Imigrant organizations provide information about three kinds of political knowledge, in line with the second form of democratic mobilization. They increase the knowledge of the Norwegian political system, which is highlighted as the main reason in most applications

for financial support for projects. This concerns how the political system works, social participation, how public institutions work, what the right to vote means and the electoral system. The need for this type of knowledge is further emphasized by several respondents explaining that it is difficult to motivate electoral participation if one does not know how the political system works. The other type of political knowledge concerns the different political alternatives at elections, which is also emphasized as a general need in most applications. (Takle 2013, p.130 according to EMI 2011). Several respondents stress that one cannot simply encourage persons with immigrant background to vote; they must also receive information about which political alternatives they have in an election. (Takle 2013, p.130)

Immigrant organizations also aim to transfer to their members' political representation which is related to the fact that the political opportunity structures allow voters to cast personalized votes in local elections. In the 2011 local election in Oslo, several persons with immigrant background were elected through personalized votes. This was true of Denmark also. (Takle 2013, p.130 according to Togeby 2004) However, the casting of personalized votes for reasons of ethnic or national background conflicts with democratic ideals of representation. In such cases, the immigrant organizations introduce ethnic identity organization into democratic structures. This contradiction is a key issue for one respondent, who also stresses the responsibility of the parties. (Takle 2013, p.131 according to Fennema 2004).

Collective resistance to poverty emerges as a major community effect and the primary modality through which the immigrant community generates social integration. It is collective resistance to racial stigmatization that appears as the most salient modality of generating integration in Helsinki. Individuals of African origin face racial discrimination and a disproportionate risk of poverty, and despite the predominance of one or another of the forms of collective resistance, both are operational at each community. As enduring stigmatization is detrimental to the psychological health, the Church can be considered an important source of well-being for its members. The community yields protection to its most vulnerable members something that enables these communities to address a variety of individual situations. Unlike the official immigrant integration programs, alternative solutions to integration are made at the Church. (Haapajärvi 2012, p. 64)

Those who have average and good socio-economic status easily adapt to and integrate into the environment. The children of those who are married to the natives (in this article-Germans) either have little information about the culture of the foreign parent or do not know it at all. For instance, children of German mothers and Turkish fathers do not know Turkish or know it very little, while children of Turkish mothers and German fathers know Turkish better. Consequently, the command of the second and fourth-generation in Turkish language is deteriorating day by day. Those foreigners that have higher socio-economic status and better education have closer relationships with the locals. (Germans) Unfortunately, very few of them can establish a balance between the two cultures, say, those who speak Turkish very well, who received a good education, who work in good jobs, who live, and bring up their children according to their own customs and traditions. Thus the higher the socio-economic status one has, the more satisfied the immigrants are. (Ovali et al. 2011, p.747)

An interesting case in point is the situation in Germany where some immigrants from Turkey endeavored to adapt to the new society by quitting some of their usual norms, and others kept their old habits. Some of these Turkish immigrants have notably sought to integrate with the outer environment while steadily maintaining their cultures within the home precincts. This has led to confusion of identity especially in the second and third-generations from some of these families as they struggle to identify themselves as either being Turkish or German. (Ovali et al. 2011, p.745)

9.7 Family: Different conceptualities and their impacts; education, alcohol and illicit drug consumption

Contestation is found to typically manifest as conflict between Western 'nuclear' and non-Western 'extended' understandings of family. Family is persistent in immigration and refugee policies of both countries because it continues to be thought of as an effective tool for bio-political governance of national populations. A closer reading of the contestation over family reveals competing neoliberal and neoconservative governmental rationalities situated within broader integration assemblages. (Pyykkönen 2012, p.45)

In Finland the core of the dispute over family reunification lies in differing conceptions of family between refugees (mainly from Africa, but also the Middle-East and Russia) and the Finnish Refugee Administration. The former conceptualize family as extended, consisting of father, mother, children, grandparents, and sometimes cousins of children and siblings

of the mother or father. The latter defines it in accordance with the nuclear family concept. These two are in conflict when decisions about the residence permits of family members are made. A similar dispute is evident in Canada, with nuclear family being juxtaposed to extended family. The right to family in both countries tends to be limited for non-European and non-North American 'others' for economic reasons. (Pyykkönen 2012, p.53)

