The Role of Social Work in Promoting Social Coexistence in a Migrational Society:

A Quantitative Study

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Abstract

The Role of Social Work in Promoting Social Coexistence in a Migrational Society: A Quantitative Study

This master thesis explores the concept of integration in the framework of social coexistence. Based on the theory and practice of social work in a migrational society, it provides the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with local procedures of intervention in order to promote the integration of people of full age with certain migrational backgrounds. It explores six relevant themes extracted from the theories of integration and from the theory of social work in a migrational society, namely power, participation, discrimination, recognition, intercultural personal contacts, and leisure time behaviour. Utilizing quantitative research methods, a random, representative sample of 288 participants was collected. With a maximal margin of error of $\approx \pm 5.7$ at a confidence level of 95.0%, the sample reflects the population of 17861 people of full age regarding their nationality and age. Descriptive and inferential analyses were conducted, and the latter revealed a number of significant, strong to weak associations between certain features sample participants have such as their nationality, age, education, and multilingualism, and certain behaviours, attitudes, and experiences they have. It summarises the results using the method of problem-and-resources analysis. Both the theoretical explorations and the empirical results informed local procedures of intervention with the aim of empowering the addressees, increasing their participation, promoting their recognition, promoting intercultural personal contacts, and carrying out an anti-discrimination course of action. In addition to that, specific mezzo and macro focused procedures of intervention have been formulated.

Keywords: *social work in a migrational society, integration, postmigration, coexistence, quantitative research methods, sampling, inferential statistics*

Kurzreferat

Die Rolle der Sozialen Arbeit bei der Förderung des sozialen Zusammenlebens in der Migrationsgesellschaft: Eine quantitative Studie

Diese Masterarbeit beschäftigt sich mit dem Konzept der Integration im Rahmen des sozialen Zusammenlebens. Basierend auf der Theorie und Praxis der sozialen Arbeit in der Migrationsgesellschaft liefert sie der Fachstelle für Zusammen.Leben der Marktgemeinde Lustenau lokale Interventionsmaßnahmen, um die Integration von volljährigen Personen mit bestimmten Migrationshintergründen zu fördern. Es wurden sechs relevante Themen, welche sich aus den Integrationstheorien und der Theorie der Sozialen Arbeit in der Migrationsgesellschaft ableiten lassen, untersucht. Unter Verwendung quantitativer Forschungsmethoden wurde eine zufällige, repräsentative Stichprobe, die aus 288 TeilnehmerInnen besteht, erhoben. Mit einer maximalen Fehlerspanne von $\approx \pm\,5{,}7$ und bei einem Konfidenzniveau von $95{,}0\%$ spiegelt die Stichprobe die Bevölkerung, welche aus 17861 volljährigen Personen besteht, hinsichtlich ihrer Nationalität und ihres Alters wider. Deskriptive und inferentielle Analysen wurden durchgeführt. Die inferentiellen Analysen ergab eine Reihe signifikanter, starker bis schwacher Assoziationen zwischen bestimmten Merkmalen der Stichprobe bspw. Nationalität, Alter, Bildung und Mehrsprachigkeit, und bestimmten Verhaltensweisen, Einstellungen und Erfahrungen. Die Ergebnisse wurden mithilfe der Problem- und Ressourcenanalyse zusammengefasst. Sowohl von den theoretischen Überlegungen als auch von den empirischen Ergebnissen lassen sich diverse Interventionsmaßnahmen ableiten, mit dem Ziel, die Adressaten zu befähigen, ihre Beteiligung zu erhöhen, ihre Anerkennung zu fördern, interkulturelle persönliche Kontakte zu fördern und Antidiskriminierungsmaßnahmen durchzuführen. Darüber hinaus wurden spezifische meso- und makrofokussierte Interventionsverfahren formuliert.

Schlüsselbegriffe: *Soziale Arbeit in der Migrationsgesellschaft, Integration, Postmigration, Zusammenleben, quantitative Forschungsmethoden, Stichprobenverfahren, inferentielle Statistiken*

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1. Introduction

The introductory chapter to the master thesis is divided into three sections: the first one introduces the social problem of the thesis and conceptualises its relevance to social work; the second one presents the research question, its structural limitations as well as its sub-questions; and the third one reveals the whole structure of the paper.

1.1   Research problem

As a result of its industrial growth, Vorarlberg has become a destination for migrants since the 20th century (see Güngör; Perchinig 2015, p.10; Koch 2009, p.46). Lustenau, the well-known market town in Vorarlberg, has become the home for many people who have migrated there for work mainly because of its growing embroidery industry in the mid-20th century, including people from countries other than Austria such as Turkey and Ex-Yugoslavia or from other Austrian provinces as well such as Kärenten and Steiermark (see Heinzle; Scheffknecht 2011, pp.61,73; Heinzle n. y., p.1). Lustenau, however, has not only become the home market town for migrants seeking work, but also for migrants who have been forced to flee their home countries, namely refugees: Wars in Syria, Afghanistan, Iraq, Ex-Yugoslavia, Chechnya, etc, as well as various forms of oppression have forced people to flee their countries seeking a safe haven in Lustenau (see Güngör; Perchinig 2015, p.10; Integrationsleitbild des Landes Vorarlberg 2010, p.7; BM.I n. y.).

Nowadays, there are approximately 24,000 people living in the Market Town of Lustenau. Around 20% of them are people holding one of the 79 non-Austrian registered nationalities in the Market Town Council of Lustenau (see Marktgemeinde Lustenau 2018a; Statistik Austria 2017).

Migration has occurred – and still occurs, whereby migrants bring along with them bundles of "diverse languages and cultural and religious habits" – and do change the recipient society (Freise 2007, p.9_translation: author). Alongside this diversity, various socio-cultural encounters between people with and without the migrational backgrounds occur, a situation which necessitates further investigation (see Eppenstein; Kiesel 2008, pp.26-28;Thole; Höblich; Ahmed 2014, p.143; Terkessidis 2010, p.10).

Social change brings about fear, discomfort and social problems as well (see Allen-Meares; Garvin 2000, p.639), a situation which manifests itself in the public discourse linked to it (see Foroutan 2016a, p.233). It is no coincidence, then, that in recent years, discussions on the topic of migration have repeatedly focused on the processes of exclusion (see Treibel 2011, p.227; Eppenstein; Kiesel 2008, pp.7, 13; Terkessidis 2010, pp.77-88) as well as of societal disintegration, i.e. the dissolution of social cohesion within a society as a result of a certain social change such as migration (see Cachay et al. 2012, p.11; Fassmann 2006, p.226; Meyer 2017, p.482), and have tackled issues like parallel societies and the separation between the so-called communities of migrants on the one hand and the

receptive societies of the so-called native people on the other hand (see Cachay et al. 2012, p.11).

Furthermore, large numbers of people with migrational background live in a precarious social situation, whereby they not only do not belong to the lower strata in social hierarchies, but are out of it (see Treibel 2015, p.103). The question which arises next is: How to bring people with migrational backgrounds from the edges of a society inside it as equals to other already-established groups of people in the sense of an inclusive society? (see Bommes 2011, p.53).

Consequently, integration of migrants in the different domains of life has turned out to be a major theme not only on the international and European level (see Park; Burgess 1921; Esser 2001), but also on the regional level in Vorarlberg– for migration research (see Güngör; Perchinig 2015), for the government (see Integrationsleitbild des Landes Vorarlberg 2010), for the NGOs (see Caritas 2018), as well as for cities' and towns' councils (see Marktgemeinde Lustenau 2014; Stadt Dornbirn 2017; Feldkirch n. y.).

The Market Town Council of Lustenau is known for its active work in promoting the integration of people with and without migrational background in the market town (see Marktgemeinde Lustenau 2014), "a process which leads to a successful intercultural coexistence of all residents of Lustenau" (ibid. p.3). The Department of Social Life, Health, and Social Coexistence [Original in German: *Abteilung für Soziales, Gesundheit und Zusammen.Leben (ASGZ)*_translation: author] of the Market Town Council of Lustenau supports people living in Lustenau in coping with their social problems regarding livelihood security, housing, health, and social coexistence (see Lustenau 2018c; Memos 2017, 2018). Based on the feedback and complaints it has received as well as its own observations, the ASGZ has concluded, that it is important to intensively cope with certain integration issues in order to enhance social coexistence and cohesion in the Market Town of Lustenau (see Marktgemeinde Lustenau 2017; Memos 2017, 2018).

To this effect, the ASGZ has currently established a service point with the tile of "The Specialist Service Point for Social Coexistence of the Market Town Council of Lustenau" [Original in German: *Fachstelle für Zusammen.Leben der Marktgemeinde Lustenau (FSZL)*_translation author*; see Chapter 2.] which is going to be active in the social work field of action migration and integration. For the FSZL, it is essential to figure out what should be done in order to promote social integration, cohesion and coexistence in the Market Town of Lustenau (see Marktgemeinde Lustenau 2014; 2017; Memos 2017, 2018) [see Chapter 2] .

Social work discipline and profession promote social integration, cohesion (see IFSW 2018; Schilling; Klus 2015, p.172) and coexistence (see Güngör; Perchinig 2015, p.25) in the different domains of life. Intercultural social work [also *social work in a migrational society*] contributes to the management of integration processes and promotes intercultural

coexistence through fostering inclusion, equal opportunity, acceptance of differences, exchange, and participation of individuals (see Fachhochschule Vorarlberg 2017, p.6). Social workers, furthermore, are agents of society, who negotiate and deal with those who are on the margins of the society and offer them support in the processes of integration (see OBDS 2017), which is regarded as a mutual task for both people with and without migrational backgrounds (see ibid.; Freise 2007, p.100).

1.2   Research question

This section presents the research question, its structural limitations, and its sub-questions.

This thesis aims at promoting the integration of people with the so-called migrational backgrounds in the Market Town of Lustenau from the perspective of social work in a migrational society. Nevertheless, due to the fact that the available temporal and material resources for this thesis are insufficient to include all people with their diverse migrational backgrounds in the Market Town of Lustenau and that it aims at yielding focused and effective scientifically based results out of the theoretical explorations and the empirical investigations (see Atteslander; Cromm 2010, pp.37-40), the target group has been further specified and narrowed down based on the priorities, needs, and observations of the FSZL (see ibid.; Memos 2017, 2018; Marktgemeinde Lustenau 2016c; Marktgemeinde Lustenau 2016b; Heinzle; Scheffknecht 2011; Heinzle 2012) so that a precise research question for this thesis has been formulated.

The conception of this thesis is to pose and answer the following research question:

- **Which procedures of intervention does social work in a migrational society provide the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with in order to promote the integration of people of full age with Turkish, Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian backgrounds in Lustenau?**

1.2.1 Structural limitations

The target group of the thesis has been specified as all people of full age living in Lustenau with the following migrational backgrounds (see ibid.):
- Turkish background, who form the largest group of the voluntary migrants [also *work migrants*] and their descendants in the Market Town of Lustenau (see Marktgemeinde Lustenau 2016a, p.5)
- Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian, who form the majority of the recently arrived forced migrants [also *refugees*] in the Market Town of Lustenau, who are either recognised refugees, persons eligible for secondary protection, or asylum seekers (see Memos 2017, 2018).

The integration of people with Chechen, Ex-Yugoslavian, Chinese, German, Swiss, Brazilian, etc, migrational backgrounds is not to be tackled in this thesis because of the previously mentioned reasons in the beginning of this chapter.

However, because integration is a problem with which not only people with migrational backgrounds are confronted (see Treibel 2015, p.36) – a premise which conforms with the goals and interests of the FSZL (see Memos 2017, 2018; Marktgemeinde Lustenau 2018b; Hollenstein; Fleischmann 2018), another major group of people is to be included, namely the long-established, i.e. the so-called 'Austrians' or 'natives' (see Treibel 2015, pp.110-111; Lenz 2017, pp.239-258). Additionally, conclusions related to people with other migrational backgrounds are going to be drawn as well in certain statistical analyses.

Furthermore, the thesis is limited to people with full age because they are the main target group of the FSZL (see Memos 2017, 2018; Marktgemeinde Lustenau 2018d). Children, teenagers and adolescents, however, are the main target groups of other service points of the Market Town Council of Lustenau (see ibid.).

1.2.2 Sub-questions

In order to answer the research question, the following sub-questions have been formulated and need to be answered:

- How do integration theories explore the concept integration in the context of migration?
- Which themes of a successful integration in the framework of social coexistence need to be extracted from integration theories?
- How does the theory of social work in a migrational society explore these themes of a successful integration?
- What research method is going to be used to empirically investigate these themes of a successful integration?
- Based on both the theoretical explorations and the empirical investigations of this thesis, which procedures of intervention does social work in a migrational society develop and provide the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with in order to promote the integration of people of full age with Turkish, Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian backgrounds in Lustenau?

1.3 Structure of the thesis

The *first* chapter has introduced the research problem and the research question. The *second* chapter presents the Specialised Service Point of Social Coexistence of the Market Town Council of Lustenau: its history and development, target groups, guidelines, and tasks and responsibilities. The *third* chapter of this paper aims at exploring relevant terminology, namely migration and terms related to it, promotion, adults, and social coexistence. The *fourth* chapter is the literature review, whereby the concept of integration is going to be

discussed, theories of integration and social work in a migrational society are going to be explored, and certain theoretical themes are going be extracted in order to be examined later on in the methodological part. The *fifth* chapter is the methodological part; it introduces the method used to investigate the extracted theoretical themes and its design, and it describes how data are going to be collected. The collected data will be next descriptively and inferentially analysed, and the main empirical results will be summarised. The *sixth* chapter proposes procedures of intervention of the theory and practice of social work in a migrational society. The last chapter, chapter *seven*, concludes the thesis with a discussion and provides perspectives for future research.

2. The Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau (FSZL)

Organisationally speaking, the Service Point for Social Coexistence of the Market Town Council of Lustenau (FSZL) has been officially inaugurated in March 2018 (see Marktgemeinde Lustenau 2018b); it is a section of the Department of Social Life, Health, and Social Coexistence (ASGZ) of the Market Town Council of Lustenau. Chronologically speaking, the Refugee Coordination [*Flüchtligskoordination* translation: author] of the Market Town Council of Lustenau has been developed into the FSZL. The Refugee Coordination has been active in the field of refugee support through promoting refugee integration, providing advice on diverse topics such as health, school, education and the job market, helping with contacting governmental institutions, supporting in terms of voluntary work and its management, etc (see Memos 2017, 2018; Marktgemeinde Lustenau 2018b). The newly established FSZL has on its agenda, however, not only refugee support, but also broader concerns, namely social integration of people with and without migrational backgrounds and social cohesion and coexistence among the diverse groups of people (see ibid.; Hollenstein; Fleischmann 2018; Memos 2017, 2018).

The guidelines for the FSZL are as following (see ibid.):

- Integration work is a cross-cutting task which aims at realising the goal of a good social coexistence in Market Town of Lustenau (Marktgemeinde Lustenau 2014)
- Diversity should be recognised and all citizens should be equally valued and treated
- The FSZL represents diverse viewpoints and promotes empowerment and the sense of belonging. It focuses on participation and social cohesion of the population

With focusing on people of full age, the target groups of the FSZL are persons who moved to the Market Town of Lustenau and need support in integration, volunteers, system partners, other departments of the Market Town Council of Lustenau, and the Lustenauerish population (see Hollenstein; Fleischmann 2018; Memos 2017, 2018).

The FSZL has the following objectives on its agenda (see ibid.):

- raise awareness and make diversity of the population visible
- provide information to the Lustenauerish population and promote coexistence
- support people working for the Market Town of Council Lustenau on topics related to themes related to diversity and foster handling it as a cross-sectional theme
- support people who moved in to the Market Town of Lustenau with social integration and coordinate offers of service providers
- support activities of system partners and initiate projects that promote good social coexistence in the Market Town of Lustenau
- promote, accompany and organise voluntary work

3. Terminology

The following chapter concerns with the terminology relevant for the thesis.

3.1 Migration

The origin of the word *migration* can be found in the Latin word *migrare*, which could be translated as *wandering* (see Farzin; Jordan 2008,p. 186). Migration, according to Treibel (see Treibel 2011, p.21), is the change of one or more persons from one society or one region to another society or to another region, a change which is expected to last over a duration of time or planned to be permanent. The term in itself excludes more or less the short-term stays for tourist purposes (see ibid.).

The term migration, however, has been differently defined in literature over time (see ibid.). Attempting to concretise this term, certain recurrent patterns could be extracted out of its various definitions (ibid. p.18): These patterns could be categorised according to the cause of migration, being either *forced migration*, e.g. refugee migration, or *voluntary migration*, e.g. work migration; the space of migration being either *external migration*, e.g. from country to country, or *internal migration*, e.g. from countryside to the cities; the duration of migration, being either *permanent migration*, e.g. permanent residency, or *temporal migration*, e.g. seasonal worker migration; or the volume of migration, being either *individual*, *group*, or *mass migration* (ibid. p.20).

Migration happens when a society does not satisfy the expectations of its members (see Treibel 2011, p.43). For instance, causes which could lead people to migrate from their home countries include the physical existence of the members of the society and their families as well is endangered, the institutional structure cannot guarantee the material goals of its people such as their economic aims so that their life expectations cannot be realised, the ideopolitical trends have certain problems, etc (see ibid., p.44).

For the purposes of this thesis, more elaboration on forced migrants, viz. refugees, and voluntary migrants, viz. work migrants is needed.

3.1.1 Refugees

Austria adopts the definition of term *refugee* as formulated by the Geneva Refugee Convention. A refugee is a person:

> *[who,] owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it (Refugee Convention 1951).*

Exploring this term, however, three other legal terms need to be further defined, namely *asylum seekers*, *recognised refugees*, and *persons eligible for subsidiary protection*.

3.1.1.1 Asylum seekers

Austria defines an asylum seeker as a person who has moved outside their homeland and applied for asylum in a certain country, i.e. someone who has sought protection from a certain case of persecution whose asylum procedure, however, has not been completed yet (see ÖIF n. y. a). They receive a residential permit which allow them to legally stay in Austria during their asylum procedure (see ibid.). The concerned authorities, then, issue either a positive decision, i.e. they receive the status of the *recognised refugees*, or a negative decision, i.e. their asylum application is rejected. Another possibility is that authorities grant them a *subsidiary protection* (see ibid.). Asylum seekers, however, suffer from certain structural barriers in terms of an equal access to job market, education, health, housing, and livelihood security (see Böhler; Randall 2015)

3.1.1.2 Recognised refugees

In Austria, persons whose asylum applications have been positively decided upon are called recognised refugees (see ÖIF n. y. a). They are legally recognised as refugees and are, to a great extent, equal to Austrians legally speaking (see ibid.).

3.1.1.3 Persons eligible for subsidiary protection

Subsidiary protection is granted to people who have fled their home countries but do not meet the preconditions of the Geneva Refugee Convention, yet whose life or security is endangered by war, torture, etc, in their home country (see ÖIF n. y. a). In comparison to recognised refugees, persons eligible for subsidiary protection have certain structural barriers in terms of the duration of their residence permit, family reunion, naturalisation, etc (see UNHCR 2015, pp.20-21)

In literature of social sciences, refugees are, however, all people who have escaped from their home countries in order to save their lives because, there, they have been persecuted, humiliated, mortified, tortured, harassed or discriminated against (see Treibel 2011, p.21). They have been either directly forced to escape or they are faced with this decision (see ibid.). Ethically speaking, however, it is the person her/himself who define themselves whether they are refugees or not (see Thiersch; Grunwald; Köngeter 2012).

3.1.2 Work migrants

The United Nations defines a work migrant as:

> *a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national (General Assembly 1990).*

Different factors in both the home country and the target country play a role in the happening of work migration such as available employment possibilities, income, personal relationships, and professional promotion; the combination of these factors form the so-called the Push-Pull Model (see Treibel 2011, p.40).

For social work theory and practice, however, it is important to outline the central differences between refugees and work migrants, which are shown in Table 1 below:

Refugees …	Work migrants …
● are expelled from their own countries.	● leave their own countries voluntarily.
● usually leave their home countries abruptly.	● usually have time to prepare for departure.
● have no option of returning back to their home countries.	● have the option of returning back to their home countries.
● often experience catastrophic socio-political circumstances in their home countries.	● usually travel under less traumatic conditions.
● experience difficulties in the inclusion in the host society because of socio-political burdens.	● are mostly better received by the host society.

Table 1: Comparison between refugees and work migrants

Source: Adapted from Akhtar and Malka-Igelbusch (2007, p. 30)

Although this differentiation between refugees and work migrants is essential, both groups diverge at a certain point, due to the fact that people are increasingly being forced to leave their countries not only because of persecution, but also because of the political and socio-economic inequalities (see Treibel 2011, p.21).

3.1.3 Migrational background

In the Austrian legal context, people with migrational background are: "[…] people living in Austria whose parents were born abroad" (Statistik Austria 2010_translation: author). This group can be further divided into first-generation people with migrational backgrounds i.e. persons who were themselves born abroad, and second-generation people with migrational backgrounds, i.e. persons who were themselves born in Austria but both of their parents were born abroad (see ibid.).

In addition to the term people with migrational background, the term people with a mixed background is sometimes used in reference to "persons whose parents are of a mixed country-of-birth background" (UNECE 2015), i.e. one of their parents is born in the country in question whereas the other is born abroad. Furthermore, whether some people with migrational backgrounds hold the Austrian nationality, others do not (see ibid.).

In literature of social sciences, the term people with migrational background is frequently used; nevertheless, there is uncertainty, doubtfulness and no consensus as to how to accurately define it (see Eppenstein; Kiesel 2008, p.23-24). The term, however, has come to surface to mean "all those living in a country of residence who could be distinguished from others because of their current or past experiences of migration" (Eppenstein; Kiesel 2008, p.23-24_translation: author). The usage of the term has been yet harshly criticised because:

> *[…] people with a certain migrational background are [often] perceived as a homogeneous group, which is determined and controlled by foreign cultural influences. This migrational background and the foreign culture attached to it are seen as the only relevant factors in the lives of these people — or at least the most important ones […] (Leiprecht 2008, p.16_translation: author)*

In addition to that, the dichotomised perspectives and binary oppositions like people with migrational background on the one hand and people without migrational background on the other hand usually lead to mutual biased and prejudiced attributions and culturalist judgments, whereby each 'group' otherises the 'other group' with certain essentials as if it were a homogenous, cohesive group and as if these essentials were unquestionable (see Eppenstein; Kiesel 2008, p.70).

In actual fact, however, the coining of terms like people with migrational background, people with a foreign origin, foreign minorities, people of colour, migrants, migrants, etc., show that a lot has been already attempted with the jargon used in the discourse of migration in order to avoid such reductions throughout history (see ibid., p.16). Ultimately, all these terms in addition to the 'counter-concepts' such as people without migrational background, Austrians, whites, members of the majority society, etc, remain unsatisfactory (see ibid.). Even when social workers choose to use these terms critically with the aim of helping the disadvantaged groups of people, there is the fear that they will no longer be able to deal with and comprehend the concept critically, but they will reduce these terms into all the negative, culturalist essentials that are attributed to them (see Leiprecht 2008, p.16; Eppenstein; Kiesel 2008, p.70).

Yet there is no ideal solution (see Leiprecht 2008, p.16) because referring to social and differential classifications, e.g. people with migrational background and people without migrational background, female and male, feminine and masculine, poor and rich, etc., is indispensable if social workers want to reveal certain social problems their addressees are suffering from like exclusion or ethnic and racial discrimination and seeking solution to reduce the impact of these societal and differential practices (see Mecheril; Melter 2012, p.265). The term people with migrational background is, however, preferable to any of the other terms such as foreigners; non-Austrians, etc. (see Leiprecht 2008, p.16).

To sum up, although the term people with migrational background does not exclude labelling and culturalising, there is no better alternative. Due to the fact that this study aims at helping people who have certain burdens and who suffer from certain disadvantages, and that the term functions as a starting point for learning processes in the context of migration, the usage of the abovementioned definition in this thesis is situationally justified (see Eppenstein; Kiesel 2008, p.26).

In order to operationalise the concept of migrational background for purposes of data collection, however, previous studies in the German-speaking countries have differently used various features the interview partners have (see Diefenbach; Weiß 2006b, p.36; Kemper 2010, p.315; Diefenbach; Weiß 2006a). Some of these features are *nationality*, *country of birth* of the interview partners and of their parents, viz. being either of the 1st, 2nd or 3rd generation of people with a certain migrational background, *mother language* and *religious affiliation* (see ibid.) [see Section 5.1.1.].

3.2 Persons of full age

In Austria, a person is considered of full age and contractually capable by their 18th birthday (see HELP.gv.at n. y.). In this thesis, sometimes, persons of full age are referred to as adults in some positions in the thesis.

3.3 Promotion

The word promotion [German: *Förderung*_see Frampton 2013, p.406] comes originally from Latin word *promot*, which means 'a move forward' (see Merriam-Webster 2004, p.994; Oxford Dictionaries 2018). The verb of the noun *promot* is *promovere*, whereby *pro-* means 'forward, onward' and *movere* means 'to move' (see ibid.). The verb 'to promote' means to help bring something into being or to contribute to the advancement, growth or prosperity of something (see Merriam-Webster 2004; LDOCE n. y.). Depending on the context, certain verbs could be synonymously used with the verb to promote, e.g. to launch, to raise, to further, or to advance (see Merriam-Webster 2004).

For social work theory and practice, moreover, the verb *to promote* is essential. It is a keyword in the definition of social work: social work is "a practice-based profession and an academic discipline that *promotes* social change and development, social cohesion, and the empowerment and liberation of people" (IFSW 2014; Wormer; Link 2018, p.21).

3.4 Social coexistence

Linguistically speaking, the term *coexistence* literally means the state or fact of living or existing at the same time or in the same place (see Merriam-Webster 2004, p.237; Oxford Dictionary 2018). The term is used in various fields of study, e.g. batony, zoology, and ecology, and in social sciences as well. Coexistence, however, could be value-laden, e.g. good/bad coexistence, peaceful/turbulent coexistence, etc. In this thesis, when the term *social coexistence* [also *intercultural coexistence*] is mentioned, it strictly refers to *a good, respectful, and productive social coexistence*.

Yet what does social coexistence mean? Social coexistence is a project which honours relationships and cooperation between individuals involved in it yet makes it possible for them to contradict each other "while caring for each other and for nature" (see Adloff; Leggewie 2014, p.47). For the FSZL, a good social coexistence exists in relationships across differences which are built upon mutual trust, respect, and recognition as well as on participation in the society (see ibid.). Yet it is not a static result but an ongoing process of negotiation among the different individuals or groups of people based on mutual respect (see Baatz 2017, p. 97). In other words, social coexistence in a certain society is a project of integration in which all people living in that society are involved, being with or without migrational background (see Treibel 2015, pp.10-11), whereby all people participate alike in this project in order for it to be successful. It flourishes when all individuals of a given

community are treated equally in terms of rights and duties (see Deutscher 2017, p.439) and when the society deals constructively with its own conflicts (see Treibel 2015, pp.10-11).

Furthermore, the term integration itself is being increasingly replaced by the term coexistence, due to the fact that the latter involves the exchange between groups of people rather than the assimilation of one group into another (see Güngör; Perchinig 2015, p.25). Additionally, the term might be accepted by all actors in a society (see ibid.). Therefore, in order to clearly draw the line between the understanding of integration as a unilateral process of assimilation and the understanding of integration as a bilateral process in the framework of coexistence – and to focus on the latter, the term social coexistence is to be favoured over the term integration in some positions in this thesis, e.g. in the title.

4. Literature review

The main objective of this theoretical review is to answer the first three sub-questions of the thesis, to set the theoretical grounds for answering the fifth question, and to set the bases for the methodological part as well.

The first section introduces and investigates the theories of integration from different perspectives. Various definitions of the concept of integration will be presented and different trends of theories will be examined. Fundamental arguments will be included in the summary, as well as extracted themes from the theories of integration which are to be transferred to the second section and the methodological part as well.

The second section introduces and discusses the definition of social work in a migrational society on the one hand and explores the extracted themes from integration theories in the light of the theory of social work in a migrational society on the other hand. In addition to that, it introduces and discusses other themes which are of relevance for intercultural social work theory and practice. Themes extracted from both the theories of integration and the theory of social work in a migrational society as well will be transferred to the next chapter, i.e. the methodological part of the thesis, in order to be empirically examined.

4.1   Theories of integration

Integration is namely an umbrella term for different analytical and normative concepts of incorporation (see Fassmann 2006. p.225). Therefore, it can have different meanings (see ibid.). Integration is a term that is not only used in the context of social sciences but also in various other contexts, like in saying 'the European integration' in the context of politics, 'the integration of new hardware components' in the context of information technology, etc (see ibid.).

Investigating the concept of integration in social sciences is a consisting concern. Since 1900s onwards, this concept has been examined in a large and growing body of literature (see Treibel 2015, p.35). Nevertheless, the theoretical explorations of the concept of integration have defined it either as social cohesion or as participation in society – two camps which interplay with each other, though (see ibid.).

On the one hand, when perceived as social cohesion, the concept of integration has been scrutinised in contrast to the concept of disintegration, and the latter means "a state and a process of splitting and dissolution of a whole" (Fassmann 2006. p.225_translation: author). According to this understanding, integration means the state of "cohesiveness of the parts in a systematic whole yet without any reference to how this cohesiveness is realised" (Esser 2001, p.1; translation: author), meaning that as a concept in itself, integration does not say anything about the mode or the degree of the incorporation of the parts of the whole (see Fassmann 2006. p.225). Thus, integration of a system is defined by the existence of certain mutual relations of interdependence between the units of that system, as well as the

demarcation to their respective environment (see Esser 2001, p.1). Depending on the structure of these relations, a system can be more *or* less integrated (see ibid.). Understanding integration as such, the notion that "a system is integrated when the behaviour and state of affairs of the parts affect the overall system and its supporting parts" is central (ibid._translation: author). When a system disintegrates, segmentation results in return: segmentation occurs when parts are independent from each other and each one exists on its own (see ibid.). The level of integration of a society, according to this understanding, could be measured by assessing the level of social cohesion of that society whereby the society is being looked at as a whole (see Treibel 2015, p.35).

On the other hand, the concept of integration is conceived as the participation of the individuals and the groups of people of a certain society in that society (see Treibel 2015, p.35). The questions whether or not they have access to resources and life domains and to which extend they have this access are essential (see ibid.), e.g. access to work, education and training, housing, health, law, politics, mass media, and religion. This understanding of the concept concludes that the truly integrated individuals and groups of people in the society are only those who have and make use of the opportunities and possibilities to contribute to the society, to participate in social life, and to take part in the processes of making decisions (see Freise 2017, p.62).

In the context of migration, there are various trends of theories exploring the concept of integration. The *first* section of this chapter will introduce two of the classical theories of integration, namely the theories of unilateral integration as presented by of Park's and Burgess' Concept of Assimilation (1921) on the one hand and Esser's Model of Assimilation (2001) on the other hand. The *second* section of this chapter will briefly introduce another trend of active theories in scientific discourse which reject the concept of integration and call for alternatives, namely Terkessidis' Programme of Interkultur (2010) and Foroutan's Postmigrational Society (2016). The *third* section will examine the concept of integration through the perspective of the theories of bilateral integration, namely Treibel's Model of Two-Way Integration (2015) and Freise's Model for Two-Sided Successful Integration in a Pluralistic Society (2007; 2017). These theories have been selected in order to provide a multidimensional perspective of the theories of integration in terms of the its history and the development of its contents; their relevance to the German-speaking space has been considered as well. *Finally*, the aforementioned theoretical considerations will be summarised, and a number of themes of these integration theories will be extracted in order to be discussed from the perspective of intercultural social work.

4.1.1   Theories of unilateral integration: Assimilation

In social sciences, the term unilateral integration is used in reference to the assimilation of one group of people into another group (see Vasu; Chin; Law 2013, p.154). This section examines two of the theories of unilateral integration.

4.1.1.1 Robert E. Park's and Ernest Burgess' Concept of Assimilation (1921)

Robert E. Park, the founder of the Chicago School which marks the birthplace of the United States' sociology (see Treibel 2011, p.83), and Ernest W. Burgess introduce their investigation of the concept of integration initially in their book *Introduction to Science of Sociology* (see Park; Burgess 1921). Later on, however, Park has developed this exploration into a 4-stage model of assimilation of migrants, which is also known as Race Relations Cycle (see Treibel 2011, pp.91-94).

Park's and Burgess' sociological approach to integration is the first systematic attempt to account for the origins and evolution of group relationships (see ibid.). It was a study of the effects of migration on the development of American cities using the example of Chicago (see Ibid.). Their explorations have been based on the notion that a human community is like that of a plants' and an animals' communities: it is made up of spatially separate entities whose relationships are determined by symbiosis, i.e. mutual competition and dependence, whereby each individual member of the community finds a suitable milieu inside it, i.e. "an environment suitable for his needs or to which he is able to adapt himself" (see Park; Burgess 1921, p.26). For them, the same logic applies to migrants and their relationships to both the ethnic and the majority communities inside the host society.

In the first stage, after the arrival of migrants at the host society, contacts between them and locals are distanced, due to the fact that migrants in this stage concentrate only on their ethnic community and they create a new space of social order (see Park; Burgess 1921, pp.507-511; Fassmann 2006, p.232). These ethnic communities offer a homeland, residential areas, work, and sources of information for them inside the receptive societies (see ibid.).

In the second stage, migrants begin establishing initial contacts with the majority society, and interaction starts. Consequently, competition and conflict on resources and opportunities, namely jobs and dwelling-places, emerge (see Fassmann 2006, p.232). However, Park and Burgess differentiate between competition and conflict. Although both of them are forms of interaction, yet:

> *[…] competition is a struggle between individuals or groups of individuals who are not necessarily in contact and communication; while conflict is a contest in which contact is an indispensable condition. […] Competition […] is continuous and impersonal, conflict is intermittent and personal (Park; Burgess, 1921, p.574).*

Consequently, migrants overcome the struggle for scarce jobs and cheap housing successfully only if they master the language of the majority society (see Fassmann 2006, p.232). In this stage of competition and conflict, migrants remain in their same ethnic quarter, and ethnic segregation remains high (see ibid.).

In the third stage of accommodation, acculturation begins, due to the fact that competition requires adaptation to the context of the majority community and its institutions (see ibid. p.233). Migrants learn the language and the codes of behaviour of the majority society and

begin to accommodate and to adapt themselves accordingly (see ibid.). As a result, the successfully-adapted members of the ethnic minority acquire a higher position in the majority society, move socially upwards, and leave their ethnic quarters (see Park; Burgess 1921, p.510,511,736,737; Treibel 2011, pp.88-89; Fassmann 2006, p.233).

In the fourth stage, the identity of the self dissolves and migrants assimilate in the host society (see Fassmann 2006, p.233). It is the perfect adaptation where migrants assume the cultural order of the receptive society. Through mechanisms of imitation and suggestion, communication effects a gradual and unconscious modification of the attitudes and sentiments of the members of the ethnic community (see Park; Burgess 1921, p.737). "The unity thus achieved is not necessarily or even normally like-mindedness; it is rather a unity of experience and of orientation, out of which a community of purpose and action may develop" (ibid.). Park and Burgess define assimilation as:

> […] a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups, and, by sharing their experience and history, are incorporated with them in a common cultural life. The ideal of assimilation was conceived to be that of feeling, thinking, and acting alike (Park; Burgess 1921, p.735) […] a process which is typically unconscious (Park; Burgess 1921, p.736).

Close social relationships, participation in religious ceremonies and worships, and taking part on celebrations of national holidays are activities which transmit to the migrants a repertoire of "memories and sentiments common for and shared by the natives," which "are the basis of all that is peculiar and sacred in our cultural life" (see Park; Burgess 1921, p.736). Thus "amalgamation of races insures the conditions of primary social contacts most favourable for assimilation" (Park; Burgess 1921, p.738). A shared language, furthermore, is essential for the intimate association of the individuals of a group, without which assimilation will be impossible (see Park; Burgess 1921, p.737).

All in all, for Park and Burgess, through assimilation in a 'homogenous' society, migrants become natives, ethnic quarter dissolves and ethnicity loses its meaning as a social element (see Park; Burgess 1921, p.31; Treibel 2011, p.89, Fassmann 2006, p.233); this is the stage which the second and third generations of the migrants could reach but not the first one (see Treibel 2011, p.89). This understanding of the concept of assimilation has been also referred to as *the melting pot*, meaning "fusion of all races" into a one higher race (see Treibel 2011, p.50; Park; Burgess 1921, p. 734).

4.1.1.2　Hartmut Esser's Model of Assimilation (2001)

The approach of Hartmut Esser (2001) to the concept of integration of migrants is based on both the Social Cognitive Theory and the Rational Action Theory (see Esser 1980, p.8; Han 2005, p.63), which suppose that what an individual learns and how they behave depends on their own interests. To elaborate, from a variety of the behavioural options available for an individual, the individual selects the best behavioural option which suits their personal interests and goals (see Esser 1980, pp. 13-14). Consequently, Esser describes the process of adaptation of migrants as the regular selection of assimilative negotiations and actions which lead to the achievement of their personal goals (see Ibid. pp.180,14,17). He

assumes that migrants act either assimilatively or non-assimilatively in the host society in terms of, among many others, learning the language, improving skills, assuming a position in the society, interacting, etc, depending on their individual motivation and the consideration of costs and benefits.

Like the British sociologist David Lockwood did (see Esser 2001, p.3), Esser defines the concept of integration from two different perspectives. Lockwood (see 1964, p.245) believes that integration could be divided into system integration, on the one hand, which is "the orderly or conflictful relationships between the parts," and social integration, on the other hand, which is "the orderly or conflictful relationships between the actors in a social system" (see ibid.). Esser has further scrutinised these two categories. For him (see Esser 2001, p.3), system integration is every form of cohesion of the parts or subsystems of a social system in that whole system, a cohesion which is produced without taking the specific motives, orientations, intentions and relationships of the individual actors into consideration, whereas social integration is concerned directly with the motives, orientations, intentions and specifically with the relationships among the actors. Social integration is the involvement or inclusion of the actors in the respective social system (see ibid. p.4). A certain system, e.g. society, might be highly integrated regarding the political order, the market, etc, yet there might be groups or individuals who are *more* or *less* integrated in this society, meaning that "there can be a system integration without a social integration" (ibid.).

When integration is discussed in the context of migration, Esser (see Esser 2001, p.8) concludes that social integration is the one usually meant, i.e. the involvement of actors in the different subdomains of social life. Esser has outlined four dimensions of social integration of migrants, namely acculturation, placement, interaction and identification (see Esser 2001, p.16):
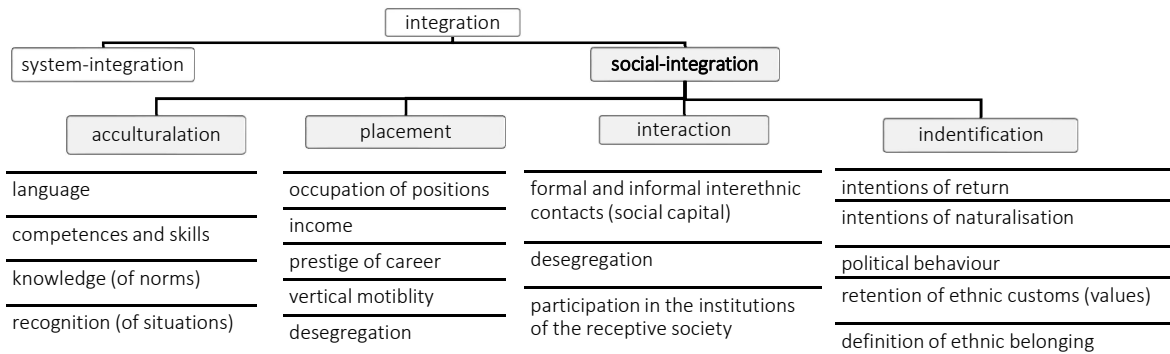
Figure 1: Dimensions of social integration by Hartmut Esser

Srouce: Adapted from Esser (2001, p.16; 1980, p.221)

Acculturation [also *cognitive integration*] is when actors possess the new knowledge and certain competences that are necessary for a meaningful and successful acting and interacting, i.e. the mastery of the necessary cultural skills, in particular those which have a linguistic nature and the knowledge of the most important rules and norms for typical, recurrent situations (see Esser 2001, pp.8-9).

Placement [also *structural integration*] refers to the occupation of a particular position in society, which is a form of the involvement of the actors into a pre-existing social system in the society, e.g. having a position in the job market, in the residential market, etc. (see ibid. pp.9).

Interaction [also *social-integration*] is a special case of social action, in which the actors orient themselves mutually through knowledge and symbols they acquire via acculturation in order to form relations with each other such as formal and informal intraethnic and interethnic relationships (see ibid.10-12).

Identification [also *identificational integration*] of an actor with a social system is that particular attitude of the actor in which they see themselves and the social entity as one entity and they become identical with it. It is the mental and emotional relationship between the individual and the whole social system such as having a national affiliation and pride or emotional belonging through manifested in the form of a collective we-feeling (see Ibid. pp.12-15; Fassmann 2006, p.231).

Esser (2001, p.19) argues that migrants always maintain relations with two different groups of reference for a specific period of time, namely either with the home society [also *ethnic community*], with the host society, or with either of them, or with none of them. Oversimplifying these relations as either available or unavailable, a four-field map that identifies four different forms of the integration of migrants could be formed out as Table 2 shows:

		Social integration in the receptive society (majority society)	
		yes	no
Social integration in the home society (ethnic community)	yes	multiple integration ("multiculture," "salad bowl")	segmentation (cleavage, parallel society)
	no	assimilation ("melting pot")	marginality (peripheral existence, disintegration)

Table 2: Forms of social integration by Hartmut Esser

Srouce: Adapted from Esser (2001, p.19-20) and Fassmann (2006, p.228)

Marginality (see Esser 2001, p.20; Fassmann 2006, p. 228) is often the typical case of the first generation of migrants, which results not only from the non-existent social integration of migrants in the host society, but also from the lack of a relation to the home society [also *the ethnic community*]; it is when there are no relations either to the host society or to the home community. As a result, "the migrant remains on the margins of the society, uprooted, nonbelonging to any group, estranged, and the *marginal man*" (Esser 2001, p.20_translation: author).

Another form of integration is *segmentation*. An observed example of s*egmentation* is the establishing of ethnic communities or ghettos, usually in an infrastructure-poor inner-city area (see ibid.). In this case, actors lack social integration in the host society, whereas they are integrated the home society. As a result, migrants, however, do still live on the edge of the society because they have their own world, namely the ethnic community or the ghetto (see ibid.).

A third form of integration is *multiple integration* which results from social integration into the host society alongside a continuous functioning social integration in the home society, simultaneously (see ibid.; Fassmann 2006, p.228). Multilingualism, mixed social circles and double [or *multiple*] identification or identity are manifestations of multiple integration (see ibid.). "Multiple integration," according to Esser (see 2001, p.20), "is often desired, yet it is theoretically hardly realistic, and, as empirically proven, it is a rare case" due to the fact that it requires a range of learning activities, of interactions and, most importantly, of opportunities that are not available for most people, in reference to the usual migrant workers with their significant restrictions on a daily basis (ibid.). "This type of multicultural social integration would be appropriate only for children of diplomats or academics whose parents, for example, talk to them using several languages, and who can practice different cultures at home in everyday life" (ibid._translation: author).

