



Refugees' and Asylum Seekers' Social Integration in Finland and Israel

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Israel**

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The aim of this bachelor's thesis was to compare and find out about refugees' and asylum seekers' social integration by reviewing this phenomenon in Finland and Israel. The purpose of this literature review was to conduct a comparison assessment on refugees' and asylum seekers' social integration between two countries, Finland, and Israel, with focusing on its challenges and advantages.

The data for this literature research was collected by electronic databases searching of Google scholar, Laurea Finna and Theseus and based on 15 selected research articles. Additionally, internet search was conducted to identify reports and other relevant published articles. Literature was analysed using qualitative approach analysis.

The findings of this study showed that refugees' and asylum seekers' social integration is similar by its challenges and advantages in both Finland and Israel, despite the dissimilar legislative system in the countries. The struggle is with racism, discrimination, economic exploitation, and high rates of unemployment, while the opportunities comes from the work of NGO's and refugees' and asylum seekers' personal efforts, in taking an active and integrated part in the Finnish and Israeli societies. Further functional and contemporary research is suggested on the challenges and advantages of refugees' and asylum seekers' social integration in both countries, especially on the struggle in Finland. This could offer a clearer and up-to-date view on the subject.

Keywords: social integration, refugees, asylum seekers, Finland, Israel

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1 Introduction

The global phenomenon of refugee crisis reached its peak in Europe in the year of 2015, where hundreds of thousands of people have fled across the Mediterranean Sea to escape war and persecution (UNHCR 2015). In Finland, a record number of more than 30,000 asylum applications have been made at that same year, mainly from Iraq and Afghanistan nationals (Finnish Immigration Service 2019). In Israel, the situation is different as asylum seekers fled to Israel from Egypt's border since 2007, with peak point of about 62,000 asylum seekers in 2012, largely from Sudan and Eritrea (Nathan 2017).

Asylum seekers escape their home country due to fear of being persecuted and arrive to a host country by their own. On their arrival, they apply for asylum protection. Once they granted asylum, they are considered refugees. (City of Helsinki 2018.) According to the Refugee Convention (1951) *"a refugee is someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion"*. (The UN Refugee Agency 2010, 2).

Social integration has more than one official definition. According to the UN Research Institute for Social Development (1994), the concept viewed by three main aspects. First, as an inclusion objective which support equal opportunities and rights for all human beings. Second, an establishment of unity in the society between all levels of society. Third, an important global concern which affect political, social, cultural, and economic forms. (UNRISD 1994). This study focuses mainly on the second aspect as asylum seekers' and refugees' integration development in relation with the general society in Finland and Israel, its challenges, and advantages.

The purpose of the study is to compare refugees' and asylum seekers' social integration between Finland and Israel, while focusing on the challenges and advantages of the process. The thesis is implemented as first comparative research with the use of a systematic literature review. The data was analysed and collected from academic articles and reports, applying qualitative approach analysis.

The countries were chosen based on personal interest in both Finnish and Israeli societies and the ways they attend the ones in weaker social status. Since the study covers comprehensive data on social integration, it can be used widely among professionals working with the research topic and target group. The thesis is also suitable reading for others who hold further interest to refugees' and asylum seekers' social integration and want to find current information on the phenomena.

2 Theoretical Framework

The chapter includes five parts and present the theoretical framework to the research topic. First, the definitions of social integration, refugee, and asylum seeker and as they are the key concepts of the study. Next, a look at the statistics and review of asylum seekers and refugees in Finland and in Israel. By its end, the chapter explain the governments' policies regarding refugees' and asylum seekers' social integration in Finland and Israel.

2.1 Definitions

Social integration

According to the UN Research Institute for Social Development (1994), there could be at least three different ways how to defines the concept of social integration. First, as an inclusionary goal in implying equal opportunities and rights for all human beings and by that improve life chances. Second, considering social integration as enhancement of solidarity and mutual identification by promoting harmonious interaction and unity at all levels of society. Third way, which usually viewed by social scientists, see social integration as a vital area of concern for the world conference. They point out that opportunities or life chances affected by larger political, social, cultural, and economic structures. (UNRISD 1994).

The study cannot focus on the three aspects of the term, since it will be too large to the scale of this bachelor's thesis. Therefore, this paper will focus mainly on the second definition of social integration according to UNRISD (1994), as in examining the social integration in the Finnish and Israeli societies, its struggles and advantages by its development of solidarity and interaction between the general population and refugees and asylum seekers.

Moreover, Saukkonen (2016), stated that social integration is a two-way process which depends not only on the new arrivals' efforts and intentions of taking active part in the general society, but locals has a role as well, in accepting immigration and diversity as the new norm (Saukkonen 2016). Therefore, the social integration of refugees and asylum seekers is an ongoing process that take place during a joint interaction between immigrants and the members of the receiving society (Saksela 2009).

Refugee and asylum seeker

The definition of a refugee is stated on the Refugee Convention (1951) as "*someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion*" (The UN Refugee Agency 2010, 2). An asylum seeker is a person who requests protection or a right to reside in a country other than their home county.

Asylum seekers arrive to the host country on their own and apply after their arrival for asylum based on fear of being persecuted in their home country or based on secondary protection. Asylum seekers become refugees when they are granted asylum. Resettlement refugees (quota refugees) are persons who have been granted refugee status by the UN refugee agency UNHCR and permission to enter the country in the interior of the refugee quota as it defined in the national budget of each country. (City of Helsinki 2018).

2.2 Statistics and review of Asylum seekers and Refugees in Finland

Since 2000, Finland has received 1,500-6,000 asylum seekers each year. However, in 2015, there were a record number of 32,477 asylum applications. The reason for this immigration growth is the global refugee crisis of the same year, the largest refugee crisis since the Second World War. In the years after, the number of first asylum application has significantly decreased. In 2016, a number of 5,646 asylum applications were submitted and in 2017, there was a total of 5,046 persons applied for asylum in Finland. (Ministry of the Interior: Finland n.d.; Finnish Immigration Service 2019).

In 2015, the biggest asylum seekers' and refugees' applications based on international protection were from Iraq (20,484) and Afghanistan (5,214). Among the latter group, there were almost two thousand unaccompanied minors. Of the asylum seekers 4 out of 5 were male. Many asylum reception centres were established to manage the situation and to try to distribute asylum seekers relatively evenly across the country. Most of these asylum seekers and refugees groups arrived first to Sweden but instead of applying for asylum there, they continued to travel to the northern city of Haparanda, crossing the border into Finland. A specific popular refugee centre was established in the Finnish border of town of Tornio to improve reception co-ordination. Refugee flows had started decreasing by late September when Sweden tightened control of its southern borders. By then, reaching Finland from the west became quite difficult. (Saukkonen 2016).

In 2016, there were 1,247 applications from Iraq, 753 from Afghanistan and 602 from Syrian Arab Republic. In 2017, 1,453 applications from Iraq, 744 applications from Syrian Arab Republic and 435 from Eritrea. In 2018, a total of 4,548 asylum applications were submitted, from Iraq 1,556, from Russian Federation 494 and from Somalia 371. (Ministry of the Interior: Finland n.d.; Finnish Immigration Service 2019).

Year	2013	2014	2015	2016	2017
Asylum seekers arrived in Finland	3,238	3,651	32,476	5,651	5,046
Asylum granted by the Finnish Immigration Services	556	501	1,112	4,586	2,528
Residence permit granted (include based on humanitarian and subsidiary protection)	1,271	845	767	3,159	1,256
No asylum or residence permit granted	1,903	2,050	1,307	14,282	3,996
Refugees quota status	750	1,050	1,050	750	750

Table 1: Statistics on asylum-seekers and refugee quota from 2013-2017 in Finland. Finnish Immigration Service 2018.

The Finnish government give refugees the possibility of becoming equal members in the society. The numbers of Finnish citizenships that have been granted every year are for example, among Iraqis refugees, 534 persons received their Finnish citizenship in 2016, and 742 in 2017. Among Afghanistan refugees, 376 persons got their Finnish citizenship in 2016, and 469 in 2017. (Statistics Finland 2018).

2.3 Statistics and review of Asylum seekers and Refugees in Israel

In Israel there are two main groups of population who seek protection and asylum. The first group is mainly of resident of African states (largely from Sudan and Eritrea) who entered Israel mostly between the years 2007-2017 and being referred by the Israeli government as “infiltrators”. The second group is of asylum seekers who entered Israel legally by tourist visa from former USSR states, mostly since 2015. (Nathan 2017).

As for the first group of asylum seeker and refugee, in the years of 2000-2002 the numbers of applications of asylum seekers and refugees were approximately around 160-390 per year. The numbers highly increased in 2003, when 1,389 application were submitted. The numbers were around the same amount for 4 years, until 2007 when the numbers have increased again to 2,968 asylum applications. (The State Comptroller and Ombudsman of Israel 2008.) Since mid-2012 the number of entries to Israel declined sharply, after a record of more than 2,000 border crossing asylum seekers per month in the first half of 2012. Since the beginning of 2013 till July 2017 only 322 asylum seekers entered Israel through the border between Israel

and Egypt, as the Israeli government took strong steps to reduce the numbers illegal arrivals, including construction of a border fence with Egypt. (The Jewish Federation 2018; Nathan 2017).

As for the second group of people who seek asylum in Israel, a new phenomenon started at the end of 2015, when people who entered as tourists at first, asked for asylum shortly after entering the state. Most of these 20,00 new requests are of citizen of Ukraine and Georgia. (Nathan 2017).

At the end of 2016, there were around 40,700 Africans asylum seekers in Israel. The vast majority are from Eritrea (29,367) and Sudan (8,066), while the rest are from Ivory Coast and Ethiopia. Asylum seekers represented 20% of the foreigners living in Israel. The numbers decreased again in mid-2017 to 38,540. (ASSAF 2016; Nathan 2017).