The family backgrounds of second-generation immigrants affect their social integration to the society as well as their social status. (Hyvärinen & Erola 2011, p.644) investigate social success of second-generation and its relation to the family backgrounds measured through the level of education. Does equality in opportunity exist in the Finnish society? According to their findings, the backgrounds of the immigrants affect their level of education in a bigger proportion than the Finnish original groups'. The situation of the second-generation boys is especially bad. Risk factors pile up for certain groups of second-generation immigrants. Marginalization concerns mainly the unemployed (young) men with low levels of education. The differences between the immigrants and the members of the host society cannot be explained with their parents' educational differences or with socio-economic circumstances. Discrimination may be one explanation. Hyvärinen & Erola make the bold conclusion that Finland has failed in the work for social integration of immigrants. Further research is needed if the Finnish society wants to prevent problems which are visible in many West-European countries. (Hyvärinen & Erola 2011, p.655)

The results of a research study on adolescent alcohol and illicit drug use among first and second-generation in Sweden show a trend of getting closer to the pattern of the original Swedish population. The second-generation consumes more alcohol and less illicit drugs in opposition to the previous generation. (Svensson & Hagquist 2010, p.184)

9.8 Religion

Different integration policies and religious contexts in different European countries affect integration of immigrants in different ways. Immigrants´ religiosity is influenced by the host society. In general, religiosity is lower among the second-generation immigrants than their parents'. The insecurity theory implies that religiosity should be higher among unemployed second-generation youths and individuals with lower level of education. However, there is statistical proof to this. (Van Tubergen & Sindradottir 2011, p. 286)

One factor increasing religiousness in the second-generation is discrimination. Religion can reduce the acculturative stress caused by feelings of discrimination and exclusion. It can increase the sense of security in the hot society. The second-generation youths use religion to create alternative identities. The host society can give them a feeling of not having European identity or their parents´ identity of the sending society. Religious identification tends to increase when a person has a feeling of being rejected or excluded either ethnically or religiously. (Bracht et al. 2012, p.34)

Religious communities also affect positively the social integration of its members. The religious community is not only a place of worship. Cultural and religious activities strengthen the members' collective resistance against urban poverty, segregation and racial discrimination. At the same time it facilitates the members coping with and working against racial stigmatization and other social difficulties in the new society. (Haapajärvi 2012, p.59-60) Connor & Koenig (2013, p.35) stress the possibilities of religion to connect individuals to the host society and its networks thus increasing social integration. Religion plays an important part in a young person's identity-building. It has socializing effects and it can enhance multiculturalism. (Lefebvre & Triki-Yamani 2012, p.207-208)

9.9 Physical Activity and Sports

Physical activity and sport have an important role in the integration process. These kinds of activities also establish relationships between immigrants and natives resulting in social networks. (Garrido et al. 2012, p. 85-89) The survey investigates the role of acculturation in social integration. According to the assimilation theory generation and origins are the fundamental variables in explaining the process of integration. Participation to physical activities and sport as well as the positive acculturation increases with the length of the first-generations´ residency in the host society. Second and later generation students usually also have more time for leisure activities. Level of education, ability to speak the host society´s language, living in a neighborhood of mostly local inhabitants and not always being identified by the locals as a foreigner are facts that increase the possibilities to positive acculturation, as well as being a man.

The segmented assimilation theory present that acculturation does not happen congruently in all groups of immigrants. Attitudes towards participation in physical activity and sport differ amongst students of different backgrounds. The country of origin affects the acculturation. Variables with a negative relation to the social integration besides generation

are Muslim religion, low income and older age. The role of religion is visible when measuring the attitudes towards physical activity of Muslim students. There are other priorities over practicing physical activity and sport, such as religious or economic duties. The study suggests that schools should consider the differences in the immigrants´ backgrounds in their education in order to assure a possibility to an equal acculturation process for all students with immigrant background. The authors argue that the integration process by public and private institutions and associations need special structures and strategies. Bad concepts may increase the antagonism and even favor discrimination and exclusion in the society. (Garrido et al. 2012, p. 85-89)