The fourth form of integration is *assimilation.* Esser (see 2001, p.21) supports the notion that social integration of migrants in the host society is possible only in the form of their *assimilation* due to the fact that "it is the only rational choice of these four." With assimilation, the following four dimensions could be outlined parallel to the four dimensions of integration (see Ibid.; Treibel 2011, p.139), namely *acculturation* [also *cognitive assimilation*] to the host society in terms of knowledge and skills; *placement* [also *structural assimilation*] and inclusion in the important positions of the functional spheres of the host society, including the use of fundamental rights and obligations; *interaction* [also *social assimilation*] in terms of establishing interethnic contacts, social relationships and exchange channels with the natives; and *identification* [also *identificational assimilation*] in terms of emotional belonging not only to the home society but also to the host society and its basic constitution (see Ibid.).

Typically, these four dimensions are causally related (see Esser 2001, p.8; Treibel 2011, p.141). For Esser, the key to social assimilation in the host country is the cognitive assimilation – firstly the language – which initiates the process of assimilation (see Esser 2001, p.74; Treibel 2011, p.141). Cognitive assimilation promotes in return the structural assimilation into the educational system and labor market (see ibid.). Without structural assimilation, there can be neither social nor identificational assimilation into the host society (see ibid.). Identificational assimilation is a *state* which concludes the process of assimilation (see Treibel 2011, p.139, 141). A collective identification with the host society is to be expected, then, only if this kind of identification is experienced as profitable, especially in comparison to other possible alternatives. "An important prerequisite for this is the enjoyable attachment to certain social references" (Esser 2001, p.17).

Esser elaborates more on the controversial meaning of assimilation:

> *Assimilation means the adaptation of the various groups to certain characteristics, such as speech behaviour or occupying professional positions. Assimilation does not mean a complete adaption of all actors of these groups, though (ibid. pp.21_translation: author).*

Quantitatively speaking, assimilation happens, as Esser (see ibid., p.21_translation: author) notes, when there are "no systematic differences in the distribution of certain characteristics

as well as the distribution of resources across the different groups of a society." For instance, assimilation in the job market occurs when the different groups show the same pattern of inclusion, and, consequently, all of these groups exhibit the same proportional distribution in the different branches of the job market (see ibid.). The same applies to the domains of education and income, as well as to other group characteristics, e.g. gender, region or religion (see ibid.21-22).

For Esser (see ibid., p.71), there may be social disparities among individuals even in terms of assimilation, due to the fact that the native population itself is not homogenous, yet these disparities should not exist different among groups (ibid. pp.21-22). These disparities could be decreased through providing and enabling equal distribution of resources and participation opportunities for both natives and migrants in the society, without which the process of assimilation is not successful (see ibid.; Esser 2010, p.278).

In this sense, assimilation implies by no means one-sided adaptation to the host society (see ibid., p. 23). It is true that, Esser (see ibid.) stresses that assimilation can be alternatively achieved by changing all components of the population in such a way that the distribution of the different characteristics across the different groups of people becomes the same in order for these disparities to dissolve in the light of an interactive social integration; nevertheless, as empirically proven (see ibid.), "such all-sided interactive adaptation rarely happens. If it happens, then it happens just in peripheral domains of life such as eating habits, leisure time behaviour," or sometimes in reciprocal social relationships such as in personal contacts, in interethnic marriages or in neighbourhoods. Yet this interactive adaptation occurs only when certain prerequisites are met, viz. certain forms of cultural and structural assimilation on the part of the migrants such as having a certain language command, certain cultural competences or a certain social status (see ibid.). Although this does not imply a normative understanding that the host culture is superior so that the migrants should adapt themselves to it, factually – and not normatively, there is a latent standard that migrants have to orient themselves almost unilaterally in order to achieve their own goals (see ibid.).

Assimilation of migrants is a process across generations, however. For the first generation, very advanced steps cannot be expected (see Esser, ibid. p.74).

This section has introduced two models for the concept of integration being explored in the light of assimilation of people with migrational backgrounds. These two models, among others – such as the model of *Alain Richardson* with its stages of isolation, accommodation and identification; the model of *Shmuel Eisenstadt* which includes the shift from de-socialization and resocialization to absorption; and the model of *Milton Gordon* with its five stages of change of cultural patterns of behaviour, reception of primary relationships, interethnic marriages, identification with the host society, lack of prejudice, discrimination and value conflicts – investigate the temporal development of social integration and describe how migrants deal with the receptive societies and gradually adapt themselves

(see Fassmann 2006, p.232). Changes in the host society itself which also take place in an interactive process are left out, though (see ibid.).

However, these theories which explore integration as a process aiming at the state of being either assimilated or not (see ibid.) have been criticised due to the fact that in a pluralistic, modern, and democratic society of migration, which grants a multitude of different social values, codes and norms, such theories cannot be any more reasonable (see Terkessidis 2010, p.47).

4.1.2 Theoretical alternatives for integration as assimilation: Coexistence

4.1.2.1 Mark Terkessidis' Programme of Interkultur (2010)

In his book *Interkultur*, Terkessidis (2010) develops the concept of 'Interkultur' for a programmatic change of perception of a society facing diverse and complex realities because of the changes that result from migration (see Terkessidis 2010, pp.9-10). 'Interkultur' merges theoretical considerations with a range of empirical instances brought from daily social reality, and it is based on different facts such as the changing population in the German cities which has led to a pluralistic society, whereby the 'natives' have become no more the norm (see ibid., p.17). Terkessidis recognises the diversity and multitude of the lifeworlds and lifestyles of the individuals within a society. As a result, he substitutes the Greek term 'polis' for the word 'city' with another Greek word which is 'para polis,' meaning 'very much' (see ibid., p.36). Contrary to what the common understanding of the concept of integration entails, 'para polis' refers to a society whose future cannot be determined by the restoration of a past state which people think they perceive; it is rather a society whose future is to a, great extent, unknown (see ibid.).

One of the notions on which the programme of 'Interkultur' is founded is the rejection of the concept of integration (see Terkessidis 2010, p.40). The prevailing understanding of integration, argues Terkessidis, aims at adapting people with migrational backgrounds to the supposedly existing standards (see ibid, p.40; Terkessidis 2008, p.48). Terkessidis traces the historical evolution of the concept of integration in the German-speaking countries, from its beginnings in the 1970s all the way through to its revival around the year 2000. He observes that the term has been much repeated (see ibid., p.61), and the same old topics are still being discussed with the focus on migrants and their so-called shortcomings, e.g. their language deficits, their patriarchal family structures, and their creation of their own ghettos (see Terkessidis 2008, p.48). Nevertheless, the host societies follow double-standard policies sometimes. For instance, people with migrational backgrounds are required to take in the concept of gender equality in the host countries as a norm, yet gender equality has not been taken in by all members of the host society itself such in Germany, for example, where the income gap between women and men is more than 20% with women being paid less (see Terkessidis 2010, p.41).

When integration means that people with migrational backgrounds adapt themselves to the standards of the host society, the concept itself fails in fulfilling its purposes due to the ambiguities of these standards, which have been interpreted as the unwillingness of people with migrational backgrounds to integrate themselves (see Terkessidis 2010, pp.54-62). It is almost always about the deficits of those who do not comply with these imaginary standards (see ibid., p.40; Terkessidis 2008, p.48). In addition, these notions intending to mean that people with migrational backgrounds are incomplete create negative feelings in them (see Terkessidis 2008, p.50).

Moreover, Terkessidis argues that migration is often considered as a kind of disorder of a pre-existing harmonious whole, i.e. the majority society, which necessitates in return efforts for integration or restoration of that harmony (see Terkessidis 2010, p.10,43-47). Yet this harmonious whole, Terkessidis discusses, is never existent because this majority society is coined by different processes of migrations which have occurred throughout history (see ibid., pp. 10,48-50; 2008, p.49).

Terkessidis demands a new image for society which no more defines the boundaries between people with and without migrational backgrounds but which defines their diversity (see Terkessidis 2010, p.50). For him, the emergence of a new 'us' (see ibid., p.49) needs to be accepted and to be acknowledged; that is the reason why the concept of integration needs to resign and a post-integrative prospective needs to emerge (see Terkessidis 2008, p.74). Terkessidis stresses the need to break with the concept of integration and substitute it with a new political discourse: "We must change the house, not the inhabitants […] if we are to bring about societal and institutional change" (Mühe; Fekete 2009, p.5).

A fundamental element in shaping plurality in a certain society is to change the perception of daily racism (see Terkessidis 2010, pp.77-108). Instead of dealing with experiences of racism in an oversensitive way or by denouncing it, such experiences should form the basis of real, authentic knowledge in order to effect a change (see ibid., p.85). In real fact, daily racism is not only about xenophobia against the 'foreigners,' but it is about a societal apparatus through which people are 'foreignised,' i.e. made foreigners (see ibid.). Although the goal of a policy which aims at shaping diversity in a society is to activate the participation of all individuals of the society, it must practically consider these daily racist experiences (see ibid., p.88). Setting the bases for his Programme 'Interkultur,' Terkessidis (ibid., p.111) introduces it as a programme for policies which aims at providing accessibility for all individuals of the 'para polis.'

In the sense of the Programme 'Interkultur,' '-kultur' [culture_*translation: author*] refers to the culture of the institution not to certain ethnic communities or to cultural identities in general (see Terkessidis 2010, pp.130). 'Interkultur' is understood as a culture in-between, i.e. a structure in transformation and something which is not a wholeness – or is not yet a wholeness (see ibid., p.131). It is not about the recognition and appreciation of cultural identities or the intercultural coexistence among the individuals; rather it has the goal of

changing a distinctive, reoccurring pattern which does not suit the state of diversity a society has, namely the institutional patterns which are usually influenced by politics (see ibid.).

Institutions need to be changed (ibid. 141). An institution has four essential dimensions: its constitution which defines its fundamental rules, norms, values and purposes; its stuff; its rules and regulations which include its attainments, standards, habits and liabilities; and its material apparatus, meaning its available resources (see ibid.). In order to achieve a change in a certain institution, the culture it has is to be tested first in order to figure out whether or not it corresponds with the social diversity of the society from the perspective of social justice and equal opportunities (see ibid.). For this purpose, the Programme 'Interkultur' includes four levels:

- Firstly, the culture of the institution, i.e. its institutional principles, e.g. its rules, norms, values and purposes need to be examined and analysed, (see ibid. 144).
- Secondly, the staff working for the institution should be reconsidered. Those who work for the institution, who represent it, and who play the role of the contact point between the institution itself and its target groups should reflect the diversity of these target groups, their rules, their norms, their values and their purposes (see ibid. 146). Disparities regarding this have to do with structural discriminatory obstacles (see ibid. 147): the staff must be proactively changed, and certain groups of people should be asked as to why they do not apply for job positions in the institution or why they retire and shift to another institution (see ibid.).
- Thirdly, the material apparatus should be verified (see ibid., p.151). This step concerns with the resources of the institution: on the one hand, the institution should be reachable for all individuals, and on the other hand, the resources of the institution should be equally distributed in the population among people with and without migrational backgrounds (see ibid., p.151-157).
- Next, the policies of the institution, its strategies, and the mainstream which affect its decisions need to be examined and assessed (see ibid., p.157-161).

'Interkultur' is a programme calling for freedom from barriers, which leads to a change of the institutions in order to facilitate accessibility for all individuals regardless of what differences they *have* or *are ascribed to them* (see ibid. 141). This freedom-from-barriers programme should be carried out through these four institutional dimensions in order to interculturally shape it (see ibid., 142). It is about creating a common space in which individuals can move on without barriers, no matter what origin and what familial inheritance they have. It is about actively changing the conceptions of the institution and its organizational culture, its workforce, its material realities and its strategies. This change is that should be perceived as a *creative situation* not as an annoying task which should be completed in addition to other tasks (see ibid.).

4.1.2.2 Naika Foroutan's Postmigrational Society (2016)

Setting previous theoretical discussions and empirical consideration related to the term 'postmigrational' in different fields such as social sciences and theatre as the grounds for

her theoretical explortations, Foroutan (2016) presents her avant-garde theory of postmigrational society. The goal of her theory of postmigrational perspective is to break down the labelling and exclusion processes which migrants suffer from (see Foroutan 2016a, p.235) whereby not only people with migrational backgrounds and their descendants fight for more recognition, rights for participation and equal opportunity; rather, together with people without migrational background, people with migrational backgrounds should fight for that, due to the fact that rights of minorities are being increasingly understood as a basic constituent of a democratic society (see ibid.).

Foroutan (see ibid., pp.228-229) argues that in Germany, more than one fifth (20%) of the population are people with the so-called migrational background, and, furthermore, at least one of the parents of more than one third (31%) of the families who have underage children has a migrational background. Moreover, because of the personal relationships between people with and without migrational background such as familial personal relationships, migration affects personally around one third (35%) of the total population, which is the reasons why it becomes increasingly difficult to look at the society from a differentiating perspective see ibid.). Through this intercultural intertwining of people with and without a migrational backgrounds at work, inside the family and in everyday life, personal alliances arise such as friendships; partnerships; and marriages between individuals, their children and grandchildren (see ibid., p. 228). This leads to a situation where the so-called migrational background becomes a real, daily experience for the entire society (see ibid.).

The prefix 'post-' in the term 'postmigrational' is used in order to avoid the usage of the socially established concept of 'migration' which leads to differentiation, culturalisation and essentialization and to neglect it; and at the same time, the term refers to the dynamic factor 'a postmigrationl society' has: a postmigrational society focuses on the echoes of migration over generations in terms of its being a personal, family or social narrative, a criterion of social and societal power, a barrier when defining a national identity, or a factor for ideological positionings (see ibid., p. 228). The prefix 'post' also refers to the overcoming of obsolete concepts such as gender, black or race, and tries to create a new perspective for more inclusion, participation and equality (see ibid.).

The adjective 'postmigrational' does not refer to a finished, completed stage of migration, but rather to an analytical perspective that deals with conflicts, identity formation processes, and social and political transformations after migration and after the recognition of the self-recognition of the society as a society of migration (see ibid., p. 232). At the same time, it stands for social change, which aims at a holistic participation of all its members (see ibid.). In postmigrational societies, which have, politically speaking, recognised their migrational reality, dynamic negotiations of what this new reality of being a society of migration take place, and this leads not only to ambivalence and polarization, but also to new strategic, political and emotional alliances (see ibid.; Foroutan et al., p.2014). A postmigrational society focuses on the dynamics of change and the responsibility of the society as a whole for the transformation processes that are taking place; thus, it leaves behind it years of focus on the migrants themselves (see ibid.; Foroutan 2016b, pp. 2,3). Whereas the

understanding of integration as the assimilation of minorities into the majority society, a postmigrational perspective attempts to expand this concept of the *post*-migration and to project it on the entire society (see Foroutan 2016a, p. 238).

Political recognition, negotiation for rights; ambivalences and ambiguities, postmigrational alliances, and antagonism and polarizations are the five pillars of a postmigrational society (see Foroutan 2016a, p. 239):

- *Political recognition:* The starting point for describing a society as a *postmigrational* society is the political recognition of the self as a society of migration (see Foroutan 2016a, p. 239). This recognition necessitates less focus on the moment of migration, on the physical presence of migrants, or on the demographic composition of society (see ibid.).
- *Dynamics of negotiation for rights:* A postmigrational society concerns itself with the social, cultural, structural and emotional processes of negotiation for recognition (see Foroutan 2016a, p. 240), legitimises and strengthens itself through the political recognition of the self as a society of migration, whereby the concept of 'migration' is nothing but the basis for the fundamental negotiations on rights, on belonging, on participation and on positions in the society on all levels with the aim of realising equal rights, distribution of resources, and opportunities for all people regardless of their origin (see ibid.). The so-called 'natives' should not be entitled, however, to have more rights than the new citizens (see ibid.). Nevertheless, if a society is described as postmigrational, this does not mean that the same rights are automatically granted for all people, though (see ibid.). It means, however, that fight for these rights and resources is politically and socially democratically legitimate (see ibid.). It is when the power of discussion shifts: it is no more the majorities that have the absolute power of discourse, but minorities are also involved in negotiations and discussions (see ibid.).

- *Ambivalences and ambiguities between law and practice:* The omnipresence of the theme of migration creates an increasing ambivalence and uncertainty in the positioning of the members of the majority societies (see ibid. 241). It is either a positioning which advocates migration cognitively and recognises it as necessary, or a positioning that bases itself on the fear of alienation and the loss of one's own culture, and the latter is a position which is taken mainly because of the lacking antiracist political education (see ibid. 241) which leads to a veritable paradox when the rights which have been politically granted are being repeatedly challenged in practice (see ibid.).
- *Postmigrational alliances:* Through familial relationships and friendships, new interactions, empathy and positioning arise, and new knowledge is shared (see ibid., p. 243). Consequently, postmigrational alliances are formed (see ibid.). Cultural alliances are formed by the appreciation of hybridizations and promote the exchange of cultural codes; political alliances stand together for the common good and fight

against discrimination on all levels; emotional alliances overcome the processes of othering (see ibid.). It is no more about the dichotomy of 'the integrated' and 'the to-be-integrated;' rather it is about cultural hybridization being increasingly perceived by more people as a social reality and migration being perceived as a normality, yet a resistance from opposite positions is increasing (see ibid.).

- *Antagonisms and polarizations:* Minority rights and positions in postmigrational societies are negotiated more aggressively than in societies that do not refer to themselves as societies of migration (see ibid., p. 244 - 245). The antagonism between advocates of migration and its opponents shapes the political agenda in a scene characterised by an increasing heterogeneity (see ibid.). The rhetoric of the opponents of migration, however, offers a reduction for this confusion or a return to homogeneity pluralism (see ibid.).

Thus, a postmigrational society cannot be imagined as a community without conflicts in the framework of a peaceful utopia, but as a conflicting society characterised by negotiations and as a radical utopia aiming at an equality which surpasses the origin of a person. (see ibid. 246 - 247).

4.1.3   Theories of bilateral integration: Coexistence

Current discussions in the sociology of migration revolve around whether to maintain the term 'integration' in the scientific discourse or to abandon it. Some approaches prefer to reject the usage of the term integration such as the Programme of Interkultur and Postmigrational Society, yet the question which emerges next is: Should an established, central concept of social theory be abandoned because of the assumptions of certain camps? (see Treibel 2015, pp.42-43)   Answering this question, this chapter is going to investigate two of the theories of integration which maintain the term yet give it a further understanding.

4.1.3.1   Annette Treibel's Model of Two-Way Integration (2015)

Based on previous theoretical considerations, research findings, and day-to-day situations like press debates concerned with the theme of integration, Annette Treibel (2015) reformulates the notion of integration anew and asks other social scientists to follow her steps (see Treibel 2015, p.154) and focus on the daily discourse taking place in reality and to revitalise the theoretical concept of integration (see ibid.). For her, abandoning the concept of integration is not the right decision due to the fact that scientists and researchers who do not participate on the process of defining the concept of integration and giving it new meanings avoid broader daily social debates and processes of institutionalizations of the process of integration itself (see Treibel 2011, p.43). The instrumentalization of this concept is directly related to power relationships in the society: s/he who defines what integration means has power, and those who do not participate in defining it neglect having this power (see ibid. 43-44). Treibel explains:

Integration seems, whether one likes it or not, to be a magic word for all issues a country of migration faces. Those who give up the discussions related to this concept do not take part on essential debates (ibid._translation: author).

For her, the concept of integration is essential in dealing with migration in modern societies, and it has large potentials which have been previously ignored. Therefore, it must be further developed (see ibid. 43,154). Discussing integration, Treibel criticises the common understanding of this concept as the assimilation of people with migrational backgrounds into the host society (see Treibel 2011, p.227; 2015, pp.33-34). Like Terkessidis, she stresses that although there are people who demand people with migrational backgrounds to assimilate into a 'collective whole,' this 'collective whole' does not exist in reality as a homogenous group of reference (see ibid. p.34). Constructing groups has to do with stereotyping and self-referentiality (see ibid.), which do not necessarily withstand reality, but they help to stabilise the position of the self (see Bretländer 2015, pp.17-21). Consequently, supporters of the view that a homogenous group of reference or a majority society exists wish that "everything stays the way it *was* or it *is*," (Treibel 2015, p.34_translation: author), i.e. they want everything to stay the way they perceive it *was* or it *is*.

Moreover, old patterns of integration assume that common norms and values lead to social cohesion and maintain it, e.g. a 'leading culture' of the host society, yet in a country with various dialects, social milieus and polarised life situations between, for instance, the rich and the poor, it is questionable if shared norms and values can lead to a social cohesion in the first place. (see ibid., pp.36-37).

For Treibel (see ibid.), integration is not the adaption of one group to another; rather, it is the access of individuals to the large whole – and the nature of this whole is essential. Outlining a model of integration, a distinction between domains of integration needs to be made (see ibid. p. 39), namely between cognitive and cultural domains, e.g. language; structural domains, e.g. the legal and professional position; social domains, e.g. contacts and relationships; identificational domains, e.g. emotional attachment to the recipient country; and legal and political domains, e.g. residential permit or intention to be naturalised. Figure 2 outlines these domains of integration:
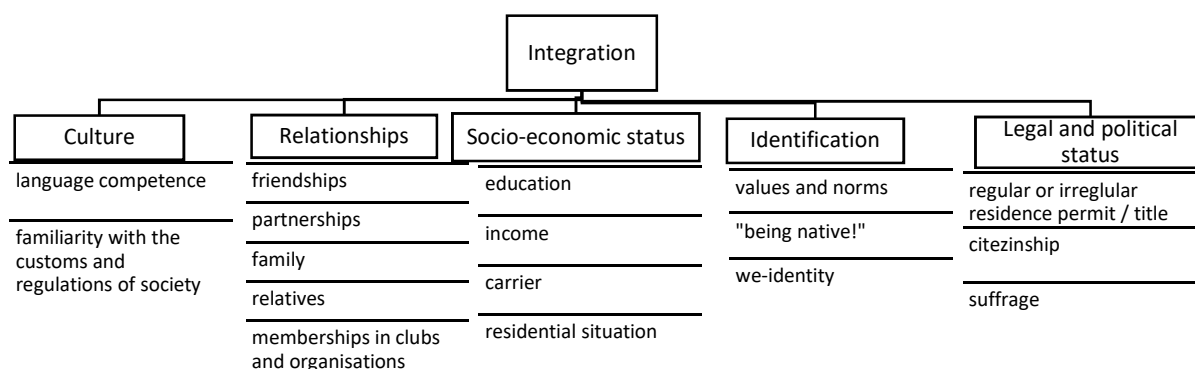
Figure 2: Domains of integration by Annette Treibel

Source: Treibel (ibid. p. 40_translation: author)

According to Treibel's model of integration, one can check in which domains of life an individual is integrated in the society (see ibid. p. 39). Modern societies ask all individuals to participate in these various domains of life, and integration, therefore, describes a problem with which all people are confronted without distinction (see ibid. 35-36), yet no individual is as such permanently integrated (see ibid.) because integration can proceed in different ways (see ibid. p. 39). That is because people usually integrate themselves differently into the different social areas (see ibid.). For instances, an individual can be integrated only in certain subareas, e.g. an unemployed student who studies on a university of applied sciences and who does not have a job is partly integrated in the host society because they are not integrated in the job market and they do not have an income (see ibid.). By the same token, people who live in a certain country and do not have the right to vote are politically not integrated (see ibid. pp.36-37).

However, an individual who is, for instance, politically and structurally integrated yet who has personal relationships only with people who speak their mother language might perceive themselves as socially integrated (see ibid., p.41).

Furthermore, people with a migrational background who are integrated in both the host and home societies are multiply integrated (see Esser 2001, pp.19-20). However, whereas Esser believes that multiple integration is practically and empirically possible only for the privileged children of diplomats and academics (see ibid. 2001, pp.19-20), Treibel stresses that multiple integration suits a considerable number of migrants and their descendants (see Treibel 2015, p.39). Multiple integration of people with migrational background should be perceived by themselves and by the others as a source of power manifested in multilingualism, biculturality, adaptability, and flexibility (see ibid., p.131-132). Having a migrational background should be perceived as a source of power, and people with migrational backgrounds, who have been in the host society for a while, should take the initiative and declare themselves natives (see ibid., p.17).

The exploration of the concept of integration by Treibel focuses mainly on the long-established people of the majority society, i.e. 'natives.' She urges them to integrate themselves in the country of migration theirs has become (see ibid., p.151). The 'natives' should adapt themselves to communicate with people with migrational background on an equal footing (see ibid., pp.151-152). In this regard, Treibel views the daily attempts of the long-established to learn how to correctly pronounce non-German names people with migrational backgrounds have as an indicator that they are already trying to integrate themselves in the country of migration theirs has become (see ibid., p.151). They need to also get used to the fact that people with migrational background have a say, they co-decide, they take responsibilities, and they are pleased when they are not automatically attached to their migrational background (see ibid. pp.151-152) – an issue which is related to power relations.

Power relations play an essential role in integration theories. The moment when migrants have more resources, have a say in different contexts or seek education, for instance, is

the moment when power hierarchies change accordingly for all of those involved (see ibid., p.77). Power is related to dependency, and it is about the opportunities and the scopes people have in order to fulfil their interests; the one who depends on others has less power (see ibid., p.78). The power which individuals and groups of people have is manifested in the opportunities, spaces, and possibilities of influence they have, e.g. sociodemographic features like income and education; access to public sphere; alliances; level of cohesion of the self-group; etc. (see ibid., p.79).

Power relations exist not only in the relations between individuals and institutions but also in daily, interpersonal relationships; power relations occur everywhere, e.g. among friends and partners, at work, at school, or between Institutions (see ibid.). Consequently, systems, regimes, organisations, and laws have power over migrants (see ibid., p.79).

Analysing structures of power and power relations, Treibel refers to the study of Nobert Elias' *The Established and the Outsiders* (2002), which dissects power structures and the concurrence between two groups of working families in a certain location: one group is the residents who live in that location long time ago who are referred to as the 'old, long-established' people, and other the newcomers who newly moved in and who are referred to as 'the outsiders' (see Elias; Scotson 2002. p.9; Treibel 2015, p.79.). Interestingly enough, the old, long-established residents succeed in their efforts in protecting their privileges against the new residents through using different median (see ibid.). They talk, for instance, about their own group as if everything were good although not everything was good, whereas they talk about the other group in a bad way as if everything were bad in reality (see Treibel 2015, p.79.). On the one hand, the established are on a higher social stratum either because they have a better cohesion among themselves or because they pretend having this cohesion (see ibid.); they have a collective feeling, however, of being better than the others (see ibid.). The outsiders on the other hand are in a lower social stratum because social cohesion among them does not exist (see ibid.).

This model of analysing power structures attempts to analyse social constellations. Although the old-established are persons who have more resources of power and more potentials than the 'outsiders,' both the old-established and the 'outsiders' depend upon each other in order to define themselves each (see ibid.). Elias calls these social constellations or relations in which groups are dependent on each other *figurations* (see ibid., p.80; Elias; Scotson 2002, p.299-300). In the figuration of the established and the outsiders, the characteristic of being an 'old' or a 'new' resident plays an essential role. Those individuals inhabiting a certain location since a long time define the 'common' norms and values, and those who come later need – according to the established – to first stay back and orient themselves accordingly (see Treibel 2015, p. 81).

Besides, Treibel stresses that migrants are not foreigners in transit; they rather "shape our society" (see ibid., p.157_translation: author). For some of the long-established, that they are no longer automatically the determiners and the decision-makers is a big change (see ibid., p.157); resentments against migrants have primarily to do with this change of

hierarchies and power structures (see ibid.). "I, therefore, regard integration as a project for all" (ibid._translation: author), the goal of which is that all people who have different backgrounds feel at home and construct the society together. For instance, the old-established should feel at home when they walk in the streets and overhear people speaking foreign languages (see ibid., p.111). They need to get used to fact that currently, there are many people who have become 'native,' who lead their lives in a good way, and who have sources of power, e.g. they build houses, they have new professional perspectives, they ground families, they start a relationship, they initiate companies and schools, and they become members of clubs (see ibid., p.112).

Furthermore, integration occurs in a society when this society deals constructively with its conflicts and understands social coexistence as a project of integration, in which all individuals – the 'old' and the 'new' alike – are involved (see Treibel 2015, pp.10, 33-36). It is not only about sympathy in approaching each other, but it is also about those disputes and confrontations, which lead to something new (see ibid., 44). All in all, for Treibel, to realise an integrative society, the principles of equal rights, equal participation opportunities, democracy, and individualism are essential (see Treibel 2015, p.37-38).

4.1.3.2 Josef Freise's Model for Two-Sided Integration (2007; 2017)

Josef Freise introduces his concept of bilateral integration in his two publications *Interkulturelle Soziale Arbeit* (2007) and *Kulturelle und Religiöse Vielfalt nach Zuwanderung* (2017). Whereas the former work is based on theoretical concepts and considerations investigating among others culture, intercultural social work, cultural studies, dialogism, responsibility ethics, mechanisms of othering, xenophobia in addition to theological considerations; the latter adds the concept of the postmigrational society to the aforementioned ones (see Freise 2017, p.3). Besides, whereas in his earlier publication, Freise (see 2007, p.12) focuses on cultural issues related to the integration of 'migrants' in the host society whereby the migrants must be granted equal participation opportunities by the majority society and on that the dialogue between the 'natives' and the migrants should be on equal footing, the focus in his recent publication (see Freise 2017, p.7) supersedes this highlight by addressing the challenges that affect the pluralistic society as a whole, based on the fact that recent scientific debates have made it irrefutable that integration is not primarily a problem for migrants; rather, it is a problem for the society as a whole (ibid.). Migration, in addition to that, shapes life condition of all individuals in the society (see ibid., p.63).

Freise's concept of integration formulates answers for procedures of intervention for intercultural social work among other things, addressing not only the problem of integration of people with and without migrational background in a given society but also the issue of the split in society which results from xenophobia, which means that the feeling of not being wanted, not being needed or not being able to access the milieus of the 'long established' (see Elias; Scotson 2002, p.9) on the part of the migrants can release one's own dynamics,

and a possible consequence for this is social, political, or religious radicalization (see Freise 2017, p.7; Treibel 2015, pp.103, 168).

Like Terkessidis, Foroutan, and Treibel, Freise (2007, p.100) criticises the understanding of the concept of integration as the complete assimilation of migrants in the host society. Consequently, he adopts the definition formulated by the Independent Commission of Migration in Germany [Original in German: *Unabhängige Kommission Zuwanderung*_translation: author], which reads:

> *Integration is a social process in which all those living in a society are involved and at all times. The willingness to integrate is indispensable and it manifests itself in the fact that every single one strives initiatively to be socially engaged. This applies to both migrants and natives (Freise 2017, p.58_translation: author).*

In this sense, integration is a process that affects all groups of people, and the focus must not be simply narrowed down unilaterally on people with migrational backgrounds (see Freise 2017, p.58); rather it is a complex process that demands efforts from all groups of people and pertain to all of them (see Freise 2007, p.103). Freise subdivides integration into different dimensions as following:

> *On the one hand, integration is concerned with the interpersonal processes and socio-structural dimensions. On the other hand, it is concerned with the two-sidedness of these processes—that is, those interpersonal processes and socio-structural demands pertain to both the natives as well as the migrants (Freise 2007, p.101)*

The following model of integration presented in Table 3 merges Freise's explorations of integration in his two publications (2007; 2017):

SUCCESSFUL INTEGRATION IN THE PLURALISTIC, POSTMIGRATIONAL SOCIETY INCLUDES		
	"migrants"	"natives"
on the intrapersonal level	● acquire themeselves with the traditions of the host society, civil society / be bicultural / be bilingual	● have knowledge of other life and cultural forms and appreciate them
on the socio-structural level	● **have intercultural personal contacts** / **participate** in the pluralistic host society / appreciate home culture	● **have intercultural personal contacts / participate** in the pluralistic society / provide migrants with sufficient participation opportunities / share power and influence with migrants / consider the languages and diverse cultures of migrants

Table 3: Model for two-sided successful integration in a pluralistic society by Josef Freise

Source: Adapted from Freise (2007, p.101; 2017, p.58-64)

On the intrapersonal level, Freise reiterates the importance of acculturation on the part of the migrants:

> *That migrants are requested to make an effort of acculturation, is correct and important. […] Nevertheless, this aspect of acculturation must not be seen in isolation: migrants do not have to deny their entire origin; they are allowed to and should bring in their original identity (Freise 2017, p.58-59_translation: author).*

Acquiring sufficient language skills on the part of migrants is essential in order to be able to participate in public and cultural life of the host society (see Freise 2007, p.103). In addition to that, migrants need to get acquainted with and abide by the followed laws and fundamental norms of the constitution of the host country and of the European constitution, e.g. gender equality and the separation of state and religion (see Freise 2007, p.101); this issue needs to be mentioned, Freise explains (Freise 2017, p.58-59), because gender equality in Germany is differently structured than in many of the home countries of the migrants.

Furthermore, migrants should also get acquainted with the fact that civil societies have developed traditions in which people can and should engage with voluntary work, and they need to get used to the form of public discourse and disputes which "shape our democracy" (Freise 2017, p.58-59_translation: author).

In his earlier publication, Freise (Freise 2007, p.101) states that migrants need to get to know the recurrent manners and norms of the receptive society and to participate in them and perform them, and that they need to internalise the language, rules and laws of the host society (see Freise 2007, p.12). In his later publication, he touches upon this theme again:

> *S/he who succeeds in being received in by a country where they are hoping for safety and new opportunities for life, are faced with the task of finding a place there and familiarizing themselves with the local manners, including the language (Freise 2017, p.64_translation: author).*

Moreover, in his earlier work, Freise reiterates that integration of migrants is only successful when migrants develop a bicultural identity, due to the fact that splitting off a part of the cultural life story can cause mental disorders (see Freise 2007, p.101). Like Treibel, Freise stresses that the access to several cultural styles of life can have an innovative effect. Biculturalism is then perceived as an enrichment and not as a disruption. It is when the migrants speak, feel, think and dream in two languages and are moulded out by two cultures which complete yet might contradict each other (see ibid.).

On the other hand, Freise emphasises that the guiding principle of integration in the culturally plural society calls for changes not only on the part of migrants but also demands processes of acculturation on the part of the majority society (see Freise 2017, p.59). Demarcational attitudes of some members of the majority society towards migrants do not support the processes of integration (see Freise 2007, p.100). In this regard, integration pertains essentially to the members of the society who reject migration and do not want to engage in a diverse society, i.e. the individuals who are not ideologically integrated in the pluralistic, democratic, and postmigrational host society (see Freise 2017, p.58-59).

It is true that migrants need to learn the language of the host society, yet the latter must provide the former with sufficient possibilities for learning the language (see Freise 2017, p.58-59; 2007, p.100); a considerable number of migrants did not get the needed support in language acquisition in order to make progress with their processes of integration.

Whereas the public discourse usually discusses the question as to whether migrants are willing to learn the German language or not, the demand that the majority society must provide sufficient language acquisition support for the migrants is not being discussed and rather suppressed. Asylum seekers are often compelled to wait for months for their papers and for a place in a language course – an important time that might be wasted or rather given away (see Freise 2017, p.58-59).

The natives, moreover, need to get acquainted with and appreciate the diverse lifeworlds of the migrants (see Freise 2007, p.102; 2017, pp.61-62), which is most likely to happen through personal relationships. In this regard, places of encounter play an essential role (see Freise 2017, p.59). Additionally, the natives are considered integrated into a society shaped by diversity only if they establish and "maintain personal and professional relationships with people from different social, cultural, ideological and religious backgrounds" (ibid._translation: author).

On the one hand and on the socio-structural level, participation of migrants in social and public life is an important manifestation of their integration (see Freise 2017, p.62). In this regard, the receptive society is required to provide and ensure equal rights and opportunities (see Freise 2007, p.102). This generally includes the recognition and consideration of the competences of migrants (see ibid.). A prerequisite for equal rights in terms of participation is that of the right to vote, though (see ibid.). In this regard, dual citizenship is important for a successful integration (see Freise 2007, pp.102, 103). However, the natives have to "share power and influence with the newly naturalised" (Freise 2007, p.103). If migrants are demanded to identify themselves with the host society in which they live, they must be involved – as a group – in decision-making processes and must also be visibly present (see Freise 2017, p.63).

Institutions of the majority society are considered to be integrated in the plural, postmigrational society only when they open up interculturally, e.g. when they pick up on the themes that relate to the lifeworlds of people of different origins, when they employ people from different cultural backgrounds, and when they seriously consider the new migrants as their clientele (see Freise 2017, p.59).

At the same time, it is required that the host society allows new migrants to have a say, participate in the cultural and social life and to help them integrate as equal citizens (see Freise 2017, p.64). The majority society must grant migrants participation rights as well as possibility for cultural integrity, among which is the opportunity to speak their own languages and to foster and maintain their own culture in the receptive country as far as that does not contradict the fundamental and basic rights in the receptive society (see Freise 2007, pp.103,58-59; 2007, p.12). For instance, languages of the migrants must be taught – when needed – at schools (see ibid., p.103).

According to Freise, participation plays a crucial role for a successful integration in a pluralistic society:

> *The truly integrated people in a pluralistic society are only those who have the opportunities and possibilities to contribute to the society, to participate in social life, and to take part in making decisions and make use of these opportunities. This applies to both the natives and the migrants as well apart from the question of migration (Freise, 2017, p.62_translation: author)*

Freise stresses the importance of intercultural social contacts for a successful integration:

> *We would only be able to speak of a successful integration if regular encounters between people and groups of different cultural backgrounds at all levels become apparent and natural (see Freise 2007, p.103_translation: author).*

4.1.4 Overview

This chapter has presented different approaches to the concept of integration, some of which are contradictory in their essence.

The first section has presented the concept of integration in the light of the assimilation of migrants as explored by Robert E. Park's and Ernest Burgess' Concept of Assimilation (1921) and Hartmut Esser's Model of Assimilation (2001).

In their theoretical considerations, Park and Burgess (1921) argue that as a consequence of migration, social contacts between migrants and members of the majority society initiate interaction, and competition and conflict on resources and opportunities start. Due to the fact that competition requires adaptation to the context of the majority community and its institutions, acculturation on the part of migrants begins in terms of acquiring the language, the social code, etc, and assimilation of migrants into the majority society is the final state of this four-stage process (see Park; Burgess 1921, p.736). Through assimilation in a so-called homogenous society, migrants will become natives and ethnicity loses its meaning as a social element (see ibid. 1921, p.31; Fassmann 2006, p.233).

Esser (2001) presents his four-dimensional model of integration and the four forms of integration of migrants, whereby the assimilation of migrants is the most suitable form in comparison to the other three forms, namely multiple-integration, segregation and marginalisation. The four dimensions of assimilation, viz. cognitive assimilation, structural assimilation, social assimilation, and identificational assimilation, are causally related (see Esser 2001, p.8; Treibel 2011, p.141): the key to social assimilation in the host country is cognitive assimilation – firstly the language – which initiates the process of assimilation and leads to the structural assimilation, i.e. assimilation into the educational system, labour market, etc. Without structural assimilation, there can be neither social nor identificational assimilation into the host society – and identificational assimilation is the last stage of assimilation (see Esser 2001, p.74; Treibel 2011, p.141). For Esser, assimilation, however, does not mean the full adaptation of minority groups to the majority society, but it means that groups of people in the society – not the individuals themselves – have similar

distribution of resources and characteristics. This is the reason why equal opportunity forms the basic grounds for his theory. Whereas Esser stresses the causal relationships among the dimensions of integration, e.g. social integration is not possible without the structural one, the relationship among these dimensions of integration, as shown in many empirical cases, are much more complex and different constellations can arise (see Kalter 2008).

The second section has presented other theoretical considerations which reject the usage of the concept of integration in defining the relations between the migrants and the host society and suggested other alternatives, namely Mark Terkessidis' Programme of Interkultur (2010) and Naika Foroutan's Postmigrational Society (2016).

Criticizing the usage of the term integration in reference to assimilation, Terkessidis (2010) states that he does not prefer to activate a term that is over 40 years old which does not seem to have produced the desired results (see Terkessidis 2011, p.1). A change should be effected on the institutional level, most importantly. In order to do that, as an alternative for integration, he introduces his four-stage Programme of Interkultur as following: It begins with analysing the culture of the institution; then it makes sure that the staff working for the institution reflects the diversity of these target groups rules, norms, values and purposes; next, it concerns with verifying the material apparatus and ensuring the equal distribution of its resources in the population; and after that, it focuses on assessing the orientation of the decisions the institution makes in terms of its policy, its strategies, and its mainstream.

Like Terkessidis, Foroutan (2016) criticises the usage of the concept of integration in reference to assimilation, and she introduces her premise of postmigrational society. A postmigrational society is a society which has politically recognised itself as a society of migration in which migration is a constituent of the entire society. Postmigrational societies are characterised by five core characteristics: political recognition of the migrants based on the democratic principles of equality; cultural, social, and economic negotiations for migrants' rights; ambivalent positions either for or against the recognition of migrants; alliances in terms of cultural, political and emotional coalitions which speak for migrants; and antagonisms, dualism and a polarization between migration advocates and migration opponents. A postmigrational society is not a utopian society in which there is no discrimination and no inequality. It aims, however, at this goal by making racism and inequalities more visible through exposing hegemonic structures and processes of dichotomizations, culturalizations, ethnicizations, racism, and stereotyping.

The third section has presented theoretical considerations of the concept of the two-sided integration as presented by Annette Treibel's Model of Two-Way Integration (2015) and Josef Freise's Model for Two-Sided Integration (2007; 2017). Both of Freise (2007, 2017) and Treibel (2015) call for a two-sided integration, due to the fact that integration is the responsibility of every person including the so-called natives (see Freise 2007, p.100; Treibel 2015, pp. 10,11, 44). People with and without migrational backgrounds need to integrate into the pluralistic society (see Freise 2017, p.63).

Treibel (2015) criticises theories which reject the concept of integration such as Interkultur and Postmigrational Society because, by rejecting the usage of the concept of integration, certain authors do not want to participate on important discussions going on on daily basis in politics, in the media and in everyday life. For her, the right decision is to participate on this debate of integration by giving the term another meaning, though. She divides the concept of integration into five domains: cultural, social, socioeconomic, identificative, and legal and political domains. For her, no individual can be simultaneously integrated in all domains, be they with or without migrational backgrounds (see Treibel 2015, p. 44).

Freise divides the concept of integration in a pluralistic society into two levels: the interapersonal level (acculturation and interaction) and the socio-structural level (structural and identificational), whereby people with migrational background are recommended to fulfil certain demands and people without migrational backgrounds are recommended to also fulfil certain demands (see Freise 2007, p.101; 2017, p.58-64). For Freise , the truly integrated people in a pluralistic society are only those who have and make use of the opportunities and possibilities to contribute to the society, to participate in social life, and to take part in making decisions (see 2017, p.62). Additionally, a successful integration in a pluralistic society happens when regular encounters between people and groups of different cultural backgrounds at all levels become apparent and natural (see Freise 2007, p.103).