Year	Asylum seekers from Eritrea	Asylum seekers from Sudan	Total of Africans asylum seekers in Israel
2010	Unknown	unknown	37,000
2011	Unknown	unknown	55,000
2012	Unknown	unknown	62,000
2013	Unknown	unknown	52,961
2014	Unknown	unknown	46,437
2015	Unknown	unknown	43,186
2016	29,367	8,066	40,274
2017	27,494	7,869	38,540

Table 2: African asylum seekers in Israel 2016-2017. Nathan 2017.

Year	New Asylum request	Asylum examination	Recognized refugees
2009	4,530	1,429	2
2010	5,391	3,688	6
2011	3,584	3,968	8
2012	1,096	1,896	6
2013	2,593	2,968	6
2014	584	3,500	17
2015	5,013	9,874	4
2016	14,837	12,695	2

Table 3: Recognition of all African origin's refugees in Israel 2009-2016. Nathan 2017.

In 2017, the Israeli government gave to approximately 600 refugees from Darfur, who already resident in Israel, a group-based form of protection of temporary residency status, which grants them work permits, health insurance and access to welfare services (Situation Report-Asylum Seekers from Eritrea and Sudan 2019).

As of May 2019, more than 15,000 Eritrean and Sudanese asylum application were waiting to be checked. Only 13 Eritreans and 1 Sudanese have received refugee status (Situation Report-Asylum Seekers from Eritrea and Sudan 2019).

2.4 Finnish government policies regarding asylum seekers' and refugees' social integration

The Finnish government policies and Acts are based on government objectives, the common migration and asylum policy of the EU and international agreements such as, the European Convention on Human Rights, the United Nations Convention against Torture, the Convention on the Rights of the Child and the Geneva Refugee Convention (Migration and Asylum Policy n.d.).

In Finland, a quota refugee is granted with temporary residence permit. The person can move to Finland only when it is known which municipality will take them in, until then he/she must wait in their source country or at a reception centre. (City of Helsinki 2018).

Refugees can apply for asylum at the Finnish border at the time of their arrival or immediately after to the Finnish police. The police or the Border Guard examine the identity of the applicant and their route of arrival to Finland. In case of uncertainty, the police have the right to take the applicant into custody. The Finnish Immigration Service is responsible in granting or denying asylum based on individual's interviews. In case of a negative answer, the applicant is often taken into custody before leaving Finland. The right to appeal first to the Helsinki Administrative Court is reserved to the applicant and after that, if needed, submitting an appeal to the Supreme Administrative Court. During the asylum application process, asylum seekers are accommodated at a reception centre or can find accommodation by themselves. (City of Helsinki 2018).

The Finnish Immigration Service is also responsible for operating, planning, and supervising of reception services centres and its support system. Asylum seeker receptions are steered by the Finnish Act on the Reception of Persons Applying for International Protection (1999). The reception provides inclusive housing, reception and pocket money, social services, health care services, interpretation and translation services, activities, studies, and meals. (City of Helsinki 2018).

In Finland asylum seekers' and refugees' social integration is declared in the Act on the Integration of Immigrants and Reception of Asylum Seekers (1999) and in the reforms of the Aliens Act (2004).

The Finnish Aliens Act (2004) refer to the management of immigration under the establishment of international protection with respect for human rights and in deliberation of international agreements which Finland is sign on. The Act define the rules of long-term residence of foreigners in Finland and the rights and obligations of immigrants who wish to stay in Finland. The importance of residence permit is reflected by the possibilities it gives to its holder, such as access to Finnish social security system and the right to vote in local politics. (Finland 2004; Saksela-Bergholm 2009).

In Finland asylum seekers' and refugees' social integration is declared in the Act on the Integration of Immigrants and Reception of Asylum Seekers (1999). According to the first section of this law, the purpose of the act is to promote and support integration, gender equality, non-discrimination and freedom of choice of immigrants through measures that help them acquire the essential knowledge and skills needed to function in the Finnish society. The main purpose of the act is to get refugees who have resident permit in Finland into normal accommodation, education, training and into the Finnish labour market with the freedom to maintain their own language and culture. (Saukkonen 2016; Martikainen et al. 2012).

Since 1999 legislation, integration support is given to refugees and unemployed immigrants who resident in Finland for under 3 years on individual basis. The integration support includes

integration plan, integration education and an integration allowance (Saukkonen 2016; OECD 2017).

The starting point of the Finnish integration policy is based on individual service needs, regardless of the reasons for moving to Finland. These needs are determined in the initial assessment that includes, reading and writing skill tests in the Roman alphabet, mathematics, Finnish language skills, structural perception test, placement assignment on information on study and work experience, current circumstances and career aspirations. The assessment is always given to those who receive a residence permit after an asylum application procedure, to the so-called quota refugees and to new arrivals that search for access to the labour market with the help of an employment agency. In these cases, the Employment and Economic Development Office (TE Office) carries out the assessment. Municipalities conduct initial assessments to those who need social assistance benefit. (Saukkonen 2016; OECD 2017).

After an initial assessment, an integration plan is prepared for the immigrant. An integration plan is conducted by municipality with cooperation with all local authorities whose handling immigration. The integration program includes the objectives, measures and resources that would offer for immigrants. Therefore, the content of an integration plan depends on the personal factors of the immigrant and how the municipality can support and assist in receiving the tools for the immigrant to play an active role in the Finnish society. The integration plan is a mutual agreement between the officials and the refugees and combine either labour market training or 'self-motivated educational study'. The former assigns participants to one of four ways: a fast, intermediate, and slow track or basic literacy training. Language courses are chosen after language skills tests. In addition to language teaching, other courses are offered such as accessibility to employment and further training which improve refugees' and asylum seekers' social, cultural, and life-management skills. (Obeng 2012; Saukkonen 2016).

The Public Employment Services (which operates under the Ministry of Economic Affairs and Employment) is responsible to conduct integration plans to refugees who register as jobseekers. For those who are not active, such as women with small children, municipalities are responsible for their integration plan process (OECD 2017).

The right for an integration plan depends on the immigrant's obligation to participate. Immigrants must report how they followed the plan and whether it needs to be updated. If an immigrant refuses to participate in the preparation process or not following the plan, a reduction or withdrawal of integration benefits will be put in force. This sanction will reduce an immigrant's welfare benefits notably, given to the fact that labour market support and

social assistance are paid as integration benefits (around 500 Euros per months) during the first three years of the immigrant's staying in Finland. (Obeng 2012)

In December 2015, the right-wing coalition of the government issued a government action plan on asylum policy. The main aim of this policy is to restrict the uncontrolled arrival of asylum seekers into Finland. Finland has already tightened the requirements for issuing resident permits and cancelled the legal provision of granting permits based on humanitarian protection. The Finnish Immigration Service has also updated its assessment of the security situation of asylum seekers' origin countries- Afghanistan, Iraq and Somalia, which means the return of refugees to their home country is now considered as safe. (Saukkonen 2016)

The Basic Education Act (1998) allows asylum seekers' children access to early childhood education in the reception centres and in their municipalities. Municipalities provide preparatory studies for basic education with emphasis on Finnish or Swedish language. (Finland 1998; OECD 2017)

The Finnish welfare system is a critical inclusion tool due to the basic accessibility of benefits and services it provides. Since the refugees' and asylum seekers' vulnerable social and economic situation, they are easily perceived as clients of the welfare state institutions. Their participation in the welfare system offers them fundamental empowering tools to integrate in the Finnish society. However, the possibilities that the social security programs offer might not be enough to recompense for needed structural adjustments that would promote participation in areas of employment and higher education. (Martikainen et al. 2012)

The Finnish authorities monitor the measures of refugees' social integration in national and local scales. The state has established a national level consultative body, ETNO 'Advisory Board for Ethnic Relations', which its main role is to give statements on issues relating to refugees and immigration policy as well as on racism and ethnic relations. At the local level, the main functions in Espoo and Vantaa are the 'Advisory Board for Multicultural Affairs' (in Finnish, Monikulttuurisuusasiain neuvottelukunta) and in Helsinki is the 'Advisory Council for Foreigners' (in Finnish, Helsingin Ulkomaalaisasiain neuvottelukunta). These local bodies' purpose is to coordinate and advise different assignments for immigrants' affairs and to follow the outcomes of integration programs. (Saksela 2009)

In addition, the Finnish government gives refugees the possibility of becoming equal members in the society, through a process called naturalisation. The requirements for naturalisation are, established identity, sufficient language skills, sufficient period of residence, integrity, means of support and fulfilled payment obligations (Finnish Immigration Service n.d.). As for the right to work in Finland, an asylum seeker can start working three (if the person has a valid and authenticated passport) or six months (if the person doesn't have any travel document)

after he/she applied for asylum in Finland. The right to work valid until the Finnish Immigration Service, the Administrative Court or the Supreme Administrative Court has issued a final decision on the asylum application (Asylum seekers' right to work. n.d.). A Finnish citizenship guarantee full access to employment, permanent resident in Finland and voting rights (Finnish citizens have rights and obligations. n.d.).

2.5 Israeli government policies regarding asylum seekers' and refugees' social integration

Israel is one of the countries who signed the 1951 UN Convention Relating to the Status of Refugees and the 1967 Protocol Relating to the Status of Refugees. Israel also signed on the Final Act of the United Nations Conference on the Status of Stateless Persons, 1954, and the 1961 Convention on the Reduction of Statelessness. According to this international law, Israel recognizes that a person who apply for refugee status are called asylum seekers in the countries where they submitted their applications. Therefore, Israel is obliged to consider all asylum requests from foreign nationals, whether they entered the country legally or illegally. Furthermore, Israel committed to the 'non-refoulement' protocol, which is against deportation or repatriation of refugees to a place of persecution. Yet, this principle does not ban a country from transferring refugees to third party countries which respect human rights. (The Jewish Federation 2018; Refugee Law and Policy: Israel 2016).

