

Paper on

“IMPROVING ECONOMIC AND SOCIAL INTEGRATION OF PAKISTANI IMMIGRANT WOMEN”. N/00/B/PP/FP/131.075

Pakistani women in nursing and care

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Abstract

Recruitment and training of Pakistani women in the nursing and care services. This will have three important effects.

- 1) The Pakistani women can be offered employment,
- 2) They may get an opportunity to increase their skills directed to employment and social integration.

The public nursing and care services may increase their recruitment for qualified workforce.

The project partners came from

- Municipal training centre of Oslo and three district of Oslo
- Revans Institute at the University of Salford in Manchester,
- Asian Women Project in Nottingham and
- Foreningen Nydansker in Copenhagen
- University of Oslo (evaluator).

The municipal training centre conducted training and the three districts of Oslo had nursing homes and home aid services in need of employees. The Asian Women Project (AWP) in Nottingham had more than twenty years of experience with training of Asian, in particular Muslim women, and the Revans Institute had many years of experiences of Action Learning methods directed to Rochdale, a town with many Pakistani citizens outside of Manchester and at the Hopewood College. In Copenhagen there are a number of Pakistani immigrants and the situation was very similar to the situation in Oslo and Foreningen Nydansker had experience in project with immigrant groups.

Project objectives

Develop a model for integration of newly arrived immigrant women through family reunification

Increase the competence for health and care services among a growing number of elderly Pakistanis in need for nursing and care

Develop methods to incorporated skills from Pakistani women in the basic services in health, nursing and care sectors

Develop pedagogy directed towards health, nursing and care for minority employees.

Opportunities for newly arrived Pakistani women be employs and to get an income as soon as possible

Pakistani women achieve knowledge and experience about the work market in the host country to improve the family economy and their social integration

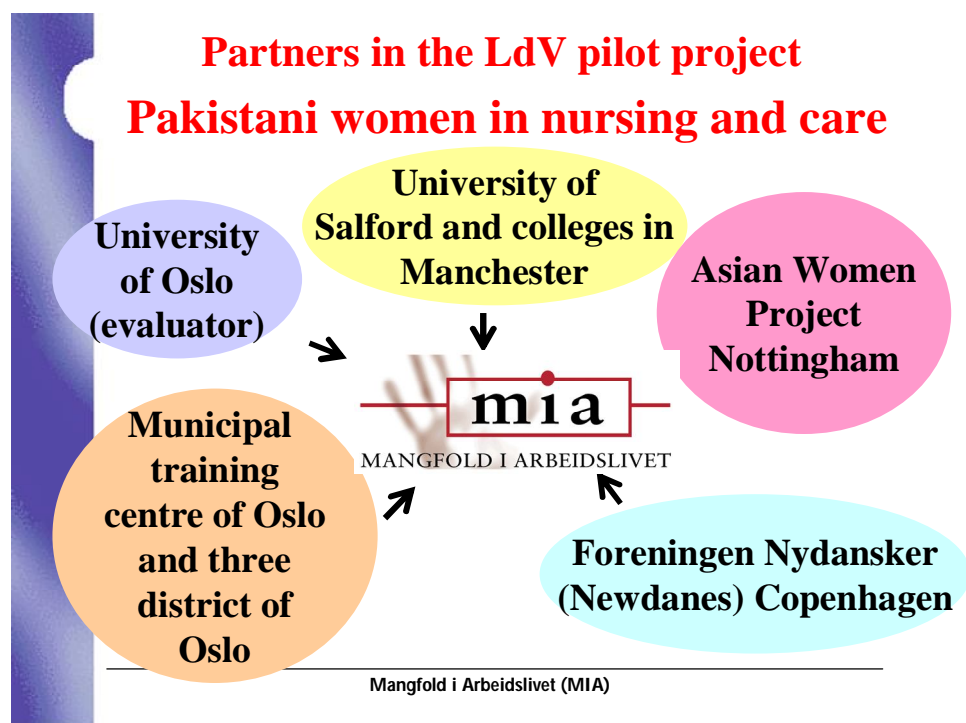
Transfer experiences to similar measures for other groups of minorities and work areas/branches

Training objectives:

- Recognise skills and education of Pakistani women within health, nursing and care
- Employment with possibilities to develop professional skills
- Health, nursing and care institutions need for skilled personnel with knowledge of Pakistani language, culture and tradition
- Training programmes at the work places for employment of Pakistani women for income generating possibilities