4.1.5 Extracted themes from the theories of integration

In order to answer the research question, certain themes of integration have been extracted from the literature review on integration theories which conform to the concept of integration in a pluralistic society in the framework of social coexistence. The criteria for selecting of these themes are their established importance in the concept of the two-sided integration theory, namely Freise's "Model for a Successful Integration in a Pluralistic Society" (2007; 2017), Treibel's "Model of Two-Way Integration" (2015), Foroutan's "Postmigrational Society" (2016), and Terkessidis' "Programme of Interkultur" (2010), the conclusions and recommendations of previous studies and reports (see Nationaler Aktionsplan für Integration n. y.; Verwiebe et al. 2015; Stender et al. 2015; Behrendt et al. 2014), and the allowed word limit for this thesis, as well as the needs of the FSZL (see Memos 2017, 2018; Hollenstein; Fleischmann 2018).These themes are:

- **Intercultural personal contacts**: Intercultural personal contacts promote a successful social coexistence (see Freise 2007, p.101; Foroutan 2016, p.242-243).
- **Participation**: Participation of people promotes a successful social coexistence (see Freise 2007, p.101; Freise 2017, p.62; Foroutan et al. 2014.; Foroutan 2016a, p. 231; Terkessidis 2010, pp. 144-161)
- **Recognition**: Recognition and acknowledgement of migrants promote a successful social coexistence (see Freise 2007, p.101; Terkessidis 2010, p. 12; Foroutan 2016b, p. 232, Foroutan et al. 2014. pp. 6-8)
- **Power**: Empowering migrants promotes a successful social coexistence (Freise 2007, p.101; Treibel 2018, 112)

4.2 Social Work in a Migrational Society

This section concerns with social work in a migrational society. It first presents the definition of social work in a migrational society and elaborates on it. Next, it elaborates on the extracted integration themes from the viewpoint of social work in a migrational society and introduces two other themes relevant for social work practice as well.

4.2.1 Defining Social Work in a Migrational Society

As the research question of this thesis states, social work in a migrational society is going to inform the procedures of intervention for solving the social problem tackled in this thesis. Before defining what social work in a migrational society means and does, what social work means and does should be defined in the first place. The International Federation of Social Workers (IFSW) defines social work as:

> *[…] a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing (IFSW 2014; Wormer; Link 2018, p.21).*

Social work profession transfers this theoretical definition into practice in its various fields of action such as the fields of action migration and integration; children, adolescents, and family; older people; material basic security; health; offenses; occupation and education; and International Social Work (see OBDS 2017). Social work deals with people who have social problems and cannot solve them on their own (see Geiser 2015, p. 21; Staub-Bernasconi 2012, 271- 272), a premise which is inextricably linked to the theories of human needs: "[…] orientations in social work would focus on the needs and the actual and potential strengths or resources of various interrelated people of different social standing [in order to fulfil those needs]" (Maiss; Pantucek 2009, p. 49). The IFSW, furthermore, regards the fulfilment of basic human needs as an imperative of basic justice (see Schneider 2013, p. 56) and the latter is central to social work.

The question which emerges next is: What are social problems and what are human needs?

Social problems are practical problems of individuals which originate because of their unsatisfied social need(s) on the one hand (see Obrecht 2009, pp. 53, 54), and because of the nature of the social structure in their environment which precludes the satisfaction of those needs on the other hand, i.e. an individual has social problems when they fail to integrate themselves into social systems' structure(s) of which they *are* or *want to be* members in a form that satisfies them (see ibid; Staub-Bernasconi 2012, p. 272). Social workers, however, cannot assume that people articulate their needs and problems; rather, these are people or groups of people who often subjugate their suffering and interpret it as a fate or as a deserved punishment, and public stigmatization processes support yet these self-incriminations (see Staub-Bernasconi 2012, p. 272).

Human needs are a set of basic requirements for a "universal human flourishing", i.e. for "the wellbeing of people irrespective of their socioeconomic and contextual situation" (see Schneider 2013, p.53). While contributing to the debate as to whether human wishes are similar to human needs, Obrecht (see Obrecht 2009, p.6,25,46) defines human wishes as needs that have become conscious and are articulated in the form of more or less concrete goals and in the framework of the cultural and cognitive code available to the individual. Whereas needs relate to the nature of the organism – hence universal, wishes relate to its culture – hence local (see ibid., pp. 51,52). That is, with the help of a local, cultural cognitive code of the organism, wishes are consciously formulated and communicated as an expression of certain needs (see ibid.).

If social work promotes problem solving in human relationships, social change and the empowerment and liberation of people to enhance their well-being (see IFSW 2011), what is social work in a migrational society [also *intercultural social work*]? The University of Applied Sciences of Düsseldorf defines intercultural social work as being

> *[…] problem and resource-oriented. Founded on the humanitarian principles, intercultural social work promotes the exchange between people of different cultural backgrounds, helps breaking down the tendencies towards mutual isolation of majorities and minorities, improves mutual acceptance of cultural peculiarities and deals with problems related to migration regarding both migrants and the host societies (Maftahi 2015, p.9_translation: author)*

Intercultural social work has the task of providing help for the development of multicultural societies through enabling an acceptable permanent intercultural coexistence between majorities and minorities (see Freise 2007, p.10). It deals with the question of intercultural coexistence on both the community and international levels (see ibid., p.20).

Currently, the title social work in a migrational society is being more used than the title intercultural social work in order to stress that intercultural social work is not merely a branch of social work that is active only in certain fields of action of social work, e.g. migration; rather it is about considering the intercultural perspective in almost all fields of action of social work in the sense of its being a cross-sectional theme (see Eppenstein; Kiesel 2008, pp.9-10). Furthermore, it is used to postulate the premise that the open-ended formulation of the title social work in a migrational society makes it clear that existing theoretical foundations, concepts and practices of social work must be investigated and constructed anew through this intercultural perspective – and above all, that the processes of qualifying social workers interculturally in the context of globalization and migration is in full swing and thus it is open to the future (see ibid.).

Social work in a migrational society aims at counterbalancing social and ethnic segregation of migrants and absorbing the risks of migration (see ibid., p.9). It promotes inclusion, equal opportunity, equality, acceptance of difference, exchange, and participation, with the goal of contributing to the management of integration processes and the promotion of good intercultural coexistence among different others (see Fachhochschule Vorarlberg 2017, p.6).

Social work in a migrational society rejects the premise that people with migrational backgrounds must adjust themselves to a so-called elite culture of the majority society (see Eppenstein; Kiesel 2008, p.182). Thus, it has both people with and without migrational backgrounds as target groups (see Freise 2007, p.20). Furthermore, it operates within the framework of an equality policy in order to help socially weaker groups who suffer from social disadvantages or undersupply (see Auernheimer 2010, p.107), and offers help and support to people with different cultural backgrounds in having access to opportunities through counselling and advice, through educational and learning-related aids such as language courses and supporting afternoon care, through leisure and cultural activities, through psychosocial care and networking aids, etc (see ibid.).

4.2.2 Integration from the perspective of Social Work in a Migrational Society

From the viewpoint of social work, integration has been misunderstood as the adaptation of minorities to majorities (see Thiersch; Grunwald; Köngeter 2012, pp.187-188); it should be rather perceived in the sense of participation and equality of rights through dealing with exclusion, oppression and indifference and aiming at a good social coexistence by opening to and recognizing of differences on the basis of equal distribution of resources in the first place (see Thiersch; Grunwald; Köngeter 2012, pp.187-188).

The four themes extracted from integration theories, namely intercultural personal contacts, participation, recognition of migrants, and power, will be next looked at from the perspective of social work. Two other themes related to social work practice will be also examined, namely discrimination and leisure time behaviour.

4.2.2.1 Participation

Human beings share the need for sociocultural belonging through participation, e.g. membership in family, group, society, or nation (see Obrecht 2009, p. 27_translation: Schneider 2013, p. 55). Participation is described as the basis for successful integration, furthermore (see Geisen 2009, pp.8,9). Social work practice aims at providing multiplicity of possibilities for participation and co-deciding on the basis of equality (see Thiersch; Grunwald; Köngeter 2012).

Professionality of social work in a migrational society, then, stands for the unique quality of such a socio-pedagogic practice, which aims at promoting chances and opportunities for participation and access on the part of the addressees of social work (see ibid.; Eppenstein; Kiesel 2008, p.9).

Yet what is participation? Participation of individuals means to be able to take part in making things happening, to be able to articulate their views of things, or to bring something by themselves (see Geisen et al. 2013, p.126). It is, therefore, the core of democracy-oriented educational social work. One of the prominent outlining of the concept of participation is the level-model by Hard and Gernert, where co-deciding is one of the higher stages of

participation (see ibid.), with participation meaning taking part on decision-making for one's own life as well as for the community's life (see ibid.).

Social work demands participation of excluded groups who cannot participate because of certain structurally and socially already-set prescribed boarders and limitations (see Bretländer 2015, p. 38). Structural categories such as nationality, culture, complexion, religion, sex, origin, age, disability, language, sexual orientation, social strata and age might hinder the participation of individuals (see ibid. pp. 39-41), and social work discusses, postpones and changes these boarders through examining the structures which prevent the participation of individuals and groups of people (see ibid.). Yet, at the same time, it stabilises these structures by enabling participation in them and thereby consolidating them (see ibid.).

4.2.2.2   Recognition

In addition to the need for a noninterchangeable and distinct biopsychosocial identity, human beings share the needs for social recognition, for respect and for status (see Obrecht 2009, p. 27_translation: Schneider 2013, p. 55).

Recognition of migrants is a fundamental element for a successful integration in a pluralistic society (see Freise 2007, pp. 102-103). Social work in the context of migration confronts the challenge of promoting respect and recognition of all people and their own cultural interests as well, a recognition which supports their awareness of their own culture and its cultivation (see Eppenstein; Kiesel 2008, p.182), including the ability to maintain their own characteristics and qualities and to contribute to society the way they are (see Freise 2017, p.61).

Labels such as the foreigners, the refugees, the non-Austrians, etc, might lead to discrimination and devaluation of the other (see Freise 2017, p.62), the result of which is the marginalisation of those individual, a process which has the function of exclusion (see Freise 2017, p.61-62).

Consequently, recognition necessitates a change in the language used in the society which frequently includes stereotypes and prejudices (ibid.). Stereotypes, on the one hand, are rough generalising statements about groups (see Leiprecht 2011, p.136); they are ideas and expectations that convey very simplified images of reality, which stick in minds of people who do not necessarily agree with them (see ibid.). Prejudices, on the other hand, are negative judgments, emotional assessments and images people have about other certain groups of people, which strongly determine their attitude towards those group (see ibid.). Unlike stereotypes, people who have these rigid and stubborn prejudices consciously agree with them (see ibid.). Like stereotypes, however, prejudices are based upon insufficient knowledge (see ibid.).

Language including such generalisations, images and clichés in the form of stereotypes or prejudices should be altered into a language of appreciation (see Freise 2017, p.61). Difference must be mentioned only when its designation helps to identify and overcome

injustice and inequality, so that it does not unintentionally contribute to the processes of discrimination (see Freise 2017, p.62).

4.2.2.3 Intercultural personal contacts

Human beings share the needs for love, care and affection, e.g. friendships, and for social belonging (see Obrecht 2009, p. 27_translation: Schneider 2013, p. 55).

Integration into the culturally pluralistic migrational society works when friendly personal relationships between people with and without migrational background are established on the basis of mutual acquaintance and acceptance (see Freise 2007, p.108). As its definition states, intercultural social work promotes the exchange among people of different cultural backgrounds (see Maftahi 2015, p.9). It aims at solidifying social contacts between people with and without migrational background, an aim which should be the guiding principle for intercultural social work (see Freise 2007, p.108). Moreover, the clear avoidance of contact between people with different backgrounds is a clear sign of prejudice and discrimination (see ibid.).

4.2.2.4 Power

Social work deals with power relations and power problems especially when people suffer from a difficult or a lacking access to opportunities and resources for them to satisfy their needs (see Geiser 2015, p.79; Staub-Bernasconi 2012, p.273).

Power is a structuring and stabilizing principle (see Geiser 2018, p.207): it is a source of influence which either expands or limits the autonomy of individuals or groups of people (see ibid.). Sources of power are sources of autonomy – that is, sources of independence, of influence, and of making others dependent on those who have them (see ibid.). Sources of power are *bodily and physical sources*, e.g. health, weight, strength, attraction, or size; *access to and control* over the available resources, e.g. job, carrier, economic situation, education, income, etc; *knowledge* in the sense of having and providing others with sufficient knowledge or not; *articulation* in the sense of being able to thematise events and interpret them orally and in a written way as well; and *position* to decide for other people, give them job opportunities, deprive them, and to influence the distribution of tasks (see ibid., p.210-213).

From the perspective of social work, problematization of deficits regarding power sources is crucial (see ibid., p. 213; Staub-Bernasconi 2012, pp.267-292), e.g. people with weak sources of power such low socioeconomic assets, insufficient educational qualifications and a lack of skills are often left only with their body as a source of power, e.g. exercise hard, do physical labour, etc (see ibid.).

4.2.2.5 Discrimination

Human beings share the need for social justice (see Obrecht 2009, p. 27_translation: Schneider 2013, p. 55), which is one of the reasons why anti-discrimination course of action

is part and parcel of the professional intercultural social work (see Eppenstein; Kiesel 2008, p.9; Freise 2007, pp.95-100).

Discrimination involves the unjust and unequal treatment of individuals because of their actual or attributed affinities (see Bretländer 2015, p.23) such as a prejudiced behaviour towards the interests of marginalised individuals or groups through humiliating and degrading them because of certain characteristics, e.g. nationality, religion, language, social status, sex, age, disabilities, sexual orientation, etc (see Walgenbach 2017, p.15). Contrary to social justice, discrimination reinforces inequality between individuals and groups of people (see Freise 2007, p.96) and could be categorised into three forms of humiliation (Freise 2007, p.98):

- Individual discrimination, e.g. when a certain person is perceived exclusively through focusing on a certain characteristic they have such as their small body size, for instance, and they feel themselves unperceived as a person (see ibid.). Additionally, ignoring individuals because of their differences or out of arrogance is another form of individual discrimination (see ibid.). The non-discriminatory perception of people is when people are looked at as human beings (see ibid.).
- Cultural discrimination, e.g. when people are stereotyped and marginalised through the language other people use or the codes and symbols they practice, which is the reason why reflections on daily language are needed (see ibid.).
- Institutional/structural discrimination, e.g. when opportunities and resources are unequally distributed (see Staub-Bernasconi 2012, pp.270-271). That is why identifying unequal opportunities and distribution of resources and dealing with them is fundamental for social work in a migrational society (see Terkessidis 2010, 80-100; Freise 2017, p.61). A non-discriminatory society is one that does not violate the rights of those who depend on it (see Freise 2007, p.99).

4.2.2.6 Leisure time behaviour

Social work offers help and support to people with different cultural backgrounds in accessing resources and opportunities via leisure and cultural activities among different others (see Auernheimer 2013, p.111). With the help of leisure time pedagogy, social workers aim at providing diverse possibilities of leisure activities which are important not only because regeneration is one of the universal human needs (see Obrecht 2009, p.27; Schneider 2013, p.55), but also because leisure time pedagogy aims at increasing social participation, promoting social interactions, and strengthening social solidarity, social capital and social coexistence as well (see Opaschowski 1990, p. 92-96, 162).

Promotion of good intercultural social interactions encourages in return intercultural personal social contacts (see Nobis; Mutz 2011, p.161), and leisure time settings have been proven to be the ideal settings for intercultural interaction to occur (see Shinew; Glover; Parry 2004, p.352), e.g. shared interests bind people together. When people with and without migrational backgrounds practice their shared hobbies together, stronger personal relationships might initiate and be maintained outside the leisure time groups themselves

(see Nobis; Mutz 2011, p.161). In voluntary social networks such as sports, singing, shopping, clubs, etc, people cooperate with their fellow citizens – even with people from other social milieus who were previously unknown for them (see Salzborn 2014, p.372. "Singing together (like bowling together) does not require shared ideology or shared social or ethnic provenance" (Putnam 1999, p.411), and a by-product of this social, horizontal interaction is the growth of civic virtues, e.g. volunteering, self-organised leisure time groups and clubs, etc (see Salzborn 2014, p.372). Furthermore, the National Action Plan of Integration (see Fassmann n. y., p.44) states that sport and leisure are important social institutions that promote encounter, contact and learning (see The Expert Council for Integration 2017, p.54).

4.2.2.7　Sociodemography and language

Generally speaking, surveys typically include questions concerned with the sociodemographic situation of the participants, e.g. age, sex, marital status, income, education, etc, for various reasons (see Salkind 2010, pp.17,1472). For this thesis, sociodemographic dimension is included in order to describe the sample [see Section 5.2.1.1.], to use them for the inferential analyses and investigate whether sample participants' behaviours and attitudes associate on certain sociodemographic situations [see Section 5.2.], and to empirically investigate the theme of power as manifested in certain sociodemographic aspects (see Geiser 2015, pp. 79, 210-2013), e.g. weak sources of power such as low socioeconomic assets, insufficient qualifications and a lack of certain skills, etc (see ibid.) [see Section 5.2.2.3.1].

These six theoretically discussed themes of integration and of social work in a migrational society, namely power, participation, intercultural social contacts, recognition, experiences of discrimination, and leisure time behaviour are going to be transferred to the methodological part of the thesis in order to be locally and empirically investigated.

5. Methodology

The main objective of this methodological part is to answer the fourth sub-question of the thesis and to set the empirical grounds for answering the fifth one.

Answering the research question, quantitative social research methods, as opposed to qualitative ones, will be used. Quantitative methods emphasise:

> *[…] objective measurements and the statistical, mathematical, or numerical analysis of data collected through polls, questionnaires, and surveys, or by manipulating pre-existing statistical data using computational techniques (University of North Florida n. y., p.4)*

Quantitative methods have certain distinguished features (see Geser-Engleitner 2016a; Braunecker 2016, p.17,31; Micheel 2010, p.69; University of North Florida n. y., p.4;): To begin with, researchers using quantitative methods have a clearly defined research question to which objective answers are sought, whereby all aspects of the study are carefully predesigned before data is collected. Moreover, when a quantitative field research is conducted, as opposed to quantitative desk research, data is usually collected using structured or semi-structured research instruments. Besides, data is analysed in a form of numbers and statistics and often arranged in tables, charts, figures, or other non-textual forms. To add, the results are based on large sample sizes of data that are many times representative of the population, i.e. the conclusions drawn from the sample could be used to generalise concepts more widely, predict future results, or investigate causal relationships among certain characteristics of groups of the population after fulfilling, however, certain criteria in terms of representativeness, confidence interval, significance level, etc. All in all, the overreaching aim of a study based quantitative methods is to classify certain features and characteristics, count them, and construct statistical models attempting to explain what is observed.

The choice of quantitative social research methods for this thesis, as opposed to qualitative ones, has been informed by the following factors (see Flick 2014, p.37): *Firstly*, the scope of the sample of a quantitative approach is larger than that of a qualitative one (see Braunecker 2016, p.17), which is a great advantage a study aiming at promoting social coexistence being understood as "the responsibility of everyone" living in a certain society (see Treibel 2015, p.44) can greatly benefit from. *Secondly*, the thesis aims at estimating and comparing distributions of means and percentages of occurrences of certain bahaviours, needs, opinions, and attitudes of subgroups of the population itself and relationships among them (see Diekmann 2010, pp.430-432), which is a type of mathematical results which qualitative methods do not aim at (see Braunecker 2016, p.44). In order to realise this goal, a representative sample is aimed at, due to the fact that results drawn a representative sample can be drawn on the population represented through the sample (see Micheel 2010, p.69). Considering the large size of the population and the temporal and material resources available for this thesis, representativeness cannot be practically realised using the qualitative methods (see Diekmann 2010, pp.430-432; Braunecker 2016, p.42). *Thirdly*, my personal interests and competences have also played

a great role in selecting quantitative methods because it is my personal motivation to improve my knowledge and practical capabilities in quantitative social research for future use.

This chapter on methodology is divided into two main sections: the first one concerns with data collection, and the second one concerns with data analysis.

5.1 Data collection

The first section introduces and describes the population of the study. The second one concerns with the process of sampling. Return rate will be elaborated upon in the third section, and data entry, data, clearing will be concisely described in the fourth section. The fifth section is dedicated for describing sample construction, its representativeness of the population, as well the quality of statistical results drawn from it. The instrument of data collection will be described in the sixth section. The seventh section concerns with the pre-tests. Finally, the last section analyses quality criteria of this research.

5.1.1 Population of the study

Although the main target group of this thesis are people of full age with Turkish, Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian migrational backgrounds living in Lustenau, Section 1.2. has concluded the target group is all persons of full age living in Lustenau [$N = 17946$]. As Section 1.2. has concluded, for the purposes of this thesis, the targeted population been subcategorised as people of full age with:

- Turkish background, who form the largest group of the voluntary migrants [also *work migrants*] and their descendants in Lustenau (see Marktgemeinde Lustenau 2016a, p.5)
- Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian, who form the majority of the recently arrived forced migrants [also *refugees*] in Lustenau and who are either recognised refugees, persons eligible for secondary protection, or asylum seekers (see Memos 2017, 2018).
- Persons without migrational background, i.e. the long established and so-called 'natives'
- Persons with migrational backgrounds other than the aforementioned ones

Section 3.1.3. has justified the critical, situational use of the term 'people with migrational background,' and provided various definitions of this term, one of which is as following:

> *People with migrational backgrounds are] all those living in a country of residence who could be distinguished from others because of their current or past experiences of migration (Eppenstein; Kiesel 2008, p.23-24_translation: author).*

This methodological part is going to benefit from this definition because it provides a general, more open understanding of the term than other definitions do. Yet the question

which emerges next is: Who are those people who have current or past experiences of migration?

As Section 3.1.3. has revealed, operationalizing the term migrational background for empirical purposes, previous studies in the German-speaking countries have differently used various features which the interview partners have in order to collect their past or current migrational experiences, i.e. their migrational background (see Diefenbach; Weiß 2006b, p.36; Kemper 2010, p.315; Diefenbach; Weiß 2006a) such as *nationality*, *country of birth* of the interview partners and of their parents, viz. being either of the 1st, 2nd or 3rd generation of people with a certain migrational background, *mother language* and *religious affiliation* (see ibid.).

A full collection of data, however, has not been possible for this thesis due to the large population and to the available temporal and material resources, which is the reason why the thesis aimed at collecting a sample that is representative of the whole population as categorised into the aforementioned subgroups. Nevertheless, a sample can be representative in best cases with regard to few selected features of the population it reflects but not all of them (see Diefenbach; Weiß 2006b, p.36; Kemper 2010, p.315). Nevertheless, the more features a sample represents in the population, the more temporal and material resources the sampling process entails. For this thesis and in order to approximate the feature migrational background, *nationality*, *first language*, *birthplace*, *birthplace of the parents*, and *religion* have been collected. However, for the purposes of sample representativeness of the population and conducting inferential analyses as well [see Section 5.2.2.], the feature *nationality* is going to be focused on as one main manifestation of the migrational backgrounds people have because all persons who do not hold the Austrian nationality are considered people with migrational background (see UNECE 2015, p.138-139). Yet this does not mean that all people having an Austrian nationality are all people without migrational background: whether those holding an Austrian nationality have migrational experiences or not, could be detected with references to other features, e.g. birthplace, birthplace of the parents, and mother language. In addition to that, all of these features, including nationality, will be used, when statistically possible, as manifestations of the migrational backgrounds people have yet critically and situationally due to the fact that the collection of these features might contribute to generalising and stereotyping more than to defining the migrational background people have (see Diefenbach; Weiß 2006a, p.4)

5.1.2 Sampling

The goal of the sampling process of this thesis is to collect a sample which is representative for the population regarding not only *nationality* but also *residential quarter*. Representativeness of residential quarters would help formulating procedures of intervention related to the spatial distribution of the population.   For this purpose, the secondary data of the population which have been already collected by the Registration Office of the Market Town Council of Lustenau [Original in German: *Meldewesen_*translation: author], have been exported into an Excel file by the

aforementioned department. However, after completing the process of sampling and collecting the targeted sample, population data received from the Registration Office of the Market Town Council of Lustenau has been deleted from all data storage devices used by the author for purposes related to data protection (see Projektvereinbarung 2017).

The Excel file includes the variables needed for sampling – that is, *nationality*, *residential quarter*, and other data necessary for sending the questionnaires to the selected addresses via post. The population [N = 17946] has been then categorised into the following groups:

-Persons holding Syrian, Afghan, Iraqi, Iranian, Somalian, or Pakistani nationality [N_1=171]
- Persons holding a Turkish nationality [N_2=1206]
- Persons holding an Austrian nationality [N_3 = 14585]
- Persons holding another nationality [N_4 = 1984]

The population has been distributed on the four residential quarters in Lustenau as following:

- Hasenfeld [N_1=3992]
- Kirchdorf [N_2=4734]
- Rheindorf [N_3=3945]
- Rotkreuz [N_4=5275].

Extensive efforts have been exerted to collect a representative sample that reflects the population with regard to the variables *nationality* and *residential quarter*. To this effect, the sampling method of *Random Selection: Stratified Sample* has been carried out, and the needed sample size has been calculated through the following equation (see Braunecker 2016, p.119):

$$n \geq \frac{N}{1 + \frac{(N-1) \times \sigma_n{}^2}{z^{\,2} \times p \times (100 - p)}}$$

n: needed sample; N: population = 17946; σ_n: maximal tolerated margin of error of the sample; z: standard score; p: distribution of response [see Section 5.1.5.2]

The standard score of z = 1.96 has been used due to the fact that the level of confidence of 95.0% has been aimed at [see Section 5.1.5.2]. Additionally, because there are no previous expectations about the results, the worst case of distribution of response p has been chosen, namely of $p = 50$.

Consequently, within maximal tolerated margin of error of $\sigma_n = \pm 10$ at confidence level of 95.0.0%, a sample size of n = $\frac{17946}{1 + \frac{(17946-1) \times 10^2}{1.96^{\,2} \times 50 \times (100-5\ )}} \approx 96$ is needed (see Mayer 2006, 66)

Within a maximal tolerated margin error of $\sigma_n = \pm 5$ at confidence level of 95.0.0%, a sample size of $n = \frac{17946}{1 + \frac{(17946\ ) \times 5^2}{1.96^{\,2} \times 50 \times (100-5\ )}} \approx 376$ is needed (see ibid.).

To this effect, taking the theoretically possible return rate of a written questionnaire (see Braunecker 2016, p.117), the previous experiences of the Market Town Council of Lustenau in this field into consideration and the resources available for the study altogether, 1800 addressees, i.e. persons addressed via post, have been *randomly* drawn from the Excel file which contains the addresses of all people of full age in Lustenau using the following stratified random sampling method: firstly, the population data pool has been stratified according to their nationalities into the four aforementioned categories, meaning into four Excel worksheets. These four categories have been further categorised according to their residential quarters, the results of which is 16 subcategories, meaning 16 Excel worksheets [4 groups nationality*4 groups residential quarters = 16 subcategories]. Finally, 1800 addresses have been randomly pulled from these 16 data pools, with different proportions [see Table 5.1.5.1.] due to the fact that previous experiences show that different groups have different return rates which might sometimes lead to non-response bias (see Braunecker 2016, pp.117). This random selection of the 1800 addresses from the 16 Excel sheets has been carried out with the help of the *RAND function* in Microsoft Excel (see Microsoft 2018; Methods Consultants of Ann Arbor 2016; Braunecker 2016, pp.49-53) in order to make sure that the sample has been randomly collected.

Next, the 1800 randomly selected addresses have been further categorised according to the expected mother languages the addressed individuals have or the expected language they understand. For this purpose, the questionnaire has been printed out in five languages [see Appendix A]. The process has finally led to the creation of 23 categories of addresses, meaning 23 Excel sheets, which differ from each other regarding (1) the residential quarter to which they have been send, and (2) the language of the questionnaire sent to them. Then 23 different bundles of questionnaires [=1935 questionnaire] have been printed out. Some people have received the questionnaire in 2 languages, namely German and English, and that is the reason why the sent questionnaire count is 1935. The 1935 questionnaires have been carefully enveloped to ensure that addressed persons receive questionnaires which correspond to them in terms of (1) their residential quarter, and (2) their mother language/the language they understand [See Appendix B]. Next, the questionnaires have been sent per mail on Wednesday, 14. March 2018 [See Appendix B], and because the post office formally needs 5 days to deliver large amounts of letters on the one hand and that Easter holidays happened to be on Monday, 02. April, the deadline for sending the questionnaires back to the Market Town Council of Lustenau has been set as by Monday 09. April 2018, so that people who have received the questionnaire have had enough time to both answer it and send it back.

5.1.3 Return rate

The total return rate is 16,1% [see Table 4] distributed differently among the groups.

-Persons holding Syrian, Afghan, Iraqi, Iranian, Somalian, or Pakistani nationality [N_1=171]

Before the deadline for sending the questionnaires back, it has been noticed that all the returned questionnaires of this groups of people came exclusively from people holding a Syrian nationality [N_{1a}= 86], who are recognised refugees with some persons having the status of subsidiary protection (see Memos 2017, 2018). No questionnaires came back from other subgroups [N_{1b}= 86], namely from people holding either Afghan [= 60]; Somalian [= 13], Iraqi [= 5], Pakistani [= 6], or Iranian [= 1] nationality, whose vast majority are asylum seekers (see Memos 2017, 2018). Possible reasons for this non-response rate are: (1) between the record date of sampling and the deadline for sending the questionnaire back, a large refugee camp in Lustenau has been closed and 21 persons out of the 85 people moved outside Lustenau; (2) due to the fact that the majority of the other remaining 64 individuals holding either of the abovementioned nationalities are young men living in either of the two Caritas refugee camps in Lustenau, the Caritas has been contacted and the following feedback has been received in relation to people who supposedly speak Farsi as a mother language [= 43]; they have not answered the questionnaires because of at least one of the following reasons (see Memos 2017, 2018):

- Some cannot not read or comprehend the questionnaire either because they are illiterate or because they cannot understand the language into which it has been translated because it does not correspond to the language they can read and understand: although the questionnaire has been translated into Dari [also *Afghan Persian*] which is a widely understood official language in Afghanistan and a pre-test has been conducted, the mother language of those who stayed in Lustenau is Pashto, which is the second official language in Afghanistan (see Alikuzai 2013, p.70; Wahab 2006, p.1; DLS 2018;); some of those who can read it do not cognitively comprehend a number of its terms, e.g. a study, co-decide, participation and discrimination; some of those who can read and comprehend it have shown some disinterest in filling the questionnaire in because, as they expressed, they are asylum seekers who have little to no chance in acquiring the status of recognised refugees and stay in Austria – this means, currently, there are structural obstacles which hinder their participation in a number of essential life domains, e.g. work, education, etc, practically and in a proper way (see Böhler; Randall 2015).

Statistically speaking, out of the 85 people making this subgroup, only six persons have the status of recognised refugees and three persons have a status of subsidiary protection, whereas all others are asylum seekers (see Memos 2017, 2018). In addition, until the date of data collection, the probability that these persons get the status of recognised refugees was very low [2% – 40%] in comparison to persons holding a Syrian nationality [90%] (see BM.I n. y.).

The Caritas social workers hired a translator in order to discuss this issue with the subgroup who have an Afghan nationality and motivate them to fill the questionnaire in. The aforementioned reasons have been once again confirmed (see Memos 2017, 2018). With the help of the translator, the Caritas social workers could motivate some of the addressed persons to fill in 7 questionnaires and send them back, though. Nevertheless, because of the many inaccuracies detected in them later on, e.g. some have chosen *Austrian* as nationality, *German* as mother language, etc, face validity and objectivity of execution as well have not been realised for these 7 answered questionnaires (see Memos 2017, 2018) [see Section 5.1.8.].

Based upon these conclusions, and for purposes of abiding by high quality criteria [see Section 5.1.8.] and the quality of the results as well [see Section 5.1.5.2], these questionnaires received from this group of people have been excluded from the sample and only those received from people holding a Syrian nationality will be transferred to the analyses. Nevertheless, some analyses are going to refer to theses subgroups, and specific recommendations of intercultural social work will be outlined in the procedures of intervention.

- Persons holding a Turkish nationality [$N_2=1206$]

Before the deadline for sending the questionnaires back, the possible underrepresentativeness of the group has been figured out, and this has necessitated the implementation of a Plan b and a Plan c successively. Consequently, 70 questionnaires have been distributed through individuals who have contact to the group and the deadline for sending the questionnaires back has been extended. As a result, return rate of the group has been increased to $7,3\%$ [$= 8,3\%$ of the sample].

- Persons holding an Austrian nationality [$N_3 = 14585$], and
- Persons holding another nationality [$N_4 = 1984$]

Return rate from persons holding an Austrian nationality was 16.9% and from persons holding a nationality other than the already mentioned ones was 14.3%.

Regarding the return rate from the four *residential quarters*, it has been figured out that a printing mistake has occurred after checking the returned questionnaires: the distinguishing signs in the questionnaires, which would have spotted the residential quarter each questionnaire comes back from, has not been 100% accurately printed out due to the large number of the different bundles which were printed out [$= 23$ bundles]. Consequently, the variable *residential quarter* was excluded from the analyses.

As a conclusion, the population which the sample represents makes up a total of 17861 individuals of full age living in Lustenau with a Syrian, a Turkish, a Austrian, or another nationality, excluding persons holding either Afghan, Iraqi, Iranian, Somalian, or Pakistani nationality.

5.1.4 Data entry, data controlling, and data clearing

A template questionnaire for the coding scheme [see Appendix C1] and an Excel coding scheme have been prepared (see Braunecker 2016, pp. 182-193) [see on CD: "Kodierter Fragebogen_Stand 22.03.2018" and "Kodierplan_Kodiermaske_Ohne Afghan Staatsangehörigen_Mit (halb-)offenen Fragen_Stand 12.05.2018"]. A considerably large quantity of the questionnaires has been entered in the Excel file in cooperation with the Lustenau Business College and School [Original in German: *HAK/HAS Lustenau: Handelsakademie und Handelsschule Lustenau_*translation: author] [see Appendix C2]. After entering all questionnaires in the Excel coding scheme, all items of all entered questionnaires have been once again carefully, systematically and consistently self-controlled, i.e. by the author. The final Excel data entry has been exported to the Statistical Package for the Social Sciences (SPSS) software package (see ibid. pp.216-226) [see Appendix F1]. For the purposes of preparing data for statistical analyses, data cleaning has been conducted next with the help of the SPSS functions Analyze → Frequency and Crosstabs in order to figure anomalies in the data out. The SPSS function Transform → Recode into Different Variables has been made use of in order to recode data to suite the purposes of the analysis [see on CD: "Data set_Zusammen.Leben in Lustenau"] (see ibid. pp.230-239).

5.1.5 Collected sample

5.1.5.1 Sample construction

As Table 4 shows [see Appendix D], the collected sample is made up of 288 answered questionnaires which have been transferred to the data analyses:

Nationality	Population N	Population %	Addressed persons	Sample n	Sample n %	Return rate%	Weighing Factor
All	17861	100.0%	1785	288	100.0%	16.1%	1
Syrian	86	0.5%	86	31	10.8%	36.0%	0.04
Turkish	1206	6.8%	320	21	7.3%	6.6%	0.93
Austrian	14585	81.7%	1211	205	71.2%	16.9%	1,15
others	1984	11.1%	168	24	8.3%	14.3%	1.33
missing value	--	--	--	7	2.4%	--	--

Table 4: Population, addressed persons, sample, return rates and weighting factors

Source: Table created by author

In terms of the proportional distribution of the population and of the sample groups, Table 4 reveals that the group of people holding a Syrian nationality is overrepresented in the sample, yet this overrepresentativeness has been aimed at during the sampling process because this group makes up only 0.5% of the population, i.e. a sample of this population group which is not overrepresentative would lead to an unacceptable margin error (see

Braunecker 2016, p.60). In order to avoid that, the sampling process has aimed at increasing its proportion in the collected sample to minimise its margin of error (see ibid.). Moreover, the group of people holding a Turkish nationality is a bit overrepresentative. Furthermore, the group of people holding an Austrian nationality and that holding a nationality other than the abovementioned ones is a bit underrepresentative.

Additionally, 3 participants who have chosen two nationalities have been categorised under the group "others," and 7 participants did not answer the question on nationality.

5.1.5.2 Quality of sample results

Considering the quality of the results of this sample, confidence level, margin of error, distribution of responses, and representativeness – which are four concepts that reflect the fact that there is room for error, need to be discussed (see Braunecker 2016, pp.101-116; Statistics How To 2018):

To begin with, *confidence level* indicates the probability with which the estimation of the location of a statistical parameter of a certain feature in the sample is also true for the population, i.e. the probability that the value of a parameter falls within a specified range of values (see Braunecker 2016, pp.111-112). A confidence level of 95.0% means that if random samples pulled from the same population as many times as infinitely possible, using the same sampling methods, and each time sample results σ are calculated out of each sample, these results from these samples would include the true population parameter μ in approximately 95.0% of the cases (see ibid., p.101). *Expected distribution of responses p* refers to the expected values of the sample results regarding certain features (see ibid., 2016, p.102). The highest limit of p is 50%, when 50% of the sample records have a certain feature and the other 50% do not have it. *Margin of error of the sample σ_n* is the range of values below and above the sample results in a given confidence interval (see ibid., 2016, p.113):

$$The\ real\ results\ of\ the\ study\ =\ the\ results\ out\ of\ the\ sample\ \pm\ margin\ of\ error$$

In actual fact, the quality of the results does not exclusively correlate with smaller margins of error; other factors are decisive, e.g. how heterogenous the population is, sampling method, etc (see Braunecker 2016, p.116).

In this context, the concept of *representativeness* needs to be elaborated upon. If a certain sample is representative of a population, statistics calculated from the sample data will be close to corresponding values from the population (see Braunecker 2016, p.113, p.42-63). Results calculated from sample data are often used to make inferences about populations. Random sampling, i.e. every potential sample of a given population has the same chance of being selected, play a crucial role in collecting a representative sample (see ibid.). Nevertheless, a study can be representative in best cases regarding a few selected features of the population yet not all of them (see Diefenbach; Weiß 2006b, p.36; Kemper 2010, p.315).

However, in order to calculate the maximal possible margin of error of the whole sample, the formula $n \geq \frac{N}{1+\frac{(N-1)\times\sigma_n^2}{z^2\times p\times(100-p)}}$, could be extracted, the result of which is the following one:

$$\sigma_n = \pm z \sqrt{\frac{p*(100-p)}{n}} = \pm 1.96 \sqrt{\frac{50*(100-50)}{288}} \approx 5.7$$

Using this formula, the calculated maximal possible margin of error of the whole sample is $\sigma_n \approx \pm5.7$ at confidence level = 95.0.0%, when standard score $z = 1.96$ and the worst distribution of responses happens at $p = 50$, and when population N = 17861 and sample size n = 288.

In order to check the representativeness of the sample, arithmetic age means of sample and sample groups have been compared with the corresponding real age means of the population and population groups [n = 272; N = 17861], as Table 5 reveals:

	N	population mean μ	population standard deviation σ	sample mean $\bar{x}$	sample standard deviation s	Sample error	Weighing factor w
Population	17861	48.6	18.4	46.0	16.9	2.6	1.1
Syrian	86	33.4	10.2	34.1	9.7	-0.7	1.0
Turkish	1206	46.1	16.0	48.0	15.7	-1.9	1.0
Austrian	14585	49.5	18.9	48.4	17.3	1.1	1.0
others	1984	44.1	14.8	39.3	13.5	4.8	1.1

Table 5: Population*sample age mean and standard deviation, sample error, and weighting factors

Source: Table created by author

The table shows that the mean of the total sample hardly diverts from the mean of the population, with a sample error of 2.6. Furthermore, the means of the groups 'Syrian,' 'Turkish,' and 'Austrian' show a very strong approximation to the means of the population groups. The mean of the group 'others' shows a bit more diversion from its mean in the population. Yet the main focus of this thesis is on people holding a Syrian and a Turkish nationality.

On the one hand, all of these sample errors stay inside the previously calculated margin of error of $\sigma_n \approx \pm5.7$, which proves the reliability of the calculated margin of error. On the other hand, the weighing factors needed to appropriate the groups of the sample to reflect the groups of the population equal 1.0 for all sample groups, except for group 'others,' which need a weighting factors equal 1.1, which in turn means that the sample is representative of the population with regard to *age* mean.

Hence the collected sample is representative regarding the features *nationality* when categorised into four groups, viz. people holding a Syrian, a Turkish, an Austrian or another nationality and *age* when locations of age means of the whole sample and of its groups are compared with to their corresponding locations in the population. With a maximal margin of error of $\sigma_n \approx \pm5.7$ at a confidence level of 95.0%, the sample reflects the population of N = 17861 with regard to *nationality* and *age*.

5.1.6 Instrument of data collection

The instrument of data collection adopted in this thesis is a written questionnaire [see Appendix A], which is used "as a research tool to collect certain behaviours and attitudes towards certain topics or issues and opinions regarding them" (Raab-Steiner; Benesch 2015, p.62_translation: author).
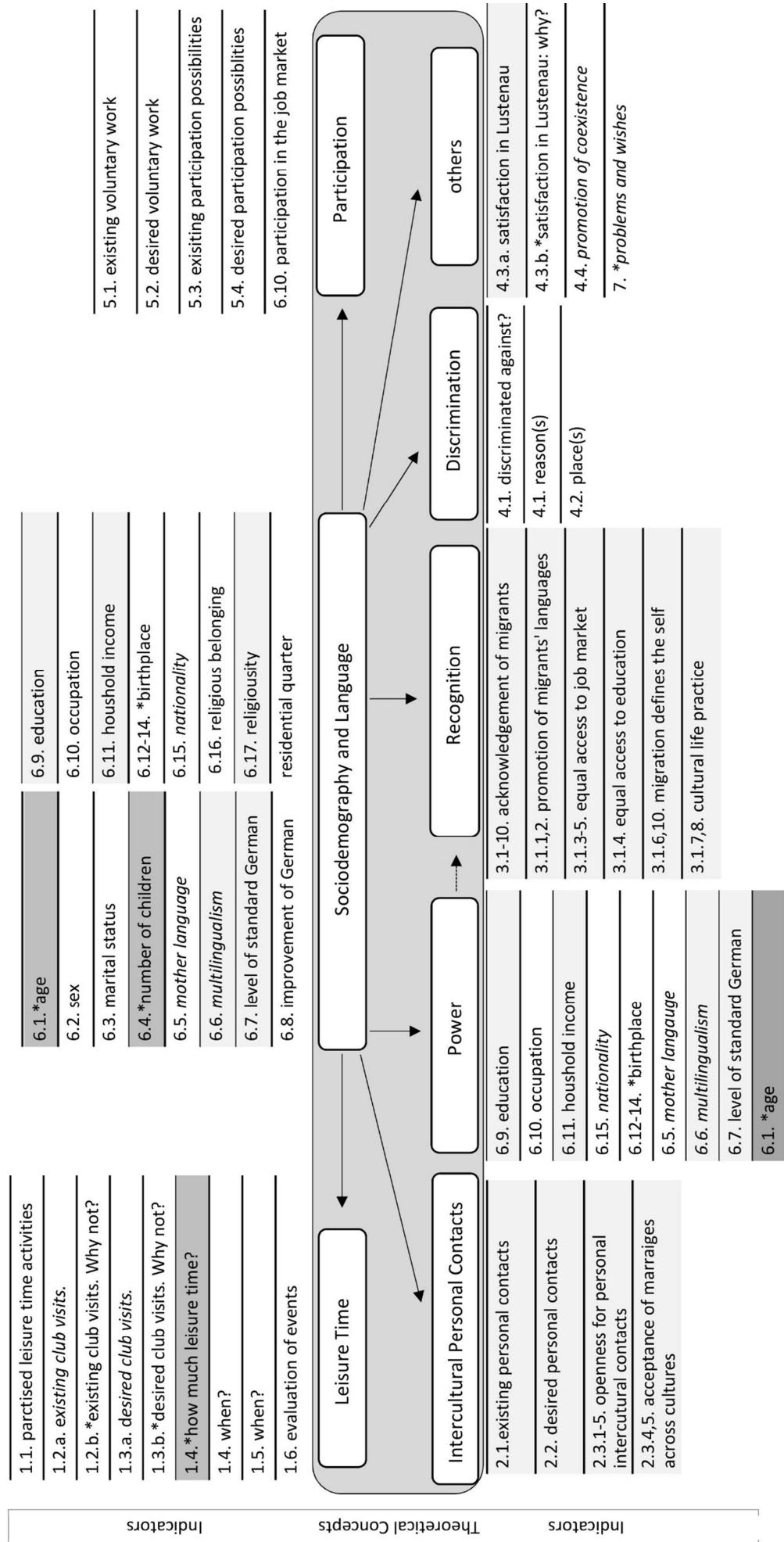
This instrument has been created to investigate the theoretical themes [also theoretical concepts] extracted from the literature review (see Braunecker 2016, p.80) [see Section 4.1.5. and Section 4.2.2.]. In order to investigate those themes in the methodological part, these theoretical themes have been first operationalised into latent and then manifest variables [also *indicators*] (see Ibid; Geser-Engleitner 2016a; Atteslander; Cromm 2010, pp.37-67; Micheel 2010, pp.16,17,38-40). Then, the corresponding items which measure those manifest variables have been formed (see ibid.) and put together in the form of a questionnaire. Doing that, however, a systematic intensive review of literature on quantitative and qualitative studies concerned with the same research problem of this thesis has been conducted (see Stender et al. 2015, pp.115-121; Behrendt et al. 2014, Appendix: questionnaire; Verwiebe et al. 2015, Appendix III) [see Chapter 4].