Refugee status is not given automatically but deliberated by the process called Refugee Status Determination (RSD). Through this process the definition of refugee is interpreted and depended on location. In Israel, asylum seekers applications are submitted to an advisory committee on refugees that reports to the Interior Ministry. However, most requests in Israel are not processed through the Refugee Status Determination (RSD) but granted a group-based decision. Applications from specific countries of nationality who considered as 'enemy state', such as nationals of Sudan, Eritrea and Myanmar are often suspended, and are excluded from the asylum procedure. The state of Israel recognizes citizens of Eritrea and Sudan as under temporary protection without authority on deportation and detention, but social support was not provided as well. Nationals from Ivory Coast, Liberia, the Democratic Republic of Congo, Sierra Leone, and Togo, have received formal temporary protection as the Israeli government declare their countries as 'in crisis'. (The Jewish Federation 2018; Refugee Law and Policy: Israel 2016; Kirtzman-Amir 2009; Paz 2011; Nathan 2017).

In 2013, the Israeli government issued an official policy which offered Sudanese and Eritreans who were willing to leave Israel, a sum of \$3,500 with a one-way ticket to their home country or to a third-party country, specifically to Rwanda or Uganda. Additionally, because the Israeli government was signatory to 'non refoulement' principle and could not forcibly return asylum seekers to their home country, the government began detaining them. Under the

Entry to Israel Law (1952), most asylum seekers were detained in the 'Holot' facility, which was opened in the end of 2013. The government was generally not allowed to detain more than sixty days, and an extend to the detention period have been made by passing temporary amendments to the Prevention of Infiltration Law (1945) specifically to Eritrean and Sudanese asylum seekers. (Refugee Law and Policy: Israel 2016; Kirtzman-Amir 2009; Situation Report- Asylum Seekers from Eritrea and Sudan 2019). Under the new criteria every male between the ages of 18 and 60, who was not recognized as a trafficking victim nor has no family, can be summand unless he requested for asylum before the 16.02.2015 and still awaits an answer (Nathan 2017). In March 2018, the Israeli government decided to close the 'Holot' facility after four years of activation (Situation Report- Asylum Seekers from Eritrea and Sudan 2019).

On April 2018, an agreement between Israel and the UN Commission on Refugees was signed and announced that 16,500 Eritrean and Sudanese refugees would be resettle in Western countries and to additional 16,500 refugees would be granted temporary humanitarian status allowing them to work and to receive social rights in Israel. However, the UN outline was cancelled less than a day after it was announced, leaving the refugees in Israel without basic rights and socially neglected. (Situation Report- Asylum Seekers from Eritrea and Sudan 2019).

Until the year 2009, Israel followed the policy of providing social services to all residents of Israel, including refugees under the supervision of the Israeli Ministry of Social Affairs and Social Services. As a result of the significant growth of asylum seekers in Israel, The Ministry's policies have changes due to lack of budget, providing treatments only in emergency situations. Therefore, refugees and asylum seekers in Israel are not included in the National Health Insurance Law. (Nuttman-Shwartz & Levanon 2019)

In 2016, the policy changed again, providing only to asylum seekers and refugees under the age of 18, health, education and welfare services, since these are considered as universal rights under the United Nations Convention on the Right of the Child (1989). In addition, those who in need of immediate protection such as women who are victims of domestic violence, victims of human trafficking, children in danger and people with special needs receive health, education, and welfare services. The service include housing in centres for women and men who are victims of trafficking, slavery, and forced labour. Access to state's social workers' services is limited to psycho-social rehabilitation treatments to those who suffer from traumatic events before and after entering Israel. (Situation Report- Asylum Seekers from Eritrea and Sudan 2019; Nuttman-Shwartz & Levanon 2019).

Tel Aviv-Yafo Municipality also offer services of assistance in health-related matters, education, civil status, and housing, by an organization named Mesila. The role of social workers in Mesila, is to find solution for the needs of the asylum seekers community by mediating between these community to the resources of civil society and the Tel Aviv-Yafo

municipality. In addition, in 2013, Mesila started to train asylum seekers to be care-givers who supervised toddlers in unregulated day-care centres operating in south Tel Aviv. (Nuttman- Shwartz & Levanon 2019)

Moreover, Unitaf organization funded partially by the Ministry of Welfare, and operated by social workers who aims to create suitable education structures for asylum seekers' pre-school children. The organization has day care centres and afterschool programmes which includes a broad social environment with special care takers. The children in the day care receive comprehensive psychosocial treatment concerning their ongoing matters such as access to social services, health insurance and medical diagnostic, as well as in emergency situations. (Nuttman- Shwartz & Levanon 2019)

Regrading employment rights to refugees and asylum seekers, temporary stay permits under Article 2(a)(5) of the Entry into Israel Law does not confer any rights including the right to work. However, the Israeli High Court of Justice decided in 2011 that employers who employ asylum seekers and refugees, would not be prosecuted or fined. (Anteby-Yemini 2017; The Jewish Federation 2018).

3 Social Integration of asylum seekers and refugees in Finland

This chapter examine and explain the social integration of asylum seekers and refugees in Finland, by focusing on its advantages at first and on its challenges by the end of this chapter.

The advantage of asylum seekers' and refugees' social integration is reflected by the work of non-governmental organizations. Saksela-Bergholm (2009), showed the significant role of cooperation between NGO's with municipalities and local governments' bodies in different projects. For example, projects which are operated by non-governmental organizations such as the 'Finnish Red Cross' (Suomen Punainen Risti) and the 'Council for Refugee Help' (Suomen Pakolaisapu ry). The Finnish Red Cross organize family reunification and is one of the key actors in refugee's reception. One of its core projects to promote integration was 'the integration path' (kotopolku) which was active between the years 2001-2007. The project focused on providing information about the Finnish education system and labour market. Finland's Refugee Council also had a project named Järjestöhautomo which provide education on the management of a voluntary association as writing subsidy applications, information on Finnish society and establishing networks between voluntary associations. (Saksela-Bergholm 2009)

One of the leading cooperation forms are projects arranged by the municipalities with immigrant associations. Numerous projects aimed to find ways to improve the living conditions for refugees and asylum seekers among other immigrants, such as JOIN- Joint

Promotion of Anti-discrimination at Local level, URBAN- Community Initiative Programme and the 'Neighbourhood Project' coordinated with the city of Helsinki. The 'Neighbourhood Project' was a major project focused on the living conditions and environment in Eastern Helsinki, where it is mostly populated by foreigners. Within the framework of this project 'neighbourhood centres' have been formed, which provided social and cultural activities including art courses, cultural events language courses, women's cafes and sport activities for women. (Saksela-Bergholm 2009)

Saksela-Bergholm (2009), indicated the value of organizations that founded by refugees and asylum seekers who successfully integrated in the Finnish civil society. These refugees created their own associations to help other refugees and asylum seekers to find their place in society. An example for that is The Somali League of Finland, a coalition association which was established in Helsinki in 1996 by Somalis. The Somali League's key role is in providing information for Somalis. The associate has an 'information point' in their office premises, where Somalis can ask for advice about Finnish labour policy and law, from a professional (Finnish) lawyer. The organization also organize different kinds of societal services for all age groups in the community. For adults there the organization offers Finnish courses and education and employment-oriented activities. For youth and children there are cultural activities of learning about Somali traditions and history (such as the celebration of Ramadan), and sport activities such as football tournaments for Somali children from five municipalities in Southern Finland. Moreover, there are empowering activities for Somali women such as IT-courses. Somalis can also contact the organization in case they face racism or discrimination. Additionally, the association has contacts with private persons and voluntary organizations in Somalia when they exchange news and share them with Somalis in Finland in joint seminars organized with the Finnish refugee and development associations. (Saksela-Bergholm 2009)

The Somali League highlights the importance of inclusion of Somalis into the Finnish society and creating interaction between Somalis and Finns. The Somali culture is vastly different from the Finnish one and the Somalis who arrived in Finland come as refugees and not as voluntary immigrants. Therefore, the Chair of the association emphasise mutual understanding of other customs, traditions through their annual reports, web homepage, radio programme and in description of projects. (Saksela-Bergholm 2009)

Furthermore, the association has a network of contacts both at local, national and transnational levels. At the local level, they are in contact with the Helsinki City Immigration Unit and received support from these body in organizing courses on employment. They join forces with the Human Rights League and the Finnish Red Cross in cases their members have faced racism or discrimination. At the national level, the organization has contacts with

Ministries, members of Parliament, the Police and with the office of the Ombudsman for Minorities. (Saksela-Bergholm 2009)

Saksela-Bergholm (2009), also emphasized other associations such as integrative associations which demonstrate refugees' and asylum seekers' social integration into society. The Arabic-Finnish Families' association is an integrative organization which focuses mainly in creating sphere of multicultural dialogue, especially through cultural activities representing both Arabic and Finnish cultures. All refugees and immigrants who can speak Arabic or who are Arabs can become a member. The organization is based on the social capital of its members; therefore, the members can create trust and friendship relations by focusing on social connections between the families. The activities are, for example, education courses for kids, such as 'the Arabic language club' which includes information on Arabic culture, language, and Islam. The Arabic cultural activities provide a venue for some Finn members, who can be exposed to traditions and memories from the homeland of their partners, while their children can learn more of their parents' home country. Although, the activities are mostly Arabic based as celebrating of Fitr (the end of Ramadan) and other religious parties, celebrating the Finnish holidays is also an important strengthening tool for the multicultural dialogue. Organizing Finnish holidays events such as Easter, the 1st of May and Christmas Day are also included in the organization's activities. In these events the members prepare food together, organise games and music for the kids while learning about each other culture. Moreover, for adults, there are seminars on issues related to mixed marriages, cultural differences and raising children between two cultures. Besides the cultural and societal activities, the association organize group trips for families to natural parks and the Zoo to increase the members' sense of belonging and integrating to the general society. (Saksela-Bergholm. 2009)