Results:

- Training courses for Pakistani women in nursing homes and health institution
- Improved recruitment of Pakistani women to health and care education
- Health and care institutions more positive to recruitment for long term employment of Pakistani women
- Health and care institutions are more aware of challenges and obstacles from recruitment of Pakistani women
- Municipal institutions have adapted the experiences from the project in their recruitment and training offers
- The municipalities are more aware of the need for skills to adapt for Pakistani elderly in health and nursing institutions (MiA is now participating in a LdV project on elderly ethnic minorities with focus on Pakistanis, based on findings from this project)



Introduction

The background for the project was that the foundation Mangfold i Arbeidslivet (MiA) in 1999 and 2000 work with an action research project for the Municipality of Oslo directed to the needs for training of employees with immigrant background in nursing and care services in the district of Gamle (Old) Oslo.¹ The District has a high immigrant quota and a big portion of employees with immigrant background in the township home services and in nursing and care institutions. 33,1 % of the districts inhabitants had ethnic minority background (SSB 2004). Pakistanis are the largest minority group in the district. There are also a high number of employees with minority background in the districts public services, and particularly in the home based services and in the nursing and care institutions.² Even if the nursing and care services are typical female services, the project found few Pakistani women employed. The statistics tell that only 30 % of Pakistani women are employed while the average employment rate for women i Norway are 80 %. The demographic conditions in Norway tell us that the inhabitants are getting older and that there is a falling rate of people working compared with people on pension. This will demand an increase for qualified employees in health, nursing and care.³

The immigration of family reunion Pakistani women has given a possibility to recruit from Pakistani women to the need for employees in the nursing and care services. This will have three important effects.

- 3) The Pakistani women can be offered employment,
- 4) They may get an opportunity to increase their skills directed to employment and social integration.
- 5) The public nursing and care services may increase their recruitment for qualified workforce.

These three effects can in addition be important for the increasing number of Pakistanis with future needs of health, nursing and care services.

A pilot project on Pakistani women

The theoretical and experienced background for this LdV pilot project is the foundation MiA's (Diversity at Work) many years of experiences with measures directed to training of immigrants and ethnic and language minorities working in Norwegian firms and institutions. The experiences come from tailor-made and adapted measures in companies and public services for better adaptation of language minority employees.⁴ MiAs work is a part of a long term strategy to better the diversity in the Norwegian working life. Therefore, this pilot projects first target is directed to relatively newly arrived Pakistani women that wish to be

¹ see www.mangfold.no

² Internal report and notes from this project by mia@mangfold.no or directly to Bydel Gamle Oslo.

³ See <http://www.ssb.no/emner/02/01/10/innvbef/>

⁴ MiAs reports on www.mangfold.no

employed in the health, nursing and care services. This will give a possibility to learn the Norwegian language connected to vocational training for employment in health, nursing and care services. The language training connected to professional skills gives opportunities for women to be working and social integrated.

The international partners came from the Revans Institute at the University of Salford in Manchester, the Asian Women Project in Nottingham and Foreningen Nydanske in Copenhagen. The Asian Women Project (AWP) in Nottingham had more than twenty years of experience with training of Asian, in particular Muslim women, and the Revans Institute had many years of experiences of Action Learning methods directed to Rochdale, a town with many Pakistani citizens outside of Manchester and at the Hopewood College. In Copenhagen there are also a number of Pakistani immigrants and the situation was very similar to the situation in Oslo and Foreningen Nydanske had experience in project with immigrant groups. The pilot project was according to the project description directed to a combination of pedagogical methods with a content of vocational and language training to give opportunities for work experience and future employment. Some women may be vulnerable to the assimilation pressure when they look for employment. There are examples from companies and institutions that will not accept to employ women wearing religious symbols as headgears. Because of this it is important that the training and the praxis workplaces give recognition and show respect of the women religious conviction and cultural traditions.

The participants had mainly (few exceptions) more than ten years of education, and most of the women had 2-4 years further education (college or university). They had work experiences, and family responsibilities. Most of them had children, husband and families in law that would have a vital importance on their choices for education and employment. The target group had come to the host country as adults and most of them were dependent on their husbands and families in law and their attitude towards the training and the interviews. Because of this, the training had to respect and take into consideration the women's social, cultural and traditional situation connected to their religious conviction, national and ethnic identity as well as educational background and abilities. It is also important not to focus too much on each participant's results from the training, but be more aware of a long term adaptation of the participants at the workplaces. The objective is not the training, but the development of skills for employment and future employment. The training is a process and not a final goal.