Figure 3 presents the *Model of Variables*, which shows firstly how these theoretical concepts have been operationalised into manifest variables [also *indicators*] which have been later on developed into the items of the measuring instrument. Secondly, it shows how those items of the measuring instrument have been differently scaled, whereby the appropriate scales of responses for every item have been assigned to them taking into consideration the purposes and needs of data analysis for this thesis. Thirdly, it presents the hypothesised relationships among the theoretical concepts or their indicators which are going to be tested:

Figure 3: Model of Variables: theoretical themes, indicators, types of items and scales
Source: Figure created by author

⇧ Notes on the indicators in this Model of Variables:

1) When a **stark*** is added to the indicator, it is an open-question (or item) in the questionnaire. When the item is written in *italics*, it is a half-open question (or item). When **no additional formatting or signs** are added to the item, it is a closed question (or item).

2) Indicators filled with **dark grey background** have interval or rational scales (quantitative) items in the questionnaire, with **bright grey background** have ordinal scales (qualitative, can be treated as quantitative), and items with **no fill** have nominal (qualitative) or dichotomous scales (qualitative, can be treated as quantitative).

3) Indicators are numerated in correspondence with the numeration of their respective items in the questionnaire.

Leisure Time

1.1. parctised leisure time activities
1.2.a. *existing club visits.*
1.2.b. *existing club visits. Why not?*
1.3.a. *desired club visits.*
1.3.b.*desired club visits. Why not?*
1.4.*how much leisure time?*
1.4. when?
1.5. when?
1.6. evaluation of events

Intercultural Personal Contacts

2.1.existing personal contacts
2.2. desired personal contacts
2.3.1-5. openness for personal intercultural contacts
2.3.4.5. acceptance of marraiges across cultures

Sociodemography and Language

6.1.*age
6.2. sex
6.3. marital status
6.4.*number of children
6.5. *mother language*
6.6. *multilingualism*
6.7. level of standard German
6.8. improvement of German

6.9. education
6.10. occupation
6.11. houshold income
6.12-14. *birthplace
6.15. *nationality*
6.16. religious belonging
6.17. religiousity
residential quarter

Participation

5.1. existing voluntary work
5.2. desired voluntary work
5.3. exisiting participation possibilities
5.4. desired participation possiblities
6.10. participation in the job market

Power

6.9. education
6.10. occupation
6.11. houshold income
6.15. *nationality*
6.12-14. *birthplace
6.5. *mother langauge*
6.6. *multilingualism*
6.7. level of standard German
6.1. *age

Recognition

3.1-10. acknowledgement of migrants
3.1.1,2. promotion of migrants' languages
3.1.3-5. equal access to job market
3.1.4. equal access to education
3.1.6,10. migration defines the self
3.1.7,8. cultural life practice

Discrimination

4.1. discriminated against?
4.1. reason(s)
4.2. place(s)

others

4.3.a. satisfaction in Lustenau
4.3.b.*satisfaction in Lustenau: why?
4.4. *promotion of coexistence*
7. *problems and wishes*

Indicators — Theoretical Concepts — Indicators

The indicators of the theoretical concepts shown in Figure 3 have been developed into the items of the questionnaire and assigned different scales: either continuous scales [also *quantitative* or *metric*] – namely, interval or rational; or categorical scales [also *qualitative* or *discrete*] – namely, *nominal*, *ordinal*, *dichotomous* (see Raab-Steiner; Benesch 2015, pp.58-62; Micheel 2010, pp.80-85). Moreover, the items of the measuring instrument have been arranged in six blocks [in the Model of Variables in seven blocks] and given corresponding titles, yet titles like discrimination, sharing of power, and attitude towards migrants have been removed in the measuring instrument in order not to influence the behaviour of the respondents. Questionnaire's items have been numerated after the indicators of the Model of Variables.

Although some items of the measuring instrument have been partly borrowed from previous literature, as in questions number 2.1., 5.1., 5.2., 6.10., 6.11., and 6.16., the majority of the items have been self-formulated yet with the help of the theoretical review, of literature on quantitative research as orientation (see Braunecker 2016, pp.85-88; Raab-Steiner; Benesch 2015, pp.54-56; Micheel 2010, pp.16,17,38-40) and of a considerable number of previous studies concerned with the same research problem (see a.o. Stender et al. 2015, pp.115-121; Behrend t et al. 2014, Appendix: Questionnaire; Verwiebe et al. 2015, Appendix III; Hoffmann; Hausdorf 2012, pp.55-58; Möckern in Aktion n. y.).

In order to create a good and a professional questionnaire, certain rules derived from the practice have been adhered to (see Raab-Steiner; Benesch 2015, pp.47-54; Micheel 2010, pp.79-92): The questionnaire begins with a greeting and an introduction, whereby a general idea of the survey has been introduced, as well as clear assurance for the readers that the questionnaire is anonymous. It does not take the participant more than the time usually recommended, due to the fact that the average time needed to answer this questionnaire is maximal 20 minutes. The questionnaire considers a standard visual differentiation between the text of the questions, the answers, and the questionnaire instructions. It begins with interesting questions, which additionally function as ice-breakers; is thematically well-structured: it has been divided into 5 sections with certain general titles, following the rule of moving from general to specific. The questionnaire does not ask critical question in the beginning: socio-demographic questions have been also delayed until the end. The questionnaire uses simple day to-day language, short sentences, correct grammar with full, unambiguous questions, clear-cut, non-overlapping options, clear temporal frame of reference, no double-negatives, no leading questions, and carefully-chosen scales for responses. The questionnaire concludes with a thank-you sentence. It also takes the mother language of the targeted groups into consideration: the questionnaire has been originally created in the German language and translated into four other languages: Arabic, Turkish, Dari – the *supposed* mother languages of the main targeted groups, and English – for people whose mother language is neither of the aforementioned.

Because of the fact that quantitative methods do not aim at the individual motives of the respondents – which a qualitative research does, however, (Braunecker 2016, pp.16-18), the instrument created for this thesis is a full standardised yet semi-structured

questionnaire, i.e. although all questions and their responses are accurately formulated by the researcher and have a precise sequence, i.e. full standardised (see Braunecker 2016, p.30), the responses to some questions are left (half)open, i.e. semi-structured. Semi-structured questionnaires are widely used in social research due to the fact that the participants have the possibility to write their own individual responses in case they do not find any suitable ones in the given options (see ibid., p.31), so that the instrument of this study offers an additional space for qualitative, more subjective answers of the participants. These answers will be translated from the different languages in which they have been written into German and qualitatively shortly analysed, namely the open question number 7 which encourages the participants to write down their problems, wishes and suggestions – and which is not stated in the model of variables [see Appendix A], as well as a considerable number of half-open items, namely, *1.2.a. clubs: existing visits? Why?*, and *1.3.a.clubs: desired visits? Why?*, *4.3.b.*satisfaction in Lustenau: why?*, and *4.4. promotion of coexistence* – which have been already listed in model of variables**,** will be shortly qualitatively analysed [see Model of Variables in Section 5.1.6.].

5.1.7 Pre-test

Prior to commencing the collection of data, a preliminary examination— or a so-called pre-test, has been conducted, due to the fact that "there will be almost always different kinds of mistakes" (see Micheel 2010, pp.89-99_translation: author). To this effect, a list of guiding questions for the pre-tests has been created (see, Micheel 2010, pp.89-99; Raab-Steiner; Benesch 2015, pp.63,64, Braunecker 2016, pp.99,100), which reads as follows:

- Is the knowledge of the participants sufficient to answer the questions?
- Are the items understandable and clear, or are there certain unclear formulations?
- Is the unavoidable branching of items clear to follow?
- Is the layout appealing?
- Is there enough space for the half-open and open questions?
- Are there any leading questions?
- How far are the questions interesting for the respondents?
- Is the questionnaire linguistically tailored to be suitable for the target group(s)?
- Do the questions burden the respondents?
- Do the respondents deny to answer certain questions? If yes, why?
- Is the questionnaire too long to answer? How many minutes does it take to answer?
- And finally, does the context of surveying a pre-test have possible effects on the behaviour of the participants, namely that the pre-test is not anonymous?

Although there is no universal consensus as to how many pre-tests should be conducted, a pre-test should be at least twice conducted – that is, the corrected questionnaire after the first pre-test must be tested at least once again (see Micheel 2010, p.90). "Ultimately," however, "a pre-test must be repeated again and again until a consistency of the instrument is reached" (ibid._translation: author). For this thesis, the so-called ultimate consistency of the questionnaire has been targeted: the questionnaire has been originally created in

German and then translated into Arabic, English, Turkish and Dari, and six pre-tests have been conducted in these five languages, whereby all the six selected participants on the pre-tests are adults with a highest education of a vocational training, persons who have not taken part on the creation of the questionnaire, and persons who have been asked to think out loud, express their thoughts throughout answering the questions and provide the necessary feedback (see Raab-Steiner; Benesch 2015, pp.63,64). The pre-tests have been chronologically conducted in three phases:

- The first pre-test has been conducted for the original German questionnaire.

The questionnaire has been created originally in German. Then a pre- test was conducted, out of which certain essential improvements and corrections have been derived and made (see Raab-Steiner; Benesch 2015, pp. 64), namely three main changes: the list of the question 1.1. has been shortened because it was long and boring to read for the respondent, the formulation of the question 6.16. was improved, and one of the questions was crossed out because its content has burdened the respondent. After doing the necessary changes, the questionnaire has been translated into the other four languages, viz. Arabic, Turkish, Farsi and English. Translators have been asked to choose a form of the language which is understandable for all people who can read yet speak have dialects.

- Next, two pre-tests for the Arabic questionnaire and one for the English have been simultaneously conducted.

Mainly, two changes have been made with the help of these pre-tests: Two double-negatives in the question 3.2. have been figured out and changed and the scale of question 6.17. has been improved so that its responses have become more direct and clear. Arabic and English questionnaire, as well as the Turkish and Farsi, have been accordingly changed. Additionally, improvements with translations have been necessary.

- Finally, two pre-tests for the Turkish and Farsi questionnaires have been conducted.

After conducting these two pre-tests, certain linguistic improvements with the Farsi translation have been done. Ultimately, this is the stage where the instrument has been thought to having reached its consistency.

5.1.8 Quality criteria

Evaluating the quality of the test, the three main test quality criteria, namely objectivity, reliability, and validity have been assessed (see Braunecker 2016, pp.72-77; Moosbrugger; Kelava 2011, p.8; Micheel 2010, p.45):

5.1.8.1 Objectivity

"Objectivity," defines Braunecker, is the "freedom from subjective influences, i.e. when the results are not distorted by a person carrying out the survey" (Braunecker 2016, p.73-74_translation: author). Logically, the quality criterion of objectivity is categorised into three aspects (see ibid.):

- *Objectivity of execution* means that a test must not be distorted by the researcher, e.g. interpersonal contacts between the researcher and the participants must be limited and standardised as well.
  - *Objectivity of analysis* refers to the independency of the results of the empirical analyses from the researcher, e.g. if two researchers analyse qualitative data collected, it must not be possible for them to analyse it differently.
- *Objectivity of interpretation* means the independency of the interpretation of the empirical results from personal preferences or ways of thinking of the researcher, i.e. the conclusions drawn from empirical surveys must not be steered with or oriented by a personal favour or preferences of the researcher.

Although objectivity is generally difficult to control or measure (see Braunecker 2016, p.74), this study has aimed throughout to conform with the aforementioned requirements for this quality criterium of objectivity as following:

- *Objectivity of execution* has been realised by asking the participants to provide their own personal responses and by using clear guiding instruction throughout the questions of the questionnaires. Additionally, the instrument of data collection is a written questionnaire, and filling it in does not need the support of the researcher which minimises the influence of the researcher. The context of filling in the questionnaire is not influenced by the researcher, due to the fact that the questionnaires have been sent via post. Furthermore, leading questions have been improved or crossed out from the instrument (see ibid.). Moreover, when certain doubts emerged regarding the objectivity of execution of certain tests have emerged, namely the seven questionnaires answered by people holding an Afghan nationality, they have been crossed out from the sample.
- *Objectivity of analysis* is a matter of fact when analysing data quantitatively. Furthermore, the scientific routines for data analyses and their interpretations (see ibid. pp.240-310) has been adhered to. The ambiguous quantitative and qualitative entries have not been included in the analyses (see ibid., p.73).
- *Objectivity of interpretation* has been realised through comparing the researcher's interpretation of the results of the analyses with the interpretation of other researchers. Discrepancies between the two sets of interpretations have been taken into consideration and restudied again (see ibid, p.74).

As a result, a high level of objectivity of the test has been realised.

5.1.8.2   Reliability

The second criterion is reliability. A measuring instrument is reliable if it produces stable and consistent results, i.e. if it measures the features it is supposed to measure correctly without measuring error (see Moosbrugger; Kelava 2011, p.11). Reliability is measured through reliability coefficient: the higher the reliability coefficient is, the more reliable the test is (see ibid.). There are different methods to test the reliability of a measuring instrument,

e.g. Re-Test-Method, Parallel-Test-Method, Spilt-Half-Technique, or Consistence Analysis (see Braunecker 2016, p.74).

Reliability has been tested with the help of the analysis of the internal consistency through correlating certain items with each other. The reliability coefficient [also *index value* or *Cronbach's Alpha*] can range between 0 and 1. The nearer the value to 1 is, the more reliable the index is, i.e. the items measuring the same feature are homogenous (see Braunecker 2016, p.74). Although there are some debates in scientific circles as to whether the Cronbach's Alpha could measure not only ordinal and interval data but also dichotomous ones (see ResearchGate 2018), IBM Knowledge Centre confirms that this reliability coefficient measures the internal consistency of all forms of data (see IBM 2017). Carried throughout the data of the questionnaire with the orientation provided by the Model of Variables [see Section 5.1.6.] and indexes [see Appendix F2], values of Cronbach's Alpha of indicators are presented in Table 6:

Question in the questionnaire	Indicator in the Model of Variables	Index name in the dataset in SPSS	Number of tested items	Number of cases [n]	α coefficient	Question in the questionnaire	Indicator in the Model of Variables	Index name in the dataset in SPSS	Number of tested items	Number of cases [n]	α coefficient
1.1.	1.1.	---	26	284	0.778	4.2.	4.2.	---	13	277	0.781
2.1.	---	F2.1.Index_1	25	198	0.774	5.3.	5.3.	---	14	258	0.682
2.1.	---	F2.1.Index_2	5	52	0.571	5.4.	5.4.	---	13	277	0.781
2.2.	---	F2.2.Index.1	20	143	0.965	2.3.	2.3.1-3.	---	3	224	0.896
2.2.	---	F2.2.Index.2	4	52	0.560	2.3.	2.3.4,5.	---	2	229	0.928
2.3.	2.3.1-5.	F2.3.Index	5	194	0.910	3.1.	3.1.1,2.	---	2	265	0.650
3.1.	3.1.1-10.	F3.1.Index	10	222	0.920	3.1.	3.1.3,5.	---	2	273	0.845
4.1.	4.1.	---	9	277	0.823	3.1.	3.1.6,10.	---	2	253	0.849

Table 6: Reliability analysis

Source: Table created by author

Generally speaking, the collected data show a high level of reliability (see Braunecker 2016, p.74), i.e. the aggregated items of the indicators have a shared covariance and they measure the real underlying concept.

5.1.8.3   Validity

A measuring instrument is valid if it truly measures the feature which is intended to be measured, which is the most important quality criterium in terms of test practice (see. Braunecker 2016, p.75; Moosbrugger; Kelava 2011, p.13). Both objectivity and reliability not only allow a high accuracy of measurement, but also provide reasonable requirements for achieving a high validity, due to the fact that a measuring instrument cannot have a high validity while having a low reliability (see Moosbrugger; Kelava 2011. p.15-18). In order to test the validity of the measuring instrument, *content validity*, *construct validity*, *face validity*, and *criterion validity* need to be tested (see ibid.).

- *Content validity*: A questionnaire has content validity if it represents the features intended to be measured. For that, the logical and professional considerations of experts in this field should be referred to. The questionnaire of this thesis intends to examine certain themes extracted from integration theories as well as intercultural social work theory and practice, and it is based on related theories (ibid.).
- *Construct validity*: A questionnaire has construct validity when its items explore the latent theoretical concepts intended to be measured. With the help of the theoretical review presented in this thesis, of certain models of operationalisation (see Atteslander; Cromm 2010, pp.37-67) and of previous questionnaires in this field, these theoretical themes have been operationalised into latent variables and manifest variables so that construct validity is ensured.
- *Criterion validity*: A questionnaire has criterion validity if the behaviour or the responses of the participants within the test situation can be truly used to conclude a criterion, i.e. a behaviour outside of the test situation. Although in the motivation letter as well as in the introduction to the questionnaire, the participants have been asked to provide their responses to the items independently, this quality criterium cannot be verified because of the fact that the resources available for this thesis do not allow a comparison between the participants' responses and their behaviour in real life. For that, however, Section 5.1.5.2 has discussed the quality of the results from a statistical point of view; it has proven the representativeness of the sample and the quality of its results yet with certain limitations.
- *Face validity*: A questionnaire has face validity when the participants who complete it confirm that they have understood the items of the questionnaire and the intentions behind them. Answering the questionnaire in the pre-tests, the participants have been asked to think out loud so that certain misunderstandings and gaps in the items of the questionnaire could have been found out, in addition to the feedback they have provided afterwards. Consequently, certain sets of items have been reconsidered and restructured, others have been changed, and others have been deleted. For instance, the first pre-test has uncovered a face invalidity in the questionnaire of the pre-test, namely in the question number 6.17. and whether it is about *belonging* or *feeling of belonging* to a certain religious sect. More pre-tests have been conducted until consistency of the understandability of the items on the part of *the participants on the pre-tests* has been realised. Additionally, certain questionnaires have been excluded from the analyses, however, because of their supposed invalidity, namely those questions answered by people holding an Afghan nationality.

To summarise, the three quality criteria: objectivity, reliability, and validity have been carefully considered and adhered to throughout the test.

5.2 Data analyses

"Data analysis is a process of inspecting, cleansing, transforming, and modelling data with the goal of discovering useful information, suggesting conclusions, and supporting decision-making" (Uden et al. 2013, preface). It is not merely about calculating and presenting numbers, but it is a way of thinking that works to reveal the underlying patterns and trends which provide an understanding of the research problem based on statistical results in order to draw practical conclusions and formulate suitable solutions (see Albers 2017, pp. xi, 5).

Analysing collected sample data quantitatively includes three main fields: descriptive, explorative, and inferential statistics (see Micheel 2010, p. 117). Descriptive statistics [also *descriptives*] aim at compressing or summarizing data and then presenting them in order to describe certain facts. It concerns with data frequencies or measures of central tendency, mainly arithmetic mean, median, mode, quartiles, percentiles, standard deviation, and minimum and maximum values (see Geser-Engleitner 2016b; Braunecker 2016, pp. 248 - 255). It includes illustrations such as diagrams, curves and tables of one-, two- or multivariable for compressing, summarizing and presenting of data (see Geser-Engleitner 2016b; Braunecker 2016, pp. 130 - 134). Explorative statistics [also *exploratives*] are usually considered a subarea of descriptives: with the help of descriptives, exploratives figure out structures and patterns in data set, which is a process that supports the formulation of hypotheses which are going to be tested with the help of inferential statistics (see ibid.). Using inferential statistics [also *inductive* statistics], sample statistics can be drawn on the whole population (see ibid.). The cornerstone of inferential statistics is the probability theory, and thus sample results which can be drawn on the whole population yet with a certain probability, confidence level, and margin of error (see ibid.) [see Section 5.1.5.2.]. Unlike inferential statistics, descriptive and explorative statistics do not allow drawing conclusions beyond the sample data (see Micheel 2010, p. 117; Laerd Statistics 2018).

In order to conduct data analyses which correspond to the needs of this thesis, the data set has been prepared: data have been recoded, subgroups have been created, and indexes have been built (see Braunecker 2016, p. 230 - 239; Micheel 2010, p. 47 - 53) [see Appendixes C1, F1 and F2] [see on CD: "'Kodierplan_Kodiermaske'_Ohne Afghan Staatsangehörigen_Mit (halb-)offenen Fragen_Stand 12.05.2018" and "Data set_Zusammen.Leben in Lustenau"]. An index is a compound measure that aggregates multiple indicators (see Vitanov 2016, p. 59) which measure a whole theoretical concept (see Micheel 2010, p. 47), e.g. the ten items of Question 3.1. in the questionnaire have been added together to form the index *Recognition of migrants*, whose levels range from 0 to 50 [see Appendixes F2].

Since quantitative analysis is usually based on large data volumes, researchers cannot go far with their analyses without using a proper data analysis software (see Braunecker 2016, p. 202). Therefore, collected data will be analysed with the help of the Statistical Package for the Social Sciences (SPSS) software (see ibid.).

This chapter concerns with data analyses. The first section deals with the descriptive and explorative statistics. In the second section, null hypotheses will be formulated with the help of the descriptive and explorative statistics and then nullified with the help of inferential statistics. The third section presents a summary of the main findings.

5.2.1 Descriptive and explorative analyses

This section concerns with analysing the collected data descriptively and exploratively [see Appendix A]. It concerns with investigating the following themes: sociodemography and language [also *power*], participation, recognition of migrants, discrimination, intercultural personal contacts, leisure time behaviour, and other diverse items [see Model of Variables in Section 5.1.6 .].

Conducting univariate descriptives and exploratives, certain scientific guidelines have been adhered to (see Micheel 2010, pp. 118 - 144; see Braunecker 2016, pp. 240 - 266). Output tables of SPSS analyses have been compressed, adapted and concisely presented in a textual, tabular and/or graphic form:

5.2.1.1 Sociodemography and language[1]

Sociodemographic data have been collected in order to describe the sample, to be use them for the inferential analyses (see Salkind 2010, pp.17,1472), and to investigate the theoretical theme of power because, as Section 4.2.2.7. and Section 4.1.5. of the theoretical review have concluded, from the perspective of social work, the problematization of power deficits of certain individuals or groups of people is crucial (see Geiser 2015, pp. 79, 210-2013), e.g. weak sources of power such as low socioeconomic assets, insufficient qualifications and a lack of certain skills, etc (see ibid.) [see Section 5.2.2.3.1]. Moreover, social work deals with power relations and power problems especially when people suffer from a missing access to chances and resources while attempting to satisfy their needs (see ibid.; Staub-Bernasconi 2012, p.273).

The descriptives of the sociodemographic data are going to be next presented:

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[1] see Model of Variables in Section 5.1.6.: Sociodemography and language / Power
  see Block 6 in the questionnaire: Personal information [see Appendix A]

Age [n = 278][2]**:**

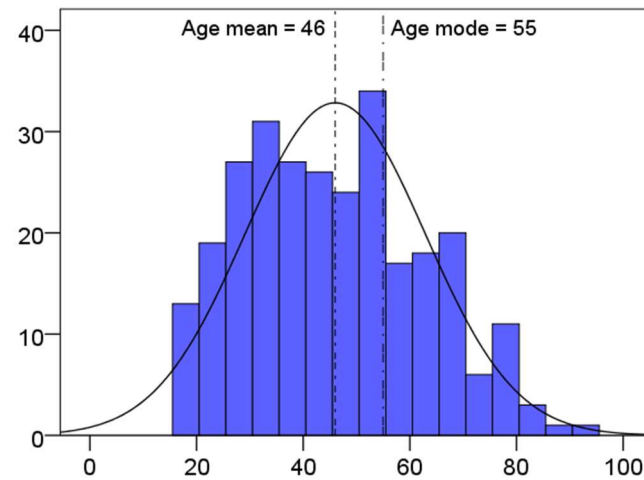Figure 4 shows the observed distribution [also *count*] of age values:

Figure 4: Age mean and distribution of sample participants

Source: Figure created by author

Figure 4 shows that the arithmetic age mean, i.e. the average of all age values, of sample participants is $\bar{x} \approx 46$, and the mode age, i.e. the most frequent age value, is $MO = 55$. Additionally, other statistics [see Appendix I1] reveal that the standard deviation, i.e. the dispersion of age values their mean, is $s \approx 17$. The median age, i.e. the the middle age value in the data sequence, is $\tilde{x} = 45$. Moreover, the minimum age value of sample participants is 18, whereas the maximum age value is 94. Furthermore, one quarter of sample participants are under 32 years of age, two quarters are under 45 years of age, and three quarters are under 57 years of age.

Sex [n = 284]**:**

As Figure 5 shows, whereas three fifths of sample participants (59.9%) are females, two-thirds of them (40.1%) are males:
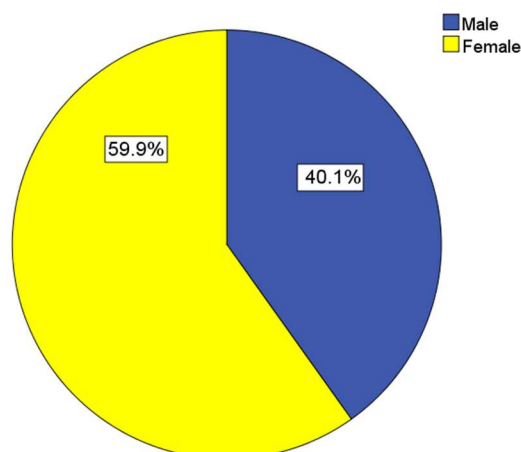
Figure 5: Sex of sample participants

Source: Figure created by author

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[2] n refers to the number of participants who have responded to the item

Nationality [n = 281]**:**

Figure 6 shows the proportional distribution of nationalities amongst sample participants, being either Syrian, Turkish, Austrian or others. It reveals that one tenth of sample participants hold a Syrian nationality (11.0%), less than one tenth (7.5%) hold a Turkish nationality, and three quarters hold an Austrian nationality (73.0%):
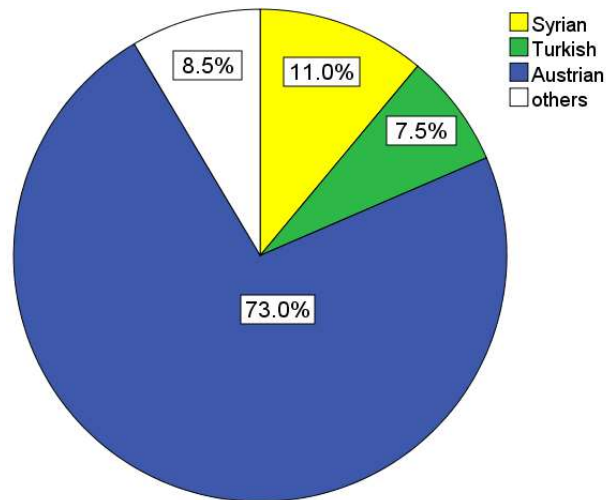
Figure 6: Nationality of sample participants

Source: Figure created by author

Besides, less than one tenth (8.5%) hold another nationality, being either [see Appendix I1] a Serbian (0.7%), a Romanian (0.7%), a Kosovan (0.7%), a Swiss (0.7%), a Croatian (0.4%), a Bosnian (0.4%), an Italian (0.4%), a Chinese (0.4%), a Slovakian (0.4%), a Chechen (0.4%), a French (0.4%), or a Mexican (0.4%) nationality.

Birthplace:

As Figure7 graphically shows, more than one quarter of sample participants (27.3%) are born outside Austria [n = 275]:
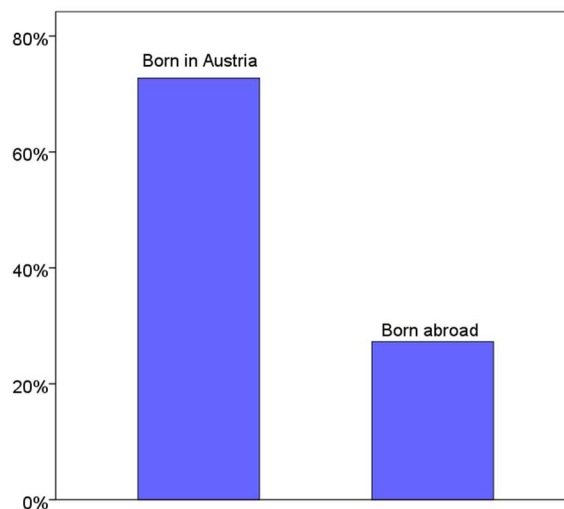
Figure 7: Birthplace of sample participants

Source: Figure created by author

Detailed statistics [see Appendix I1] show that two fifths (42.5%) of sample participants who are born abroad [n = 73] are born in Syria, less than one fifth are born in Turkey (17.8%), and around two fifths are born in other countries (39.7%), including Germany, Brazil, Bosnia, China, Croatian, Serbia, Switzerland, Chechnya, Kosovo, Kazakhstan, Romania, Slovakia, Slovenia, Netherlands, France, and Mexico.

Moreover, both parents of around one third of sample participants (29.3%) are born abroad [n = 276]. To elaborate, two fifths (40.8%) of sample participants whose parents are born abroad [n = 76] are born in Syria, one fifth in Turkey (21.1%), and two fifths in another country (38.2%) [see Appendix I1].

Additionally, only one parent of less than one tenth of sample participants (6.7%) [n = 269] is born abroad [see Appendix I1].

First language [n = 275]**:**

Figure 8 shows the distribution of first language(s) of sample participants:
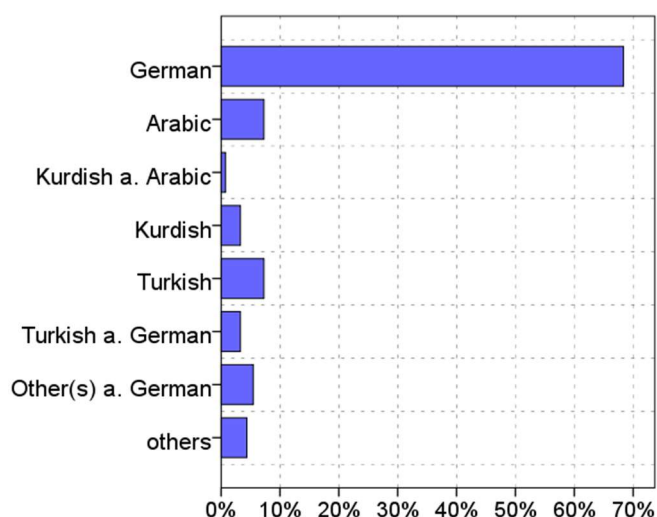
Figure 8: First language(s) of sample participants

Most of sample participants have German as a first language (68.4%). Other sample participants, however, have Arabic (7.3%), Turkish (7.3%), Kurdish (3.3%), both Turkish and German (3.3%), and both Kurdish and Arabic (0.7%) as their first language(s). Others (0.4% - 0.7%) have Bosnian, Serbian, Croatian, Portuguese, or French, as their first language.

Number of languages [n = 275]**:**

Whereas one half of sample participants (48.7%) can speak two languages, one third (30.2%) can speak three languages and a small proportion can speak either four (6.2%) or five (1.5%) languages, only one seventh of sample participants (13.5%) can speak one language [see Appendix I1].

Standard German proficiency [n = 275]**:**

As Figure 9 shows, around four fifths of sample participants think that their level of standard German is either good or very good (80.4%), whereas one eighth (13.5%) think that their level of Standard German is average, and much less than one tenth (6.1%) think that their level of Standard German is either bad or very bad:
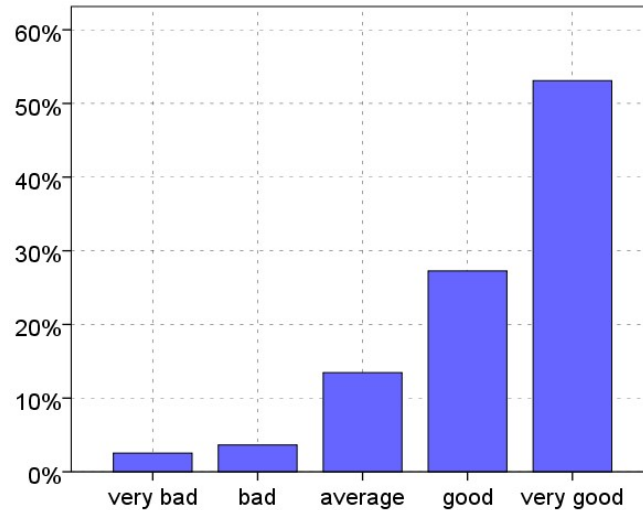

Figure 9: Level of Standard German of sample participants

Source: Figure created by author

Highest completed education [n = 275]**:**

Figure 10 shows the proportional distribution of the highest completed education of sample participants among sample participants:
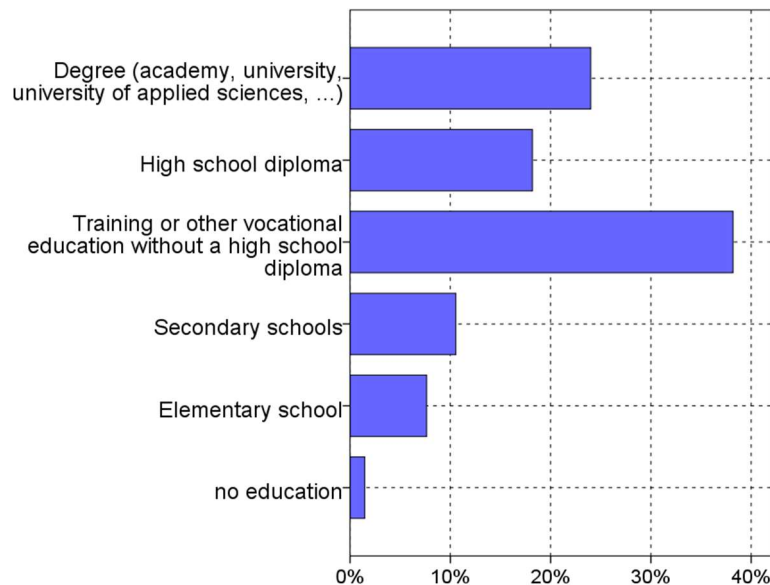
Figure 10: Highest completed education of sample participants

Source: Figure created by author

As Figure 10 reveals, around one quarter of sample participants (24.0%) have completed a degree from an academy, a university, or a university of applied sciences and one fifth (18.2%) have completed a high school diploma, while around two fifths (38.2%) have

completed a training or other vocational education without a high school diploma. Additionally, one tenth (10.5%) have completed their secondary school and less than one tenth (7.6%) have completed their elementary school. Sample participants who have no education (1.5%) make the fewest [see Appendix I1].

Household net income [n = 198]**:**

Around one quarter of sample participants (23.2%) have a household net income of less than 1800 €. One quarter (25.3%) have a household net income between 1800 € and less than 2800 €, and one quarter (26.8%) have a household net income between 2800 € and less than 4300 €. Furthermore, one quarter (24.7%) have a household net income between 4300 € and more than 5300 € [see Appendix I1].

Number of children [n = 268]**:**

Whereas one quarter of sample participants (25.7%) have no children, around than one seventh (13.8%) have one child, around one third (36.2%) have two children, and one seventh (13.4%) have three children. Other sample participants have either four (5.2%), five (1.9%), six (1.5%), or eight (2.2%) children [see Appendix I1].

Religious denomination [n = 270]**:**

Comparatively, around three fifths of sample participants (58.9%) belong to the Roman-Catholic religious denomination and one fifth (20.7%) to the Islamic-Sunni denomination. Others belong either to the Roman-Orthodox denomination (1.1%), to the Buddhist denomination (0.4%) or to another religious denomination (5.2%). One seventh, furthermore, (13.7%) do not belong to any religious denomination [see Appendix I1].

Level of religiosity [n = 261]**:**

Whereas one tenth of sample participants (10.3%) are very religious and one third (28.7%) are religious, one seventh (15.3%) are hardly religious and one sixth (16.5%) are not religious. Furthermore, one third (29.1%) are neither religious nor not religious [see Appendix I1].

Marital Status [n = 283]**:**

While around three quarters of sample participants (69.6%) are either married or living with a partner, around one fifth (19.4%) are single. Other sample participants are either divorced (7.4%) or widowed (3.5%) [see Appendix I1].

Wish to improve Standard German [n = 262]**:**

Around two thirds of sample participants do not want to improve their German proficiency (67.9%), whereas only one third want to (32.1%) [see Appendix I1].

5.2.1.2 Participation[3]

As the theoretical review has concluded in Section 4.1.5. and in Section 4.2.2.1., participation is the basis for a successful integration (see Geisen 2009, pp. 8,9), and professional social work in a migrational society aims at promoting chances and opportunities of participation for its addressees (see ibid.; Eppenstein; Kiesel 2008, p.9). In addition to that, it demands the participation of its addressees in decision-making in the different life domains, which is one of the higher stages of participation (see Geisen et al. 2013, p.126). This section is going to investigate the themes of participation from the following different angles:

Existing voluntary work [n = 282]**:**

Adapted frequency analyses [of Question 5.1. in the questionnaire] are presented in Table 7:

Are you a volunteer for the municipality, an organization or a club?		Frequency	Valid Percent
Valid	No	186	66.0%
	Yes	96	34.0%
	Total	282	100.0%
Missing	System	6	
Total		288	

Table 7: Existing voluntary work of sample participants

Source: Table created by author

Table 7 shows that one third of sample participants (34.0%) already do voluntary work for the municipality, an organization or a club.

Desired voluntary work [n = 203]**:**

Adapted frequency analysis [of Question 5.2. in the questionnaire] shows that one third of sample participants (32.5%) do not do voluntary work for the municipality, an organization or a club yet would like to do that, as shown in Table 8:

If not, would you like to volunteer for a municipality, an organization or a club?		Frequency	Valid Percent
Valid	No	137	67.5%
	Yes	66	32.5%
	Total	203	100.0%
Missing	System	85	
Total		288	

Table 8: Desired voluntary work of sample participants

Source: Table created by author

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[3] see Model of Variables in Section 5.1.6.: Participation
see Block 5 in the questionnaire: Participation [see Appendix A]

Existing possibilities for participation in decision-making $[n = 258]^{a4}$**:**

Adapted output of the multiple response analysis [of Question 5.3. in the questionnaire] are revealed in Table 9:

Where are you allowed to participate in decision-making? [n = 258]^a	Responses	
	n	t
within the family / at home	215	22.1%
with the friends	173	17.8%
at work	168	17.3%
in clubs	88	9.1%
on the internet (Facebook, WhatsApp, ...)	63	6.5%
at school	54	5.6%
in arranging events and social projects organised by the Market Town of Lustenau	40	4.1%
in the working out of decisions related to the Market Town of Lustenau	39	4.0%
at the educational centre	39	4.0%
at natural sites	29	3.0%
at sport facilities	25	2.6%
in shopping malls	22	2.3%
in the drafting of state and federal laws	10	1.0%
at the museum	7	0.7%
TOTAL	972	100.0%

a. Dichotomy group tabulated at value 1.

Table 9: Existing possibilities for participation of sample participants in decision-making

Source: Table created by author

Table 9 reveals that the vast majority of sample participants believe that they have at least one existing possibility for participation in decision-making $[n = 258]^{a\,5}$: more than one fifth of sample participants who answered this question that they are allowed to participate in decision-making within the family or at home (22.1%), and less than one fifth are allowed to participate in decision-making respectively with the friends (17.8%) and at work (17.3%). Less than one tenth believe they are allowed to participate in decision-making in clubs (9.1%), on the internet (6.5%), at schools (5.6%), in arranging events and social projects organised by the Market Town of Lustenau (4.1%), in the working out of decisions related to the Market Town of Lustenau (4.0%), at educational centres (4.0%), at natural sites (3.0%), at sport facilities (2.6%), in shopping malls (2.3%), in the drafting of state and federal laws (1.0%) and at the museum (0.7%).

Desired domains for participation in decision-making $[n = 232]^a$**:**

Adapted multiple response analyses [of Question 5.4. in the questionnaire] are shown in Table 10:

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[4] [^{a}] refers to the number of sample participants who have answered the question, i.e. who have chosen at least one answer of the multiple choices

[5] 89.6% of sample participants have chosen at least one answer

Where do you want to participate in decision-making? [n = 232][a]	Responses	
	n	Percent
within the family / at home	153	16.0%
at work	139	14.5%
with the friends	114	11.9%
in the working out of decisions related to the	104	10.8%
in arranging events and social projects organised by the Market Town of Lustenau	72	7.5%
in clubs	70	7.3%
at school	67	7.0%
at natural sites	48	5.0%
at the educational centre	45	4.7%
in the drafting of state and federal laws	39	4.1%
on the internet (Facebook, WhatsApp, …)	37	3.9%
in shopping malls	36	3.8%
at sport facilities	27	2.8%
at the museum	8	0.8%
TOTAL	959	100.0%

a. Dichotomy group tabulated at value 1.