The Hakunila International Organization is another example for an association whose founding are former refugees and asylum seekers (Somalis, immigrants from the former Soviet Union, Arabians, and Kurds). They established a multi-ethnic organization in 1998 in Vantaa, to raise awareness and knowledge of the different cultures and develop multicultural activities in Finland. The association also has an important societal role as a provider of regular counselling hours in seven different languages for immigrants living in Vantaa. As the board members are from different ethnic groups, each member is responsible for the management of the activities of their own ethnic group, with the option of collaborating with other groups. Some activities which support social integration are cultural events such as international cooking courses, literature meetings and music from orchestras. The association also took part in larger cultural projects, to improve multicultural relation and to fight against racism, discrimination, and drugs. Furthermore, Hakunila has firm contacts with the local authorities of Vantaa city and has members who speak Finnish fluently. Hence, the communication is easier in increasing the range of contacts. International contacts of the organization are with

ERAD - The European Refugee Advocacy Organization which is supported by anti-racism networks as UNITED and RASMUS, among others. (Saksela-Bergholm 2009)

Further organizations, such as the Ziwar association, and the Iraqi Women's association, empower refugee women in integrating socially. Ziwar, a Kurdish immigrant women's association offers consulting and support services in the women's native language, education events, Finnish language and IT courses and social activities such as handicraft courses. The association also provides help and information about the Finnish social and health care system for Kurdish women. The Iraqi Women's association support women from the Middle East with cultural events such as excursions, traditional parties with music, traditional dishes and dance, and with activities that support their social integration with providing information of education, health-care systems in Finland and ways to employment. Above all these activities, a special attention brought to the subject of the rights and protection of Kurdish women in Finnish society, when members from the association representing Iraqi and Iranian refugees visited the Human Rights group of the Finnish Parliament. (Saksela-Bergholm 2009)

Korhonen and Siitonen (2018), pointed out that the acceptance of the Finnish society towards refugees and asylum seekers in the local level as in the private interaction have also a positive effect on their integration development into the Finnish society. Establishment of interaction can be through relationships and networks such as friendship and romantic relationships. These relationships, with focusing mainly on romantic relationships, offer refugees support and the feeling of welcomed and belonging to the general society. (Korhonen & Siitonen 2018; Obeng 2012).

Moreover, refugees' active involvement in the Finnish society have demonstrated a significant part towards their social inclusion. These efforts are supported by the integration package which provided by the Finnish authorities. This package includes education opportunities, help with accommodation, basic income, and a legal aid. A research on refugees' life has shown that personal efforts such as participating in language courses, working in relative's business (in restaurants for example) and by that paying taxes, have a great deal of benefit in assimilating into the local community and being an interactive part of the Finnish society. (Korhonen & Siitonen 2018)

However, overall, refugees' active involvement in society are not enough, and the unemployment level is three times higher among immigrants, especially among refugees, than among Finnish citizens. For example, in 2007, the highest unemployment rate of 65% was among the largest refuge group- Iraqi nationals. One of the reasons behind these low numbers is that many immigrants receive education. Among the various refugees' and asylum seekers' groups, there are persons who are illiterate and those who do not have any education. Additionally, women in these groups are attended to stay home and take care of their family

and children in the origin country. Their position is differed remarkably from the Finnish equality standards. Another explanation is that many immigrants are in a disadvantage position in the labour market. This revealed in various economic situations when they are mostly like to be the last to be hired and the first to be fired. Furthermore, the available jobs for immigrants tend to be unskilled and insecure. (Martikainen et al. 2012; Heikkila-Peltonen 2002).

These challenges indicate on discrimination, marginalization and exclusion towards refugees and immigrants in the job market. Prejudices among employer are the main barrier in the recruitment process of immigrants. The discrimination is caused by fears, language problems and different customs. (Martikainen et al. 2012; Heikkila-Peltonen. 2002.) Saukkonen (2016) gave an example from an empirical study among people who apply for a job with their Russian name and accent and how their chances of getting interviewed for a vacant position are drastically reduced. It is also mentioned that applicants with Arabic or African names would face even more discrimination (Saukkonen 2016).

Obstacles are also appeared to immigrants who have higher education or professional background, when their qualifications and experience background are barely accepted. Although foreign degrees are officially recognized, they are not appreciated by employers. However, certificates from Finland, other Nordic or other Western developed nations are more valued in the local labour market system. As a result of the difficulties that refugees and asylum seekers face, some turn to be self-employed. Although this effort, many self-employed immigrants often work under difficult economic and social conditions in the restaurant sector, which does not help them in integrating socially to the Finnish society. (Martikainen et al. 2012; Heikkila-Peltonen 2002).

The negative behaviour towards refugees and asylum seekers is appeared by political parties that present Finland's habitats, such as the Finnish nationalists' populists (Perussuomalaiset) party which have been mobilised anti-immigration and anti-multicultural views, including racists comments by its members. (Saukkonen 2016)

4 Social Integration of asylum seekers and refugees in Israel

This chapter describe the social integration of refugees and asylum seekers in Israel, by examining its advantages first, and its challenges last.

The Hotline for Refugees and Migrants, an NGO which provide services for refugees in Israel, pointed out that the task of helping and supporting refugees and asylum seekers has largely fallen to Israeli organizations and individual volunteers because of the lack of sufficient official aid or clear governmental policy from the Israeli government. Therefore, during 2007,

an inter-organization coalition named the Refugees' Right Forum was established to create a network and enhance co-operation between the organizations in promoting the recognition of asylum seekers and refugee rights in Israel, to correct the insufficiencies government policy, and create policies following Israel's legal and moral obligations. The Forum includes six human right organizations: ASSAF - Aid Organization for Refugees and Asylum Seekers in Israel, The Hotline for Refugees and Migrants, Worker's Hotline (Kav LaOved), The Association for Civil Rights in Israel, ARDC- African Refugee Development Centre and Physicians for Human Rights. (Yacobi 2009; Situation Report- Asylum Seekers from Eritrea and Sudan 2019).

The Hotline for Migrants Workers (HMW) works to promote refugees' rights and to eliminate human trafficking in Israel and exploitation of women and violence against them. Another organization who assist asylum seekers in obtaining official status in Israel is The Association for Civil Rights in Israel- ACRI. Amnesty International is not part of the Refugees' Right Forum as it is an international NGO, but it is also operating in Israel in protecting the rights of asylum seekers and refugees through campaigns in the public, governmental and parliamentary spheres. (Yacobi 2009)

A non-profit organization, The African Refugee Development Center (ARDC), which was established in 2004 by an Ethiopian refugee who received political asylum in Israel, demonstrate the efforts of refugees in helping other refugees in their way in integrating socially in the Israeli society. ARDC, helps, supports, and empowers African refugees and asylum seekers from almost ten countries from East, Central and West Africa. The organization offers direct service in individual casework and develop community building among refugees. (Yacobi 2009)

Another initiative which was created by a group of Eritrean refugee women in November 2011, is the Eritrean Women's Community Centre. The centre is the first and only one of its kind in Israel and its goals are to provide Eritrean women a safe place, especially for vulnerable women such as victims of torture, domestic violence, and single mothers. It also offers access to important services, information, and support. (Women Asylum Seekers in Israel 2016).

Assaf, an aid organization for refugees and asylum seekers in Israel, was founded in 2007. The organization operate with social workers, and one of its main programs is the psycho-social aid which involves various diverse aspects of asylum seekers' lives such as, social, emotional, community-based and humanitarian. The program includes full intervention of a social worker with families, individual support, guidance and therapy for HIV-positive individuals and asylum seekers with disabilities, an advocacy and support centre, legal information and reference, contact with support factors and intervention with the authorities. (Nuttman-Shwartz & Levanon 2019; ASSAF 2019).