Public authorities and non-state actors may not always fulfill their function of integration as they should according to public strategies. There have been several experiments in Denmark on involving clubs and civil societies such as volunteer-based sport associations in the work of social integration. Civil organizations have partly taken over this integration policy work. The concept of assemblage is defined as a coalition of multi-disciplinary groups of state and non-state actors with diverse resources and goals governing together certain policies or projects of social integration. The various actors in the integration work can have very different views on their task and goals with the work. The guidelines are often diffuse and contain several ideas, values, perceptions of integration and aims. The assemblage then has to create a synthesis of these different ideas and material elements. (Agergaard & Michelsen La Cour 2012, p.27 – 28)

 The Danish public sector is governed by new public management and entities are monitored through quantitative performance measurements. Qualitative information is not included in the evaluation process. Furthermore, the temporary projects are often governed without long-term plans and proper follow-ups, and they are partly of an uncontrollable nature because of the lack of an explicit and already known frame of governing. State and non-state actors included in the integration work through physical activities and sport work with different rationalities. They do not share the same values and work under different premises. Non-state actors see the work as a means to develop their own association and its activities as municipal authorities underline the welfare function and the ideology underlying the activities. (Agergaard & Michelsen La Cour 2012, p.30)

10 Ethical Considerations, Reliability and Validity

Truthfulness in the research methods and reporting the results are important ethical principles in good scientific practice. It is equally crucial to thoroughly explain the research process. (Academy of Finland Guidelines on Research Ethics 2003, p.5-6) In light of this, articles used considered important factors such as willingness of the respondents to participate in the research. This included having the consent of both participants and parents/guardians or authorities concerned.

The ethical aspects of a systematic literature study involve choosing studies that have obtained permission from the ethical committee. This means that ethical considerations have to be made and that all material used in the study and all the results must be accounted for in the study. (Forsberg & Wengström 2008, p.77)

A good presentation of the research process and proper explanation of decisions made during the process increases its reliability. Consequently, the validity of a study means that there is credibility and consistency between the explained methods and the gained results. It is also advisable to use several researchers in gathering and analyzing the research materials. The aim of any research should be to avoid mistakes and generate reliable and valid results. (Hirsjärvi et al. 2007, 216-217; 226-228.) Reliability is the ability of the measuring method or instrument to give the same results with its repeated application. (Forsberg & Wengström 2008, p.111) The method description must include information on keywords, databases, which results found for number of references or hits and the selection and evaluation of the articles. (Forsberg & Wengström 2008, p.88)

While the literature review gives results on the social integration of the second-generation youth in Finland, incidentally, the results concerning only young men remain scarce. Although the results of the manual search focused only on youth in general, the meaning and use of the terms "Second-Generation Youths with Immigrant Backgrounds" is disputable among scholars. These facts have a direct effect on the results of this study, and weigh heavily on its reliability and validity.

The articles included in the research are all published as peer reviewed. This validates inclusion of articles used. The authors in the Nordic Journal of Migration Research are well recognized academicians who are either teaching in different Universities across Europe, or are involved in different projects in the same region. They are in their own

rights experts in the field of sociology, political science and other fields, and therefore authorities on the same.

11 Conclusion

The goal of this systematic review was to gather information on the young second-generation immigrant men in order to enhance his health and wellbeing. Firstly, we investigated factors that promote social integration of second-generation young men with immigrant backgrounds. The second question was how the second-generation young men with immigrant backgrounds are integrated into the Finnish society. In our study we found nine factors affecting the social integration of second-generation youths: language, bridging jobs, transnationalism, education, leisure time and multicultural civic activities, different conceptualities of family and their impacts on education and illicit drug consumption, religion and physical activity and sports.