Table 10: Desired domains for participation of sample participants in decision-making

Source: Table created by author

Table 10 shows that a vast majority of sample participants[6] [n = 232][a] want to participate in decision-making in at least one of the following domains: one sixth want to participate in decision making within the family and at home (16.0%), one seventh (14.5%) at work, one tenth (11.9%) with the friends, and one tenth (10.8%) in the working out of decisions related to the Market Town of Lustenau. Less than one tenth want to participate respectively in arranging events and social projects organised by the Market Town of Lustenau (7.5%), in clubs (7.3%), at school (7.0%), and at natural sites (5.0%). The fewest want to participate at educational centres (4.7%), in the drafting of state and federal laws (4.1%), on the internet (3.9%), in shopping malls (3.8%), at sport facilities (2.8%), and at the museum (0.8%).

5.2.1.3   Recognition[7]

As the theoretical review has concluded in Section 4.1.5. and in Section 4.2.2.2., recognition of migrants is a fundamental element for a successful integration in a pluralistic society (see Freise 2007, pp. 02-103). Social work in the context of migration confronts the challenge of promoting respect and acknowledgement of all people and their own cultural interests as well, a recognition which supports their awareness of their own culture and its cultivation (see Eppenstein; Kiesel 2008, p.182), including the ability to maintain their own characteristics and qualities and to contribute to society the way they are (see Freise 2017, p.61). To this effect, this section investigates the dimension of recognition of migrants from different angles.

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[6] 80.6% of sample participants
[7] see Model of Variables in Section 5.1.6.: Recognition
  see Block 3. in the questionnaire: Cultural Life [see Appendix A]

Adapted frequency analyses [of Question 3.1. in the questionnaire] are shown in Table 11:

What is your personal opinion on the following statements? In my opinion, migrants and refugees ...	n	strongly disagree	somewhat disagree	neither agree, nor disagree	somewhat agree	strongly agree	no answer n
… are allowed to learn their native languages at the schools.	193	24.4%	20.7%	15.5%	17.6%	21.8%	5
… are allowed to speak their native languages in Lustenau; for example, at the train station or on the streets.	194	16.5%	9.8%	17.5%	23.7%	32.5%	5
… should have equal access to labour market.	196	4.1%	3.6%	24.0%	24.5%	43.9%	4
… should have equal access to education.	198	2.5%	2.5%	15.2%	25.3%	54.5%	2
… should be employed and also promoted in the job market according to their respective qualifications.	199	3.5%	3.0%	13.6%	23.6%	56.3%	5
… are allowed to celebrate the cultural and traditional festivals organized in Lustenau, e.g. carnivals, Christmas market, etc.	197	4.1%	3.0%	11.2%	21.3%	60.4%	3
… are allowed to celebrate their cultural and traditional festivities in public places, e.g. in the town centre, on the streets, and in the shopping centres.	200	19.0%	13.5%	25.5%	17.5%	24.5%	3
… should be allowed to participate in the processes of decision-making in the town.	192	18.8%	16.1%	27.1%	18.2%	19.8%	8
… are an important part of the whole society in Lustenau.	193	12.4%	12.4%	26.4%	20.7%	28.0%	4
… enrich us.	196	15.3%	10.2%	28.6%	20.4%	25.5%	4

Table 11: Acknowledgement of migrants and refugees on the part of sample participants holding an Austrian nationality

Source: Table created by author

Table 11 shows that sample participants holding an Austrian nationality[8] who either disagree or strongly disagree that migrants and refugees are allowed to learn their mother languages at schools in Lustenau (45.1%) are a bit more than those who either agree or strongly agree on that (39.4%). Other sample participants holding an Austrian nationality remained neutral [n = 193].

Contrary to that, sample participants holding an Austrian nationality who either disagree or strongly disagree that migrants and refugees are allowed to speak their native languages in Lustenau, for example, at the train station or on the streets (26.3%) are much less than those who either agree or strongly agree on that (56.2%). Others remained neutral [n = 194].

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[8] Only sample participants holding an Austrian nationality have been filtered out using the following SPSS function: Data ➔ Select cases ➔ If condition is satisfied

Concerning the access of migrants and refugees to education and job market, the vast majority of sample participants holding an Austrian nationality either agree or strongly agree that migrants and refugees should have equal access to labour market (68.4%) [n = 196] and to education (79.8%) [n = 198] and that they should be employed and also promoted in the job market according to their respective qualifications (79.9%) [n = 199], whereas tiny proportions (respectively less than 10%) either disagree or strongly disagree.

In terms of access of migrants and refugees to cultural life, the vast majority of sample participants holding an Austrian nationality (81.7%) either agree or strongly agree that migrants and refugees are allowed to celebrate the cultural and traditional festivals organised in Lustenau, e.g. carnivals, Christmas market, etc, whereas less than one tenth (7.1%) either disagree or strongly disagree on that. Around one tenth remained neutral [n = 197]. On the other hand, around two fifths of sample participants holding an Austrian nationality (42.0%) either agree or strongly agree that migrants and refugees are allowed to celebrate their cultural and traditional festivities in public places, e.g. in the town centre, on the streets, and in the shopping centres, whereas one third either disagree or strongly disagree on that (32.5%). Around one quarter (25.5%) took a neutral position [n = 200].

Regarding participation in the processes of decision-making in Lustenau, around two fifths of sample participants holding an Austrian nationality (38.0%) either agree or strongly agree that migrants and refugees should be allowed to participate in the processes of decision-making in the town, whereas one third (34.9%) either disagree or strongly disagree on that. Moreover, more than one quarter (27.1%) took a neutral position [n = 192].

Regarding defining the self, around one half of sample participants holding an Austrian nationality (48.7%) do agree or strongly agree that migrants and refugees are an important part of the whole society in Lustenau, whereas around one quarter disagree or strongly disagree on that (24.8%). Around one quarter remained yet neutral [n = 193].

Moreover, less than one half of sample participants holding an Austrian nationality (45.9%) either agree or strongly agree that migrants and refugees enrich them, whereas one quarter (25.5%) either disagree or strongly disagree on that premise. Sill more than one quarter (28.5%) took a neutral position [n = 196].

5.2.1.4 Discrimination[9]

As Section 4.2.2.5. has concluded, anti-discrimination course of action is part and parcel of the professional intercultural social work (see Eppenstein; Kiesel 2008, p.9; Freise 2007, pp.95-100). Moreover, discrimination against individuals or groups of people happens because of certain structural features they have or thought to have, e.g. nationality, religion, language, social strata, etc (see Walgenbach 2017, p.15). This section is going to analyse

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[9] see Model of Variables in Section 5.1.6.: Discrimination
see Section 4. in the questionnaire: Experiences in Lustenau [see Appendix A]

the dimension of discrimination descriptively and exploratively from the following different angles:

Experiences of discrimination [n = 278]**:**

Frequency analysis [of the last item of Question 4.2.] as presented in Table 12 reveals that one quarter (25.2%) of sample participants were discriminated against in Lustenau [see Appendix I3].:

I was discriminated against in Lustenau.		Frequency	Valid Percent
Valid	No	208	74.8%
	Yes	70	25.2%
	Total	278	100.0%
Missing	System	10	
Total		288	

Table 12: Experiences of discrimination of sample participants

Source: Table created by author

Reasons for discrimination [n = 70][a]**:**

Adapted multiple response analyses [of Question 4.1. in the questionnaire, first when all sample participants are considered, and next when each sample group regarding their nationality being either Syrian, Turkish, Austrian or others is considered] are presented in Table 13:

What would you say about the following statements? [a]	All [n = 70] [a]		Syrian [n = 15][a]		Turkish [n = 14][a]		Austrian [n = 36] [a]		others [n = 5] [a]	
I was discriminated against because of …	Responses		Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent	n	20.8%
… my religion.	30	**16.0%**	8	**14.8%**	7	**17.1%**	15	**17.2%**	0	0.0%
… my mother language.	28	**14.9%**	5	9.3%	9	**22.0%**	12	**13.8%**	2	33.3%
… my poor German language.	28	**14.9%**	8	**14.8%**	10	**24.4%**	9	10.3%	1	16.7%
… of my clothes.	25	**13.3%**	8	**14.8%**	4	9.8%	13	**14.9%**	0	0.0%
… of my culture.	21	**11.2%**	7	13.0%	5	12.2%	8	9.2%	1	16.7%
… of my appearance.	20	10.6%	7	13.0%	4	9.8%	8	9.2%	1	16.7%
… of my financial situation.	16	8.5%	4	7.4%	1	2.4%	10	11.5%	1	16.7%
… of an illness.	11	5.9%	3	5.6%	0	0.0%	8	9.2%	0	0.0%
… of my career.	9	4.8%	4	7.4%	1	2.4%	4	4.6%	0	0.0%
TOTAL	188	100.0%	54	100.0%	41	100.0%	87	100.0%	6	100.0%

a. Dichotomy group tabulated

Table 13: Reasons for discrimination of sample participants

Source: Table created by author

Results show that around one quarter of sample participants[10] [n = 70][a] have given at least one reason why there were discriminated against. As Table 13 shows, religion (16.0%), language (14.9%), and poor German language (14.9%), clothes (13.3%), and culture (11.2%) are the most recurrent reasons of discrimination of sample participants.

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[10] 24.3% of sample participants

Appearance (10.6%) and financial situation (8.5%) come next. The least recurrent reasons are illness (5.9%) and career (4.8%).

Moreover, Table 14 shows that around one half of sample participants holding a Syrian nationality[11] [n = 15][a] have given at least one reason why there were discriminated against, and the most recurrent three reasons are religion (14.8%), poor German language (14.8%), and clothes (14.8%).

Furthermore, around half of sample participants holding a Turkish nationality [n = 14][a] [12] have given at least one reason why there were discriminated against. The most recurrent three reasons are poor German language (24.4%), mother language (22.0%), and religion (17.1%).

Around one sixth of sample participants holding an Austrian nationality [n = 36][a] [13] have given at least one reason why there were discriminated against. The most recurrent three reasons are religion (17.1%), cloths (14.9%), and mother language (13.8%).

Around half of sample participants holding another nationality [n = 5][a] [14] have given at least one reason why there were discriminated against. The most recurrent reason is mother language (33.3%).

Life domains where discrimination happens [n = 65][a]**:**

Adapted multiple response analyses [of Question 4.2. in the questionnaire, first when all sample participants are considered, and next when each sample group regarding nationality being either Syrian, Turkish, Austrian or others is considered] are revealed in Table 14:

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[11] 48.4% of the sample group holding a Syrian nationality
[12] 66.7% of the sample group holding a Turkish nationality
[13] 17.6% of the sample group holding an Austrian nationality
[14] 20.8% of the sample group holding another nationality

Where were you discriminated against in Lustenau? [a]	All [n = 65] [a]		Syrian [n = 12] [a]		Turkish [n = 14] [a]		Austrian [n = 31] [a]		others [n = 8] [a]	
	Responses		Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent	n	Percent
at school	24	**13.6%**	1	2.8%	4	**10.8%**	17	**18.5%**	2	18.2%
while searching for an apartment	22	**12.5%**	7	**19.4%**	8	**21.6%**	6	6.5%	1	9.1%
at work	21	**11.9%**	1	2.8%	6	**16.2%**	12	13.0%	2	18.2%
while searching for a job	21	**11.9%**	6	**16.7%**	9	**24.3%**	5	5.4%	1	9.1%
in the neighborhood / with the neighbors	16	**9.1%**	3	8.3%	2	5.4%	9	**9.8%**	2	18.2%
in shopping malls	14	8.0%	7	**19.4%**	3	8.1%	4	4.3%	0	0.0%
at natural sites	13	7.4%	5	**13.9%**	0	0.0%	6	6.5%	0	0.0%
with the friends	13	7.4%	2	5.6%	3	8.1%	6	6.5%	2	18.2%
in clubs	10	5.7%	1	2.8%	0	0.0%	8	**8.7%**	1	9.1%
at sport facilities	9	5.1%	2	5.6%	2	5.4%	7	7.6%	0	0.0%
on the internet (Facebook, WhatsApp..)	8	4.5%	0	0.0%	0	0.0%	8	**8.7%**	0	0.0%
at the educational centre	3	1.7%	1	2.8%	0	0	2	2.2%	0	0.0%
in the church / mosque	2	1.1%	0	0.0%	0	0.0%	2	2.2%	0	0.0%
TOTAL	176	100.0%	36	100.0%	37	100.0%	92	100.0%	11	100.0%

a. Dichotomy group tabulated at value 1.

Table 14: Life domains where sample participants are discriminated against

Source: Table created by author

Results show that more than one fifth of sample participants have given at least one life domain where they were discriminated against each [n = 65] [a] [15]. Most recurrent four domains where discrimination happens are at school (13.6%), while searching for an apartment (12.5%), at work (11.9%) while searching for a job (11.9%), and in the neighbourhood/with the neighbours (9.1%)

Considering each sample group separately, around two fifths of sample participants holding a Syrian nationality [n = 12] [a] [16] have given at least one domain each where they were discriminated against. Most four recurrent domains are while searching for an apartment (19.4%), in shopping malls (19.4%), while searching for a job (16.7%) and at natural sites (13.9%).

Around two thirds of sample participants holding a Turkish nationality have chosen at least one domain each where they were discriminated against [n = 14] [a] [17]. Most four recurrent domains are while searching for an apartment (21.6%), while searching for a job (24.3%), at work (16.2%), and at school (10.8%).

Around one seventh of sample participants holding an Austrian nationality have given places where they were discriminated against [n = 31] [a] [18]. Most four recurrent places are at

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[15] 22.6% of sample participants
[16] 38.7% of sample group holding a Syrian nationality
[17] 66.7% of sample group holding a Turkish nationality
[18] 15.0% of sample group holding an Austrian nationality

school (18.5%), at work (13.0%), in the neighbourhood/with the neighbours (9.8%), in clubs and on the internet (8.7% respectively).

Furthermore, around one third of sample participants holding another nationality[19] have given domains where they were discriminated against [n = 8][a]. Most four recurrent domains are at school, at work, in the neighbourhood/with the neighbours, and with the friends (18.2% respectively).

5.2.1.5   Intercultural personal contacts[20]

The theoretical review has concluded that integration into the culturally pluralistic migrational society can be considered successful when friendly personal relationships between people with and without migrational background are established on the basis of mutual acquaintance and acceptance (see Freise 2007, p.108). Both of Section 4.1.5. and Section 4.2.2.3 have shown that social work in a migrational society promotes the exchange between people of different cultural backgrounds (see Maftahi 2015, p.9) and it aims at solidifying social contact between people with and without migrational background (see Freise 2017, p.59). Moreover, the avoidance of contact to people with different backgrounds is a sign of prejudice and discrimination (see Freise 2007, p.108). To this effect, this section analyses the dimension of intercultural social contacts descriptively and exploratively from the following angles:

Existing intercultural personal contacts:

Adapted multiple response analyses [of Question 2.1., first regarding sample participants whose first language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together on the one hand, and then regarding sample participants whose first language is German on the other hand] are presented in Table 15:

First language	Item	within the family	during the free time	at work	with the neighbours	at the educational centre
Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together	I have personal contact to Austrians [n = 52] …[a]	5.7%	26.0%	21.1%	28.5%	18.7%
German	I have personal contact to people with a [n = 124]…[a]					
	Turkish background	1.2%	11.6%	21.4%	14.7%	4.6%
	Syrian background	0.9%	3.8%	7.5%	1.4%	0.6%
	Afghan background	0.3%	3.2%	6.1%	0.6%	1.2%
	Iraqi background	0.3%	2.0%	4.6%	0.9%	0.6%
	Kurdish background	0.0%	3.2%	5.8%	1.7%	2.0%

a. Dichotomy group tabulated at value 1.

Table 15: Existing intercultural personal contacts between sample groups

Source: Table created by the author

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[19] 33.3% of sample group others
[20] see Model of Variables in Section 5.1.6.: Intercultural Personal Contacts
    see Section 2 in the questionnaire: Social Contacts

Results show that the vast majority[21] of sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together [n = 52][a] have at least one personal contact to 'Austrians.' To elaborate, one third of them (28.5%) have contact to 'Austrians' with the neighbours, one quarter (26.6%) have contact to 'Austrians' during the leisure time, one fifth (21.1%) have contact to 'Austrians' at work, one fifth (18.7%) have contact to 'Austrians' at the educational centre, and the fewest have contact to 'Austrians' within the family (5.7%).

Furthermore, the above table shows that around two thirds[22] of sample participants whose first language is German [n = 124][a] have at least one personal contact to people with Turkish, Syrian, Afghan, Iraqi or/and Kurdish backgrounds. Half of these sample group participants (45.4%) have contact to the abovementioned groups of people at work, one quarter (23.7%) during the leisure time, one fifth (19.4%) with the neighbours, and the fewest at the educational centre (9.1%) and within the family (2.6%).

Desired intercultural personal contacts:

Adapted multiple response analyses [of Question 2.2. in the questionnaire, first regarding sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together on the one hand, and then regarding sample participants whose mother first language is German on the other hand] are shown in Table 16:

First language	Item	during the free time	at work	with the neighbours	at the educational centre
Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together	I would like to have personal contact to Austrians [n = 56] ...[a]	34.6%	21.8%	23.3%	20.3%
German	I would like to have personal contact to people with a [n = 61]...[a]				
	Turkish background	6.5%	7.3%	6.5%	3.1%
	Syrian background	7.1%	6.0%	5.2%	3.3%
	Afghan background	5.4%	5.4%	4.8%	3.1%
	Iraqi background	4.8%	5.0%	5.0%	2.7%
	Kurdish background	5.6%	5.2%	5.4%	2.9%

a. Dichotomy group tabulated at value 1.

Table 16: Desired intercultural personal contact between sample groups

Source: Table created by author

Table 16 shows that the vast majority of sample participants[23] whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together [n = 56][a] would like to have at least one personal contact to 'Austrians:' around one third of these sample participants would like to have personal contact to 'Austrians' during the leisure time (34.6%), one quarter (23.3%) would like to have personal contact to

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[21] 86.7%
[22] 66.0%
[23] 93.3%

'Austrians' with the neighbours, one fifth (21.8%) would like to have personal contact to 'Austrians' at work, and the fewest (20.3%) would like to have personal contact to 'Austrians' at the educational centre.

Additionally, the table shows that around one third of sample participants[24] whose first language is German would like to have at least one personal contact to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds [n = 61][a]. One third of these sample group participants (29.4%) desire contacts during the leisure time, one third (28.8%) at work, one quarter (26.9%) with the neighbours, and the fewest (15.0%) at the educational centre. Moreover, one quarter of sample group participants (23.4%) would like to have contact to people with Turkish background, one fifth (21.5%) to people with a Syrian background, and little less than one fifth respectively to people with Afghan background (18.6%), Iraqi background (17.5%) and Kurdish background (19.0%).

Undesired intercultural personal contacts:

Adapted multiple response analyses and frequency analysis [of the last item of Question 2.2. in the questionnaire, first regarding sample participants whose mother first language is German on the one hand, and then regarding sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together on the other hand] are presented in Table 17:

First language	Item	Percent
German	I want NO contact to people with a [n = 68]...[a]	
	Turkish background	18.8%
	Syrian background	19.5%
	Afghan background	20.8%
	Iraqi background	20.5%
	Kurdish background	20.5%
Arabic, Kurdish, Kurdish and Arabic together, Turkish, *or* Turkish and German together	I want NO personal contact to Austrians [n = 3] ...[a]	/

a. Dichotomy group tabulated at value 1.

Table 17: Undesired intercultural personal contacts between sample groups

Source: Table created by author

Table 17 reveals that a tiny proportion[25] of sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together [n = 3] do not want to have any contact to 'Austrians', whereas around one third of sample participants whose first language is German [n = 68][a] do not want to have any contact to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds[26].

---

[24] 32.4% want contact and **26.6% have not answered the question [= missing values]**
[25] 5.0%
[26] 36.2% want no contact and 37.8 want contact, and **26.1% have not answered the question [= missing values]**

One of fifth of sample participants whose first language is German and who do not want contact to at least one of the aforementioned groups of people, want no contact with people with Turkish background (18.8%%), one fifth want no contact with people with Syrian background (19.5%), one fifth want no contact with people with Afghan background (20.8%), one fifth want no contact with people with Iraqi background (20.5%) and one fifth want no contact with people with Kurdish background (20.5%) backgrounds.

Attitudes towards different forms of intercultural personal contacts:

Adapted frequency analyses [of Question 2.3. in the questionnaire regarding all sample participants] are presented in Table 18:

What is your personal opinion on the following statements?	n	strongly disagree	somewhat disagree	neither agree, nor disagree	somewhat agree	strongly agree	no answer n
I think that it is good to have friends from other cultures.	266	4.1%	5.6%	21.8%	32.0%	36.5%	11
I think that it is good if my children have friends with different nationalities.	256	5.1%	5.0%	22.7%	30.5%	36.7%	18
I would like to have more personal contacts with people from other	241	9.5%	14.1%	31.2%	25.7%	19.5%	26
I would accept it if my son would marry a woman with another nationality.	238	11.8%	12.6%	22.7%	21.4%	31.5%	33
I would accept it if my daughter would marry a man with another nationality.	231	13.4%	14.3%	26.8%	18.2%	27.3%	36

Table 18: Attitudes of sample participants towards different forms of intercultural personal contacts

Source: Table created by author

Table 18 reveals that around two thirds of sample participants (68.5%) either agree or strongly agree that it is good to have friends from other culture. Nevertheless, one tenth of sample participants (9.7%) either disagree or strongly disagree on that. Around one fifth took a neutral attitude (21.8%).

Moreover, around two thirds of sample participants (67.2%) either agree or strongly agree that it is good to if their children have friends holding different nationalities. Nevertheless, around one tenth of sample participants (10.1%) either disagree or strongly disagree on that. More than one fifth were neutral (22.7%).

Additionally, around one-half sample participants (45.2%) either agree or strongly agree that they would like to have more personal contacts with people from other countries. Yet around one quarter of sample participants (23.6%) either disagree or strongly disagree on that. One third (31.2%) took a neutral position.

Concerning interethnic marriages and freedom of children to choose their spouse, half of sample participants (52.9%) either agree or strongly agree that they would accept it if their son would marry a woman with a different nationality. Nevertheless, around one quarter of sample participants (24.4%) either disagree or strongly disagree on that. More than two

fifths remained neutral (22.7%). Besides, this item is the second most intentionally-skipped item amongst all through choosing the option 'no answer.'

Moreover, more than one half sample participants (45.5%) either agree or strongly agree that they would accept it if their daughter would marry a man holding a different nationality. Nevertheless, more than one quarter of sample participants (27.7%) either disagree or strongly disagree on that. One quarter remained neutral (26.8%). Besides, this item is the most intentionally-skipped item amongst all.

5.2.1.6   Leisure time behaviour[27]

As Section 4.2.2.1.6. has revealed, social work offers help and support to people from different cultural backgrounds in accessing resources and opportunities in the different life domain including leisure and cultural life among different others (see Auernheimer 2013, p.111). In addition, promotion of good intercultural social interactions encourages in return intercultural personal social contacts (see Nobis; Mutz 2011, p.161). Leisure time settings, furthermore, have been proven to be the ideal setting for intercultural interaction to occur (see Shinew; Glover; Parry 2004, p.352); doing shared interests with each other, for instance bind people together (see Burtscher-Mathis n. y.). To this effect, this section will analyse the dimension of leisure time behaviour descriptively and exploratively from the following different angles:

Practiced leisure activities $[n = 285]^a$**:**

Adapted multiple response analyses [of Question 1.1. in the questionnaire, first regarding all sample participants and then regarding sample groups in terms of the nationalities they hold as either Syrian, Turkish, Austrian or others] are summarised Table 19:

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[27] see Model of Variables in Section 5.1.6.: Leisure Time
    see Block 1 in the questionnaire: Free Time [see Appendix A]

What do you do in your free time?	All [n=285][a]		Syrian [n=31][a]		Turkish [n=20][a]		Austrian [n=203][a]		others [n=24][a]	
	Responses		Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent	n	Percent
stay at home	232	**10.5%**	13	**8.7%**	18	**9.6%**	176	**10.7%**	19	**11.2%**
enjoy the nature	189	**8.6%**	19	**12.7%**	7	**3.7%**	143	**8.7%**	15	**8.8%**
go biking	160	**7.2%**	6	**4.0%**	8	**4.3%**	131	**8.0%**	12	**7.1%**
visit relatives	152	**6.9%**	19	**12.7%**	15	**8.0%**	102	**6.2%**	11	**6.5%**
go hiking	151	**6.8%**	3	2.0%	15	**8.0%**	117	**7.1%**	13	**7.6%**
go to inns, cafes and pubs	141	**6.4%**	7	**4.7%**	7	**3.7%**	113	**6.9%**	10	**5.9%**
surf the Internet (mobile, PC...)	135	**6.1%**	10	**6.7%**	9	**4.8%**	100	**6.1%**	11	**6.5%**
grill	133	**6.0%**	12	**8.0%**	6	3.2%	100	**6.1%**	11	**6.5%**
go shopping	121	**5.5%**	19	**12.7%**	14	**7.4%**	75	**4.6%**	10	**5.9%**
listen to music	117	**5.3%**	8	**5.3%**	9	**4.8%**	82	**5.0%**	13	**7.6%**
talk with the neighbours	116	**5.2%**	7	**4.7%**	12	**6.4%**	84	**5.1%**	9	**5.3%**
go to the cinema	102	**4.6%**	3	2.0%	10	**5.3%**	78	**4.7%**	10	**5.9%**
visit clubs	75	3.4%	3	2.0%	2	1.1%	62	**3.8%**	6	**3.5%**
go skiing, skating	67	3.0%	0	0.0%	2	1.1%	63	**3.8%**	1	0.6%
go to parties, festivities	61	2.8%	3	2.0%	6	3.2%	45	2.7%	6	**3.5%**
spend time with pets, animals	56	2.5%	0	0.0%	4	2.1%	47	2.9%	2	1.2%
visit a mosque, a church	49	2.2%	4	2.7%	12	**6.4%**	30	1.8%	2	1.2%
go to discos, bars	39	1.8%	1	0.7%	6	3.2%	27	1.6%	4	2.4%
play music	30	1.4%	1	0.7%	5	2.7%	21	1.3%	3	1.8%
play soccer	23	1.0%	7	**4.7%**	5	2.7%	11	0.7%	0	0.0%
game (PC, PS4, XBOX ...)	20	0.9%	2	1.3%	4	2.1%	12	0.7%	2	1.2%
play billiards, snooker	18	0.8%	2	1.3%	3	1.6%	13	0.8%	0	0.0%
play table tennis	7	0.3%	0	0.0%	2	1.1%	5	0.3%	0	0.0%
play handball	6	0.3%	0	0.0%	1	0.5%	5	0.3%	0	0.0%
play basketball	5	0.2%	1	0.7%	3	1.6%	1	0.1%	0	0.0%
do martial arts	5	0.2%	0	0.0%	3	1.6%	2	0.1%	0	0.0%
TOTAL	2210	100.0%	150	100.0%	188	100.0%	1645	100.0%	170	100.0%

a. Dichotomy group tabulated at value 1.

Table 19: Practised leisure activities of sample groups

Source: Table created by author

Table 19 shows that most practised leisure activities among sample participants [n = 285][a] are staying at home (10.0%), enjoying the nature (8.6%), going biking (7.2%), visiting relatives (6.9%), going hiking (6.8%), going to inns, cafes and pubs (6.4%), surfing the Internet (6.1%), grilling (6.0%), going shopping (5.5%), listening to music (5.3%), talking with the neighbours (5.2%), and going to the cinema (4.6%).

More specifically, the most practised leisure activities among sample participants holding a Syrian nationality [n = 31][a] are enjoying nature (12.7%), going shopping (12.7%), visiting relatives (12.7%), staying at home (8.7%), grilling (8.0%) surfing the Internet (mobile, PC…) (6.7%), listening to music (5.3%), playing soccer (4.7%), going to inns, cafes and pubs (4.7%), talking with the neighbours (4.7%), and going biking (4.0%).

Furthermore, the most practised leisure activities among sample participants holding a Turkish nationality [n = 20][a] are staying at home (9.6%), going hiking (8.0%), visiting relatives (8.0%), going shopping (7.4%) talking with the neighbours (6.4%), visiting a mosque/a church (6.4%), going to the cinema (5.3%), listening to music (4.8%), surfing the Internet (4.8%), going biking (4.3%), enjoying nature (3.7%), and going to inns, cafes and pubs (3.7%).

Most practised leisure activities among sample participants holding an Austrian nationality [n = 203][a] is staying at home (10.7%), enjoying the nature (8.7%), biking (8.0%), hiking (7.1%), going to inns, cafes and pubs (6.9%), visiting relatives (6.2%), surfing the Internet (mobile, PC...) (6.1%), grilling (6.1%), talking with the neighbours (5.1%), listening to music (5.0%), going to the cinema (4.7%), going shopping (4.6%), going skiing (3.8%) and visit clubs (3.8%).

Most practised leisure activities among sample participants holding another nationality [n = 24][a] are staying at home (11.2%), enjoying the nature (8.8%), going hiking (7.6%), listening to music (7.4%), going biking (7.1%), visiting relatives (6.5%), surfing the Internet (mobile, PC...) (6.5%), grilling (6.5%), going to inns, cafes and pubs (5.9%), going shopping (5.9%), going to the cinema (5.9%), talking with the neighbours (5.3%), visiting clubs (3.5%), going to parties, festivities (3.5%).

Existing club visits [n = 272] **and desired club visits** [n = 216]**:**

Adapted from frequency analyses [of the first item of Question 1.2. and Question 1.3. in the questionnaires, first regarding all sample participants, and then regarding sample groups when classified according to their first language as being either Arabic, Kurdish, Kurdish and Arabic together, Turkish, Turkish and German together, German, German and others together, or others] are summarised in Table 20:

	All			Arabic		Kurdish		Kurdish and Arabic		Turkish		Turkish and German		German		German and others		others	
	n	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a	n^a	Percent^a
existing	272	143	52.6%	12	60.0%	3	37.5%	2	0.0%	7	35.0%	4	57.1%	98	55.7%	6	60.0%	4	33.3%
desired	216	93	43.1%	13	72.2%	3	37.5%	2	100.0%	18	55.6%	5	71.4%	48	35.6%	4	36.4%	4	44.4%

a. Dichotomy group tabulated at value 1.

Table 20: Existing and desired club visits of sample groups

Source: Table created by author

Table 20 reveals that half sample participants (52.6%) visit at least one club in Lustenau, and around two fifths (43.1%) would like to visit at least one club in Lustenau. Three fifths of sample participants whose first language is Arabic (60.0%) do visit at least one club in Lustenau, whereas two thirds (72.2%) would like to visit at least one club in Lustenau. One third of sample participants whose first language is Kurdish (37.5%) do visit at least one club in Lustenau, and also one third (37.5%) would like to visit at least one club in Lustenau. None of sample participants whose first language is both Kurdish and Arabic (0.0%) do visit any clubs in Lustenau, whereas all of them (100.0%) would like to visit at least one club in Lustenau. One third of sample participants whose first language is Turkish (35.0%) do visit

at least one club in Lustenau, and half of them (55.6%) would like to visit at least one club in Lustenau. More than one half whose first language is Turkish and German together (57.1%) do visit at least one club in Lustenau, whereas two thirds of them (71.4%) would like to visit at least one club in Lustenau. More than one half whose first language is German (55.7%) do visit at least one club in Lustenau, whereas one third (35.6%) would like to visit at least one club in Lustenau. Two thirds of sample participants whose first language is German and a language other than the aforementioned ones (60.0%) do visit at least one club in Lustenau, whereas one third (36.4%) would like to visit at least one club in Lustenau. One thirds of sample participants who have a language other than the aforementioned ones (33.3%) do visit at least one club in Lustenau, whereas two fifths (44.4%) would like to visit at least one club in Lustenau.

Existing club visits in Lustenau:

Adapted multiple response analyses [of the multiple options of Question 1.2. first regarding the whole sample and then regarding sample groups when classified according to their first language as being either (1) German, (2) Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together or (3) an another one] are summarised in Table 21:

Do you visit clubs in your free time in Lustenau? Yes, and indeed the following clubs…[a]	All [n = 67][a]		Arabic / Kurdish / Kurdish a. Arabic / Turkish / Turkish a. German [n = 24][a]		German [n = 34][a]		others [n = 7][a]	
	Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent
Austria Lustenau – Football	49	**28.8%**	8	**32.0%**	37	**29.1%**	3	**23.1%**
FC Lustenau – Football	38	**22.4%**	5	**20.0%**	29	**22.8%**	3	**23.1%**
EHC Lustenau – Ice Hockey	28	**16.5%**	2	**8.0%**	24	**18.9%**	2	**15.4%**
Handballclub Lustenau – Handball	20	**11.8%**	2	**8.0%**	17	**13.4%**	1	**7.7%**
Turnerschaft Lustenau – Gymnastics	14	**8.2%**	1	4.0%	10	**7.9%**	1	**7.7%**
Karateclub Lustenau – Karate	9	**5.3%**	4	**16.0%**	2	**7.9%**	2	**15.4%**
Wanderverein Lustenau – Hicking	5	2.9%	2	**8.0%**	3	2.4%	0	0.0%
Pfadfinder Lustenau – Scouting	4	2.4%	0	0.0%	3	2.4%	1	**7.7%**
UTTV Union Tischtennisverein – Table Tennis	3	1.8%	1	4.0%	2	1.6%	0	0.0%
TOTAL	170	100.0%	25	100.0%	127	100.0%	13	100.0%

a. Dichotomy group tabulated at value 1.

Table 21: Existing club visits in Lustenau by sample groups

Source: Table created by author

Table 21 reveals that one quarter of sample participants [n = 67][a] [28] visit at least one of the clubs in Lustenau listed in Table 21: Around one third of them (28.8%) visit the club Austria Lustenau, one fifth (22.4%) visit FC Lustenau, one sixth (16.5%) visit EHC Lustenau, one tenth (11.8%) visit Handball Lustenau, less than one tenth (8.2%) visit Turnerschaft Lustenau, and less than one tenth (5.3%) visit Karateclub Lustenau.

Additionally, Table 21 shows that one third of sample group whose mother language is Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together and

[28] 23.2%

who visit at least one of the clubs listed in Table 21 visit the club Austria Lustenau (32.0%), whereas one fifth of this sample group (20.0%) visit the club FC Lustenau and one sixth (16.0%) visit Karateclub Lustenau. The three clubs EHC Lustenau, Handballclub Lustenau, and Wanderverein Lustenau are visited by around one tenth of this sample group (8.0% respectively).

Table 21 also reveals that the most visited clubs by the sample group whose first language is German are Lustenau – Football (29.1%), FC Lustenau – Football (22.8%), EHC Lustenau – Ice Hockey (18.9%), Handballclub Lustenau – Handball (13.4%), Turnerschaft Lustenau – Gymnastics (7.9%), Karateclub Lustenau – Karate (7.9%).

Clubs desired to be visited:

Table 22 shows the clubs desired to be visited on the part of sample groups:

Would you like to visit clubs in Lustenau? Yes, and indeed the following clubs...[a]	All [n = 68][a]		Arabic / Kurdish / Kurdish a. Arabic / Turkish / Turkish a. German [n = 24][a]		German [n = 35][a]		others [n = 7][a]	
	Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent
Austria Lustenau – Football	30	24.2%	9	**23.1%**	19	26.8%	2	16.7%
Wanderverein Lustenau – Hicking	15	12.1%	8	**20.5%**	5	7.0%	2	16.7%
FC Lustenau – Football	18	14.5%	6	**15.4%**	10	14.1%	2	16.7%
Karateclub Lustenau – Karate	7	5.6%	5	**12.8%**	2	2.8%	0	0.0%
Turnerschaft Lustenau – Gymnastics	11	8.9%	3	**7.7%**	5	7.0%	2	16.7%
EHC Lustenau – Ice Hockey	21	16.9%	2	5.1%	16	22.5%	3	25.0%
Handballclub Lustenau – Handball	13	10.5%	2	5.1%	10	14.1%	0	0.0%
UTTV Union Tischtennisverein –	5	4.0%	2	5.1%	2	2.8%	1	8.3%
Pfadfinder Lustenau – Scouting	4	3.2%	2	5.1%	2	2.8%	0	0.0%
TOTAL	124	100.0%	39	100.0%	71	100.0%	12	100.0%

a. Dichotomy group tabulated at value 1.

Table 22: Desired club visits in Lustenau by sample participants

Source: Table created by author

Table 22 presented multiple response analyses [of the multiple options of Question 1.3. first regarding the whole sample and then regarding sample groups when classified according to their first language as being either (1) German, (2) Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together or (3) an another one]. It shows that one quarter of sample participants [n = 68][a] [29] would like to visit at least one of the abovementioned clubs in Lustenau. Around one quarter of sample participants (24.2%) would like to visit the club Austria Lustenau, one seventh (14.5%) FC Lustenau – Football, and one tenth (12.1%) Wanderverein Lustenau – Hicking.

It is important to notice that around one quarter of sample group whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together and who would like to visit at least one of the abovementioned clubs, would like to visit Austria Lustenau (23.1%). One fifth of this sample group (20.5%) would like to visit

[29] 23.6%

Wanderverein Lustenau, one sixth (15.4%) would like to visit FC Lustenau, one sixth (12.8%) would like to visit the club Karateclub Lustenau, and less than one tenth would like to visit Turnerschaft Lusnteu (7.7%).

Why do not they visit clubs?

Around one third of sample participants [n = 74][a] [30] have written down their reasons why they do not visit clubs in Lustenau [in the open item of Question 1.2. in the questionnaire, which has been qualitatively analysed] [see Appendix I2]. The majority of sample participants who have given a reason why they do not visit clubs have said that it is because they do not have time. The second reason is that clubs are not the favorite style for leisure activities for them because, for example, of their structured nature. Other reasons are their insufficient German proficiency of participants, not having enough information about them, and high membership fees.

Leisure time availability:

Adapted frequency analyses [of Question 1.4 in the questionnaire, first when sample participants are considered, and next when sample groups are considered regarding their nationality as being either Syrian, Turkish, Austrian or others] are summarised in Table 23:

Available free time …	All		Syrian		Turkish		Austrian		others	
	n	hour	n[a]	hour	n[a]	hour	n[a]	hour	n[a]	hour
… on week ends	207	20	17	7	13	13	154	23	19	15
…. during the week	195	18	13	5	12	7	145	20	21	14

a. Dichotomy group tabulated at value 1.

Table 23: Available leisure time among sample groups

Source: Table created by author

Table 23 shows that sample participants have 20 hours mean leisure time on weekends [n = 207] and 18 hours during the week [n = 195]. Sample group holding a Syrian nationality have 7 hours mean leisure time on weekends [n = 17][a] and 5 hours during the week [n = 13][a], and sample group holding a Turkish nationality have 13 hours mean leisure time on weekends [n = 13] [a] and 7 hours during the week [n = 12][a]. Sample group holding an Austrian nationality have 23 hours mean leisure time on weekends[n = 154] [a] and 20 hours during the week [n = 145][a]. Sample group holding another nationality have 15 hours mean leisure time on weekends [n = 19] [a] and 14 hours during the week [n = 21] [a].

Furthermore, multiple response analyses [of Question 1.5. in the questionnaire, first regarding sample participants first and next regarding sample groups in terms of their nationality as being either Syrian, Turkish, Austrian or others] [see Appendix I2] show that sample participants [n = 256][a] who have leisure time in the evening (38.1%) are more than those who have leisure time in the afternoon (29.3%), comparatively. In addition to that, more sample participants have leisure time at night (16.8%) than in the morning (15.8%).

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[30] 29%

Feedback on previously organised events in Lustenau:

Adapted frequency analyses [of Question 1.6. in the questionnaire] are presented in Table 24:

How would you evaluate the following events organized in Lustenau, in case you have visited them last year?	n	was good	not visited	was not good
Lustenauer Kilbi	215	**77.1%**	21.5%	1.4%
Sommer.Lust am Platz	271	**61.6%**	34.3%	4.1%
Musik.Lust	252	**40.9%**	57.9%	1.2%
Markt der Kulturen	266	**38.7%**	59.0%	2.3%
Bewegungstreff	251	12.3%	**86.5%**	1.2%
Liederw*orte	250	6.8%	**92.4%**	0.8%

Table 24: Feedback on previously organised events in Lustenau

Source: Table created by author

Table 24 shows that three quarters (77.1%) of sample participants who gave their opinion to the event Lusternauer Kilbi [n = 215] said that it was good, one fifth (21.5%) have not attended it, and the fewest (1.4%) have found it not good.

Three fifths (61.6%) of sample participants who gave their opinion to the event Sommer.Lust am Platz [n = 271] said that it was good, more than one third (34.3%) have not attended it, and the fewest (4.1%) have found it not good.

Two fifths (40.9%) of sample participants who gave their opinion to the event Musik.Lust [n = 252] have said that it was good, less than three fifths (57.9%) has not attended it, and the fewest (1.2%) have found it not good.

Less than two fifths (38.7%) of sample participants who gave their opinion to the event Markt der Kulturen [n = 266] have said that it was good, three fifths (59.0%) has not attended it, and the fewest (2.3%) have found it not good.

The vast majority of sample participants (86.5%) who gave a feedback on the event Bewegungstreff [n = 251] have not attended it, more than one tenth (12.3%) found it good, and the fewest (1.2%) found it not good.

Also, the vast majority of sample participants (92.4%) who gave a feedback on the event Liederw*orte [n = 250] have not attended it, less than one tenth (6.8%) found it good, and the fewest (0.8%) found it not good.

5.2.1.7 Diverse items
Level of satisfaction with living in Lustenau [31]:

Figure 11 is the output of frequency analysis of the theme of satisfaction with living in Lustenau [of Question 4.3. in the questionnaire]:

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[31] see Model of Variables in Section 5.1.6.: others
see Block 4 in the questionnaire: Experiences in Lustenau, question 4.3. [see Appendix A]
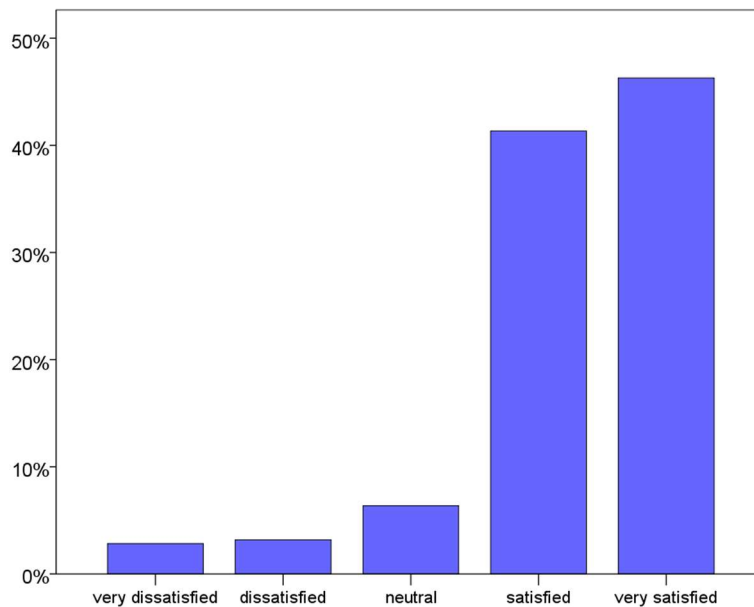
Figure 11: Level of satisfaction with living in Lustenau

Source: Figure created by author

Figure 11 reveals that the vast majority of sample participants are either very satisfied (46.3%) or satisfied (41.3%), whereas the fewest are either dissatisfied (3.2%) or very dissatisfied (2.8%).