Assaf is also active socially in raising awareness of asylum seekers' and refugees' rights among the Israeli society. In 2018, the organization had a vital role in organizing a public campaign to prevent the deportation of asylum seekers. The demonstration included tens of thousands of participants. Moreover, the organization supported asylum seekers' teens from Assaf's youth club who appeared in the media and on large street signs opposing the government's deportation plans. This act led to public awareness of the pain and fear that asylum seekers deal with amongst the Israeli public. (ASSAF 2019)

Furthermore, Assaf opposes publicly and officially the Israeli government's policy by publishing petitions to open welfare offices to asylum seekers, and reports on the Deposit Law which cause poverty, hunger, and harm the health and personal security of children and families. The organization also achieved some success in changing the Israeli policies with the first placement of asylum seeker in a Ministry of Social Services rehabilitation centre. After long and intensive fight with Assaf's intervention, an asylum seeker named Musa, who have cancer, was admitted into the Ministry of Social Services' rehabilitation centre. (ASSAF 2019)

In addition, Assaf organized several projects among youth and adults in the asylum seekers community which aimed to increase the integration of refugees and asylum seekers into the Israeli society. On the Israeli Holocaust Martyrs' and Heroes' Remembrance Day, Assaf's youth club hosted a holocaust survivor. This encounter showed the shared past of both sides as the holocaust survivor was a refugee as well at the age of 15 and developed feelings of solidarity and curiosity among the teens. Additionally, members of the youth club enjoyed summer activities in the end of the school year, including go-karting, kayaking, swimming in municipal swimming pools and enjoying evenings at the Club. Among the Eritrean and Sudanese asylum seekers, thirteen individuals were trained to be community mediators with the help of Assaf's training course. The mediators trained in translation and mediation concerning communal, emotional, and cultural aspects of their fellow asylum seekers' situation. The course gave the individuals sense of independence and satisfaction. (ASSAF 2019)

Refugees' and asylum seekers' social integration also established in projects as celebrating a Seder ceremony (the Jewish ceremony on Passover that symbolizes the exodus of the Jewish people from slavery to freedom) in 2009, where 200 African refugees and Israelis were attended in Tel Aviv. The ceremony was named 'Out of Egypt, a Refugees' Seder' which emphasize the common faith between the African refuges and the Jewish history. It was held in Tel Aviv's Lewinsky, a popular place among refugees' and asylum seekers' community. In the event, the Chair of Tel Aviv's Municipality Council, Yael Dayan, expressed acceptance, welcoming and anti-racist approach and feelings towards refugees and their families. Before the Jewish holiday, a group of refuges and asylum seekers volunteered to help Holocaust survivors with cleaning, painting, and other work that included in renovating the survivor's' homes. Another way which showed Israeli support in refugees was by demonstrations that

were organized against the Israeli policy regarding African refugees. (Yacobi 2009; Yacobi 2010).

Additional contribution to refugees' and asylum seekers' social integration in Israel is religious institutions such as the Ethiopian Church in West Jerusalem which helped with providing shelter and helping with finances problems such as, rent and medication payments, comfort the families who lost their loved ones by sending money and families bodies' to their home country-Eritrea, and African Churches in Tel Aviv which hosted asylum seekers upon their arrival in the city. (Yacobi 2010)

Refugees' and asylum seekers' social integration were present in their daily life's activities and their social networks with the Israeli society. Anteby-Yemini (2017) claimed that African asylum seekers in Israel also became new city users by developing new ways of belonging through workplaces and hobbies. For example, Eritrean asylum seeker named Leonard, enjoys going every Friday afternoon to a beach restaurant where he meets his Israelis friends. Also, children of asylum seekers who attend school in the Israeli public-school system are integrating socially by learning about Jewish holidays and the Hebrew language. Furthermore, many refugees' families choose to give Israeli first names to their children who born in Israel, with hope that the chances of being part of the Israeli society will increase for their kids. Workplaces is also a place where interaction between asylum seekers and Israelis occurred. The asylum Seekers' employees learning the Hebrew language and local culture norms while working, such as cooking according to the laws of kosher cooking. (Anteby-Yemini 2017)

An example of a positive attitude of asylum seekers and refugees towards Israel is shown by a refugee from South Sudan who was imprisoned for 16 months in the Israeli detention facility and currently has no formal status and lives under constant threat of deportation, yet he is pictured in a video clip wearing a shirt with the Israeli Defense Force (IDF) symbol and singing an IDF song. (Yacobi 2009)

Refugees' and asylum seekers' active involvement in the Israeli society are also displayed in their entrepreneurs' initiatives especially in Tel Aviv, which is the main city where refugees and asylum seekers are brought to from the detention facility. Their social integration into the Israeli society reflected in their ability to participate in urban economic life and social exchange, such as opening small business; restaurants, barber shop and computer service cafes, owned by refugees, for other refugees. (Yacobi 2010). Anteby-Yemini (2017) emphasized self-employment among refugees and asylum seekers in Israel as a path to mobility and in restoring their self-esteem. A growing number of Sudanese and Eritrean asylum seekers also opened ethnic businesses, also in the cities of Eilat and Jerusalem, such as bars, nightclubs, groceries, photography shops (for weddings and baptisms) and celebration halls. Moreover, asylum seekers' and refugees' women run small businesses among their

community such as informal childcare, beauty services and bridal shops. There are also musicians and DJs performers at churches, nightclubs, and numerous events in the asylum seekers' community. Mainly restaurants owned by asylum seekers have a symbolic role in remembering the homeland. (Anteby-Yemini 2017).

One of the negative results of refugees and asylum seekers integrated in different cities in Israel, is demonstrated by the Israeli society in Anti-African protests and anti-immigrant reactions. For example, the mayor of the city of Eilat organized semi-racist media campaign, which complained about the municipal burden in having high numbers of African asylum seekers in his city. In Tel Aviv in the years 2010 and 2012, residents of areas with high numbers of refugee seekers, hung hateful signs such as "Go back to Sudan" on buildings. Moreover, in May 2012, several Israelis physically attacked African asylum seekers, Molotov cocktails were thrown at day-care centres and business running by asylum seekers, Eritrean's stores were vandalized, apartments in Jerusalem and Ashdod were set on fire in a violent anti-immigrant riot. Another case of hostile approach was in the city of Hadera, where a group of 22 Sudanese refugees were deported from the city, along with racist comments. (Yacobi 2009; Anteby-Yemini 2017; Paz 2011).

Furthermore, several politicians and religious figures made clear racist statements against African refugees and differentiated them from the local population. They referred refugees as demographic threat to the country's Jewish and Zionist identity and described them as people who spread diseases, rise criminality by stealing goods or raping women. For example, in 2010, the city of Bnei Brak in Central Israel (a city known by its orthodox religious majority) launched a campaign against renting apartments to asylum seekers. In south Tel Aviv as well, local rabbis encourage Israelis not to rent their flats to "dangerous infiltrators", as they referred to the African asylum seekers' and refugees' community. (Anteby-Yemini 2017; Paz 2011).

Additional challenges on asylum seekers' and refugees' social integration in Israel are economic abuse and exploitation. Thousands of Eritreans and Sudanese asylum seekers and refugees are employed in hotels, restaurant's kitchens, cleaning jobs, construction work, shops, and local food markets without having work permit. The employers will not be prosecuted or fined. Therefore, they often exploit refugees' workers and hire them for short term as for one day or one week, while ignoring labour laws, and not providing them medical coverage. (Anteby-Yemini 2017)

Another problem is with asylum seekers who are educated and skilled workers, who work in unskilled and poorly paid jobs. There is also the absence of protection and employment security. Many refugees and asylum seekers complain about unpaid wages, salaries below the minimum wage, long hours, unpaid overnight shifts, and no payment on off days. As a result,

the unemployment rate is high and part-time employment or shift work are common (Anteby-Yemini 2017)

In addition, there is structural vulnerability especially among Eritrean women, who are lack of trusted, stable, and secure social support, affordable shelter, or the ability to earn a legal and independent income. Women turn to jobs such as housekeepers, cleaners, or babysitters, where they are subjected to sexual harassment and sexual violence. Without other employment options and institutional support for finding legal work, the women become powerless. The economic stress leads them to share their living space with men, often with men who they do not know, where the number of men is usually more than the women. These factors also increase the women's vulnerability to sexual violence and exploitation. (Gebreyesus et al. 2018)

5 Aim, Research questions & Methodology

5.1 Aim and research questions

The purpose of the study is to compare and reflect on refugees' and asylum seekers' social integration in Finland and Israel by examining its challenges and advantages. This topic is important as the phenomenon of the refugees' crisis has been increasing over the last years and a research on their social integration development would be essential in understanding its advantages and challenges.

The aim of this study is to compare and find out about refugees' and asylum seekers' social integration by exploring this phenomenon in Finland and Israel. This comparative research will produce knowledge on the possible challenges and opportunities of refugees and asylum seekers in the Finnish and Israeli societies.

The research questions:

- What are the possible challenges of refugees' and asylum seekers' social integration in Finland and Israel?
- What are the advantages of refugees' and asylum seekers' social integration in comparison between Finland and Israel?

5.2 Systematic literature review

The research method in this study is literature review. According to Kiteley & Stogdon (2014, 9), a literature review is a comprehensive summary of ideas, issues, approaches, and research findings that have been published on a specific subject or a topic. Yet, it is not a simple

description of all the reviews that has read on the topic but more of critical mixture of reasonable claims on the extent of the literature findings; working methods and approaches of investigation; collective data from range of theoretical perspectives that have been applied; gaps, inconsistencies or problems needed to address in future research and frequently results and its circumstances. The functions of this review are to merge understanding; combine findings from multiple sources; exclude irrelevant data and examine only evidence that connected to the topic and highlight the most relevant and convincing literature that has been published to date. The aims of the literature review in this thesis is to examine the practice development of refugees' and asylum seekers' social integration based on research evidence; to inspire future research planning and development and to reach comparative understandings on the topic. (Kiteley & Stogdon 2014). Literature review also shows the previous research on the topic and its place, and why this research worth investigating in view of what is has already been done (Silverman 2000).

The literature review type of this thesis was based on systematic literature review which contain an examination that seeks answers to the research question. Systematic review aims to identify, select, critically evaluate, collect, and analyse data from all relevant high-quality individual studies addressing one or more research questions (Siddaway 2014). The review is done by structured search process to locate studies which address a specific research question as the criteria for inclusion and exclusion are objective (Siddaway 2014). The research methodology adopted for this research followed by the six parts of systematic review described by Siddaway (2014) and presented in figure 1. An explanation on how those steps implemented in the thesis is described in the following pages.