Integration of Pakistani immigrants

It has been made several studies about Pakistani immigrant's adaptations to the working life in Norway, England and Denmark. The Pakistani labour migrants are among the biggest immigrant groups in Oslo, Manchester, Nottingham and Copenhagen. In several districts of

these cities, the inhabitants with Pakistani background are the dominant ethnic minority group. The Pakistanis were also the majority of the immigrants that participated in the Norwegian action research programme about immigrants and the working life from 1990 to 1999.⁵ In addition to this it has been made some unpublished studies about Pakistani immigrant workers also directed to the Pakistani diasporas with studies both in Norway and Pakistan.

The material, both from this and other projects and other studies points out that many Norwegians, Danes and British have negative attitudes toward Pakistanis. This was in particular related to prejudices against Muslims or persons coming from Muslim countries. Explanations for these attitudes or prejudices were often a combination of several reasons. This was a mixture of personal attitudes, political views, focus in media, attitudes linked to negative consequences by immigration and/or racist opinions about mixing different ethnic and national groups. All together, such attitudes may consciously or unconsciously lead to racial ideologies that different ethnic or religious groups should live apart in districts, nations or continents. This also leads to an immigration debate directed to that there are too many of “them” (Pakistanis) at the workplace, in the neighbourhood, the district, the city or in the country and that the politicians have to make rules avoiding that it come too many Pakistanis. These political attitudes and regulations have affected the project and there are many indications that there are opposition against giving opportunities for Pakistani women.

Social integration

The integration process goes very slowly for some Pakistanis at the workplaces or in the local community. For some Pakistanis there is a lack of motivation for what they see as an assimilation process. The problem is when level of integration is measured as assimilation and when it is the majority society who measures the degree of integration. Integration presuppose a mutual adaptation of give and take. The workplace will also have to adjust to the Pakistani women’s way of life, accept and be tolerant to their religion, traditions and cultural expressions.

Some Pakistanis express that they do not want to be adapted or integrated and that they prefer living segregated. They are therefore afraid that they, their wife or children will be assimilated or adapt a western life style. They react negatively on the western societies increasing alcohol problems, young people and particularly young girls having sex before marriages, dressing like hookers and behave without dignity. Therefore the many Pakistani parents who try to protect their female family members from making friends with people of the majority society

⁵ These studies started at the Work Research Institute in Oslo about 1990 and from 1993 in the project Innvandrerne og bedriftsutvikling (IBU) with office at Oslo Red Cross and from 1997 at the State Adult Education Centre of Norway (SRV). From 1999 the experiences for this research have been continued at MiA.

and it makes it even more complicated when the majority society express negative attitudes toward Pakistanis. The religious reasons for not allowing non Muslims to marry Muslim women may be a reason for the Muslim parents to be extra protective. It is not easy to know what is the main reason for arranged marriages, the families demand for the women's decency or a way to keep the family tradition (I want my son to marry my sisters daughter). But anyhow, it is not simple to find ways to socialise with different sexual morality, social relations connected to consume of alcohol and eaten of forbidden (haram) food. This may exclude many Pakistani women from socialising at workplaces and in vocational training.

Cultural differences

The arguments that become often used of why Pakistanis do not adapt themselves to the Norwegians, Danish or English speaking societies, is the big cultural differences. Some claim that Pakistanis have an other understanding of precision, tidiness, cleanness, honesty, willingness to work, patience, tolerance etc. Some interviews of leaders in other project there have been used personal negative experiences by one or some few persons to be able to give characteristics of Pakistanis or Pakistani women. These personal experiences do not refers to documented knowledge of ethnic or national identities, religion or other moral codes for Pakistani women, but are mainly based on the persons own perception of experiences with some few persons or something they heard about Pakistanis. We even know that culture and traditions are not static but are in continuous changes with new conception and interpretations. These changes will be increase in connection with migration. It is also important to understand the impact of these changes on the new society in their new country and the have moved to. The changes could be decisive to their integration in the local communities and at the workplaces.