Qualitative analysis [of the open of the Question 4.3. in the questionnaire] shows that two fifths of sample participants[32] have written down their own impressions [n = 116][a] as to why they are satisfied or dissatsfied with living in Lustenau. The most six recurrent positive impressions of sample participants are: the high life quality, their feeling at home, the good location, the social and cultural life and offers, nature, and that people are very kind, friendly, helpful and/or humane.

Concerning sample participants holding a Syrian nationality[33], more than one fifth have used the open item [n = 16][a]. Most recurrent positive impression is that people are very kind, friendly, helpful and/or humane in Lustenau, whereas the negative impression is that apartments are expensive and/or difficult to find.

Only one sample participant holding a Turkish nationality has written their impression, namely the high life quality.

Promotion of social coexistence between the natives and the migrants [34]:

Adapted multiple response analyses [of the Question 4.4. in the questionnaire] are presented in Table 25:

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[32] 44.3%
[33] 51.5%
[34] see Model of Variables in Section 5.1.6.: others
   see Block 4 in the questionnaire: Experiences in Lustenau [see Appendix A]

What promotes social coexistence between the natives and the mgirants in Lustenau? [n=257] [a]	Responses	
	n	Percent
the promotion of the acquisition of the German language, e.g. German courses for migrants	223	37.4%
the personal contacts between the migrants and the Austrians	147	24.6%
more inclusion of migrants in the labour market	121	20.3%
the recognition of qualifications acquired abroad	106	17.8%
TOTAL	597	100.0%

a. Dichotomy group tabulated at value 1.

Table 25: Factors promoting social coexistence

Source: Figure created by author

Table 25 shows that the vast majority of sample participants[35] have chosen at least one suggestion to promote social coexistence in Lusntenau [n = 257][a]. One third of them (37.4%) believe that the promotion of the acquisition of the German language, e.g. German courses for migrants, does promote social coexistence between the natives and the migrants in Lustenau, and one quarter (24.6%) believe that the personal contacts between the migrants and the Austrians does. One fifth (20.3%) believe that more inclusion of migrants in the labour market does promote social coexistence, whereas less than one fifth (17.8%) believe that the acknowledgement of qualifications acquired abroad does.

Qualitative analysis [of the half-open item of Question 4.4. in the questionnaire] [see Appendix I3] reveals that a number of sample participants [n = 18][a] have suggested other options to promote social coexistence in Lustenau. Recurrent suggestions are clubs, media controlling, e.g. hate speech, and learning German on the part of migrants. A sample participant holding a Turkish nationality stated that:

> If the Turks have had German language skills, everything would have been better. The same applies to all migrants[36].

Problems and wishes of the sample participants[37]:

Qualitative analysis [of the open Question 7. in the questionnaire] has been summarised in Table 26:

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[35] 89.2% of sample participants
[36] Source: Data collected by author_translation into German: students of the *Handelsakademie* in Lustenau_Translation into English: author
[37] see Model of Variables in Section 5.1.6.: others
see Block 7 in the questionnaire: Suggestions / wishes / descriptions of problems [see Appendix A]

Wishes and suggestions, and problems [a]	All [n = 89][a]	Syrian [n = 20][a]	Turkish [n = 6][a]	Austrian [n = 53][a]	others [n = 10][a]
	n	n	n	n	n
Wishes					
Learning German on the part of migrants	**15**	**5**	**2**	6	2
Help with finding jobs (job search, info about labour law, etc)	**5**	**4**	0	0	1
Help with finding rent apartments	**4**	**4**	0	0	0
Raising awaremenss in the society	**4**	0	0	4	0
More shops and shopping moll	**4**	0	0	4	0
Event, e.g. Markt der Kulturen	**2**	0	0	2	0
Publicize the results of the project	**2**	0	0	2	0
Swimming course for women	1	**1**	0	0	0
Separation between the deeds of a person and their nationality	1	**1**	0	0	0
Help migrants be members of clubs.	1	0	0	1	0
Granting migrants having a say	1	0	**1**	0	0
More offers for older people	1	0	0	1	0
More support from the Market Town	1	0	0	1	0
Market Town needs more social workers	1	0	0	1	0
Problems					
Rent apartments are expensive and difficult to find.	**13**	**9**	**2**	1	**1**
Traffic problems (e.g. jam)	**8**	0	0	8	0
Problems with social integration	**5**	0	1	4	0
It is difficult to have personal contact with the Lusternauers.	3	0	0	2	1
Recognition of qualifications acquired aborad.	3	**2**	0	0	**1**
Media (e.g. hate speech, generalisations, etc)	2	**1**	0	1	0
Lustenauerish dialect	1	0	0	0	1
othere…	/	/	/	/	/

a. Number of participants who answered the question.

Table 26: Problems and wishes of sample groups

Source: Table created by author

Table 26 reveals that one third of sample participants[38] have written down their own wishes and problems [n = 89][a]. Whereas two thirds (64.5%) of sample participants holding a Syrian nationality have answered this question [n = 20][a], one third (28.5%) of sample participants holding a Turkish nationality [n = 6][a] have. Moreover, one quarter (25.8%) of participants holding an Austrian nationality [n = 53][a] and two fifths (41.6%) of sample participants holding another nationality [n = 10][a] have answered the question.

The most recurrent inductive suggestions/wishes of sample participants are: learning German on the part of migrants; support with finding a job, e.g. by job search or providing information for entrepreneurs; help with finding a rent apartment; raising awareness in society regarding migration; more shops and shopping malls; and the publication of the result of this thesis. However, the wishes of sample participants holding a Syrian nationality are help with learning German; help with jobs, e.g. job search or providing information for entrepreneurs; and help with finding a rent apartment. The two wishes of sample participants holding a Turkish nationality are learning German and granting migrants having a say.

The five most recurrent wishes of sample participants holding an Austrian nationality are learning German on the part of migrants; raising awareness in society regarding migration; more shops and shopping malls; organizing events, e.g. Markt der Kulturen; and publication

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[38] 30.1%

of the results of this thesis. The two wishes of sample participants holding another nationality are learning German and help with jobs, e.g. by job search or providing information for entrepreneurs.

On the other hand, the most recurrent problems are that rent apartments are expensive and difficult to find, traffic problems (e.g. jam), and problems with social integration. The two problems of sample participants holding a Syrian nationality is that rent apartments are expensive and difficult to find and that the qualifications acquired abroad are difficult to recognise. The two problems of sample participants holding a Turkish nationality is that rent apartments are expensive and difficult to find and problems related to social integration. The two most recurrent problems for sample participants holding an Austrian nationality are problems related to traffic problems (e.g. jam) and problems related to social integration. Two of the problems of sample participants holding another nationality are that rent apartments are expensive and[39] difficult to find and the acknowledgement of qualifications acquired abroad. A Syrian recognised refugee, addressing the Market Town Council of Lustenau, stated that:

> *I wish you help us until 'the end', i.e. until we master the German language in order to avoid misunderstandings – so that we can lead our lives, find a suitable job that matches our qualifications and competencies, etc. […] That gives us the feeling of security. […]. [Moreover, I wish that] people would not be evaluated based on their nationality but on what they do.*

5.2.2 Inferential analysis

Descriptive and explorative statistics have informed the formulation of the hypotheses which are going to be tested using inferential analyses, namely the tests of significant (see Micheel 2010, pp.118,133).

Inferential analyses provide a more detailed and a deeper analysis of data through testing complex relationships between variables; conclusions drawn from sample statistics using inferential analyses are going to be generalised on the population under the limitations mentioned in Section 5.1.5.2. (see Braunecker 2016, p179).

This section will introduce the basics for inferential analyses, namely null hypotheses, alternative hypotheses, and significance tests. The formulated null hypotheses will be next listed. After that, these hypotheses will be tested and results will be presented. Finally, the section provides a summary of the *main* findings.

5.2.2.1   Null hypotheses, alternative hypotheses, and significance tests

To begin with, the word *hypothesis* is essential to use in this context because the whole process is based on probability theory (see Braunecker 2016, pp. 267-268) [see Section 5.1.5.2.]. Before conducting statistical tests, null hypotheses (H_0) should be formulated (see

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[39] Source: Data collected by author_translation into German and English: author

Micheel 2010, pp. 30, 151,152). A null hypothesis states, for example, that "there is no statistically significant association between an independent variable (IV) and a dependent variable (DV)" [see Appendix G, and Model of Variables in Section 5.1.6.]. Null hypotheses should be formulated usually with the goal of nullifying them, i.e. proving if they are wrong. When the null hypotheses (H_0) are proven wrong, then they are to be rejected and alternative hypotheses (H_1) are to be accepted. An alternative hypothesis states, for example, that 'there *is an association* between an independent variable (IV) and a dependent variable (DV).' Even when null hypotheses are proven true, however, they might provide the research context with a certain understanding.

As in most quantitative studies, two-tailed hypotheses are going to be formulated instead of the one-tailed hypotheses because there is no "strong established evidence to predict the direction of movement of variables," namely whether the correlation's direction is positive or negative (Farrell 2011, p.53; see Braunecker 2016, pp. 300,301)

After formulating the null hypotheses, significance tests will examine them and determine whether null hypotheses will be rejected and the alternative hypotheses will be accepted or whether the null hypotheses will be accepted and the alternative hypotheses will be in return rejected (see Braunecker 2016, p.269). More precisely, significance tests determine whether the statistical results of a random sample apply not only for the sample but also for the underlying population in the reality yet with certain restrictions. Representativeness of the sample is a requirement for a significant statistical result which applies for the underlying population, yet a significant statistical result does not mean representativeness of the sample (see ibid., pp. 267).

In social research, the result of a statistical test is considered significant if *p*-value is below or equal to the significance level of 0.05, i.e. below or equal 5%[40]; that is, if the null hypothesis has a probability below or equal 0.05, i.e. 5%, to be true. In other words, the null hypothesis will be rejected if *p*- value is smaller than or equal to the level of significance already set by the author, namely 0.05 (see ibid., pp. 268, 269). For this thesis (see ibid.):

- When *p*-value $p \leq 0.001$, the test is considered highly significant, i.e. it provides a very strong burden of proof against the null hypothesis
- When *p*-value $p \leq 0.050$, the test is considered significant, i.e. it provides a moderate burden of proof against the null hypothesis

Significance tests are two types (Braunecker 2016):

- The first type analyses the difference of observed and expected frequencies with the help of Chi² Test (x^2) as in the case of crosstabulation and categorical data [i.e. nominal, dichotomous and ordinal variables]

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[40] 5% is the usually used significance level *in social sciences*

- The second type analyses mean differences with the help of parametric tests [e.g. t-test (t), one-way ANOVA, one-way MANOVA, two-way MANOVA, Pearson (r), etc] or nonparametric tests [also *parameter-free tests*, e.g. Wilcoxon-Mann Whitney Test (U), Kruskal-Wallis Test, Spearman's rho (r_s), etc] in the case of continuous data [i.e. *metric data*, e.g. interval and ratio variables, and ordinal variables which have at least 5 levels]. For parametric tests, however, certain assumptions should be fulfilled [see Appendix H and Appendix G]. For example, to run a two-way MANOVA test, the two [or more] dependent variables should be metric; the two [or more] independent categorical variables should consist of two or more independent levels; sample size should be adequate enough – when it is not adequate enough, SPSS output tables shows a special comment; data of dependent variables should be normally distributed for all levels of the independent categorical variables – this could be checked using Shapiro-Wilk Test of normality; and variances for data of dependent variable should be homogeneous – which could be checked with the help of Bo's test of equality of covariance matrices. For Pearson correlation (r), to give another example, both dependent and independent variables should be metric and normally distributed. If one of the assumptions of a parametric test is not fulfilled, non-parametric equivalents are to be conducted [see Appendix H].

In order to select the appropriate tests, the following steps have been followed (see Micheel 2010, pp.151-162; Braunecker 2016, pp. 267-310) [see Appendix G and Appendix H]:

- Which variables should be included in the test in order to test the null hypotheses?
- How are the dependent and independent variables scaled?
- Does it need a bivariate test [e.g. Pearson Correlation r, Wilcoxon-Mann Whitney Test (U), Chi^2 Test (x^2), Cramer's V (V), Kruskal Wallis Test, etc] or a multivariate test [e.g. two-way ANOVA, two-way MANOVA, etc]?
- Could a parametric test be conducted [e.g. one-way ANOVA, Pearson (r)] or should a parameter-free tests be used [e.g. Spearman's rho (r_s), Kruskal Wallis Test, etc]?

Generally speaking, because of the non-normal distribution of variables' data, parameter-free tests are going to be used in this thesis [see Appendix H]; to elaborate, in addition to the Chi^2 Test (x^2) and Cramer's V (V) tests, following parameter-free tests are going to be used, namely Spearman's rho (r_s), Wilcoxon-Mann Whitney Test (U) and Kruskal Wallis Test after ensuring that assumptions of the tests are fulfilled. Contingency tables and post hoc tests will be used to get a deeper insight into the results of the tests when necessary [see Appendix G and Appendix H].

5.2.2.2   Hypotheses formulation

On the basis of the descriptive and explorative analyses, as well as the theoretical review of integration theories and social work, null hypotheses have been formulated, and using significance tests – namely, correlation tests and tests for difference, these hypotheses are

going to be tested in order to find out if these null hypotheses (H_0) or the alternative hypotheses (H_1) is true.

A considerable number of these null hypotheses is going to critically include the variable *nationality* as their independent variable for purposes of representativeness and transferring results to the population. It is important to note that although Section 5.1.1. reveals that all people who have a non-Austrian nationality are considered people with migrational backgrounds, yet this does not mean that all people with who do hold an Austrian nationality are people without migrational backgrounds. Hypotheses including multiple independent variables (multivariate analyses) which could simultaneously approximate the 'migrational background' people have are not going to be formulated and tested because the sample is representative regarding *nationality* only but not regarding, for instance, *birthplace*, *mother language*, etc.

Furthermore, because of the allowed maximal word limit and in order to save space when possible, individual null hypotheses which share the same independent variable (IV) – as the first null hypotheses groups below illustrates – are grouped together in one group of null hypotheses:

Power

-H_0: There is no statistically significant association between the nationality an adult holds[41] and respectively their proficiency in Standard German[42], the number of children they have[43], the number of languages they can speak[44], the highest education they have completed[45], the household net income they have[46], German being a first language of theirs[47], them being born abroad[48], them being unemployed or searching for a work[49], and their age[50].

-H_0: There is no statistically significant association between the nationality an adult holds and their wish to improve their Standard German.

Discrimination

- H_0: There is no statistically significant association between the nationality an adult holds and them being discriminated against.

- H_0: There is no statistically significant association between the nationality an adult holds and the reasons why they were discriminated against.

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[41] Independent variable (IV) of $H_0$1-9
[42] Dependent variable (DV) of $H_0$1
[43] Dependent variable (DV) of $H_0$2
[44] Dependent variable (DV) of $H_0$3
[45] Dependent variable (DV) of $H_0$4
[46] Dependent variable (DV) of $H_0$5
[47] Dependent variable (DV) of $H_0$6
[48] Dependent variable (DV) of $H_0$7
[49] Dependent variable (DV) of $H_0$8
[50] Dependent variable (DV) of $H_0$9

- H_0: There is no statistically significant association between the nationality an adult holds and the domains of life where they were discriminated against.

Participation

- H_0: There is no statistically significant association between the nationality an adult holds who are not doing voluntary work and their desire to have it.
- H_0: There is no statistically significant association between the nationality an adult holds and the domains where they want to participate in decision-making.

Recognition of migrants

- H_0: There is no statistically significant association respectively between the age of an adult who holds an *Austrian nationality*[51], the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their acknowledgment of migrants on the other hand.

Intercultural social contacts

- H_0: There is no statistically significant association respectively between the age of an adult who holds an *Austrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds in the different life domains.
- H_0: There is no statistically significant association respectively between the age of an adult who holds an *Austrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds in the different life domains.
- H_0: There is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand.

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[51] The nationality the group of people hold as well as some other words will be highlighted in some groups of hypotheses in order to make these apparently similar groups of hypotheses visually distinguishable.

- H_0: There is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to 'Austrians' on the other hand.

- H_0: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand.

- H_0: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to 'Austrians' on the other hand.

- H_0: There is no statistically significant association respectively between the age of an adult who *holds either a Syrian, a Turkish, an Austrian or another nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *openness towards having intercultural personal contacts*.

5.2.2.3   Hypotheses testing

In this section, after the thesis has set the grounds for conducting inferential analyses [see Section 5.1.5.2., Section 5.2.2.1. and Section 5.2.2.2., Appendix G, Appendix H, and Appendix F2], the null hypotheses which have been formulated in Section 5.2.2.2. are going to be tested.

5.2.2.3.1 Power

- H_0: There is no statistically significant association between the nationality[52] an adult holds and respectively their proficiency in Standard German[53], the number of children they have[54], the number of languages they can speak[55], the highest education they have completed[56], the household net income they have[57], German

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[52] Independent variable (IV) of $H_0$1-9
[53] Dependent variable (DV) of $H_0$1
[54] Dependent variable (DV) of $H_0$2
[55] Dependent variable (DV) of $H_0$3
[56] Dependent variable (DV) of $H_0$4
[57] Dependent variable (DV) of $H_0$5

being a first language of theirs[58], them being born abroad[59], them being unemployed or searching for a work[60] and their age[61].

Each individual null hypothesis of the abovementioned group of null hypotheses is going to be separately tested. Test results will be reported in a concise way.

(IV) Nationality[62] * (DV) Proficiency in Standard German[63] (DV) Number of children[64] (DV) Number of languages[65] (DV) Highest completed education[66] and (DV) and Household net income[67]

Table 27 shows the adapted SPSS output statistics of five Kruskal Wallis tests:

Test Statistics[a,b]

	Proficiency in Standard German	Number of children	Number of languages	Highest completed education	Household net income
Chi^2	92.23	22.49	4.40	23.46	47.39
df	3	3	3	3	3
sig.	0.000	0.000	0.221	0.000	0.000
n	275	263	275	275	198

a. Kruskal Wallis Test

b. Grouping Variable: *Nationality_4 groups*

Table 27: Kruskal Wallis Test_ nationality*power

Source: Table created by author

[H$_1$]: As determined by Kruskal Wallis Test in Table 27, there is a statistically highly significant association [also *differences*] between the nationality the person holds and respectively each of the following features: their proficiency in Standard German [$x^2(3) = 92.23; p \leq 0.001$], the number of children they have [$x^2(3) = 22.49; p \leq 0.001$], the highest education they have completed [$x^2(3) = 46.23; p \leq 0.001$], and their household net income [$x^2(3) = 47.39; p \leq 0.001$].

Post hoc tests provide a deeper insight into these differences between groups as shown in Table 28:

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[58] Dependent variable (DV) of H$_0$6
[59] Dependent variable (DV) of H$_0$7
[60] Dependent variable (DV) of H$_0$8
[61] Dependent variable (DV) of H$_0$9
[62] Variable name in SPSS: F6.15.Nationalität.4.Gruppen
[63] Variable name in SPSS: F6.7.Hochdeutschkenntnisse
[64] Variable name in SPSS: F6.4.Zahl.der.Kinder
[65] Variable name in SPSS: F6.6.Zahl.der.Sprachen
[66] Variable name in SPSS: F6.9.Höchste.abgeschlossene.Schulbildung
[67] Variable name in SPSS: F6.11.Haushaltsnettoeinkommen

Dependent Variable	Test	A	B	Sig.	A mean	B mean	Mean Difference
Proficiency in Standard German	**Tukey HSD**	Austrian	Syrian	0.000	4.55	2.94	1,617[*]
			Turkish	0.000	4.55	3.10	1,452[*]
			others	0.646	4.55	4.35	0.204
Number of children	**Games-Howell**	Austrian	Syrian	0.008	1.54	3.23	-1,683[*]
			Turkish	0.022	1.54	3.10	-1,553[*]
			others	0.834	1.54	1.35	0.195
Highest completed education	**Games-Howell**	Austrian	Syrian	0.064	4.55	3.83	0.719
			Turkish	0.002	4.55	3.10	1,457[*]
			others	1.000	4.55	4.52	0.030
Household net income	**Games-Howell**	Austrian	Syrian	0.000	6.72	2.52	4,195[*]
			Turkish	0.035	6.72	4.38	2,332[*]
			others	0.352	6.72	5.48	1.240

*. The mean difference is significant at the 0.05 level.

Table 28: Post hoc tests_nationality*power

Source: Table created by author

As Table 28 reveals, a Tukey post hoc test reveals that the proficiency in Standard German of adults holding an Austrian nationality [$\bar{x} = 4.55$] is statistically significantly higher than both groups holding Syrian [$\bar{x} = 2.94$] and Turkish [$\bar{x} = 3.10$] nationality respectively.

Furthermore, a Games-Howell[68] post hoc test shows that the number of children people holding an Austrian nationality have [$\bar{x} = 1.54$] is statistically significantly lower than both groups holding Syrian [$\bar{x} = 3.23$] and Turkish [$\bar{x} = 3.10$] nationality respectively

The table also shows that the highest completed education of adults holding an Austrian nationality have [$\bar{x} = 4.55$] is statistically significantly higher than people holding a Turkish nationality [$\bar{x} = 3.10$]. Although the highest completed education of adults holding an Austrian nationality is higher than the completed education of adults holding Syrian [$\bar{x} = 3.83$] in the sample group, yet this difference is not statistically significant, i.e. it cannot be transferred to the population.

The same test reveals that the household net income of adults holding an Austrian nationality have [$\bar{x} = 6.72$] is statistically significantly higher than that both groups holding Syrian [$\bar{x} = 2.52$] or Turkish [$\bar{x} = 4.38$] nationality respectively.

(IV) Nationality * (DV) German is as a first language[69] and (DV) Born abroad[70]

As shown in Table 29, Chi² Test has been used to test the significance of the results and Cramer's V test has been used to figure out the strength of the associations:

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[68] Games-Howell has been here used when variances are not equal, contrary to Tukey HSD which assumes equal variances
[69] Name of variable in SPSS dataset: F6.5.Erstsprache.2.Gruppen
[70] Name of variable in SPSS dataset: F6.12.Geboren.im.Ausland.JA.NEIN

Test		Chi-Square	
		German is a first language	*Born abroad*
Nationality_4 Groups	expected count less than 5	2 cells (25,0%)	1 cells (12,5%)
	sig. (Chi-Square)	0.000	0.000
	Cramer's V	0.813	0.874
	n	275	274

Table 29: Chi² Test_nationality*power

Source: Table created by author

[H₁]: There is a statistically highly significant strong difference between the nationality the person holds and them having German as first language or not [$V=0.813$; $p \leq 0.001$]. Also, there is a statistically highly significant strong difference between the nationality the person holds and them being born abroad or not [$V=0.874$; $p \leq 0.001$].

Contingency tables provide a deep insight into these significant differences [see Appendix J1]: None of sample participants holding a Syrian nationality (0.0%) have German as a first language, whereas one quarter of sample participants holding a Turkish nationality (23.8%) and the vast majority of sample participants holding an Austrian nationality (96.0%) have.

None of adults holding a Syrian nationality (0.0%) are born in Austria, whereas two fifths of sample participants holding a Turkish nationality (38.9%) and the vast majority of sample participants holding an Austrian nationality (95.5%) are.

(IV) Nationality * (DV) unemployed or searching for a work[71]

Mann-Whitney has been run. Table 30 is adapted from the SPSS output results of three MWU tests:

Test		Mann-Whitney	
umemployed/ looking for work		Turkish	Syrian
Austrian	Mann-Whitney U	1849	1560
	sig.	0.001	0.000
	n	232	232
Syrian	Mann-Whitney U	203	/
	sig.	0.009	/
	n	51	/

a. Grouping Variable: Nationality_4 groups

Table 30: Mann-Whitney Test_nationality*power

Source: Table created by author

[H₁]: There is a statistically significant difference respectively between the nationality the person holds being (1) Austrian or Turkish [$U=1560$; $p \leq 0.001$] and them being unemployed/looking for a job, (2) Austrian or Syrian [$U=1849$; $p \leq 0.001$] and them being unemployed/looking for a job, and (3) Syrian or Turkish [$U=203$; $p \leq 0.050$] and them being unemployed/looking for a job.

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[71] Name of variable in SPSS dataset: F6.10.Arbeitslose.arbeitssuchende

In order to get a deeper insight into this association, Table 31 has been adapted from multiple crosstabulations needed to interpret the results:

Crosstabulation

	umemployed/ looking for work	
Syrian	50.0%	*of Syrian*
Turkish	14.3%	*of Turkish*
Austrian	1.5%	*of Austrian*
others	0.0%	*of others*

Table 31: Adapted crosstabulation_nationality*power

Source: Table created by author

Table 31 reveals that around half of sample participants holding a Syrian nationality (50.0%) are unemployed / looking for a work, whereas around one seventh of sample participants holding a Turkish nationality (14.3%), a very tiny proportion of sample participants holding an Austrian nationality (1.5%), and none of sample participants holding another nationality are.

(IV) Nationality * (DV) age[72]

Due to the fact that the mean age of the population μ and its groups is already available in the secondary data collected and made available for this thesis by the Registration Office of the Market Town Council of Lustenau (see Memos 2017, 2018), there is no need to use a hypothesis test; rather descriptive statistics of population and group age mean [μ_1, μ_2, μ_3, μ_4] as well as their standard deviations [σ_1, σ_2, σ_3, σ_4] will be made use of as Table 32 reveals:

	N	mean	standard deviation
Population	17861	48.6	18.4
Syrian	86	33.4	10.2
Turkish	1206	46.1	16.0
Austrian	14585	49.5	18.9
others	1984	44.1	14.8

Table 32: Population age mean and standard deviation_nationality*power

Source: Table created by author

As Table 32 reveals, it is clear that population group holding a Syrian nationality is the youngest amongst population groups [$\mu_1 = 33.4$; $\sigma_1 = 10.2$]. Population group holding a Turkish nationality [$\mu_2 = 46.1$; $\sigma_2 = 16.0$], however, is younger than population group holding an Austrian nationality [$\mu_3 = 49.5$; $\sigma_3 = 18.9$].

-H_0: There is no statistically significant association between the nationality an adult holds and their wish to improve their Standard German.

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[72] Name of variable in SPSS dataset: F6.1Alter

(IV) Nationality * (DV) wish to improve Standard German[73]

[H$_1$]: Chi^2 Test has been used for significance testing and Cramer's V test has been used to figure out the strength of the differences. Results show [see Appendix J1] that there is a statistically highly significant strong difference between the nationality the person holds and their wish to improve their Standard German [$V = 0.629; p \leq 0.001$]. Whereas the vast majority of adults holding a Syrian nationality (96.8%) and four fifths of adults holding a Turkish nationality (78.9%) want to improve their Standard German, two fifths of adults holding another nationality (41.7%) and around one sixth of adults holding an Austrian nationality (15.5%) want to.

5.2.2.3.2 Discrimination

- H$_0$: There is no statistically significant association between the nationality an adult holds and them being discriminated against.

(IV) Nationality * (DV) I was discriminated against in Lustenau[74]

[H$_1$]: A Chi-^{2} Test reveals a highly significant association between the nationality the person has, as being either Syrian, Turkish, Austrian or others, and them being discriminated against in Lustenau [$x^2(3) = 47.44; p \leq 0.001$] and Cramer's V Test ($V$) shows that the association is moderate ($V = 0.417; p \leq 0.001$) [see Appendix J2].

A contingency table explain the nature of these differences [see Appendix J2]: Whereas three quarters of sample participants holding a Turkish nationality (76.2%), around half of sample participants holding a Syrian nationality (48.4%) were discriminated against and one third of sample participants holding another nationality (33.3%) were discriminated against in Lustenau. Furthermore, one seventh of sample participants holding an Austrian nationality (15.7%) were discriminated against[75].

- H$_0$: There is no statistically significant association between the nationality an adult holds and the reasons why they were discriminated against.

(IV) Nationality * I was discriminated against because of (DV) an illness (DV) my clothes (DV) my career (DV) my appearance (DV) my mother language (DV) my financial situation (DV) my culture (DV) my poor German language and (DV) my religion[76]

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[73] Name of variable in SPSS dataset: F6.7.Möchten.Sie.Ihr.Deutsch.verbessern
[74] Name of variable in SPSS dataset: F4.2.wurde.discriminiert
[75] Results revealed here are relatively close to the results revealed by TIES-Studie_Vorarlberg (see Grabherr; Burtscher-Mathis 2013, p.6; Burtscher-Mathis 2013)
[76] Names of variables in SPSS dataset (9 items): F4.1.Krankheit, F4.1.Kleidung, F4.1.Berufe, F4.1.Aussehen, F4.1.Muttersprache, F4.1.finanzielle_Sit, F4.1.Kultur, F4.1.Deutsch and F4.1.Religion

[H₁]: Kruskal Wallis Test reveals, as Table 33 shows, that there are significant associations between the nationality an adult holds –being either Syrian, Turkish, Austrian or others, and them having being discriminated against because of their clothes [$x^2(3) = 17.17; p \leq 0.001$], of their career [$x^2(3) = 10.99; p \leq 0.050$], of their appearance [$x^2(3) = 18.91; p \leq 0.001$], their mother language [$x^2(3) = 31.20; p \leq 0.001$], their culture [$x^2(3) = 22.04; p \leq 0.001$], their poor German language [$x^2(3) = 50.52; p \leq 0.001$], and their religion [$x^2(3) = 23.92; p \leq 0.001$]:

Test Statistics[a,b]

	an illness	my clothes	my career	my appearance	my mother language	my financial situation	my culture	my poor German language	my religion
Chi-2	4.35	17.17	10.99	18.91	31.20	3.18	22.04	50.52	23.92
df	3	3	3	3	3	3	3	3	3
Sig.	0.226	0.001	0.012	0.000	0.000	0.365	0.000	0.000	0.000
n	273	274	274	274	273	274	272	274	273

a. Kruskal Wallis Test

b. Grouping Variable: Nationality_4 groups

Table 33: Chi-Square Test_nationality*causes of discrimination

Source: Table created by author

Table 34 provides a deeper insight for the interpretation of these associations:

Crosstabulation

I was discrimianted against because of ….	of Syrian	of Turkish	of Austrian	of others
my clothes (Yes)	25.8%	20.0%	6.5%	0.0%
my career (Yes)	12.9%	5.0%	2.0%	0.0%
my appearance (Yes)	22.6%	20.0%	4.0%	4.3%
my mother language (Yes)	16.1%	45.0%	6.0%	8.7%
my financial situation (Yes)	12.9%	5.0%	5.0%	4.3%
my culture (Yes)	22.6%	25.0%	4.0%	4.3%
my poor German language (Yes)	25.8%	50.0%	4.5%	4.3%
my religion (Yes)	25.8%	35.0%	7.5%	0.0%

Table 34: Adapted crosstabulation_nationality*causes of discrimination

Source: Table created by author

Table 34 shows that one quarter of adults holding a Syrian nationality (25.8%) and one fifth of adults holding a Turkish nationality (20.0%) were discriminated against because of their clothes, whereas less than one tenth of adults holding an Austrian nationality (6.5%) were discriminated against because of their clothes.

Whereas one tenth of adults holding a Syrian nationality (12.9%) were discriminated against because of their career, less than one tenth of adults holding a Turkish nationality (5.0%) and of adults holding an Austrian nationality (2.0%) were discriminated against because of their career.

One quarter of adults holding a Syrian nationality (22.6%) and one fifth of adults holding a Turkish nationality (20.0%) were discriminated against because of their appearance,

whereas less than one tenth of adults holding an Austrian nationality (4.0%) were discriminated against because of their appearance.

Around one half of adults holding a Turkish nationality (45.0%) were discriminated against because of their mother language, whereas around one sixth of adults holding a Syrian nationality (16.1%) and less than one tenth of adults holding an Austrian nationality (6.0%) were discriminated against because of their mother language.

One seventh of adults holding a Syrian nationality (12.9%) were discriminated against because of their financial situation, whereas less than one tenth of adults holding a Turkish nationality (5.0%) and of adults holding an Austrian nationality (5.0%) were discriminated against because of that.

One quarter of adults holding a Turkish nationality (25.0%) and more than one fifth of adults holding a Syrian nationality (22.6%) were discriminated against because of their culture, whereas less than one tenth of adults holding an Austrian nationality (4.0%) were discriminated against because of that.

One fifth of adults holding a Turkish nationality (50.0%) and one quarter of adults holding a Syrian nationality (25.8%) were discriminated against because of their poor German language, whereas less than one tenth of adults holding an Austrian nationality (4.5%) were discriminated against because of that.

One third of adults holding a Turkish nationality (35.0%) and one quarter of adults holding a Syrian nationality (25.8%) were discriminated against because of their religion, whereas less than one tenth of adults holding an Austrian nationality (7.5%) were discriminated against because of that.

- H_0: There is no statistically significant association between the nationality an adult holds and the domains of life where they were discriminated against in Lustenau[77].

[H_1]: Kruskal Wallis Test [see Appendix J2] reveals that there is a significant association between the nationality an adult holds being either Syrian, Turkish, Austrian or others, and the life domains where they were discriminated against, namely at work [$x^2(3) = 14.32; p \leq 0.050$], while searching for an apartment [$x^2(3) = 41.89; p \leq 0.001$], while searching for a job [$x^2(3) = 50.41; p \leq 0.001$], at natural sites [$x^2(3) = 12.81; p \leq 0.050$], and in shopping malls [$x^2(3) = 29.03; p \leq 0.001$].

Table 35 is adapted from SPSS output contingency tables in order to provide a deeper insight into these significant differences:

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[77] Names of dependent variables in SPSS: F4.2.Arbeitsplatz, F4.2.Wohnviertel, F4.2.Schulen, F4.2.Wohnungssuche, F4.2.Jobsuche, F4.2.Ausbildungsplatz, F4.2.Sportanlagen, F4.2.Naturplätzen, F4.2.Vereinen, F4.2.inEinkaufszentren, F4.2.Kirche_Moschee, F4.2.Freunden, F4.2.Internet

Where have you been discriminated against in Lustenau?	of Syrian	of Turkish	of Austrian	of others
at work	3.3%	28.6%	6.1%	8.3%
while searching for an apartment	23.3%	38.1%	3.0%	4.2%
while searching for a job	20.0%	42.9%	2.5%	4.2%
at natural sites	16.7%	9.5%	3.0%	0.0%
in shopping malls	23.3%	14.3%	2.0%	0.0%

Table 35: Adapted crosstabulation_nationality*domains where discrimination happens

Source: Table created by author

Table 35 shows that one third of adults holding a Turkish nationality (28.6%) were discriminated against at work, whereas less than one tenth of adults holding an Austrian nationality (6.1%) and the fewest number of adults holding a Syrian nationality (3.3%) were discriminated against at work.

Two fifths of adults holding a Turkish nationality (38.1%) and one quarter of adults holding a Syrian nationality (23.3%) were discriminated against while searching for an apartment, whereas the number fewest of adults holding an Austrian nationality (3.0%) were discriminated against while searching for an apartment.

Two fifths of adults holding a Turkish nationality (42.9%) and one fifth of adults holding a Syrian nationality (20.0%) were discriminated against while searching for a job, whereas the fewest number of adults holding an Austrian nationality (2.5%) were discriminated against while searching for a job.

At natural sites, one sixth of adults holding a Syrian nationality (16.7%) and one tenth of adults holding a Turkish nationality (9.5%) were discriminated against at natural sites, whereas the fewest number of adults holding an Austrian nationality (3.0%) were discriminated against at natural sites.

One quarter of adults holding a Syrian nationality (23.3%) and one seventh of adults holding a Turkish nationality (14.3%) were discriminated against in shopping malls, whereas the fewest number of adults holding an Austrian nationality (2.0%) were discriminated against in shopping malls.

5.2.2.3.3 Participation

- H_0: There is no statistically significant association between the nationality an adult holds who are not doing voluntary work and their desire to have it[78].

[H_1]: Chi^2 test reveals that there is a statistically significant association between the nationality the person holds who are not doing voluntary work and their wish of doing

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[78] Name of independent variable in SPSS: F5.2.Ehrenamt.Wünsche

voluntary work [$p \leq 0.050$], and Cramer's V shows that this association is weak [$V = 0.224$] [see Appendix J3].

Table 36 is adapted from SPSS output contingency tables in order to have a deeper understanding of this significant association:

Crosstabulation		
	desire to do voluntary	
Syrian	54.8%	*of Syrian*
Turkish	40.0%	*of Turkish*
Austrian	26.0%	*of Austrian*
others	31.8%	*of others*

Table 36: Adapted crosstabulation_nationality* desire for doing voluntary work

Source: Table created by author

Descriptive statistics summarised in Table 36 show that more than half of sample participants holding a Syrian nationality (54.8%) and two fifths of sample participants holding a Turkish nationality (40.0%) do not do voluntary work yet would like to volunteer for a municipality, an organisation or a club, whereas one quarter of sample participants holding an Austrian nationality (26.0%) do not do voluntary work yet would like to volunteer for a municipality, an organisation or a club. Additionally, one third of sample participants holding another nationality (31.8%) do not do voluntary work yet would like to volunteer for a municipality, an organisation or a club.

- H_0: There is no statistically significant association between the nationality an adult holds and the domains where they want to participate in decision-making[79].

[H_1]: Kruskal Wallis Test [see Appendix J3] reveals that there are significant associations between the nationality the person holds – being either Syrian, Turkish, Austrian or others, and whether they want to participate in decision-making at the educational centre [$x^2(3) = 2.17; p \leq 0.050$], in clubs [$x^2(3) = 8.28; p \leq 0.050$], at sport facilities [$x^2(3) = 8.21; p \leq 0.050$], in shopping malls [$x^2(3) = 11.66; p \leq 0.050$], within the family/at home [$x^2(3) = 15.53; p \leq 0.001$], or in the working out of decisions related to the Market Town of Lustenau [$x^2(3) = 15.95; p \leq 0.001$].

Table 37 is adapted from contingence tables in order to provide a more thorough understanding of these significant associations:

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[79] Names of independent variables in SPSS: F5.4.Arbeitsplatz, F5.4.Ausbildungs, F5.4.Vereinen, F5.4.Schulenn, F5.4.Naturplätze, F5.4.Internet, F5.4.Gestaltung.vonVeran, F5.4.Sportanlagen, F5.4.Einkaufszentren, F5.4.Museum, F5.4.Familie, F5.4.FreundInnen, F5.4.Ausarb.vonLandesd, and F5.4.Ausarb.vonEntsch

Crosstabulation				
Where do you want to participate in decision-making?	of Syrian	of Turkish	of Austrian	of others
at the educational centre	38.5%	37.5%	14.4%	20.0%
in clubs	7.7%	43.8%	32.3%	25.0%
at sport facilities	3.8%	31.3%	10.2%	15.0%
in shopping malls	15.4%	25.0%	12.0%	40.0%
within the family / at home	46.2%	31.3%	71.9%	65.0%
in the working out of decisions concerning the Market Town of Lustenau	15.4%	25.0%	52.1%	35.0%

Table 37: Adapted crosstabulation_nationality* desired participation in decision making

Source: Table created by author

Almost about two fifths of adults holding a Syrian nationality (38.5%) and of adults holding a Turkish nationality (37.5%) want to participate in decision-making at educational centres, whereas one seventh of adults holding an Austrian nationality (14.4%) and one fifth of adults holding another nationality (20.0%) want to participate in decision-making at educational centres.

Whereas over two fifths of adults holding a Turkish nationality (43.8%), one third of adults holding an Austrian nationality (32.3%), and one quarter of adults holding another nationality (25.0%), less than one tenth of adults holding a Syrian nationality (7.7%) want to participate in decision-making in clubs.

One third of adults holding a Turkish nationality (31.3%) and one tenth of adults holding an Austrian nationality (10.2%) want to participate in decision-making at sport facilities, whereas less than one tenth of adults holding a Syrian nationality (3.8%). Furthermore, one sixth of adults holding another nationality (15.0%).

One quarter of sample participants holding a Turkish nationality (25.0%) want to participate in decision-making in shopping malls, and one sixth of adults holding a Syrian nationality (15.4%), more than one tenth of adults holding an Austrian nationality (12.0%), and two fifth of adults holding another nationality (40.0%) want to.

Whereas one fifth of adults holding an Austrian nationality (52.1%), one quarter of adults holding a Turkish nationality (25.0%) and around one sixth of adults holding a Syrian nationality (15.4%) want to participate in decision-making in the working out of decisions related to the Market Town of Lustenau. In addition, one third people holding another nationality (35.0%) want to.

5.2.2.3.4 Recognition

- H$_0$: There is no statistically significant association respectively between the age of a of an adult who holds an Austrian nationality, the number of children they have, the

number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their acknowledgement of migrants[80] on the other hand.

[H$_1$]: Spearman's rho [see Appendix J5] reveals that there is a statistically significant positive small correlation between the number of languages an adult holding an Austrian nationality speaks and their acknowledgment of migrants [$r_s = + 0.196$; $p \leq 0.050$][81], i.e. *the more languages an adult holding an Austrian nationality speaks, the more they acknowledge migrants.*

[H$_1$]: The test also reveals that there is a statistically significant positive small correlation between the proficiency of Standard German of an adult holding an Austrian nationality and their acknowledgment of migrants [$r_s = + 0.156$; $p \leq 0.050$], i.e. *the better an adult holding an Austrian nationality Standard German speaks, the more they acknowledge migrants.*

[H$_1$]: There is a statistically highly significant positive small correlation between the highest education an adult holding an Austrian nationality completed and their acknowledgment of migrants [$r_s = + 0.278$; $p \leq 0.001$], i.e. *the higher the completed education of an adult holding an Austrian nationality is, the more they acknowledge migrants.*

5.2.2.3.5 Intercultural social contacts

- H$_0$: There is no statistically significant association respectively between the age of an adult who holds an *Austrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds in the different life domains[82].

In order to test the null hypothesis, Spearman's rho and MWU tests have been conducted as Table 38 shows:

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[80] Name of dependent variable in SPSS dataset: F3.1.Index [see Appendix F2]
[81] small correlation is between 0.1 and 0.3; medium correlation is between 0.3 and 0.5; strong correlation is bigger than 0.5 (see Micheel 2010, p.136)
[82] Name of dependent variable in SPSS: F2.1.Index.1 [see Appendix F2]

Tests		Spearman's rho							MW U
		Age	Number of children	Number of languages	Proficiency in Standard German	Highest completed education	Level of religiousity	Household net income	Sex
Existing personal contacts to people holding an Austrian nationality to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds	test	-.384**	-.277**	.325**	0.116	.150*	0.046	0.072	4380
	sig.	0.000	0.000	0.000	0.107	0.036	0.534	0.404	0.592
	n	191	182	194	194	195	183	137	196
Desired personal contacts to people holding an Austrian nationality to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds	test	-.360**	-.183*	.447**	.184*	.294**	0.000	0.144	2380
	sig.	0.000	0.032	0.000	0.025	0.000	0.996	0.156	0.137
	n	144	138	148	148	148	143	99	150

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 38: Spearman's rho and MWU Tests_ sociodemography*existing and desired personal contacts of adults holding an Austrian nationality to the target group

Source: Table created by author

[H$_1$]: Table 38 reveals that Spearman's rho shows that there is a statistically highly significant negative medium correlation between the age of an adult holding an Austrian nationality and their existing personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds in the different life domains [$r_s = - 0.384$; $p \leq 0.001$] i.e. *the younger an adult holding an Austrian nationality person is, the more personal contacts to the aforementioned groups of people they have.*

[H$_1$]: The test also shows that there is a statistically highly significant negative medium correlation between the number of children an adult holding an Austrian nationality has and their existing personal contacts to the abovementioned groups of people [$r_s = - 0.277$; $p \leq 0.001$] i.e. *the less children an adult holding an Austrian nationality has, the more personal contacts to the aforementioned groups of people they have.*

[H$_1$]: Also, there is a statistically highly significant positive small correlation between the number of languages an adult holding an Austrian nationality speaks and their existing personal contacts to the abovementioned groups of people in the specified life domains [$r_s = + 0.325$; $p \leq 0.001$] i.e. *the more languages an adult holding an Austrian nationality speaks, the more personal contacts to the aforementioned groups of people they have.*

[H$_1$]: Besides, there is a statistically significant positive small correlation between the highest completed education an adult holding an Austrian nationality has and their existing personal contacts to the abovementioned groups of people [$r_s = + 0.150$, $p \leq 0.050$] i.e. *the highest the completed education of an adult holding an Austrian nationality is, the more personal contacts to the aforementioned groups of people they have.*

- H$_0$: There is no statistically significant association respectively between the age of an adult who holds an *Austrian nationality*, the number of children they have, the

number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish backgrounds in the different life domains[83].