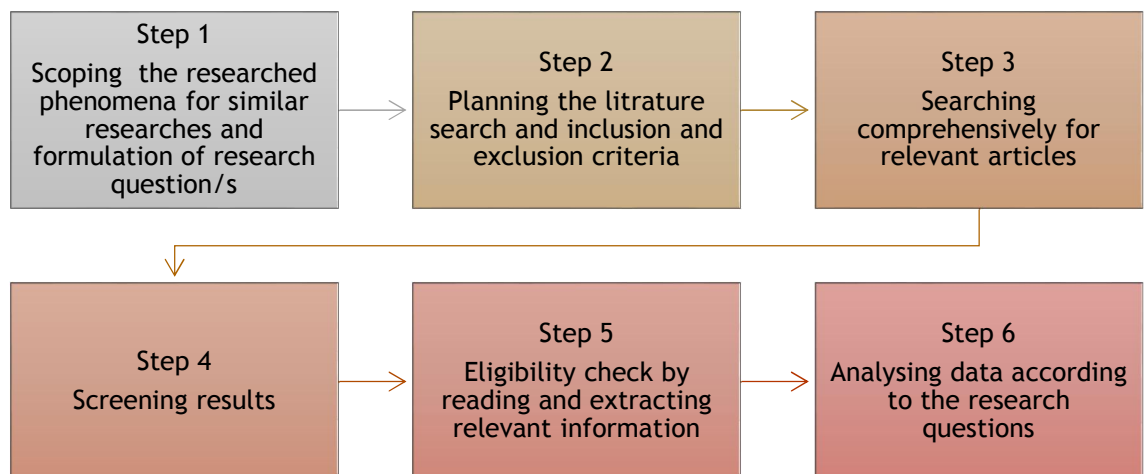


Figure 1: Step-by-step explanation of the process of this systematic review as described by Siddaway (2014).

The first step is scoping the researched phenomena which was presented in the introduction part and in chapter 2, which also led to the formulation of two research questions combine with checking for similar research that has already been done. The second step is planning a search of terms which applicable the research's questions and finding potentially relevant articles on the topic by comprehensive search. Hence, use of range of alternative terms and concepts which address the same research question are used to describe the research area. This step is described in the following sub-chapter, literature search. This step also includes creating inclusion and exclusion criteria which ensure the quality and similarity of included studies and define the boundaries of the review. This step is introduced in the sub-chapter of this chapter named inclusion and exclusion criteria. Third step is searching in at least two different electronic databases to find all available published which address the research question while examining for better quality, recent and relevant articles. The sub-chapter of data screening and selecting presents the third step of this research method. Fourth stage is screening the results of the search which is demonstrated in the data analysis sub-chapter of this method chapter. The fifth step is the eligibility part when the actual reading of the articles and extracting relevant information is done, which is demonstrated also in the data analysis sub-chapter. The final and sixth step is applying qualitative analysis to analysis the data according to the research questions and aims of the research which is presented in the end of this chapter in the data analysis sub-chapter, and also in chapters 3 and 4. (Siddaway 2014)

The reason why systematic literature review was chosen as a method for this thesis was to understand how the practice of refugees' and asylum seekers' social integration and its development in Finland and Israel has been achieved. This method is based on research evidence that suitable to reach the comparative understanding on the topic. It also allowed the readers to become update with recent knowledge on the subject and provide a foundation and encouragement for possible future research.

5.2.1 Literature search

The process of literature searching was mainly through electronic databases searching Google scholar and Theseus. A use of keywords searches was also conducted in searching titles and/or abstracts to be analysed for relevance of the study according to the research task. In the search the operators OR, OF and AND were used, and the terms were "Refugees' and asylum seekers' integration Acts, policy and laws Finland", "Refugees' and asylum seekers' integration Acts, policy and laws Israel", "Refugees and asylum seekers Finland", "Refugees and asylum seekers in Israel", "Refugees' and asylum seekers' social integration Finland",

“Refugees’ and asylum seekers’ social integration Israel”, “African refugees Israel” “Challenges of refugees’ and asylum seekers’ social integration Finland” and “Challenges of refugees’ and asylum seekers’ social integration Israel”. The use of the term “African Refugees Israel” was due to the identification that refugees and asylum seekers in Israel are from African countries and the use of this term provided the most accurate and relevant results. The study focuses on African asylum seekers and refugees, as it presents the majority of the asylum seekers’ and refugees’ community in Israel and had more academic sources in the research search.

For comparison between the two countries, the operator AND was used with combination of both terms “Social integration of refugees and asylum seekers in Finland and in Israel”, but the combined result didn’t provide any relevant results because of lack of comparison studies between these specific countries.

5.2.2 Inclusion and exclusion criteria

Inclusion	Exclusion
Manual and electronic publication from 1st of January 2000 till 1st of August 2019	Publications before 2000
Studies that were relevant to the research Task	Studies that were not relevant to the research task
Studies that were available in full text	Studies that were not available in full text
Studies in English	Studies not in English
Studies based on work done in Finland and Israel	Studies based on work done in other countries than Finland and Israel

Table 4: Inclusion and Exclusion criteria

This research work required multistage processing in inclusion and exclusion of the potential primary studies. First, the criteria accept manual and electronic publication from 1st of January 2000 till 1st of August 2019 to be included. Additionally, to obtain quality literature, the study addressed research question i.e. focus more on refugees’ and asylum seekers’ social integration in Finland and Israel. Access to full text of potential primary studies was another criterion included to allow critical assessment of the literature and discussed phenomenon and studies documented only in English and Finnish languages. The essence of this review was to focus on the integration of refugees and asylum seekers have been in the social sector in

both countries, especially on the differences of the integration process and development between the countries. Therefore, the processing of inclusion and exclusion was also specific about the geography locations of the studies; articles must be based on work that was only undertaken in Finland and Israel, which reduced the relevancy of most articles in the first search results. The types of data were published articles, journals, and research reports.

5.2.3 Data screening and selecting

At the initial search results, while applying the inclusion and exclusion criteria, the use of the database search of Google Scholar was mainly used as it provided higher numbers of results, than in other search databases such as Laurea Finna and Theseus (see table 5).

The initial search results of Google Scholar database included the term “Refugees’ and asylum seekers’ social integration Finland” retrieved all citations where either one or both terms were found. The citation set was too large with combined results of 19,800 hits. After screening of titles and abstracts and using the advanced search with exact phrase of “Social integration” AND “Finland”, excluding terms of “Sport”, “Labour”, “Mental Health” and “Germany”, as the results were mostly focused on these aspects, there were 23 potential articles. Only 3 articles were download for further and closer reading and inspection. The result search for the term “Refugees and asylum seekers social integration Israel” was again too large with 21,900 hits. After several sets of terms the search term combination “African refugees Israel” AND “Social integration” turn out to be the most useful with a manageable search results of 292 potential articles. Only 7 were download for further and closer reading and examination.

The initial search results of Laurea Finna included the term “Refugees’ and asylum seekers’ social integration Finland” retrieved all citations where either one or both terms were found. The citation set was too large with combined results of 734 hits. After screening of titles and abstracts and using the advanced search with exact phrase of “Social integration” AND “Finland”, excluding terms of “Labour”, “Mental Health” and “Germany”, as the results were mostly focused on these aspects, there were 24 potential articles. After screening and eligibility review, only 3 articles were download for further and closer reading and inspection. The result search for the term “Refugees and asylum seekers social integration Israel” was again too large with 750 hits. After several sets of terms the search term combination “African refugees Israel” AND “Social integration” turn out to be the most useful with a manageable search results of 9 potential articles. Only 3 articles were download for further analysis.

At the initial search results of Theseus database search 42 hits were shown. After excluding terms of “Sport”, “Labour”, “Mental Health” and “Germany”, there were 7 potential studies, however, after screening review, none of the studies were eligible.

Database	“Refugees’ and asylum seekers’ social integration Finland”	“Refugees’ and asylum seekers’ social integration” AND “Finland” (excluding terms of “Sport”, “Labour”, “Mental Health” and “Germany”)	“Refugees and asylum seekers social integration Israel”	“African refuges Israel” AND “Social integration”	“Social integration of refuges and asylum seekers Finland Israel”
Google Scholar	19,800	23	21,900	292	0
Laurea Finna	734	24	750	9	0
Theseus	42	7	0	0	0

Table 5: Initial search results using three different databases with five different sets of terms

5.2.4 Data analysis

The chosen research method for this study was qualitative approach to understand the characteristic elements and structure of the examined phenomenon. Dey (2003) explained qualitative analysis as a process of resolving data into its constituent components, to reveal its distinguishing elements and structure. The aim of qualitative analysis is not only to describe the data of the studies but to describe, interpret, explain and understand the objects or events which the data refers to and as a result to get a fresh view of the examined phenomenon. The core of qualitative analysis lies in these processes of describing phenomena, classifying it, and seeing how the concepts interconnect. (Dey 2003).

Table 6 on the following pages demonstrates the content qualitative analysis of the initial data. Content analysis helped to identify whether the data found was linked with the chosen aspects of refugees’ and asylum seekers’ social integration and if the retrieved data was suitable for the purpose of the thesis. Table 6 does not consist all the sources which were

used in this literature review but gives an idea on how the analysis was made. All sources are found in alphabetical order in the end of the thesis.