To explain how to behave towards Norwegians, British and Danes culture is not an easy task. They will have to learn that some of the cultural expressions they see on the surface are more linked to a modernised and stressing city culture than to an indigenous culture. These modern cultures very often are in contrast to how people are supposed to behave with lack of politeness, friendliness, care for the family, friendship etc. Due to this many Pakistani women look upon the western culture as societies with bad moral virtues with pornography, drunk people, free sex and sexual abuses, prostitution etc. They do not see that these habits are not approved by the majority in the host countries, but often more or less tolerated. On the surface, the Pakistani women see ordinary women dressed like they were prostitutes and children and youth not showing respect to adults. But they do not see the moral directed to self discipline, contentment, care and solidarity and virtues connected to equality.

Often the Pakistanis characterise themselves with the belonging to the Pakistani nationality. The definition of the women's identity is on how they will be accepted as respectable women

in the Pakistani immigrant and Muslim community. The way they are dressed, behaviours, religious rituals and keeping to traditions will prove their identity. Some even organise in political parties, labour unions, national, religious or ethnic organisations, in sports activities and other activities to meet people of similar interest, social needs and abilities. Most of them will focus on some main interests or occupation in connection with their education or social status to present their identity. This identity is often more important than their national or ethnic identity and they identify themselves in how they are socially accepted, either in the majority society or within their known community. They maybe teachers, nurses, cooks, traders housewives etc. But Pakistani women are more likely to focus on their nationality and religion if they believe that are not accepted by the majority society. For women with low social status in the majority society they rather identify with their country of origin instead of being a cleaner, assistant, casual worker etc with low income.

The social control of women within the Pakistani immigrant community is very strong. Often this will be in connection with proofs of chastity, dignity and high moral. The Pakistani women's "*ethnic look*" will also identify their nationality and they will feel the pressure on how to behave and dress from the religious community, their family and acquaintances and other Pakistanis. Many Pakistani women show their decency by wearing honourable dresses, headgears and other Pakistani symbols, even in the latest Pakistani fashion that may be just as "*provocative*" as westernised dresses.

Pakistani women's identity as minority

The Pakistani young and unmarried woman's identity is built on several factors that she see as her personality. She can prove her happiness of being a real woman, a sex object, a future wife and a mother. She can prove herself to be a Pakistani woman from how she has been brought up of women ideals through Pakistani and Indian films, Pakistani fashion magazines, kiosk literature, Pakistani fashion shops or how other Pakistani women are dressed. High social status may be linked to education, wealth, and very often, to a strong professional identity that makes her national identity less important. The social pressure to adapt to the majority society, in schools, vocational training or higher education is very strong, particularly if she proves to be a clever student, a skilled professional or economical successful. The majority society set their premises on how to succeed and give even rewards for those who have adjusted their lives to what is acceptable to be successful.

The identity may build on other factors that the Pakistani women believe is important for her recognition by other Pakistanis and her personal qualities and behaviour as woman as being married to a descent (or wealthy) man. Their main identity may be a clever housewife,

knowing how to cook, a good mother and other domestic virtues.⁶ The acceptance of her as good Pakistani woman will especially important if her husband and his family is particularly concerned about religion and family traditions.

It is logical for a Pakistani woman to look for an identity that seems normal for her, even if it is not normal for people in the majority society. If she is accepted or are being rejected from her own community or by the majority, it will certainly have a strong impact on her own choices. There are several things that is accepted in both the Pakistani community and the majority society as good marks from the education. But the dress codes and the flirting and or invitations to something connected to sex have different values. On the other hand, what is accepted by young women and the Pakistani Muslim community, their parents, relatives and family friends are two different things. Probably it is more important to emphasize themselves as Pakistani women if they believe that someone is trying to take away their identity. Many Pakistani women try to find a double identity and others try to find a common identity with other Muslim women. Now it seems to be a fashion to seek identity by wearing headgears, more as a way to prove their identity than something forced by parents, religious leaders or by the Pakistani community.