The integration process is a two-way traffic as far as the perception of immigrants, vis-à-vis that of the citizens of the host society is concerned. As mentioned before, immigrants respond better to mechanisms of integration if they perceive that they are welcomed and that people think well of them. As shown in the articles used, different factors affect social integration of second-generation youths with immigrant backgrounds. Our results show that on a general plane, transnationalism, family ties, parents' social status and cultural orientation and the youths' social network play a huge role in their social integration. Based on the articles used, the social integration of second-generation young men in Finland is not documented. Thus our results merely point to the European or Nordic perspective. Furthermore, this work lacks gender specificity, namely, the second-generation young men.

Finland, traditionally homogenous, and now an emerging multicultural society, should learn from other European countries and their experiences on national context matters in integration outcomes. In other words, the institutional arrangements of the host society modify its integration policies. Effective integration policies and practices in Finland are vital for a successful integration of immigrants. Employment is an important part in the integration process especially as the unemployment rate is very high amongst both first- and second-generation immigrants. The relatively poor socioeconomic backgrounds of immigrants affect their integration as well. Well-educated immigrants, first- or second-generation, face the problem of "glass ceiling." This means that despite their level of

education the immigrants are not chosen for the jobs. There exists a certain "them versus us" mentality in the host countries. The Finnish society is still in need of more information and anti-discriminatory policies and practices.

Since immigrants have different backgrounds and skills as well as a variety of reasons to move to Finland, they also have individual needs as opposed to the standardized integration plan. The third sector organizations offer perhaps a friendlier atmosphere for integration. Some immigrants may also have a suspicious view towards authorities as a result of their past experiences. This is why the third sector can play a supplementary role to the employment authority and municipalities in the integration work.

Religion can also be an important factor enhancing social integration and at the same time reinforcing the immigrants' identity and self-esteem. It can facilitate the building of social networks, as well as help people to move upward in the society. As the results point, second-generation in charge is in most cases more liberal than their parents.

As indicated in chapter four of this thesis, the government of Finland recognizes language as a major instrument in the integration of immigrants. Integration is well enshrined in the law as an interactive development involving immigrants and society at large. This legislation aims to provide immigrants with the knowledge and skills required in society and working life and to provide them with support, so that they can maintain their culture and language. The government supports maintenance of immigrants' language and culture in their integration policies. This is in the face of perennial and usually stormy debates about the two language policy in Finland, namely, that every pupil should learn both Finnish and Swedish in elementary school. In the case of refugees where a boy or girl might unlearn, relearn or learn a new language on their "way" to Finland, could these debates (complaints and arguments) be mere hindrances that might not accord a smooth landing for some of the immigrant children?

Transnationalism is depicted as a bridge between second-generation and countries of origin of their parents'. Second-generation immigrant youths are in their upbringing socialized into norms and values from their countries of origin. They also build networks and acquire skills and knowledge on how to participate in the social sphere.

The impact of culture is huge as far as mixing and mingling with others is concerned, say, people whose culture and religion are intertwined. This goes on to affect things like their participation in leisure activities, where it's a norm for both boys and girls to mix freely as

in the Finnish context. This might be a problem for some, who actually perform their rituals and follow their rules at home, and have to readjust to fit in outside the home boundaries, as in the case of Turks in Germany.

As shown by the articles used, different factors affect social integration of second-generation youths with immigrant backgrounds. It is not clear from our work exactly what factors affect the young men. In general, issues like transnationalism, family ties, parents' social status and cultural orientation and the youths' social network play a huge role in their social integration.

Several factors make the second-generation young men a target group for Finnish social work. These include racism, marginalization and social problems. Outreach social workers need to get more information and knowledge on the second-generation and their lives. The second-generation young men may find it difficult to combine their two different cultural worlds and their different cultural expectations and norms. Some second-generation youth grow to resent the new home society. Alternatively, second-generation young men blending in the marginalized Finnish youth "gangs" leave their own culture and family as well as the very important emotional and cultural support behind them.

Several studies give empirical evidence to support the segmented assimilation theory. However, there are different opinions on the same. Is it a question of belonging to a foreign origin or a matter of social class? Some researchers hold consensus on these theories. Unclear is the specific factors which directly contribute to downward and upward assimilation, and which ones do not. It appears that research on second-generation young men with immigrant backgrounds is sadly missing and future work needs to be aimed at this group with their social integration theme in mind.

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