Data:	Purpose of the original text and key findings:	Key aspects for the research <i>Refugees' and Asylum Seekers' Social Integration in Finland and Israel:</i>
<p>Anteby-Yemini, L. 2017. African Asylum-Seekers in Israel: Illegalization, Incorporation and Race Relations. In Hagira-Israel Journal of Migration. Special Issue: Asylum seekers and Refugees in Israel, 7, 1-152. Ruppin Academic Center.</p>	<p>Israeli policies towards refugees and asylum seekers.</p> <p>Asylum seekers involvement in Israeli economic and social spheres and challenging issues.</p>	<p>Theoretical framework: Data on the Israeli government policies regarding asylum seekers' and refugees' social integration.</p> <p>Challenges and advantages of refugees' and asylum seekers' social integration in Israel.</p>
<p>Heikkilä E. & Peltonen S. 2002. Immigrants and Integration in Finland. Institute of Migration.</p>	<p>General overview, laws and statistics of refugees and asylum seekers in Finland.</p> <p>Challenges of integration, integration projects and employment of immigrants.</p>	<p>Theoretical framework: Statistics and review of asylum seekers and refugees in Finland and data on the Finnish government policies regarding asylum seekers' and refugees' social integration.</p> <p>Explanation of challenges of refugees' and asylum seekers' social integration in Finland.</p>
<p>Martikainen, T., Valtonen, K., & Wahlbeck, Ö. 2012. The Social Integration of Immigrants in Finland. In Frideres J. & Biles J.</p>	<p>Evaluation of policies and program regarding social integration of immigration.</p> <p>Challenges of immigrants in labour market and main</p>	<p>Theoretical framework: Data on the Finnish government policies regarding asylum seekers' and refugees' social integration.</p>

(Eds.), International Perspectives: Integration and Inclusion p. 127-146. McGill-Queen's University Press.	achievements of social integration of immigrants.	Description of the challenges and advantages of refugees' and asylum seekers' social integration in Finland.
Ministry of the Interior: Finland, 2017. International Migration 2016-2017 Report for Finland. Ministry of the Interior Publication 28/2017, Helsinki.	Summary of Finland's policies regarding asylum seekers, key legal amendments, and up-to-date statistics of the years 2016 and 2017 of asylum seekers and refugees.	Theoretical framework: Data on the Finnish government policies regarding asylum seekers' and refugees' social integration.
OECD, 2017. Finding the Way: A Discussion of the Finnish Migrant Integration System. OECD Publishing, Paris.	Finnish Laws regarding refugees' and asylum seekers' social integration in Finland and the role of the Finnish Public Employment Services.	Theoretical framework: Data on the Finnish government policies regarding asylum seekers' and refugees' social integration.
Saksela-Bergholm, S. 2009. Immigrant Associations in the Metropolitan Area of Finland: Forms of Mobilisation, Participation and Representation. Swedish School of Social Science, University of Helsinki. Nr 27. Helsinki: University Press. P.19-24.	Detailed review of associations which support refugees' and asylum seekers' social integration in Finland, includes national consultative bodies' projects and non-governmental organizations' activities and services.	Data on the advantages of refugees' and asylum seekers' social integration in Finland.

Table 6: Content qualitative analysis of preliminary data

After the abstracts and findings of the potential articles were selected, the articles which fulfilled the inclusion criteria were included in this literature review. The data was read thoroughly to find the knowledge and perceive the key findings and key aspects related to the research topic and purpose as it is presented in table 6.

The data analysed by citing the relevant sentence from each chosen article. The method that has been used was content analysis which transferred the data from specific information to general forming of larger categories. This step is shown in table 7 and includes gathering the data to 4 sub-categories: The challenges of refugees' and asylum seekers' social integration in Finland; The challenges of refugees' and asylum seekers' social integration in Israel; The advantages of refugees' and asylum seekers' social integration in Finland; The advantages of refugees' and asylum seekers' social integration in Israel. An abstraction and appraisal of the research topic was done by the categories made from the data.

The advantages of refugees' and asylum seekers' social integration in Finland	The advantages of refugees' and asylum seekers' social integration in Israel	The challenges of refugees' and asylum seekers' social integration in Finland	The challenges of refugees' and asylum seekers' social integration in Israel
Sakseal-Bergholm, S. (2009) Obeng, G. (2012) Korhonen S. & Siitonen M. (2018)	Anteby-Yemini, L. (2017) Nuttman-Shwartz, O. & Levanon, O. (2019) ASSAF (2019) Situation Report- Asylum Seekers from Eritrea and Sudan (2019) Women Asylum Seekers in Israel (2016) Yacobi, H. (2009) Yacobi, H. (2010)	Heikkilä E. & Peltonen S. (2002) Martikainen et al. (2012) Saukkonen, P. (2016)	Anteby-Yemini, L. (2017) Gebreyesus et al. (2018) Paz, Y (2011) Yacobi, H. (2009)

Table 7: Data analysis of the 15 selected research articles by 4 sub-categories

5.2.5 Ethical aspects

This chapter discusses and explains the ethical aspects of the study. The study's research method is systematic literature review which do not collect personal, sensitive, or confidential information from participations. Systematic review uses publicly accessible documents as evidence and are rarely required to seek an institutional ethics approval before initiating a systematic review. (Suri 2020, 41). Siddaway (2014) specify the characterises of the systematic review as being objective, structured, transparent, and replicable, which also aims to reduce bias on the research topic. Therefore, the phenomenon that being studied according to this methodology is potent and transferable. Moreover, this method intends to inspire other researchers to use the thesis's knowledge on refugees' and asylum seekers' social integration for future research and to assimilate new findings. (Siddaway 2014).

The study is performed according to the responsible conduct of research guidelines of the Finnish Advisory Board on Research Integrity (TENK). This literature review follows the principles of integrity, meticulousness, and accuracy in conducting research, and in recording, presenting, and evaluating the research results. Also, the used methods for data acquisition and for research and evaluation, conform to scientific criteria and are ethically sustainable. I acknowledge the work and achievements of other researchers by respecting their work, citing their publications appropriately, and by giving their achievements the credit and weight they deserve in executing my own research and publishing its results. (TENK 2012, 32).

This thesis is conducted by literature review where the research's sources are professional literature such as academic articles and reports. The academic writing of the study is demonstrated by the display of the author's understanding of key concepts and issues regarding refugees' and asylum seekers' social integration in Finland and Israel. The ethical aspect of this thesis is followed by references technique according to King (2013). *“Referencing is the method applied to acknowledge the influence and source of another person's ideas, concepts, and data in the writer's work. Referencing allows the author to provide evidence for opinions that present in this study. It also allows the reader to trace the origin of ideas in the study and to evaluate the strength of the claim made by the author”*. Therefore, referencing increases the credibility of the study and apply when sources are used. (King 2013, 6-7). The practice of avoiding plagiarism is also used in this study, when using other's people work. The method used particularly in giving the necessary acknowledgement of the original author and by using techniques of paraphrasing. In in-text references, the writer's source by its family name and the year of the publication in brackets. (king 2013, 8).

Discussing a sensitive phenomenal such as the refugees' and asylum seekers' crisis in both countries, Finland, and Israel already in the second chapter emphasizes the importance of improving the social integration of a vulnerable group such as refugees and asylum seekers, despite their nationality. The sensitivity of the issue is underlines in the use of language in the term "infiltrator" when applied by officials in Israel to describe African asylum seekers in Israel and is demonstrated in this thesis in the second chapter. I do not approve the term, but since it has been used in all the relevant literature sources, it is seen important to show the negative tone it indicates. It is also present the Israel State's incorrect approach in describing asylum seekers, which is contrasting the international laws Israel has sign on (the 1951 UN Convention Relating to the Status of Refugees and the 1967 Protocol Relating to the Status of Refugees). The use of quotation to the term is used along the thesis, to highlight the disapprove of the term, although the author found it necessary while reaching the research's aim.

6 Results

This chapter presents the findings part of this literature review while comparison is made between Finland and Israel on the research topic as it shown in table 7. Firstly, it is essential to understand that the challenges and advantages of refugees' and asylum seekers' social integration in Finland and Israel are similar, regardless to refugees' and asylum seekers' statistics and governments' policies which are greatly dissimilar in both countries.

Similarities/Differences	Challenges	Advantages
Similarities between Finland and Israel	<p>In the labour market: lack of employment, low-rated and insecure workplaces</p> <p>Racism and discrimination</p>	<p>The work of NGO's</p> <p>Former refugees' and asylum seekers' NGO's work</p> <p>Refugees' and asylum seekers' active involvement and social participation</p>

Differences between Finland and Israel	In Israel:	none
	Economic abuse	
	Exploitation	
	Physical attacks	
	Vandalism	
	Sexual harassment	
	Sexual violence	

Table 8: Results of this literature review

Asylum seekers and refugees struggle with lack of employment in both countries, while unskilled and insecure workplaces are offer to them and put them in a disadvantage position in the labour market. Evidence for that is shown in Israel, in Anteby-Yemini (2017) study, as it seen that low-rate jobs such as in restaurants, cleaning, construction, and food markets sectors are highly common among the target group, while in Finland, the available jobs for refugees and asylum seekers are in the restaurants sector as it shown in Martikainen et al. (2012) and Heikkila-Peltonen (2002) studies. Moreover, in Finland it is shown that language problem constitutes an obstacle in refugees and asylum seekers job hunt (Martikainen et al. 2012; Heikkila-Peltonen 2002), while in Israel no languages difficulties have been mentioned.

Moreover, it also found that asylum seekers and refugees who are educated and skilled workers in both countries face challenges, as in Finland, their higher education and professional background are not accepted and not appreciated by Finnish employers (Martikainen et al. 2012; Heikkila-Peltonen 2002), while in Israel educated and skilled refugees and asylum seekers work in unskilled and poorly paid jobs where there is no protection nor employment security (Anteby-Yemini 2017). In Israel, evidence of short-term and part-time employment is widespread amongst the target group (Anteby-Yemini 2017). In addition, evidence shown that asylum seekers and refugees in Israel experience economic abuse and exploitation, when Israeli employers ignore labour laws and deny medical care to its workers (Anteby-Yemini 2017). Structural vulnerability was introduced in Gebreyesus et al. (2018) research, amongst asylum seekers' and refugees' women from Eritrea in Israel, who are exposed to sexual harassment and sexual violence due to economic stress and lack of independency, proper accommodation and supported network.