In order to test this null hypothesis, Spearman's rho and MWU tests have been conducted as Table 38 shows:

[H₁]: Spearman's rho shows [see Appendix J5] that there is a statistically highly significant negative medium correlation between the age of an adult holding an Austrian nationality and their desire to have personal contacts to the abovementioned groups of people in the specified life domains [$r_s = -0.360$; $p \leq 0.001$] i.e. *the younger an adult holding an Austrian nationality is, the more personal contact they desire to the aforementioned groups of people.*

[H₁]: There is a statistically highly significant negative small correlation between the number of children an adult holding an Austrian nationality and their desire to have personal contact to the abovementioned groups of people [$r_s = -0.183$; $p \leq 0.050$] i.e. *the less children an adult holding an Austrian nationality has, the more personal contact they desire to the aforementioned groups of people.*

[H₁]: There is a statistically highly significant positive strong correlation between the number of languages an adult holding an Austrian nationality speaks and their desire to have personal contact to the abovementioned groups of people [$r = +0.447$; $p \leq 0.001$] i.e. *the more languages an adult holding an Austrian nationality speaks, the more personal contact they desire to the aforementioned groups of people.*

[H₁]: There is a statistically significant positive small correlation between the proficiency in Standard German of an adult holding an Austrian nationality and their desire to have personal contact to the abovementioned groups of people [$r_s = +0.184$; $p \leq 0.050$] i.e. *the better the Standard German an adult holding an Austrian nationality speaks, the more personal contact they desire to the aforementioned groups of people.*

[H₁]: There is a statistically highly significant positive small correlation between the highest completed education of an adult holding an Austrian nationality and their desire to have personal contact to the abovementioned groups of people [$r_s = +0.294$; $p \leq 0.001$] i.e. *the higher the completed education of an adult holding an Austrian nationality is, the more personal contact they desire to the aforementioned groups of people.*

- H₀: There is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest

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[83] Name of dependent variable in SPSS: F2.2.Index.1 [see Appendix F2]

completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand[84].

[H0]: Spearman's rho reveals that there is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their **existing** personal contacts to 'Austrians' on the other hand [see Appendix J4].

[H1]: There is a statistically significant positive medium correlation between the proficiency in Standard German of an adult holding a *Syrian nationality* and their desire to have personal contact to Austrians [$r_s = +0.361$; $p \leq 0.050$] i.e. *the better the Standard German an adult holding a Syrian nationality speaks, the more personal contact they desire to 'Austrians'* [see Appendix J4]

- H0: There is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to 'Austrians' on the other hand[85].

[H0]: There is no statistically significant association respectively between the age of an adult who holds a *Syrian nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand [see Appendix J4].

- H0: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand.

[H0]: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education,

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[84] Name of dependent variable in SPSS: F2.1.Index.2 [see Appendix F2]
[85] Name of dependent variable in SPSS: F2.2.Index.2 [see Appendix F2]

their household net income, their level of religiosity, and their sex on the one hand and their *existing* personal contacts to 'Austrians' on the other hand [see Appendix J4].

- H$_0$: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to 'Austrians' on the other hand.

[H$_0$]: There is no statistically significant association respectively between the age of an adult who holds a *Turkish nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *desired* personal contacts to 'Austrians' on the other hand [see Appendix J4].

- H$_0$: There is no statistically significant association respectively between the age of an adult who *holds either a Syrian, a Turkish, an Austrian or another nationality*, the number of children they have, the number of languages they can speak, their proficiency in Standard German, their highest completed education, their household net income, their level of religiosity, and their sex on the one hand and their *openness towards having intercultural personal contacts*[86].

[H$_1$]: Spearman's rho shows that there is a statistically significant negative small correlation between the age of an adult person and their openness towards having intercultural personal contacts [$r_s = -0.154$; $p \leq 0.050$], i.e. *the younger the person is, the more open are they towards having intercultural personal contacts* [see Appendix J4].

[H$_1$] There is a statistically highly significant positive small correlation between the number of languages of an adult person speaks and their openness towards having intercultural personal contacts [$r_s = 0.300$; $p \leq 0.001$] i.e. *the more languages the person speaks, the more open are they towards having intercultural personal contacts*.

[H$_1$] There is a statistically significant positive medium correlation between the highest completed education of an adult person and their openness towards having intercultural personal contacts [$r_s = 0.335$; $p \leq 0.001$] i.e. *the higher the completed education of an adult person is, the more open are they towards having intercultural personal contacts.*

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[86] Name of dependent variable in SPSS: F2.3.Index [see Appendix F2]

5.3   Summary of findings

This section summarises the *main* empirical results in order to set the empirical grounds for formulating the procedures of intervention. Main findings are going to be summarised in the light of the problem-and-resources analysis method as presented by Geiser (2015). In order to apply this method, defining the terms *problem*, *resources*, and *problem-and-resources analysis* (see Geiser 2015, pp.341-343) is essential.

A *social problem* is a practical problem an individual has and it originates because of their unsatisfied need(s), which cannot be fulfilled by the person her/himself without an external intervention, on the one hand, (see ibid; Obrecht 2009, pp. 53,54) and, on the other hand, because of the nature of the social structure in their environment which also precludes the satisfaction of those needs (see ibid; Staub-Bernasconi 2012, p.272) [see Section 4.2.]. *Resources* are unutilised or unused sociocultural, psychological, economical, and biological potentials the individual or the social system in which they live has, and these potential are related to the identified problems and to solving them as well (see Geiser 2015, pp. 276-267, 341-343). These resources could be divided into two categories:

- internal resources, i.e. resources which the addressees themselves have, e.g. health, power, knowledge, intelligence and skills, willingness to change the burdening situation, motivation and social competences, economical resources, etc; and
- external resources, i.e. subsidiarity resources which external systems have, e.g. the close social environment of the client such as relatives, friends, and acquaintances, etc; the distant social environment of the client such as their employer, their teachers, their neighbours, leisure time centres, self-help groups, etc.; and NGO's, governmental bodies, institutions, etc.

Problem-and-resources analysis is a method for solving social problems. It is based on the identification of problems and of the available resources as well as on the assessment of the relationship between those problems and resources relevant to solving them.

Tables 40, 41, 42, 43, 44, and 45 present the summarised descriptive and inferential results of the six themes for a successful integration in a pluralistic society which have been empirically investigated, taking the following points into consideration:

- The results which are collected from the **descriptive statistics** are results which apply for the sample itself. These results are going to be marked in the tables below either with [●] for the discovered resources or with [●] for problems.
- The results which are collected from the **inferential statistics** are results which can be drawn on the whole population yet with certain restrictions [see Section 5.1.5.2.]. These results which are going to be marked in the tables below either with [●] for resources or with [●] for problems.

Additionally, results related to other themes and to the process of data collection and return rate are going to be presented in Table 39 and Table 46.

5.3.1 Results from the process of data collection

	Summary of findings: Data collection and return rate	Problem	Resource
1	One third (36.0%) of adults holding a *Syrian* nationality and who have received a questionnaire [N = 86] have filled it in and sent it back via post. As a result, *Plan b has not been necessary for this subgroup.*		●
2	One sixth (16.9%) of adults holding an *Austrian* nationality and who have received a questionnaire [n = 1211] have filled it in and sent it back via post. *Plan b has not been necessary for this subgroup.*		●
3	A very tiny proportion of adults holding a *Turkish* nationality (2.3%) who have received a questionnaire [n = 250] have filled it in and sent it back via post. *Plan b has been necessary for this subgroup*.	●	
	Plan b has been carried out for adults holding a Turkish nationality. Through personal contacts who have access to the group, return rate has increased to 6.6%. Reaching this target group through personal contacts has been successful yet difficult.	●	●
4	None of adults holding *Afghan, Iraqi, Iranian, Somalian, and Pakistani* nationalities (0.0%) who have received a questionnaire [N = 85] have filled it in and sent it back. *Plan b has been necessary for this subgroup* [see Section 5.1.3.].	●	
	Following reasons might have led to this non-response rate: - A large refugee camp in Lustenau has been closed and 21 persons out of the 85 persons which make up this subgroup moved outside Lustenau. - The majority of the other remaining 64 persons are young men living in either of the two Caritas refugee camps in Lustenau. Attempting to figure out the reasons behind this non-response rate and to motivate them to participate, the Caritas social workers have discussed the issue with the target group and organised a translator. Consequently, in addition to the abovementioned two reasons, adults who supposedly speak Farsi as a mother language [43 adults out of the 64 adults] have given the following reasons for not filling it in: - Some are illiterate. - Some who can read do not cognitively comprehend a number of the terms used in the questionnaire, e.g. a study, co-decide, participation and discrimination. - Some understand only Pashto but not Dari, which is the language of the questionnaire. - Some who can read and understand it would not like to fill it in because, they said, they cannot consider a number of themes in the questionnaire because of their legal status which is 'asylum seekers' and the structural obstacles linked to it, e.g. the theme of participation in decision-making at work and at the educational centre. As a result, the Caritas social workers have motivated some of them to fill it in, and 7 questionnaires have been sent back. Yet they have been crossed out from the analysis because of the inaccuracies and inconsistencies they have, i.e. *they have been considered invalid.*		
5	The frequent use of the open and half-open questions and the numerous random comments on certain questions, e.g. question 2.2. question 2.3.,. question 3.1., question 4. and question 7., reveal the need and the readiness of a considerable part of the population to speak out their minds and present their ideas		●

Table 39: Results from the process of data collection and from return rate

Source: Table created by author

5.3.2 Power

	Summary of findings: Power	Problem	Resource
1	Approximately, all adults holding a Syrian nationality (96.8%) and three fifths of adults holding a Turkish nationality (78.9%) want to improve their Standard German.		●
2	The level of Standard German of adults holding either a Syrian ($\overline{x}$ = 2.94) or a Turkish nationality ($\overline{x}$ = 3.10) is lower than that of adults holding an Austrian nationality ($\overline{x}$ = 4.55).	●	
3	The number of children adults holding either a Syrian ($\overline{x}$ = 3.23) or Turkish nationality ($\overline{x}$ = 3.10) have is larger than that of adults holding an Austrian nationality ($\overline{x}$ = 1.54).	●	
4	The highest completed education of adults holding a Turkish nationality ($\overline{x}$ = 3.10) is lower than that of adults holding an Austrian nationality ($\overline{x}$ = 4.55).	●	
5	The highest completed education of sample participants holding an Austrian nationality ($\overline{x}$ = 4.55) is higher than the completed education of sample participants holding a Syrian nationality ($\overline{x}$ = 3.83) in the sample group, yet this difference applies only for sample participants.	●	●
6	The household net income of adults holding either a Syrian ($\overline{x}$ = 2.52) or a Turkish ($\overline{x}$ = 4.38) nationality is statistically significantly lower than adults holding an Austrian nationality have ($\overline{x}$ = 6.72).	●	
7	None of adults holding a Syrian nationality (0.0%) have German as a first language, whereas one quarter of adults holding a Turkish nationality (23.8%) and the vast majority of adults holding an Austrian nationality (96.0%) have.	●	●
8	None of adults holding a Syrian nationality (0.0%) are born in Austria, whereas two fifths of adults holding a Turkish nationality (38.9%) and the vast majority of adults holding an Austrian nationality (95.5%) are.	●	●
9	Around half of adults holding a Syrian nationality (50.0%) are unemployed / looking for a work, whereas around one seventh of adults holding a Turkish nationality (14.3%), a very tiny proportion of adults holding an Austrian nationality (1.5%), and none of adults holding another nationality are.	●	
10	Adults holding a Syrian nationality are the youngest amongst population groups. Adults group holding a Turkish nationality are yet younger than adults holding an Austrian nationality.	●	●

Table 40: Summary of findings_power

Source: Table created by author

5.3.3 Participation

	Summary of findings: Participation	Problem	Resource
1	Tiny proportions of sample participants think they are allowed to participate in decision-making in certain life domains, namely in clubs (9.1%), on the internet (6.5%), at schools (5.6%), in arranging events and social projects organised by the Market Town of Lustenau (4.1%), in the working out of decisions related to the Market Town of Lustenau (4.0%), at educational centres (4.0%), at natural sites (3.0%), at sport facilities (2.6%), in shopping malls (2.3%), in the drafting of state and federal laws (1.0%) and at the museum (0.7%).	●	
2	Certain sample participants want to participate in the following life domains: One tenth (10.8%) in the working out of decisions related to the Market Town of Lustenau and less than one tenth respectively in arranging events and social projects organized by the Market Town of Lustenau (7.5%), in clubs (7.3%), at school (7.0%), and at natural sites (5.0%). The fewest number want to participate at educational centers (4.7%), in the drafting of state and federal laws (4.1%), on the internet (3.9%), in shopping malls (3.8%), at sport facilities (2.8%), and at the museum (0.8%).		●
3	More than half of adults holding a Syrian nationality (54.8%), more than two fifths of adults holding a Turkish nationality (40.0%), and one quarter of adults holding an Austrian nationality (26.0%) do not do voluntary work yet would like to volunteer for a municipality, an organisation or a club. Additionally, one third of adults holding another nationality (31.8%) do not do voluntary work yet would like to volunteer for a municipality, an organisation or a club.		●
4	Around two fifths of adults holding a Syrian nationality (38.5%) and of adults holding a Turkish nationality (37.5%), respectively, want to participate in decision-making at educational centres.		●
5	Whereas more than two fifths of adults holding a Turkish nationality (43.8%), less than one tenth of adults holding a Syrian nationality (7.7%) want to participate in decision-making in clubs.	●	●
6	One third of adults holding a Turkish nationality (31.3%) want to participate in decision-making at sport facilities, whereas a few adults holding a Syrian nationality (3.8%) want to.	●	●
7	One quarter of adults holding a Turkish nationality (25.0%) want to participate in decision-making in shopping malls, and one sixth of people holding a Syrian nationality (15.4%) want to.		●
8	One quarter of adults holding a Turkish nationality (25.0%) and around one sixth of adults holding a Syrian nationality (15.4%) want to participate in decision-making in the working out of decisions related to the Market Town of Lustenau.		●

Table 41: Summary of findings_participation

Source: Table created by author

5.3.4 Discrimination

	Summary of findings: Discrimination	Problem	Resource
1	One quarter (24.3%) of sample participants were discriminated against.	●	
2	Three quarters of adults holding a Turkish nationality (76.2%), around half of adults holding a Syrian nationality (48.4%), one third of adults holding another nationality (33.3%), and one seventh of adults holding an Austrian nationality (15.7%) were discriminated against in Lustenau.	●	
3	The most recurrent reasons of discrimination of adults holding a Syrian nationality are: poor German language (25.8%), clothes (25.8%) [women twice than men], religion (25.8%), culture (22.6%) and appearance (22.6%).	●	
4	The most recurrent reasons of discrimination of adults holding a Turkish nationality are: poor German language (50.0%), mother language (45.0%), religion (35.0%), culture (25.0%), appearance (20.0%), and clothes (20.0%).	●	
5	The most recurrent life domains where adults holding a Syrian nationality were discriminated against are: while searching for an apartment (23.3%), in shopping mall (23.3%), while searching for a job (20.0%) and at natural sites (16.7%).	●	
6	The most recurrent life domains where adults holding a Turkish nationality were discriminated against are: while searching for a job (42.9%), while searching for an apartment (38.1%), at work (28.6%), and in shopping mall (14.3%).	●	

Table 42: Summary of findings_discrimination

Source: Table created by author

5.3.5 Recognition

	Summary of findings: Recognition	Problem	Resource
1	The vast majority of sample participants holding an Austrian nationality either agree or strongly agree that migrants and refugees should have equal access to labour market (68.4%) and to education (79.8%) and that they should be employed and also promoted in the job market according to their respective qualifications (79.9%), whereas tiny proportions (less than 10%) either disagree or strongly disagree on that. Others were neutral.		●
2	Around one half of sample participants holding an Austrian nationality (48.7%) either agree or strongly agree that migrants and refugees are an important part of the whole society in Lustenau, whereas around one quarter disagree or strongly disagree on that (24.8%). Others remained yet neutral.	●	●
3	The more languages an adult holding an Austrian nationality can speak, the more they acknowledge migrants and refugees.	●	●
4	The better an adult holding an Austrian nationality speaks Standard German, the more they acknowledge migrants and refugees.	●	●
5	The higher the completed education of an adult holding an Austrian nationality, the more they acknowledge migrants and refugees.	●	●

Table 43: Summary of findings_recognition

Source: Table created by author

5.3.6 Intercultural social contacts

	Summary of findings: Intercultural personal contacts	Problem	Resource
1	The vast majority of sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together (86.7%) *have* at least one personal contact to 'Austrians' with the neighbours, during the free time, at work, at the educational centre, or within the family.		●
2	Two thirds of sample participants whose first language is German (66.0%) *have* at least one personal contact to people with Turkish, Syrian, Afghan, Iraqi or/and Kurdish backgrounds with the neighbours, during the free time, at work, at the educational centre, or within the family.		●
3	The vast majority of sample participants whose mother language is either Arabic, Kurdish, Kurdish and Arabic together, Turkish, or Turkish and German together (93.3%) *would like to have* at least one personal contact to 'Austrians.'		●
4	One third of sample participants whose first language is German (32.4%) have said that they *would like to have* at least one personal contact to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.		●
5	One third of sample participants whose first language is German (36.2%) have said that they *do not want to have* any contact to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	
6	The younger an adult holding an *Austrian* nationality is, the more personal contacts to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds they *have.*	●	●
7	The less children an adult holding an *Austrian* nationality has, the more personal contacts to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds they *have.*	●	●
8	The more languages an adult holding an *Austrian* nationality speaks, the more personal contacts to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds they *have.*	●	●
9	The highest the completed education of an adult holding an *Austrian* nationality is, the more personal contacts to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds they *have.*	●	●
10	The younger an adult holding an *Austrian* nationality is, the more personal contacts they *desire* to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	●
11	The less children an adult holding an Austrian nationality has, the more personal contacts they *desire* to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	●
12	The more languages an adult holding an *Austrian* nationality speaks, the more personal contacts they *desire* to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	●
13	The better the Standard German an adult holding an *Austrian* nationality speaks, the more personal contacts they *desire* to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	●
14	The higher the completed education of an adult holding an *Austrian* nationality is, the more personal contacts they *desire* to people with Turkish, Syrian, Afghan, Iraqi or Kurdish backgrounds.	●	●
15	The better the Standard German an adult holding a *Syrian* nationality speaks, the more personal contact they *desire* to 'Austrians.'	●	●
16	The younger an adult is, the more open they are towards having intercultural personal contacts.	●	●
17	The more languages an adult speaks, the more open they are towards having intercultural personal contacts.	●	●
18	The higher the completed education of an adult is, the more open they are towards having intercultural personal contacts.	●	●

Table 44: Summary of findings_intercultural personal contacts

Source: Table created by author

5.3.7 Leisure time behaviour

	Summary of findings: Leisure time behaviour	Problem	Resource
1	There is a number of practised leisure time activities that are shared among sample groups, with and without migrational backgrounds, e.g. enjoying nature (8.6%); going biking (7.2%); going hiking (6.8%); going to inns, cafes and pubs (6.4%); surfing the Internet (6.1%); grilling (6.0%); going shopping (5.5%); listening to music (5.3%); and going to the cinema (4.6%) [see. Section 5.2.1.6.].		●
2	Certain sample groups practise certain leisure time activities more than other sample groups do, e.g. sample participants holding a Syrian nationality play soccer much more than other sample groups (4.7%) [see. Section 5.2.1.6.].		●
3	Certain clubs in Lustenau are visited by all sample groups, proportionally speaking, e.g. Austria Lustenau and FC Lustenau, whereas others are clearly visited by certain sample group(s) a lot more than others [see. Section 5.2.1.6.].	●	●
4	Sample participants with migrational backgrounds have expressed their desire to visit certain clubs in Lustenau, e.g. Karateclub Lustenau, Wanderverein Lustenau, etc[see. Section 5.2.1.6.]. Some of their reasons for not visiting them are: not having enough time, insufficient German proficiency, not having enough information about them (e.g. what they do, their opening hours, etc), and expensive membership fees.	●	●
5	Sample participants have much more leisure time on weekends than they do during the week.		●
6	Sample participants have much more leisure time in the evening than they have in other parts of the day [see. Section 5.2.1.6.].		●
7	Sample participants have found certain events organized in Lustenau as "good," e.g. Lusternauer Kilbi, Sommer.Lust am Platz, Musik.Lust, and Markt der Kulturen.		●

Table 45: Summary of findings_leisure time behaviour
Source: Table created by author

5.3.8 Diverse themes

	Summary of findings: Diverse themes	Problem	Resource
1	The vast majority of sample participants are either very satisfied (46.3%) or satisfied (41.3%) with living in Lustenau.		●
2	One third of them (37.4%) believe that the promotion of the acquisition of the German language, e.g. German courses for migrants promotes social coexistence between the natives and the migrants in Lustenau. One quarter (24.6%) believe that the personal contacts between the migrants and the Austrians do that, one fifth (20.3%) believe that more inclusion of migrants in the labour market does that, and less than one fifth (17.8%) believe that the recognition of qualifications acquired abroad does that. Another suggestion for the promotion of coexistence is controlling media discourse, e.g. hate speech.	●	●
3	Sample participants have the following inductive wishes: support migrants with learning German; support with finding a job, e.g. job search or providing information for entrepreneurs; help with finding a rent apartment; raise awareness in society regarding migration; more shops and shopping malls; publication of the results of this dissertation, and, working effectively on solving problems related to social integration.	●	●
4	A shared problem of sample participants holding a Syrian or a Turkish nationality is that rent apartments are expensive and difficult to find. In addition to that, people holding a Syrian nationality find it difficult to have their qualifications acquired abroad recognized.	●	

Table 46: Summary of findings_diverse themes
Source: Table created by author

6. Procedures of Intervention

This chapter aims at answering the fifth sub-question of the thesis. Both of the theoretical review of this thesis [see Chapter 4.] and the methodological part [see Chapter 5.] have set the grounds for formulating suitable procedures of intervention for the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau the in order to promote the integration of people of full age with Turkish, Syrian, Afghan, Iraqi, Iranian, Somalian, and Pakistani migrational backgrounds in Lustenau based on intercultural social work theory and practice.

Comprehensively speaking, however, social work in a migrational society promotes the view that heterogeneity is a positive characteristic of the society, though it recognises that the challenges resulting from this diversity should not be denied (see Bretländer 2015, p. 203). Consequently, it aims at promoting social inclusion, equal rights and opportunities, acceptance of difference, exchange and participation (see Fachhochschule Vorarlberg 2017b) through a diverse spectrum of procedures of intervention such as providing counselling, assistance and support for individuals and groups; handling diversity and promoting interculturality; dealing with social exclusion and promoting processes of inclusion; contributing to the management of integration processes and promoting of intercultural coexistence; creating intercultural models of action at all levels; and working on exemplary fields of action (see ibid.).

Various theoreticians have formulated universal procedures of intervention for social work in a migrational society. For instance, Eppenstein and Kiesel (see Eppenstein; Kiesel 2008, p.9) stress that the professionality of intercultural social work entails ensuring a regular care for migrants, providing psychosocial counseling for migrants and their families, supporting migrants' initiatives, influencing social infrastructure, increasing intercultural qualifications on the personal and the institutional level, etc. Auernheimer (see Auernheimer 2010, p.107), furthermore, concludes that social work in a migrational society operates within the framework of an equality policy in order to help socially weaker groups who suffer from social disadvantages or undersupply; it helps and supports people with different cultural backgrounds in accessing opportunities through counselling and advice, through educational and learning-related aids such as language courses and supporting afternoon care, through leisure and cultural activities, through psychosocial care and networking aids, etc (see ibid.).

Furthermore, through social research, these methods and techniques should be continuously evaluated and developed (see OBDS 2017).

Social work in a migrational society carries out its professional procedures of intervention on *micro*, *meso* and *macro* levels on the basis of the human rights, ethics and social justice (see Fachhochschule Vorarlberg 2017b). Procedures of intervention on the *micro* level – that is, work directly with the involved individuals, their family, their friends, their neighbours, etc (see Miller 2001, p. 41), are usually carried out through social case work method (see

OBDS 2017). Social case work method is the cornerstone of social work practice; it is a method which is usually based on one to one relationship. It is "the art of doing different things for and with different people by cooperating with them to achieve at one and the same time their own and society's betterment" (Clarke 1947, p.62) such as supporting them in developing their personal capacities and making use of them to deal with problems they face in life (see Murugan 2013, p.6). In order for social case work in a migrational society to be successful and to realise the purposes it is carried out for, it should be performed by social workers who themselves have the same migrational backgrounds of the target group who need it (see Freise 2007, p.106).

Procedures of intervention on the *mezzo* level – that is, actions which target groups of people or which are carried out on the institutional level (see Miller 2001, p. 41), are carried out mainly through group social work, social management, and community development (see OBDS 2017). Procedures of intervention on the mezzo level focus on the institutional and cultural change more than on the individuals themselves.

Procedures of intervention on the *macro* level – that is, actions which target social, economic, cultural and political systems (see Miller 2001, p. 41), are carried out mainly through methods of socio-political activities, community development, representation and advocacy (see OBDS 2017). For macro practices, both micro and mezzo practices, however, are essential (see Allen-Meares; Garvin 2000, p. 401-404).

Local procedures of intervention which relate to each subgroup of the target group are going to be formulated in this chapter. Firstly, this chapter outlines procedures of intervention for promoting the integration of people with a Turkish background [also *work migrants and their descendants*] on the one hand and of people with a Syrian background [also *recognised refugees*] on the other hand. Secondly, it develops procedures of intervention specific for people with Afghan, Iraqi, Iranian, Somalian, and Pakistani backgrounds [also *asylum seekers*]. Thirdly, it develops essential procedures of intervention of social work in a migrational society on the mezzo level. The following procedures of intervention should be carried out with the help of the classical methods of social work, namely social case work, social group work, community social work and social planning, however. Furthermore, the methods of integrated social work, mediation and conflict resolution are to be benefited from, in addition to quality assurance through an ongoing evaluation of the undertaken action plans and projects (see OBDS 2017):

6.1 Procedures of intervention regarding people of full age with Turkish and Syrian backgrounds

6.1.1 Power

Social work deals with power relations and power problems especially when people suffer from a difficult or lacking access to resources and opportunities for them to satisfy their own needs (see Staub-Bernasconi 2012, p.273_translation: author)

Based on the empirical investigations and on the theoretical exploration of the theme of power [see Section 4.1.5. and Section 4.2.2.4.], social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to aim at empowering its addressees in terms of their access to the job market, their level of education, their level of Standard German, and their household net income, to utilise the resources they have, and to develop others, taking into consideration the differences among groups as summarised in Section 5.3.2. [and as elaborately presented in Sections 5.2.1.1. and 5.2.2.3.1]. Following procedures of intervention are recommended:

- **help in finding a job, support in starting a business**: help addressees find a suitable job; provide information about the labour market, employers and labour law; support starting a business for entrepreneurs through expanding perspectives, showing successful examples, providing relevant and important information, and providing support in creating business plans

- **develop qualifications, utilise resources**: support with recognizing qualifications acquired abroad; provide advice on learning and studying, e.g. provide information about learning providers, learning possibilities and educational facilities; utilise resources each group has as revealed in Section 6.1.1., e.g. the youth, the highest completed education, etc (see Eppenstein; Kiesel 2008, p. 127 - 129)

- **contact employers, raise awareness**: build a network with employers and draw their attention to their social responsibility; encourage intercultural opening of labour market; highlight good examples of employed migrants and refugees and focus on their achievements, competences and qualifications

- **help in finding a tenement, encourage owning an estate**: support in finding suitable rent apartments and houses; provide information about owning a property

- **provide German courses, improve the language**: organise free German language courses and workshops inside Lustenau and provide information about courses outside Lustenau; create diverse possibilities for practicing the language; encourage volunteers to engage; and consider organising workshops for learning the 'Lustenauerish' dialect often used in everyday life situations

- **strengthen skills, increase competences**: boost self-motivation and self-drive of addressees; encourage them to help themselves through developing positive attitude and self-efficacy, expanding their perspectives, and setting their own life goals; employ persons with the same migrational backgrounds of the target groups who are able to fulfil this task (see Terkessidis 2010, p.144 - 161)

- **design action plans and projects, evaluate work**: design and implement suitable actions plans and projects based on the aforementioned procedures of intervention; document each action plan, each action project, and each case as well; evaluate work and assess cases quarterly (see Bretländer 2015, p. 46)

6.1.2 Discrimination

Those who are repeatedly affected by discrimination might take a resigned attitude and avoid contact with socially dominant groups of people (Bretländer 2015, p. 24_translation: author). [Consequently,] postmigrational alliances [should be] formed, whereby people with and without migrational background fight together for equal rights and against discrimination (Foroutan 2016a, pp. 242-243_translation: author)

Based on the empirical investigations and on the theoretical explorations of the theme of discrimination [see Section 4.1.5. and Section 4.2.2.5.], social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out an anti-discrimination course of action, focusing on the life domains within which addressees were discriminated against and the reasons for that discrimination, and taking into consideration the differences among groups as summarised in Section 5.3.4 [and as elaborately presented in Sections 5.2.1.4. and 5.2.2.3.2] (see Grabherr; Burtscher-Mathis 2013, pp.6-7; Eppenstein; Kiesel 2008, p.129; Freise 2007, p.110-113). Following procedures of intervention are recommended:

- **offer social case work, organise social group work**: provide counselling, advice, and orientation for the addressees; raise their awareness, and help them construct models of rationality versus models of emotionality; foster self-assurance and boost self-esteem; offer social group work for the involved people; support structures such as psychotherapy centres and self-help groups (see Bretländer 2015, p. 24)

- **help them react effectively toward discrimination, promote engagement**: enable affected addressees acquire proper skills and knowledge to handle situations of discrimination (see Freise 2007, pp. 219-224); build and advance self-confidence of the addressees through, for example, showing them and others as well that migrants and refugees are an important part of the whole society; focus on and invest in good examples; provide enough and trustworthy possibilities for them to report cases of discrimination in order to handle them

- **advocate collective identity, promote collective feeling**: alert those who are not directly affected by discrimination that they should not stay silent or passive to any form of discrimination they witness and that they should not leave it undiscussed or uncorrected because leaving discrimination uncorrected strengthens prejudices due to the fact that it counts then as a tacit agreement (see Bretländer 2015, p. 24; Freise 2007, p.118); utilise and invest in resources discovered in the majority society, namely adults who have a higher completed education, adults who speak more languages, adults who have less children, and adults who speak better Standard German [see Section 5.3.5.], and encourage them to engage against discriminatory acts and situations; develop other resources

- **expand knowledge, undo stereotypes**: show the population how diverse people are (see Bretländer 2015, p. 45); work effectively against culturalising, essentialising, and differentiating and work on the community level against minimising social diversity into distinct, limited 'sub-cultures,' e.g. the Turks, the Syrians, the refugees, etc

- **organise stand-up comedies, arrange musicals**: "Humour is something which could help us," e.g. jokes, cabaret, etc (Treibel 2015, p.17_translation: author). Humour and comic which touch upon the causes and places of discrimination operate along the lines of power and domination; they can undermine or confirm this power, they can deconstruct or solidify stereotypical and pejorative attributions, or they can maintain both positions in an ambivalent interstice (see Treibel 2015, p.140; Eppenstein; Kiesel 2008, p.129; Freise 2007, p.110-113)**.**

- **design action plans and projects, evaluate work**: design and implement suitable actions plans and projects based on the aforementioned procedures of intervention; document each action plan, each action project, and each case as well; evaluate work and assess cases quarterly (see Bretländer 2015, p. 46)

6.1.3 Participation

The truly integrated people in a pluralistic society are only those who have and use the opportunities and possibilities to contribute to the society, to participate in social life, and to take part in making decisions. This applies to the natives as well as to the migrants, apart from the question of migration itself (see Freise, 2017, p.62_translation: author)

Based on the empirical investigations and on the theoretical explorations of the theme of participation [see Section 4.1.5. and Section 4.2.2.1.], social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to aim at increasing the participation of the addressees in the society , focusing on the life domains where adults want to participate, and taking into consideration the differences between groups as summarised in Section 5.3.3. and Section 5.3.1. [and as

elaborately presented in Section 5.2.1.2. and Section 5.2.2.3.3]. Following procedures of intervention are recommended:

- **reach addressees, promote voluntarily work**: establish personal contacts to the addressees and strengthen the already available channels of access to the groups of people; address people personally and encourage them to participate; utilise resources among groups; utilise their mother languages to reach them and attract them to participate, e.g. provide information in both German and their supposed mother languages; reiterate the important role they have played in their earlier participation; consider that addressees have much more leisure time on weekends than they have during the other days of the week and more leisure time in the evening than in the other parts of the day [see Sections 5.3.7. and 5.2.2.3.6.]; support migrants' organisations and promote new migrants' initiatives; have access to and cooperate with migrants' organisations and initiatives

- **strengthen current structures of participation, establish new participation formats**: provide addressees with information about current structures available for them to participate; raise their awareness towards the importance of their participation for them, for their families, and for the whole society; arrange discussion groups; conduct surveys and create formats where they can have a say; engage addressees and encourage them to take part in processes of decision-making focusing on the life domains where they want to participate as figured out in Section 5.2.2.3.3.; design permanent and flexible low-threshold participation structures (see Bretländer 2015, p. 45); borrow from other projects, e.g. 'aha plus' (see aha n. y.)

- **design action plans and projects, evaluate work**: design and implement suitable actions plans and projects based on the aforementioned procedures of intervention; document each action plan, each action project, and each case as well; evaluate work and assess cases quarterly (see Bretländer 2015, p. 46)

6.1.4 Intercultural social contacts and leisure time behaviour

Integration into the culturally pluralistic migrational society works when friendly personal relationships between people with and without migrational backgrounds are established on the basis of mutual acquaintance and acceptance (Freise 2007, p.108_translation: author)

Based on the empirical investigations and on the theoretical explorations of the themes of intercultural personal contacts and leisure activities [see Section 4.1.5., Section 4.2.2.3., and Section 4.2.2.6.], social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out the following procedures of intervention with the goal of promoting intercultural personal contacts, taking into consideration the differences between groups as summarised in Section 5.3.6. and Section 5.3.7. [and as elaborately presented in Section 5.2.1.5., Section 5.2.1.6., Section 5.2.2.3.4. and Section 5.2.2.3.5.]:

- **promote intercultural bridging contacts, boost postmigrational alliances:** make public spaces available for meetings between people with and without migrational backgrounds, and create others; organise leisure time events shared by people with and without migrational background [see Section 5.2.1.6.] so that they are expected to take part on them, taking into consideration the cultural difference in practising the shared leisure time activities (see Burtscher-Mathis 2013b; Putnam 1999, p.411): for instance, apply and bid for free leisure time activities and cultural events and projects and encourage adults from different backgrounds, with and without migrational backgrounds, to take part on them for free; show examples of successful postmigrational alliances which are based on mutual trust and cooperation, e.g. friendships, work teams, marriages, etc; consider that people have much more leisure time on weekends than they have during the other days of the week, and more leisure time in the evening than in other parts of the day

- **repeat successful events, borrow fruitful experiences**; support and repeat the following events and promote them to become larger, e.g. Lusternauer Kilbi, Sommer.Lust am Platz, Musik.Lust, and Markt der Kulture; utilise these events for supporting intercultural interactions; utilise these events to establish contacts with the visitors with and without migrational backgrounds and gain access to the groups; develop other events based on the practised leisure activities shared between the groups [see Section 5.2.1.6.]; borrow events organised in other locations, e.g. 'Docken–Begegnungen–ein Elixier für eine vielfältige Gesellschaft' (see Okay.Zusammenleben n. y.) or held by other organisations, e.g. Verein Grenzenlos St. Andrä-Wördern (see Grenzlos n. y.); social workers need to be careful, however, that some cultural projects might lead to culturalising (see Mecheril 2002, p.3)

- **utilise resources, develop others**: utilise resources discovered in the *population*, namely younger adults, adults who have a higher completed education, adults who speak more languages, adults who speak better Standard German, and adults who have less children [see Section 5.1.2.3.5.]; utilise resources discovered in the *majority society*, namely younger adults, adults who have a higher completed education, and adults who speak more language [see Section 5.1.2.3.4.]; encourage them to participate in organizing, managing, visiting and volunteering in the intercultural events in Lustenau and address them personally to do so; raise awareness in society towards the importance of intercultural social contacts

- **cooperate with interculturally open clubs, encourage others to interculturally open up:** support addressees become members of the clubs they wish to be member of; provide information about clubs in Lustenau [see Section 5.2.1.6.]; utilise the mother languages of the addressees to reach them; stay in contact with the clubs in Lustenau and help and encourage them to interculturally open up [see Section 5.2.1.6.]; support and strengthen interculturally open clubs

- **promote Standard German, encourage people to use it**: encourage people without migrational backgrounds to use and strengthen their Standard German; promote using Standard German at public spaces, at schools and in the workplace

- **design action plans and projects, evaluate work**: design and implement suitable actions plans and projects based on the aforementioned procedures of intervention; document each action plan, each action project, and each case as well; evaluate work and assess cases quarterly (see Bretländer 2015, p. 46)

6.1.5 Recognition

Recognition of migrants is a fundamental element of a successful integration in a pluralistic society (see Freise 2007, pp. 102-103_translation: author). Social work in a migrational society confronts, however, the challenge of promoting respect and recognition of all people in the society and their own cultural interests as well (see Eppenstein; Kiesel 2008, p.182_translation: author)

Based on the empirical investigations and on the theoretical explorations of the theme of recognition of migrants [see Section 4.1.5. and Section 4.2.2.2.], social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to aim at promoting the recognition of migrants and refugees in the society, taking into consideration the differences between groups as summarised in Section 5.3.5. [and as elaborately presented in Section 5.2.2.3.4.], through carrying out the following procedures of intervention:

- **utilize resources, develop others**: encourage adults of majority society to speak on behalf of people with migrational backgrounds; utilise resources discovered in the majority society, namely adults who have a higher completed education, adults who speak more languages, and adult who speak better Standard German; develop other resources

- **emphasise significance, promote achievements**: show the importance of the existence of people with migrational backgrounds in Lustenau; promote good and successful examples of people with the migrational backgrounds in question

- **design action plans and projects, evaluate work**: design and implement suitable actions plans and projects based on the aforementioned procedures of intervention; document each action plan, each action project, and each case as well; evaluate work and assess cases quarterly (see Bretländer 2015, p. 46)

6.2 Procedures of intervention regarding people with Afghan, Somalian, Pakistani, Iraqi, and Iranian backgrounds

Based on the received feedback during the process of data collection from people with Afghan, Somalian, Pakistani, Iraqi, and Iranian [also *asylum seekers*] as summarised in Section 5.3.1. [and elaborately presented in Section 5.1.3.], on a part of the empirical investigations, and on the theoretical explorations, extra procedures of intervention specific for this group are going to be next formulated.

6.2.1 Power

> *Although asylum seekers are not directly forbidden to take employment in Austria, the realities of the Foreign Employment Act (Ausländerbeschäftigungsgesetz) mean that securing a legal work permit for a person with this status is practically all but impossible (Randall 2015, p.28).*

The power asylum seekers have in terms of being legally permitted to practise a regular work and to have access to education is structurally limited although having a job and having access to education can be the first steps for asylum seekers to experience a feeling of acceptance from the majority society and to have a feeling of belonging to the host society (see Randall 2015, p.28). In addition to that, access to these two life domains promotes "an intercultural exchange that can serve to remove prejudices within the society [an asylum seeker] is entering" (ibid.). In other words, structural obstacles regarding access to work create hardships against their integration, against social acceptance, and against intercultural coexistence although some have already acquired the language to find a job (see Böhler; Randall 2015, p.16).

In order to empower the addressees, social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out the following procedures of intervention:

- **provide social work case, give advice**: provide one to one counselling for asylum seekers and provide them a deeper insight of their legal situation and waiting time; boost a positive attitude in them

- **utilize available work possibilities, create others:** use the available legal possibilities to engage asylum seekers in the host society and help them increase their income a little bit

For instance, asylum seekers are allowed to practise non-profit support activities for the town councils, for the provinces where they live, or for the governmental institutions. More accurately, the Ministry of Intern has defined 32 non-profit activities which asylum seekers are allowed to practise (see BM.I n. y.). In addition to that, work hard on supporting them finding a vocational training in the available fields of work, if any (see AMS 2018; Asylkoordination n. y.)

- **provide German courses, improve the language**: organise free German courses and workshops inside Lustenau so that asylum seekers utilise the waiting time in a useful way; provide information about courses outside Lustenau; create diverse possibilities for practicing the language; encourage volunteers to engage in

- **engage in macro-focused practice and pass on the complaints of the addressees** with the goal of "increasing chances, enlarging opportunities, changing policies, and moving towards social justice" (Allen-Meares; Garvin 2000, p. 404).

Although micro and mezzo theory and practice will and should remain important to the profession of social work (see ibid., p. 403), in *this* case of asylum seekers, macro problems such as the collective and political nature of the person's problem should be put at the base of social work practice (see Böhler; Randall 2015; Allen-Meares; Garvin 2000, p. 15); these macro problems should be included at the beginning of the process of helping them rather than at the end of it (see Allen-Meares; Garvin 2000, p. 15). If social workers are not willing to engage in some macro-focused practice and activities such as lobbying which aims at social justice for the vulnerable and underserved populations, building coalitions which aim at strengthening services, or advocating for the needs of the underserved, etc., in order to develop a more just society, they are not doing social work (see ibid. 403; Freise 2007, p.119-120, 401).

6.2.2 Research

- **conduct qualitative research, figure out inductive problems**: conduct qualitative research and discover the day-to-day social problems of the addressees; create a questionnaire which relates specifically to asylum seekers; conduct pre-tests with illiterate younger adults of asylum seekers; ask each interview partner individually in advance which language or dialect they can understand and speak before interviewing them; provide professional interpreters

6.2.3 Recognition of migrants

The procedures of intervention outlined in Section 6.1.5. apply for asylum seekers as well.