In most professions that demands certificates and high professional skills, the ethnicity or national background will have less importance. More important is the ability to adapt to the work environment, being companionable and a positive workmate. Being a Pakistani woman will have little or no importance if she is sociable and professional, and her dress codes or wearing headgears will maybe create some discussion for a short time. Being a Pakistani woman can even be appreciated for her dignity, pride and personal integrity. Most Pakistani women will not apply for employment if the job demands unacceptable dress codes (like uniforms with miniskirts etc). This may limit the Pakistani woman's choice of profession because she will demand that her cultural values will be respected. But the Pakistani women must also be able to accept that her female companions are wearing mini-skirts, join the men or the other women for a beer after the job, talk about having sex with men they are not married to etc. Some cultural and social behaviours may offend the Pakistani women's moral values but it is important to learn how to be tolerant to different values. The main problem will be when the Pakistani woman continuously feels she is offended and is in a constant self-defence against any attack against her values. Lack of language skills and understanding of

⁶ Referring to Jens Allwoods "Tvärkulturell kommunikation" (crosscultural communication) from the Institute for Linguistics at Gotheburg University 1985 and Crocker and Major on "Social Stigma and Self-Esteem: The Self-Protective Properties of Stigma" from. Psychological Review, Vol.96. No.4. New York 1989. In addition Ragnar Solheim about "Psykogene lærervansker" (Psychogene learning problems) in "Spesialpedagogiske perspektiver" (Special pedagogic perspectives) from 1990.

social codes can even create misunderstandings of what her working companions are saying or try to express. If the Pakistani woman is very sensitive she will even not understand what the others see as harmless mocking.

Negative attitudes and prejudices may influence on the Pakistani women way of presenting their national identity and underline the national and religious differences. Their religious traditions and ethnic morals will then be important as a defence against what they believe is a lack of moral standards (or bad morals) in the host society. Some qualitative researches prove that the ethnic differences in the work environment often are less important than the differences between professional occupations.⁷ Colleagues with professional good skills within professions and occupations often demand internal loyalty and develop personal friendship and recognitions between ethnic, religious, language and national or other differences. The institutions internal culture is the most important, and particularly young Pakistani women identify themselves even in the spare time to their profession, their school, their college, their employer, their workmate or their institution. The employed Pakistani women will look for ways to avoid that the different identities is in conflict, and that they keep their dignity to be honourable Pakistani women accepted by their families and other in the Pakistani immigrant community. Sometimes it may be a conflict between their views of what is honourable or decent compared with what is normal at the school, at the job or among schoolmates and work companions. Their fiends in their school class or at the job may go swimming, to a disco, to a bar for a drink, on a study trip or for some training courses at a hotel that will not be accepted or allowed by their families or other relations. Mot it is an increased number of Pakistani women who oppose or even break with traditional dress codes, who will not accept their families choices of husbands, divorce or break other traditional rules like drinking alcohol, smoking cigarettes, eating "haram" meet (pork non halal meet etc.). This braking of rules may limit their carrier and social acceptance within the Pakistani community but open for carrier development in the majority society.

The internal loyalty at a workplace can sometimes be stronger than the loyalty towards other Pakistani women outside of the work environment. The workmates keep together, have their own cultural codes and develop an internal solidarity in opposition to other professions, housewives or others not belonging to this companionship. Negative attitudes to women from the majority will change. The rumours about western women and their behaviour are not the same as they thought or heard and they develop personal loyalty and more understanding on other women's way of acting. A companionship among women opposing all men regardless of ethnicity, religion, national background etc. is "normal" at workplaces with many women as at workplaces in health, nursing and care. They find that Pakistani men may be worse than

⁷ Several reports from Rolf Undset Aakervik in 1992, 1994, 1998 and 2003

Danish, British or Norwegian men, or just as bad. At the workplace there is a women solidarity opposing patriarchal traditions and oppressing methods of men from all ethnicity, nationality or religions.

Some of the Pakistani women from the interviews also believe that the women liberation has come further in the host countries, both positively and negatively. Sometimes they believe that the women liberation has come longer in the host country and believes that western men behaves better than Pakistani men. They are therefore astonished when they hear about violent western men from their workmates and majority women complaining about their husbands not taking part in the housework, look after the children or are violent.

In a confrontation between people from the majority and the minority cultures the minority person will try to avoid and withdraw and oppose actions from the majority. The majorities would try to find ways for peaceful coexistence, negotiations and compromises while the minority person will try to adapt or build up defences against attempts to assimilation.⁸ Another way to explain this is that the majority society tries to look for solutions to avoid conflicts on the majorities' premises. The Pakistani woman will either be forced to assimilation (probably to an extent) or make a defence against an inner retreat and try to find ways to adapt to the norms and rules at the workplace and in the work environment that can be accepted for all parts. If this is not working, she will quit her job or look for other possibilities that can be accepted within her concept of dignity.