Racism is also a major challenge in Israel and Finland, while in both countries, anti-immigration, and racist remarks towards asylum seekers and refugees have been made by officials. In Israel, semi-racist media campaigns were organized by municipalities, in addition to politicians and religious figures who made clear racist statements against African refugees and differentiated them from the local population (Yacobi 2009; Anteby-Yemini 2017; Paz 2011). In Finland, Saukkonen (2016) stated that racists comments were made by political parties of the Finnish parliament. Discrimination and exclusion in the job market towards refugees due to prejudices also mentioned in Finland (Martikainen et al. 2012; Heikkilä-Peltonen 2002), while in Israel, data has shown extreme measures of intolerance towards the refugees' and asylum seekers' community, such as physical attacks, vandalism to asylum seekers' businesses, Anti-African protests, racists signs hung in refugees' populated areas, and refugees' apartments were set on fire in a violent anti-immigrant riot (Yacobi 2009; Anteby-Yemini 2017; Paz 2011).

One of the central benefits of refugees' and asylum seekers' social integration is the work of NGO's as in both countries, the services of non-governmental organizations proven to be a key factor in refugees' and asylum seekers' integration into the general society. In Israel, it is highlighted in Yacobi (2009) study and in the Situation Report- Asylum Seekers from Eritrea and Sudan (2019) by the establishment of an inter-organization coalition, which work in cooperation of different NGO's with a common goal of promoting the recognition of asylum seekers and refugee rights in Israel. Moreover, evidence shown that ASSAF organization, among other organizations, provide a variety of services to the refugees' and asylum seekers' community such as, psycho-social aid those who suffer from torture and mental and physical abuse, in addition to youth club activities and social projects which aim to increase the social interaction between Israelis and refugees (Nuttman-Shwartz & Levanon 2019; ASSAF 2019). In Finland, Saksela-Bergholm (2009) presented in her research the international and national organizations services. International organization such as the 'Finnish Red Cross' have been collaborated with a municipality consultative body, the 'Council for Refugee Help', while their collaboration has been recognized as significant to refugees' and asylum seekers' social integration. Saksela-Bergholm (2009) pointed other projects that increased refugees' and asylum seekers' social integration such as the 'Neighbourhood Project' which was coordinated by the City of Helsinki, and provided social and cultural activities in areas that are populated by refugees and asylum seekers.

Addition finding is the benefit of associations which have been founded by former refugees and asylum seekers that have made a positive effect on refugees' and asylum seekers' social integration in both countries. In Finland, Saksela-Bergholm (2009) study highlighted NGO's such as the Somali League of Finland, the Arabic-Finnish Families' association, the Ziwar association, and the Iraqi Women's association are funded by former refugees to help other refugees from the same cultural background. In Israel, examples for this kind of organizations

are, ARDC and the Eritrean Women's Community Centre (Women Asylum Seekers in Israel 2016; Yacobi 2009). The main contribution of these associations in both countries, is reflected by the services they provide especially by offering essential information on the country's official social health and labour system, creating opportunities for locals and refugees to interact socially, and by focusing on empowerment and integration for refugees' women. (Saksela-Bergholm 2009; Women Asylum Seekers in Israel 2016; Yacobi 2009; ASSAF 2019; Nuttman-Shwartz & Levanon 2019). Furthermore, in Israel, Yacobi (2010) revealed that support is offered also from religious institutions, in providing safe space and financially support in emergency time.

Final and positive result is the advantage which is shown in both countries, of refugees' and asylum seekers' social involvement as taking an active part in the Finnish and Israeli societies. Refugees and asylum seekers are mainly similar in their participation in integrating socially in working life in both countries, where they learn the local languages and customs from their native-born colleagues. In Israel, Yacobi (2010) and Anteby-Yemini (2017) studies were focused on refugees' and asylum seekers' entrepreneurs' initiatives, daily life's activities, and their social networks with the Israeli society as an advantage to their social integration. While in Finland, participation in language courses, have romantic relationships with Finns, work in relative's businesses paying taxes as a beneficial aspect of their integration development as it shown in Korhonen and Siitonen (2018) and Obeng (2012) researches.

7 Discussion

The current study has shown that the challenges and advantages of refugees' and asylum seekers' social integration are similar in Finland and Israel. However, in Israel extreme measures of intolerance and violence have been found towards the refugees' and asylum seekers' community. The central advantage in both countries is the great support and services non-governmental organizations provide in promoting social integration for refugees and asylum seekers. While in Israel, local support is offered also by other actors such as religious institutions. A significant role belongs to refugees' and asylum seekers' personal efforts in integrating into society, while in Finland these efforts' are supported and provided by the Finnish system, and in Israel, refugees' and asylum seekers' own initiative in participating in Israeli urban life is presented.

Challenges, such as unemployment, discrimination and racism are demonstrated in both countries. However, in Israel, data of economic abuse, exploitation, physical assaults, and sexual violence is presented in the academic searching field, while in Finland, data on these problems is missing although they exist in the refugee community. The challenges of refugees' and asylum seekers' social integration are similar in Finland and Israel despite the

different government's acts and support or lack of it in both countries. Therefore, although Finland provide asylum seekers and refugees the right to work and provide them the basic welfare and education services according to their needs, the struggle in their social integration process is similar to Israel, where asylum seekers are excluded from the national welfare system.

Advantages, such as the considerable role of non-governmental organizations and refugees' and asylum seekers' personal efforts are demonstrated in both countries. Both in Finland and Israel, international, national, municipalities and former refugees funded NGO's are recognize in the study. The NGO's activities and projects are the main contribution to refugees' and asylum seekers' social integration in Finland and in Israel. The active involvement and participation of refugees' and asylum seekers' in the Finnish and Israeli are also considered as benefit to their social integration process, while in Finland it is easier for refugees and asylum seekers to be active in social life, with the help of integration programs and allowances that the Finnish system provide. While in Israel, refugees and asylum seekers established social life by their own merit, with minimum support and under obtainable obstacles by the Israeli government. Despite the struggle, refugees and asylum seekers in Israel participate in urban life and develop social life by having relations with Israelis at work, in their kids' school, and by hobbies. Though in Finland, refugees and asylum seekers have governmental assistance, the struggle is the same as in Israel.

Therefore, both the challenges and advantages of refugees' and asylum seekers' social integration depend not only on the government support and NGO's services but enormously reckon on refugees' and asylum seekers' own initiatives in taking active part in the country's social life.

Limitations

The study's literature review is limited by the amount of research articles used as data sources to conduct the review. There is a lack of recent data and data in English of the topic, especially concerning articles about the situation in Finland. Most of the articles about refugees and asylum seekers in Finland are more than 5 years old and are not presenting the changes that might have occurred in the recent years. Furthermore, several relevant research articles may have been omitted due to the cost restraints of obtaining them.

Due to the lack of available data, the results cannot confirm the current development of social integration among refugees and asylum seekers, especially in Finland and generally in Israel.

Recommendations

Drawing from the findings of the study, and building on exist research, it is suggested that more studies be carried out to address the following:

- Further research should consider concerning the challenges of refugees and asylum seekers involving human trafficking, racism behaviour, sexual exploitation, physical assaults, vandalism, and economic abuse, especially in Finland, and generally in Israel.
- More investigations are needed to verify on the changes that might have occurred over the past years in Finland, regarding NGO's services in promoting refugees' and asylum seekers' social integration, as many new organizations established over the years.
- There is a substantial need for recent data on the involvement and acceptance of the Finnish and the Israeli societies towards refugees and asylum seekers.

Conclusion

The study showed the efforts of Finland and Israel regarding refugees' and asylum seekers' social integration. Evidently, Israel is far behind Finland's legislative system regarding refugees' and asylum seekers' social integration process. By examining both countries social integration development, the findings conclude that Israel should legislate laws that support refugees and asylum seekers, provide health, employment and education services, and the option of being an equal part of society. A change in the Israeli policy will contribute to the development of refugees' social assimilation instead of preventing it.

Both countries still have a long way for improvement, since the cases of racism, discrimination, economic exploitation, and low rates of unemployment are many. On the positive side, with the help of NGO's and refugees' and asylum seekers' social participation, there is hope for a better future for them.

The study is the first research in the field which compare the situation in two different countries, Finland, and Israel. Therefore, there are no previous research to compare the study to. However, the research provides a better understanding of refugee's and asylum seekers' social integration development in both countries. The study mainly demonstrated the advantages and challenges refugees and asylum seekers faced in Finland and Israel in their process of integrating into the general population.

The study contributed to the author's professional growth by gaining a deeper understanding of refugees' and asylum seekers' social integration process. The author expanded her knowledge on the legislative part, the negative and positive performance of the rest of society and the efforts which was done by the target group, refugees, and asylum seekers. Hence, with the help of the research's knowledge, it will benefit the author's future career,

as refugees and asylum seekers are part of her future clients' group. By focusing on the challenges and the advantages of the social integration process of refugees and asylum seekers in Israel and Finland, the author who owns these two nationalities, can understand better the target group's conditions in both countries, and can point out in her future work, the achievements and the challenges that are yet to be handle.

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Figures

Figure 1: Step-by-step explanation of the process of this systematic review as described by Siddaway (2014)

Tables

Table 1: Statistics on asylum-seekers and refugee quota from 2013-2017 in Finland. Finnish Immigration Service 2018.

Table 2: African infiltrators/asylum seekers in Israel 2016-2017. Nathan 2017.

Table 3: Recognition of all African origin's refugees in Israel 2009-2016. Nathan 2017.

Table 4: Inclusion and Exclusion criteria

Table 5: Initial search results using three different databases with five different sets of terms

Table 6: Content qualitative analysis of preliminary data

Table 7: Data anyalsis of the 15 selected research articles by 4 sub-categories

Table 8: Results of this literature review