Problems related to child care and pregnancy

All the Pakistani women interviewed by MiA in the initiating phase of the project, were married with some few exceptions. Several of the registered women, informed that they and one or two children with need of child care. Some of them started on a basic Norwegian course and needed child care to be able to participate. Therefore it was organized an ad hoc solution near the training where one of the participants with good Norwegian knowledge volunteered to look after the children close to the training facilities.

It was not easy to organise a satisfying system for child care within the project, with recognized personnel, playgrounds indoor and outdoor and other expected conditions, Equipment was bought to make the nursery situation easier, and thus offering something for those who did not identified private solutions. The problem was that the budget did not contain specified posts for child care.

⁸ Bertil Melhans in "Tvärkulturell kommunikation" (Cross cultural communication) The Institute for linguistics at the University of Gothenburg, 1985

The situation with small children probably influenced the participation of the women, both absence and during presence in the class room. The teacher also noticed that it was disturbing the mothers to have the children close to the training. Besides, the class room, was situated among several offices, and not fitted for children. The children also disturbed the employees working in the offices, and they could hardly been taken out because of the traffic in the near environment. This situation was not solved during the first Norwegian course, and further attempts to facilitate mothers with small children were left during the project period. Nevertheless, these questions are relevant because the target group for the coarse were women in their most fertile age. The spouses and family as a whole probably supposed that the women should be pregnant and have children, and it is not a tradition in the Pakistani community to combine education and small children. These conditions should be elaborated further to identify flexible solutions that can counteract a limitation of the participants among Pakistani women in future projects and within adult education.

Some of the participants had reduced participation or quitted when becoming pregnant in the initial phase of the project concerning the first group that was trained. The reasons for this have not been thoroughly investigated, but some told they lost motivation to continue, some felt sick and others had found it impossible to continue. It is also probably some had families who influenced their motivation.

It was not arranged for attendance in combination with pregnancy or flexible solutions when having siblings or small children except for the ad hoc child care that was mentioned. In the last course, three participants did not fulfil their course due to the family situation, sickness etc, and the participants will probably be offered renewed possibilities of work placement to obtain more work experience and a certificate. During the first course, relatively many of the participants became pregnant. Some of the teachers mentioned that the women should be adjusted to the reality in relation to pregnancy and receive information about contraceptives.. At the same time it was important that the course not influenced the life situation of the Pakistani women's personal choice. Therefore, in this pilot project, it was important to look into flexible combination with home work, offered child care and breaks during the course (i.e that they did not leave the course).

It may even be worse to adjust to the needs of the Pakistani women with siblings at the work places. It was not tried out any solutions in this aspect in this project, or included discussions at work places as far as we know.

- Some had small children that needed childcare or the first pregnancy made them concerned about giving birth.

- Mothers in law wanted their daughters in law to participate in the household and to take care of own or other family members' children.
- Traditional conditions expect that a Pakistani woman should be taken care of and be housewives instead of being employed.

Some concluding remarks

The findings of the research undertaken by all partners showed great similarities, and was deepening the understanding of the background of the Project, and the different approaches. Therefore it is possible to conclude and come with some recommendations for approaches to mobilize and implant measures to get a large number of Pakistani women out in work. The process in the Project has been challenging, included the innovative perspectives that have been rather problematic, especially in Denmark and Norway. In Denmark it was not arranged for training leading to evaluate the effect of any measure. In Norway parts of the challenges in the original Project description were not followed. The Project encountered resistance to arrange for an offer only for Pakistani women. The official support in Oslo has not been adjusted to training for specific ethnic and national minority groups. The experiences from England give undoubtedly recommendations to arrange for specific measures for Pakistani women,. The Pakistani women were also a potential for recruitment for employees in the Health and Care Services. The research from Denmark and the experiences from the courses in Oslo indicate the same, but will all the same be subject to different interpretations and conclusions. In Norway it is under planning arranged measures and training for other ethnic groups where the target group has low participation in working life. The experiences from the Pilot Project may contribute to comparative areas.

Experiences from the project may give possibilities also in future to arrange for adjusted training models for newly arrived women. The Project may contribute to the Health and Care Services to be better adjusted to the recruitment of minorities living in Norway. This will also influence the recruitment of the needs of skilled work force.

Parts of the Pakistani local community have probably been more motivated to mobilize the women to be employed. The training of the Pakistani women for the Health and Care Services has influenced the discussions about Pakistani women and employment; particularly it has been an increased awareness about these issues after presentations in local television and radio programs, and in national newspapers.

Many Pakistani Women have lived several years in Norway without taking part in the work life have started to learn Norwegian, receive vocational training to get possibilities to be employed and earn their own money. It seems like more Pakistani women have identified their possibilities to be employed through this project. In addition, it seems like the

participating Institutions within the Health and Care Services have gained a more positive experience with the participants in this Project and that the guidance at the work places has been successful.

The initiating phase of the Pilot Project was lacking support and interest from public authorities both in Denmark and Norway, despite of the support from EU through the educational programme of Leonardo da Vinci for vocational training. Still we believe that the experiences from this project may contribute to focus the challenges with an integration process of Pakistani women in the long run. By an active distribution of the outcomes of the project, others may utilize what have been experienced. The experiences so far indicate that the pilot project leave behind an exiting design and experiences for further use. A newspaper article 18th July and an editorial article 21st July 2004 in Norway's largest daily newspaper, Aftenposten, wrote about the success of the project and pointed out the need for and support of such projects.

Some experiences and results

There have been several training courses for Pakistani women in nursing homes and health institution and improved the recruitment of Pakistani women to health and care education. The health and care institutions are more positive to recruitment for long term employment of Pakistani women and are more aware of challenges and obstacles from recruitment of Pakistani women. The municipal training institutions have adapted the experiences from the project in their recruitment and training offers. The municipalities are more aware of the need for skills to adapt for Pakistani elderly in health and nursing institutions (MiA is now participating in a LdV project on elderly ethnic minorities with focus on Pakistanis, based on findings from this project).

We believe we have good reasons to be proud of what this pilot project has achieved so far. On the other hand, the frustrations have been many and we have learned that it is not easy to establish and accomplish pilot programmes, even if there are good intentions, a good and well prepared programme and there will be benefits from all parts. There will be no losses:

- The nursing institutions will recruit needed employees
- The Pakistani women will learn Norwegian language in a much better way than by ordinary class room teaching.
- The participating women will get work training and possibilities for employment.
- The project will give training to women who will have special skills in nursing and care for an increasing group of old Pakistanis.

The project has been positively received by the target groups. The newly arrived Pakistani women get an opportunity to be self employed. The experiences in the Norwegian society are

that many Pakistani women will suffer by not be trained for employment and Norwegian language. The Pakistani women have a low employment rate compared with Norwegian women and also most other immigrant women. The local Pakistani communities, also among the religious leaders, have given a positive response to the project. The women's husbands have been very enthusiastic, and we see this project as a step forward to give many women better opportunities in finding a good integration in the Norwegian society. Therefore it has been a big disappointment that the municipality of Oslo do not look into the project gains when there is a support of 53,5% support from Leonardo da Vinci. The project also gave an opportunity to learn from the experiences of the international partners in the project.

The project has brought forward an important debate on how to enable Pakistani women to integrate in the local community. To have possibilities for employment, be able to communicate in Norwegian, socialise in a local environment (at a workplace) and gain skills in nursing and care are good contributions to the Norwegian society. Most Norway women are earning their own money, either as a contribution to the family or being economically independent. This may also be necessary for the emancipation of the Pakistani women in the Norwegian society. Most of the women participating in this project have more than ten years of school from Pakistan, several more than secondary education and others have skills in nursing and care. This makes many of them specially fit for work within nursing and health institutions. Many Pakistani women are a good potentials for recruitment of needed personnel within nursing and care.

There is an ongoing debate on the participation of Pakistani (Muslim) women in the European societies. This project is a contribution to this debate with looking at practical solutions for integration. We have found that most of the newly arrived women are eager to learn the language in the host countries, to understand how to participate in the new societies and to use their skills in income generating activities. This pilot project gives opportunities for the women to be able to use their education and skills in the new countries and to give a contribution to their new environment. They will raise their children in societies different from Pakistan, they need to be able to have social connections and to communicate with neighbours in the host local environment and they will have to face cultural and social differences. All this they have been enabled to learn as participants in this project.