6.2.4 Discrimination

Until macro procedures of intervention are carried out and a qualitative research is conducted with the goal of investigating the reasons of discrimination asylum seekers suffer from and the places where it happens, social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out an anti-discrimination course of action similar to the one outlined in Section

6.1.2. yet without considering the life domains where the addressees have been discriminated against and reasons for that discrimination.

6.2.5 Participation

Until macro procedures of intervention are carried out and a qualitative research is conducted with the goal of investigating the theme of participation of asylum seekers, social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out a course of action similar to the one outlined in Section 6.1.3. yet without considering the life domains where they want to participate.

6.2.6 Intercultural social contacts and leisure time behaviour

Until a qualitative research is conducted, social work in a migrational society recommends the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau to carry out a course of action similar to the one outlined in Section 6.1.4. yet without considering the leisure time behaviour of asylum seekers, though.

6.3   Intercultural opening

Intercultural opening on the institutional level is the starting point for a real, positive change (see Terkessidis 2010, pp. 130-161). Intercultural opening is a long-term process of development; it has to be conceptualised according to the model of the *learning organization* (see Göhlich 2012, p.13). A learning organization is one which facilitates the learning of its members and transforms itself on a continuous basis (see ibid.). With a major focus on content, the model of learning organization necessitates a concept that integrates competence development, strategic human resources development, and organizational development altogether (see ibid.). It is recommended, practically speaking, to benefit from the structures and concepts of interculturally open organisations, e.g. ZEBRA: Interkulturelles Beratungs- und Therapiezentrum (see ZBRA 2018). However, the following four-stage Programme of Interkultur offers a four-stage unit for a systematic intercultural opening on the organisational level (see Terkessidis 2010, p.144 - 161):

- **analyse the culture of the organisation**: analyse its rules, norms, values, and mission statement; remove the hidden mechanisms of exclusion

- **reflect the diversity of the society in the organisational structure**: encourage people with migrational backgrounds to apply for job positions in the Market Town Council of Lustenau generally and the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau specifically and employ them

– especially people who have the same migrational backgrounds of the target group (see Freise 2007, p.106); investigate why they do not apply or sometimes retire and shift to another institution; increase the intercultural and linguistic competences of the staff; make the intercultural orientation of the institution visible to the public

- **verify the material apparatus**: ensure the reachability of the services of the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau for all individuals; secure an equal distribution of resources
- **assess policies and mainstream strategical decisions made on the organisational level**

7. Discussions and outlook

This paper deals with the concept of integration in the framework of social coexistence in the diverse society of the Market Town of Lustenau. It raises and answers the following research question:

- **Which procedures of intervention does social work in a migrational society provide the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with in order to promote the integration of people of full age with Turkish, Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian backgrounds in Lustenau?**

In order to answer the aforementioned research question, the following sub-questions were formulated and answered:

- How do integration theories explore the concept integration in the context of migration?
- Which themes of a successful integration in the framework of social coexistence need to be extracted from integration theories?
- How does the theory of social work in a migrational society explore these themes of a successful integration?
- What research method is going to be used to empirically investigate these themes of a successful integration?
- Based on both the theoretical explorations and the empirical investigations of this thesis, which procedures of intervention does social work in a migrational society develop and provide the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with in order to promote the integration of people of full age with Turkish, Syrian, Afghan, Somalian, Pakistani, Iraqi, and Iranian backgrounds in Lustenau?

7.1 Science of Social Work

Answering the research question, this thesis followed the "Normative Model of the Systematic Approach of the Science of Social Work for a Professional Acting" (Obrecht 2007, Anhang C_translation: author) as following:

- Description of the social problem and prognosis:

Firstly, the thesis set the background of the social problem, stated it, and described it. Secondly, it posed the research question. After that, the thesis discussed three trends of integration theories and elaborated on social work in a migrational society so that a theoretical description and analysis of the social problem was provided.

- Evaluation of the social problem:

After exploring the concept of integration theoretically in the framework of social coexistence, six essential themes were empirically investigated and local problems were figured out.

- Setting goals and planning:

The thesis, through its empirical investigations, figured out not only certain problems regarding target group, but also the available resources which help solving those problems. Both the theoretical explorations and the empirical investigations informed the procedures of intervention of social work in a migration society.

The last two steps of the "Normative Model of the Systematic Approach of the Science of Social Work for a Professional Acting" are to be yet carried out and completed by the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau, which are:

- Implementation of the procedures of intervention:

Although the thesis, through its empirical investigations, provided the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau with abundance of theoretical and empirical conclusion which form the bases for designing detailed action plans and projects, these detailed action plans and projects should be designed by the institution in question in the framework of the procedures of intervention this thesis provided.

- Evaluation of the implemented action plans and projects:

It is recommended that the Specialised Service Point for Social Coexistence of the Market Town Council of Lustenau conducts regular and irregular evaluation and assessments of the implemented action plans and projects.

7.2 The significance of the thesis and the new insights it provides

To begin with, this thesis takes part on the debates concerned with the themes of integration and social coexistence; in order not to avoid taking part on the political and social discussions revolved on the theme of integration, however, it participates in these debates. Not only does it participate in these debates, but also contributes to and helps filling existing gaps in these debates through keeping the concept of integration yet ascribing a more comprehensive meaning to it in the framework of social coexistence – both theoretically and empirically, though.

Six themes for a successful coexistence were extracted from the theories of integration, theoretically explored, and empirically investigated. With less focus on the moment of migration and more focus on the postmigrational discussions, the thesis did not exclusively concentrate on the problems the target group has, but also on discovering hidden resources in the majority society which should be utilised to solve those social problems, and on developing others. Furthermore, the thesis recognised the differences between the

subgroups of the target group, and, accordingly, it formulated specific procedures of intervention. Additionally, using quantitative research methods, a sample whose construction has met the requirements of representativeness was collected, the size of which was suitable to conduct certain tests which require large sample sizes to figure out significant associations. Consequently, this thesis falls under the umbrella of certain meta studies concerned with the themes of integration and migration such as the "Ties-Studie" and contributes to them (see Burtscher-Mathis 2013; Grabherr, Burtscher-Mathis 2013).

7.3 Limitation of the thesis and recommendations for follow-up research

Although this dissertation extracted, explored and investigated six specific themes of social coexistence, there are still numerous other themes to be examined. It is recommended that the follow-up research investigates other dimensions of social coexistence as well.

Although quantitative research methods have been used for purposes of related to representativeness, the quality of results, suitability for the theme, and to my personal interests, it is recommended that the follow-up research uses qualitative research methods as well.

Although the process of data collection regarding asylum seekers revealed important results, contents of questionnaire were proven unsuitable for the majority of this group who stayed in the Market Town of Lustenau. This thesis recommends a qualitative study designed specifically for this group.

The thesis has justified its focus on people with Turkish, Syrian, Afghan, Iraqi, Iranian, Somalian, and Pakistani backgrounds; nevertheless, there are other many people with various and different migraitonal backgrounds in the Market Town of Lustenau which have not been focused on in this thesis. It is recommended that future studies focus on people with other migrational backgrounds as well, taking into consideration the quality of the results, though.

Collecting the feature *migrational background*, various features participants have which might manifest it have been collected, namely *nationality, birthplace, birthplace of the parents, mother language,* and *religion*. Nevertheless, for reasons related to the available temporal and financial resources for this thesis, the collected sample is representative regarding the feature *nationality* but not regarding all of the aforementioned features. It is recommended that future follow-up research collects samples which are representative regarding multiple features manifesting the migrational background people have, e.g. *birthplace*, *birthplace of the parents, nationality* and *religion.* Collecting a sample that is representative regarding the features *mother language* and *ethnicity* is not possible, however, because the distributions of these features in the *population* are unknown due to the fact that they have not been collected by the Market Town Council of Lustenau. Therefore, a change in the system used to collect population data by the Registration Offices of the Market Town of Lustenau is recommended, e.g. a comprehensive system which also allows the individual her/himself to define themselves whether they have a migrational background or not.

Although various collected features representing the migraitonal background people have been collected, as already mentioned, and some of these have been benefited from in the descriptive analyses; nevertheless, inferential analyses have focused on the feature *nationality* as the independent variable of a considerable number of hypotheses for reasons related to the representativeness and the quality of the results. This focus on *nationality*, however, has been benefited from due to the premise that all people with a non-Austrian nationality are considered to be people with migrational backgrounds; this premise, however, does not imply that all people who have an Austrian nationality are people without emigrational backgrounds. It is recommended, though, that future studies collect multiple features representing the migraitonal backgrounds people have and utilise them when conducting inferential analyses using the method of intersectionality, which helps figuring out how different social categories and different experiences of participation, of social contacts, and of discrimination, for example, intersect with each other and influence each other (see Walgenbach 2017, p.53 - 69). Empirically speaking, this could be examined using multivariate analyses, e.g. Two-Way MANOVA Test, taking into consideration that this entails large temporal and financial resources for data collection, design and analyses, in addition to a considerable number of pages for analysing and interpreting them in case high quality results are aimed at (see Braunecker 2016, p.310).

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Appendix

Appendix A: Questionnaires

Appendix A1: Questionnaires: German

Marktgemeinde **Lustenau**

FH Vorarlberg
University of Applied Sciences

Befragung zum Thema

soziales Zusammenleben in Lustenau

im Auftrag der Marktgemeinde Lustenau

2018

Marktgemeinde **Lustenau**

Soziales, Gesundheit und Wohnen
6890 Lustenau, Rathausstraße 1
Tel +43 (0) 5577 8181-0, Fax +43 (0) 5577 86868

Lustenau am 15.02.2018

Betrifft: Befragung zum Thema Zusammenleben in Lustenau

Anlagen: Fragebogen und Rückantwortkuvert

Liebe Lustenauerinnen und Lustenauer,

gemeinsam mit der Fachhochschule Vorarlberg führen wir derzeit eine Umfrage über das Zusammenleben in unserer Marktgemeinde durch.

Ihre Meinung hierzu ist uns sehr wichtig, denn damit tragen Sie dazu bei, den künftigen Bedarf eines guten Zusammenlebens zu erkennen und den gesellschaftlichen Zusammenhalt stärken.

Ich lade Euch ein, geschätzte Lustenauerinnen und Lustenauer, diesen Weg mitzugehen und den folgenden Fragebogen vollständig auszufüllen und an uns zurückzuschicken. Wie innovativ, vielfältig und menschlich sich unser Ort weiterentwickelt, hängt unter anderem von der Beteiligung der Lustenauer Bevölkerung ab.

Nützen Sie die Möglichkeit und tragen Sie somit aktiv zu einem vielfältigen, anziehenden Lustenau bei.

Selbstverständlich ist die Beteiligung an der Umfrage freiwillig und anonym. Rückschlüsse auf einzelne Personen können daraus nicht gezogen werden.

Ich bedanke mich herzlich für Ihren wertvollen Beitrag und verbleibe

Mit freundlichen Grüßen

Der Bürgermeister

Liebe BürgerInnen Lustenaus,

Die Marktgemeinde Lustenau führt in Zusammenarbeit mit der FH Vorarlberg eine Befragung zum Thema "Zusammen.Leben in Lustenau" durch. Die Befragung wird von einem Masterstudenten im Masterstudiengang „Interkulturelle Soziale Arbeit" durchgeführt. Das Ziel besteht darin, das soziale Zusammen.Leben in Lustenau zu fördern. Im folgenden Fragebogen geht es deshalb darum, dass Sie uns Ihre ganz persönliche Sicht auf das soziale Miteinander in Lustenau mitteilen. Wir bitten Sie herzlich, die Befragung zu unterstützen und die folgenden Fragen zu beantworten, damit die Gemeinde den gesellschaftlichen Zusammenhalt und das soziale Zusammen.Leben weiterentwickeln kann.

Was ist mit dem Datenschutz?

Das Ausfüllen des Fragebogens ist freiwillig. Bei Nicht-Teilnahme oder Nicht-Beantwortung einzelner Fragen entstehen für Sie keine Nachteile. Damit die Befragung erfolgreich wird, ist es wichtig, dass sich möglichst viele LustenauerInnen daran beteiligen. Nur dann erhalten wir ein realistisches Bild zur Situation des sozialen Zusammenlebens in Lustenau, das uns erlaubt, Veränderungs- und Verbesserungsmöglichkeiten aufzuzeigen.

Im letzten Teil des Fragebogens werden Sie gebeten, einige Angaben zu Ihrer Person und Ihrer Familie zu machen. Name und Anschrift werden auf den Bögen nicht eingetragen. Wir versichern Ihnen, dass Ihre Antworten aus diesem Fragebogen selbstverständlich streng vertraulich behandelt werden. Die Auswertung aller Angaben erfolgt anonym, also ohne Zuordnung zu Personen. Die erhobenen Daten werden nur für den mit der Befragung verbundenen Zweck verarbeitet.

Und wo soll der Fragebogen abgegeben werden?

Bitte schicken Sie den ausgefüllten Fragebogen **bis zum 09. April** in dem beigelegten Kuvert an die **Marktgemeinde Lustenau, Rathausstraße 1, 6890 Lustenau.** Das Porto bezahlt die Marktgemeinde. Sie können den Brief auch persönlich in den Briefkasten der Marktgemeinde Lustenau stecken.

Sollten Sie Fragen haben, können Sie sich gerne an Frau Anya Fleischmann unter 05577-8181-3007 oder anya.fleischmann@lustenau.at wenden.

Vielen Dank im Voraus für Ihre Unterstützung.

Marktgemeinde Lustenau

Anya Fleischmann

1

Wie können Sie den Fragebogen ausfüllen?

Bitte beantworten sie die Fragen entsprechend der Fragestellung und kreuzen Sie Zutreffendes an.

Falls Sie etwaige Bemerkungen anführen möchten, bitten wir Sie, die Bemerkungen in deutscher (oder englischer) Sprache zu tätigen. Sollte diese nicht möglich sein, verwenden Sie die folgende Sprache, die Sie beherrschen.

Die Befragung erfolgt anonym.

Bitte nur **einen Fragebogen pro Person** ausfüllen.

Vielen Dank für Ihre Teilnahme!

1. FREIZEIT

1.1 Was machen Sie in Ihrer Freizeit?

(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)

☐ Vereine besuchen	☐ Wandern gehen
☐ Fußball spielen	☐ Handball spielen
☐ Basketball spielen	☐ die Natur genießen
☐ Tischtennisspielen	☐ Schifahren/Eislaufen
☐ Diskotheken, Bars besuchen	☐ mit Tieren beschäftigen
☐ auf Partys gehen, Feste feiern	☐ Kampfsportarten
☐ Gasthäuser, Cafés und Lokale besuchen	☐ Musik hören
☐ Musik machen	☐ zocken (PC, PS4, XBOX ...)
☐ ins Kino gehen	☐ Moschee / Kirche besuchen
☐ shoppen gehen	☐ Verwandte besuchen
☐ Grillen	☐ mit den Nachbar*Innen reden
☐ Radfahren	☐ im Internet surfen (Handy, PC ....)
☐ Billard/ Snooker spielen	☐ Zuhause sein

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1.2 Besuchen Sie in Ihrer Freizeit Vereine in Lustenau?

(Kreuzen Sie bitte Zutreffendes an. Bitte bei „weil__" und „Sonstiges" wenn möglich die deutsche oder englische Sprache verwenden)

☐ Nein, weil _____

☐ Ja, und zwar, folgende Vereine … *(Mehrfachantworten möglich)*

☐ Austria Lustenau – Fußball	☐ Turnerschaft Lustenau
☐ FC Lustenau – Fußball	☐ Pfadfinder Lustenau
☐ Wanderverein Lustenau	☐ UTTV Union Tischtennisverein
☐ EHC Lustenau – Eishockey	☐ Handballclub Lustenau
☐ Karateclub Lustenau	☐ Sonstiges:

1.3 Würden Sie gerne Vereine in Lustenau besuchen?

☐ Nein, weil _____

☐ Ja, und zwar, folgende Vereine …

☐ Austria Lustenau – Fußball	☐ Turnerschaft Lustenau
☐ FC Lustenau – Fußball	☐ Pfadfinder Lustenau
☐ Wanderverein Lustenau	☐ UTTV Union Tischtennisverein
☐ EHC Lustenau – Eishockey	☐ Handballclub Lustenau
☐ Karateclub Lustenau	☐ Sonstiges:

1.4 Wie viel Freizeit haben Sie im Durchschnitt am Wochenende und während der Woche? *Ich habe …*

☐ _____ Stunden Freizeit am Wochenende

☐ _____ Stunden Freizeit während der Woche

1.5 Wann haben Sie diese Freizeit?

(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)

☐ am Vormittag	☐ am Abend
☐ am Nachmittag	☐ in der Nacht

3

1.6 Wie bewerten Sie folgende Veranstaltungen, die in Lustenau organisiert wurden, sofern Sie diese im letzten Jahr besucht haben?

(Bitte jeweils ein Kästchen „es war gut", „es war nicht gut" oder „nicht besucht" pro Zeile ankreuzen)

	es war gut	es war nicht gut	nicht besucht
Markt der Kulturen: kulinarische Genüsse aus unterschiedlichen Ländern, Musik und Tanzen!	☐	☐	☐
Lustenauer Kilbi: Volksfest	☐	☐	☐
Sommer.Lust am Platz: besondere Live-Konzerte am Kirchplatz, jeden Freitagabend im Sommer	☐	☐	☐
Lieder*orte: informativer Austausch zwischen MusikerInnen und Publikum	☐	☐	☐
Musik.Lust: die Lange Nacht der Musik	☐	☐	☐
Bewegungstreff: Im Parkstadion Lustenau	☐	☐	☐

2. SOZIALE KONTAKTE

2.1 Haben Sie persönlichen Kontakt innerhalb der Familie, in der Freizeit, in der Arbeit, mit den NachbarInnen oder am Ausbildungsplatz, zu Personen mit den folgenden Migrationshintergründen und/oder zu ÖsterreicherInnen?

„Personen mit Migrationshintergrund" sind Personen, die selbst ODER deren Eltern aus einem anderen Staat eingewandert sind. *(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)*

	Innerhalb der Familie	in der Freizeit	in der Arbeit	mit den Nachbarn	am Ausbildungsplatz
Türkischer Hintergrund	☐	☐	☐	☐	☐
Syrischer Hintergrund	☐	☐	☐	☐	☐
Afghanischer Hintergrund	☐	☐	☐	☐	☐
Irakischer Hintergrund	☐	☐	☐	☐	☐
Kurdischer Hintergrund	☐	☐	☐	☐	☐
ÖsterreicherInnen	☐	☐	☐	☐	☐

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2.2 **Möchten Sie gerne persönlichen Kontakt in der Freizeit, in der Arbeit, mit den NachbarInnen oder am Ausbildungsplatz, zu Personen mit den folgenden Migrationshintergründen und/oder zu ÖsterreicherInnen haben?**

(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)

	in der Freizeit	in der Arbeit	mit den Nachbarn	am Ausbildungsplatz	möchte keinen Kontakt
Türkischer Hintergrund	☐	☐	☐	☐	☐
Syrischer Hintergrund	☐	☐	☐	☐	☐
Afghanischer Hintergrund	☐	☐	☐	☐	☐
Irakischer Hintergrund	☐	☐	☐	☐	☐
Kurdischer Hintergrund	☐	☐	☐	☐	☐
ÖsterreicherInnen	☐	☐	☐	☐	☐

2.3 **Was ist Ihre persönliche Meinung zu den folgenden Aussagen?**

(Bitte jeweils ein Kästchen pro Zeile ankreuzen)

		stimme gar nicht zu	stimme eher nicht zu	teils-teils	stimme eher zu	stimme voll und ganz zu	keine Angabe
1.	Ich finde es gut, Freundschaften mit Menschen anderer kultureller Herkünfte zu haben.	☐	☐	☐	☐	☐	☐
2.	Ich finde es gut, wenn meine Kinder FreundInnen unterschiedlicher Nationalität hätten.	☐	☐	☐	☐	☐	☐
3.	Ich hätte gerne mehr persönlichen Kontakt mit Menschen aus anderen Ländern.	☐	☐	☐	☐	☐	☐
4.	Ich würde es akzeptieren, wenn mein Sohn eine Frau mit einer anderen Nationalität heiraten würde.	☐	☐	☐	☐	☐	☐
5.	Ich würde es akzeptieren, wenn meine Tochter einen Mann mit einer anderen Nationalität heiraten würde.	☐	☐	☐	☐	☐	☐

3. KULTURELLES LEBEN

3.1 **Was ist Ihre persönliche Meinung zu den folgenden Aussagen?**
Ich bin der Meinung, dass MigrantInnen und Flüchtlinge ...

(Bitte jeweils ein Kästchen pro Zeile ankreuzen)

		stimme gar nicht zu	stimme eher nicht zu	teils-teils	stimme eher zu	stimme voll und ganz zu	keine Angabe
1.	... ihre Muttersprachen an den Schulen lernen dürfen.	☐	☐	☐	☐	☐	☐
2.	... ihre Muttersprachen in Lustenau z.B. am Bahnhof oder auf den Straßen sprechen dürfen.	☐	☐	☐	☐	☐	☐
3.	... einen gleichen Zugang zum Arbeitsmarkt haben sollten.	☐	☐	☐	☐	☐	☐
4.	... einen gleichen Zugang zu (Aus-)Bildung haben sollten.	☐	☐	☐	☐	☐	☐
5.	... am Arbeitsmarkt nach jeweiliger Qualifikation, gleich angestellt und befördert werden sollten.	☐	☐	☐	☐	☐	☐
6.	... ein wichtiger Teil der gesamten Gesellschaft in Lustenau sind.	☐	☐	☐	☐	☐	☐
7.	... die kulturellen und traditionellen Feste, die in Lustenau organisiert werden, z.B. Fasching, Weihnachtsmarkt etc., mitfeiern dürfen.	☐	☐	☐	☐	☐	☐
8.	... ihre kulturelle und traditionelle Feste auf den öffentlichen Plätzen, z.B. im Gemeindezentrum, auf den Straßen, und in den Einkaufszentren, feiern dürfen.	☐	☐	☐	☐	☐	☐
9.	... bei der Ausarbeitung von Entscheidungen in der Gemeinde mitbestimmen dürfen sollten.	☐	☐	☐	☐	☐	☐
10.	... uns bereichern.	☐	☐	☐	☐	☐	☐

4. ERFAHRUNGEN IN LUSTENAU

4.1 Was würden Sie zu den folgenden Aussagen sagen?

(Bitte jeweils ein Kästchen „ja" oder „nein" pro Zeile ankreuzen)

	Ja	Nein
Ich wurde aufgrund einer Krankheit diskriminiert.	☐	☐
Ich wurde aufgrund meiner Kleidung diskriminiert.	☐	☐
Ich wurde aufgrund meines Berufes diskriminiert.	☐	☐
Ich wurde aufgrund meines Aussehens diskriminiert.	☐	☐
Ich wurde aufgrund meiner Muttersprache diskriminiert.	☐	☐
Ich wurde aufgrund meiner finanziellen Situation diskriminiert.	☐	☐
Ich wurde aufgrund meiner Kultur diskriminiert.	☐	☐
Ich wurde aufgrund meiner (geringen) Deutschkenntnisse diskriminiert.	☐	☐
Ich wurde aufgrund meiner Religion diskriminiert.	☐	☐

4.2 Wo wurden Sie in Lustenau diskriminiert?

(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)

☐ am Arbeitsplatz   ☐ an Naturplätzen

☐ im Wohnviertel/bei den Nachbarn   ☐ in Vereinen

☐ in Schulen   ☐ in Einkaufszentren

☐ bei der Wohnungssuche   ☐ in der Kirche/Moschee

☐ bei der Jobsuche   ☐ bei Freunden

☐ am Ausbildungsplatz   ☐ im Internet (Facebook, WhatsApp…)

☐ auf Sportanlagen   ☐ Ich wurde niemals diskriminiert.

4.3 Alles in allem, wie zufrieden sind Sie mit dem Leben in Lustenau?

(Bitte nur ein Kästchen ankreuzen)

sehr unzufrieden	unzufrieden	weder noch	zufrieden	sehr zufrieden
☐	☐	☐	☐	☐

Warum? (Bitte, wenn möglich die deutsche oder englische Sprache verwenden)

Weil _____

4.4 Was fördert das Zusammenleben in Lustenau zwischen den Einheimischen und den MigrantInnen?

(Mehrfachantworten möglich. Bitte bei „Sonstiges" wenn möglich die deutsche oder englische Sprache verwenden)

☐ die stärkere Einbindung von MigrantInnen in den Arbeitsmarkt

☐ die persönlichen Kontakte zwischen MigrantInnen und ÖsterreicherInnen

☐ die Anerkennung von im Ausland erworbenen Ausbildungen

☐ die Förderung des Deutschspracherwerbs, z.B. Deutschkurse für MigrantInnen

☐ Sonstiges:

5. PARTIZIPATION

5.1 Sind Sie ehrenamtlich für die Gemeinde, eine Organisation oder einen Verein tätig?

☐ Ja   ☐ Nein

5.2 Wenn nein, würden Sie gerne ehrenamtlich für die Gemeinde, eine Organisation oder einen Verein tätig sein?

☐ Ja   ☐ Nein

5.3 Wo dürfen Sie mitbestimmen?

„Mitbestimmung" bedeutet, dass Menschen ihre Meinung sagen und ihr Wissen einbringen dürfen. Das bezieht sich zum Beispiel auf Entwicklungen und Entscheidungen in der Gemeinde, auf der Arbeit, in der Schule, in der Familie, etc."

(Kreuzen Sie bitte Zutreffendes an. Mehrfachantworten möglich)

☐ am Arbeitsplatz   ☐ auf Sportanlagen

☐ am Ausbildungsplatz   ☐ in den Einkaufszentren

☐ in Vereinen   ☐ im Museum

☐ in Schulen   ☐ in der Familie bzw. zu Hause

☐ an Naturplätzen   ☐ bei FreundInnen

☐ im Internet (Facebook, WhatsApp, …)   ☐ bei der Ausarbeitung von Landes- und Bundesgesetzen

☐ bei der Gestaltung von Veranstaltungen und sozialen Projekten, die die Marktgemeinde Lustenau organisiert   ☐ bei der Ausarbeitung von Entscheidungen, die die Marktgemeinde Lustenau betreffen

6.5 Welche Erstsprache haben Sie?

(Mehrfachantworten möglich. Bei „Andere" bitte auf Deutsch schreiben)

☐ Deutsch	☐ Kroatisch	☐ Slowenisch	☐ Bulgarisch
☐ Türkisch	☐ Russisch	☐ Spanisch	☐ Tschetschenisch
☐ Arabisch	☐ Paschtu	☐ Ungarisch	☐ Portugiesisch
☐ Farsi	☐ Dari	☐ Chinesisch	☐ Französisch
☐ Kurdisch	☐ Somalisch	☐ Italienisch	☐ Griechisch
☐ Serbisch	☐ Bosnisch	☐ Englisch	☐ Andere:

6.6 Wie viele Sprachen können Sie sprechen?

eine	zwei	drei	vier	fünf	sechs	sieben	mehr
☐	☐	☐	☐	☐	☐	☐	☐

6.7 Wie beurteilen Sie Ihre Hochdeutschkenntnisse?

sehr schlecht	schlecht	teils-teils	gut	sehr gut
☐	☐	☐	☐	☐

6.8 Möchten Sie Ihre Deutschkenntnisse verbessern?

☐ Ja   ☐ Nein

6.9 Höchste abgeschlossene Schulbildung

☐ keine
☐ Volksschule
☐ Hauptschule
☐ Lehre oder sonstige berufliche Schulausbildung ohne Matura
☐ Matura
☐ Studium (Akademie, Universität, Hochhochschule,….)

6.10 Berufstätigkeit

☐ ArbeiterIn / Angestellte	☐ freiwilliges Jahr
☐ Öffentl. Bedienstete oder BeamtIn	☐ in Pension
☐ selbstständig, freischaffend	☐ in Ausbildung
☐ in Karenz	☐ Haus- und Familienarbeit
☐ Zivildienst/Wehrdienst	☐ Arbeitslos / arbeitssuchend

5.4 Wo wollen Sie mitbestimmen?

☐ am Arbeitsplatz	☐ auf Sportanlagen
☐ am Ausbildungsplatz	☐ in den Einkaufszentren
☐ in Vereinen	☐ im Museum
☐ in Schulen	☐ in der Familie bzw. zu Hause
☐ an Naturplätzen	☐ bei FreundInnen
☐ im Internet (Facebook, WhatsApp, …)	☐ bei der Ausarbeitung von Landes- und Bundesgesetzen
☐ Bei der Gestaltung von Veranstaltungen und sozialen Projekten, die die Marktgemeinde Lustenau organisiert	☐ bei der Ausarbeitung von Entscheidungen, die die Marktgemeinde Lustenau betreffen

6. ANGABEN ZU MEINER PERSON

6.1 Alter
Ich bin _____ Jahre alt.

6.2 Geschlecht
☐ Männlich   ☐ Weiblich

6.3 Familienstand

☐ Ledig	☐ Geschieden
☐ Verheiratet/in einer Partnerschaft lebend	☐ Verwitwet

6.4 Anzahl der Kinder
Ich habe _____ Kinder.

6.11 Wie hoch ist das monatliche Haushaltsnettoeinkommen aller Haushaltsmitglieder zusammengenommen?

☐ unter 800 €
☐ 800 € bis unter 1300 €
☐ 1300 € bis unter 1800 €
☐ 1800 € bis unter 2300 €
☐ 2300 € bis unter 2800 €
☐ 2800 € bis unter 3300 €
☐ 3300 € bis unter 3800 €
☐ 3800 € bis unter 4300 €
☐ 4300 € bis unter 4800 €
☐ 4800 € bis unter 5300 €
☐ über 5300 €
☐ keine Angabe

6.12 Sind Sie im Ausland geboren? *(Bei „Ja, und zwar in___" bitte auf Deutsch oder Englisch schreiben)*

☐ Nein | ☐ Ja, und zwar in _____

6.13 Sind beide Ihrer Eltern im Ausland geboren?

☐ Nein | ☐ Ja, und zwar _____ und in _____

6.14 Ist nur ein Teil Ihrer Eltern im Ausland geboren?

☐ Nein | ☐ Ja, und zwar in _____

6.15 Welche Staatsbürgerschaft haben Sie?
(Bei „Andere" bitte auf Deutsch oder Englisch schreiben)

☐ Österreichische	☐ Deutsche	☐ Bosnische	☐ Schweizerische
☐ Türkische	☐ Kroatische	☐ Russische	☐ Slowakische
☐ Syrische	☐ Slowenische	☐ Italienische	☐ Tschetschenische
☐ Afghanische	☐ Somalische	☐ Ungarische	☐ Mazedonische
☐ Irakische	☐ Serbische	☐ Chinesische	☐ Andere:

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6.16 Zu welcher Religionsgemeinschaft sind Sie zugehörig?

☐ römisch-katholische Religionsgemeinschaft
☐ römisch- orthodoxe Religionsgemeinschaft
☐ alevitische Religionsgemeinschaft
☐ jüdische Religionsgemeinschaft
☐ die buddhistische Religionsgemeinschaft
☐ die islamisch-sunnitische Religionsgemeinschaft
☐ die islamisch-schiitische Religionsgemeinschaft
☐ eine andere Religionsgemeinschaft
☐ keiner Religionsgemeinschaft
☐ keine Angabe

6.17 Wie religiös sind Sie?
(Bitte nur ein Kästchen ankreuzen)

sehr religiös	religiös	teils-teils	kaum religiös	nicht religiös	keine Angabe
☐	☐	☐	☐	☐	☐

7. Anregungen / Wünsche / Problembeschreibungen:
(Wenn möglich, bitte auf Deutsch oder Englisch schreiben)

Vielen Dank für Ihre Teilnahme!

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FH Vorarlberg
University of Applied Sciences

Marktgemeinde **Lustenau**

Befragung zum Thema

soziales Zusammenleben in Lustenau

Survey on the Topic of

Social Coexistence in Lustenau

im Auftrag der Marktgemeinde Lustenau

On Behalf of the Market Town of Lustenau

2018

Marktgemeinde **Lustenau**

Soziales, Gesundheit und Wohnen
6890 Lustenau, Rathausstraße 1
Tel +43 (0) 5577 8181-0, Fax +43 (0) 5577 86868

Lustenau, 15.02.2018

Subject: Survey on social coexistence in Lustenau
Attachments: a questionnaire and a return envelope

Dear Lustenauers,

We are currently conducting a survey on "social coexistence" in our market town in cooperation with the University of Applied Sciences of Vorarlberg.

Your opinion on this question is very important, due to the fact that it will help identifying the future needs for a good social living together and strengthening social cohesion.

I invite you, esteemed Lustenauers, to take part by filling the following questionnaire out and returning it to us. How innovative, diverse and humane our place evolves depends amongst other things on the participation of the population of Lustenau.

Take advantage of this opportunity and contribute actively for a diverse and an attractive Lustenau.

Naturally, participation on this survey is voluntary and anonymous as well. Conclusions about individuals cannot be drawn from this survey.

I would like to thank you for your valuable contribution.

Sincerely,

The Mayor of the Market Town

Dear citizens of Lustenau,

The Market Town of Lustenau conducts a survey on the topic of "social coexistence" in cooperation with the University of Applied Sciences of Vorarlberg. The survey is done by a student in the master's program "Intercultural Social Work," whereby the goal is to promote social coexistence. It is important, therefore, that you tell us in the following questionnaire your own personal opinion on social coexistence and interaction in Lustenau. Kindly, we invite you to support the survey by answering the following questions, so that the Market Town of Lustenau can promote and improve the social coexistence and cohesion in Lustenau.

What about data protection?

The completion of the questionnaire is voluntary. In case you do not participate on this survey or do not answer certain questions, there will be no consequences or disadvantages for you. However, for the survey to be successful, it is important that as many people as possible complete this questionnaire — only then do we get a realistic picture of the situation of social coexistence in Lustenau, which allows us to show possibilities for change and improvement.

In the last part of the questionnaire, you will be asked to provide some information about yourself and your family. Name and address are not required for this questionnaire. We assure you that your answers in this questionnaire will be strictly treated confidentially. The evaluation of all information is anonymous, i.e. without references to persons, and the collected data will be processed only for the purpose of this survey.

And where should I send the completed questionnaire?

Please send the completed questionnaire **until 09. April** in the enclosed envelope to the Market Town of Lustenau (**Marktgemeinde Lustenau, Rathausstraße 1, 6890 Lustenau**). The postage pays the Market Town of Lustenau. Or put it personally in the mailbox of the Market Town of Lustenau.

If you have any questions, please feel free to contact Mrs. Anya Fleischmann by: anya.fleischmann@lustenau.at, or under: 05577-8181-3007.

Thank you in advance for your support

Marktgemeinde Lustenau

Anya Fleischmann

How can you complete the questionnaire?

Please read the questions and answer them by ticking the appropriate box.

If you have any comments to write, please write them, if possible, in the German (or English) language. If that is not possible, please use the language you can.

The survey is anonymous.

Please complete only **one questionnaire per adult person.**

Thank you very much for your participation!

1. Free Time

1.1 What do you do in your free time?
(Please tick the appropriate box below. Multiple answers are possible)

☐ visit clubs	☐ go hicking
☐ play soccer	☐ play handball
☐ play basketball	☐ enjoy the nature
☐ play table tennis	☐ go skiing, skating
☐ go to discos, bars	☐ spend time with pets, animals
☐ go to parties, festivities	☐ do martial arts
☐ go to inns, cafes and pubs	☐ listen to music
☐ play music	☐ game (PC, PS4, XBOX …)
☐ go to the cinema	☐ visit a mosque, a church
☐ go shopping	☐ visit relatives
☐ grill	☐ talk with the neighbours
☐ go biking	☐ surf the Internet (mobile, PC …)
☐ play billiards, snooker	☐ stay at home

1.2 Do you visit clubs in your free time in Lustenau?

(Please tick the appropriate box below. By "because_____" and "Others," use the German or English language if possible)

☐ No, because _____

☐ Yes, and indeed the following clubs … *(Multiple answers are possible)*

☐ Austria Lustenau – Football	☐ Turnerschaft Lustenau – Gymnastics
☐ FC Lustenau – Football	☐ Pfadfinder Lustenau – Scouting
☐ Wanderverein Lustenau – Hicking	☐ UTTV Union Tischtennisverein – Table Tennis
☐ EHC Lustenau – Ice Hockey	☐ Handballclub Lustenau – Handball
☐ Karateclub Lustenau – Karate	☐ Others:

1.3 Would you like to visit clubs in Lustenau?

☐ No, because _____

☐ Yes, and indeed the following clubs … *(Multiple answers are possible)*

☐ Austria Lustenau – Football	☐ Turnerschaft Lustenau – Gymnastics
☐ FC Lustenau – Football	☐ Pfadfinder Lustenau – Scouting
☐ Wanderverein Lustenau – Hicking	☐ UTTV Union Tischtennisverein – Table Tennis
☐ EHC Lustenau – Ice Hockey	☐ Handballclub Lustenau – Handball
☐ Karateclub Lustenau – Karate	☐ Others:

1.4 How much free time do you have on average on weekends or during the week? I have …

☐ _____ hours of free time on weekends.

☐ _____ hours of free time during the week.

1.5 When do you have this free time?

(Please tick the appropriate box below. Multiple answers are possible)

☐ in the morning ☐ in the evening

☐ in the afternoon ☐ at night

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1.6 How would you evaluate the following events organized in Lustenau, in case you visited them last year?

(Please tick one box in each row: "was good", "was not good" or "not visited")

	was good	was not good	not visited
Markt der Kulturen — culinary delights from different countries, music and dancing!	☐	☐	☐
Lustenauer Kilbi — carnival	☐	☐	☐
Sommer.Lust am Platz — special live concerts at the Kirchplatz, every Friday evening in summer	☐	☐	☐
Liederw*orte — informative exchange between musicians and audience	☐	☐	☐
Musik.Lust — a long night of music	☐	☐	☐
Bewegungstreff — a movement meeting in the park stadium of Lustenau	☐	☐	☐

2. SOCIAL CONTACTS

2.1 Do you have personal contact to people with the following migrational backgrounds and/or to Austrians within the family, during the free time, at work, with the neighbours, or at the educational centre?

„People with a migrational background "are persons who they themselves OR their parents emmigrated from another country.

(Please tick the appropriate box below. Multiple answers are possible)

	within the family	during the free time	at work	with the neighbours	at the educational centre
Turkish background	☐	☐	☐	☐	☐
Syrian background	☐	☐	☐	☐	☐
Afghan background	☐	☐	☐	☐	☐
Iraqi background	☐	☐	☐	☐	☐
Kurdish background	☐	☐	☐	☐	☐
Austrians	☐	☐	☐	☐	☐

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2.2 Would you like to have personal contact to people with the following migrational backgrounds and / or to Austrians during the free time, at work, with the neighbours, or at the educational centre?

(Please tick the appropriate box below. Multiple answers are possible)

	during the free time	at work	with the neighbours	at the educational centre	want no contact
Turkish background	☐	☐	☐	☐	☐
Syrian background	☐	☐	☐	☐	☐
Afghan background	☐	☐	☐	☐	☐
Iraqi background	☐	☐	☐	☐	☐
Kurdish background	☐	☐	☐	☐	☐
Austrians	☐	☐	☐	☐	☐

2.3 What is your personal opinion on the following statements?

(Please tick one box in each row)

1.	I think that it is good to have friends from other cultures.	☐	☐	☐	☐
2.	I think that it is good if my children have friends with different nationalities.	☐	☐	☐	☐
3.	I would like to have more personal contacts with people from other countries.	☐	☐	☐	☐
4.	I would accept it if my son would marry a woman with another nationality.	☐	☐	☐	☐
5.	I would accept it if my daughter would marry a man with another nationality.	☐	☐	☐	☐

3. CULTURAL LIFE

3.1 What is your personal opinion on the following statements?

In my opinion, migrants and refugees …

(Please tick one box in each row)	strongly disagree	somewhat disagree	neither agree, nor disagree	somewhat agree	strongly agree	no answer
1.	… are allowed to learn their native languages at the schools.	☐	☐	☐	☐	☐	☐
2.	… are allowed to speak their native languages in Lustenau; for example, at the train station or on the streets.	☐	☐	☐	☐	☐	☐
3.	… should have equal access to labour market.	☐	☐	☐	☐	☐	☐
4.	… should have equal access to education.	☐	☐	☐	☐	☐	☐
5.	… should be employed and also promoted in the job market according to their respective qualifications.	☐	☐	☐	☐	☐	☐
6.	… are an important part of the whole society in Lustenau.	☐	☐	☐	☐	☐	☐
7.	… are allowed to celebrate the cultural and traditional festivals organized in Lustenau, e.g. carnivals, Christmas market, etc.	☐	☐	☐	☐	☐	☐
8.	… are allowed to celebrate their cultural and traditional festivities in public places, e.g. in the town centre, on the streets, and in the shopping centres.	☐	☐	☐	☐	☐	☐
9.	… should be allowed to participate in the processes of decision-making in the town.	☐	☐	☐	☐	☐	☐
10.	… enrich us.	☐	☐	☐	☐	☐	☐

4. EXPERIENCES IN LUSTENAU

4.1 What would you say about the following statements?

(Please tick one box in each row: "yes" or "no")

	Yes	No
I was discriminated against because of an illness.	☐	☐
I was discriminated against because of my clothes.	☐	☐
I was discriminated against because of my career.	☐	☐
I was discriminated against because of my appearance.	☐	☐
I was discriminated against because of my mother language.	☐	☐
I was discriminated against because of my financial situation.	☐	☐
I was discriminated against because of my culture.	☐	☐
I was discriminated against because of my poor German language.	☐	☐
I was discriminated against because of my religion.	☐	☐

4.2 Where were you discriminated against in Lustenau?

(Please tick the appropriate box below. Multiple answers are possible)

☐ at work	☐ at natural sites
☐ in the neighborhood / with the neighbors	☐ in clubs
☐ at school	☐ in shopping malls
☐ while searching for an apartment	☐ in the church / mosque
☐ while searching for a job	☐ with the friends
☐ at the educational centre	☐ on the internet (Facebook, WhatsApp..)
☐ at sport facilities	☐ I was never discriminated against.

4.3 All in all, how satisfied are you with living in Lustenau?

(Please tick the appropriate box)

very dissatisfied	dissatisfied	neutral	satisfied	very satisfied
☐	☐	☐	☐	☐

Why? (Please, use the German or English language if possible)

Because _____

4.4 What promotes social coexistence between the natives and the migrants in Lustenau?

(Multiple answers are possible. Please, by "Others," use the German or English language if possible)

- ☐ more inclusion of migrants in the labour market
- ☐ the personal contacts between the migrants and the Austrians
- ☐ the recognition of qualifications acquired abroad
- ☐ the promotion of the acquisition of the German language, e.g. German courses for migrants
- ☐ Others:

5. PARTICIPATION

5.1 Are you a volunteer for the municipality, an organization or a club?

☐ Yes ☐ No

5.2 If not, would you like to volunteer for a municipality, an organization or a club?

☐ Yes ☐ No

5.3 Where are you allowed to participate in decision-making?

„Participation in decision-making" means that people are allowed to speak their minds and contribute their knowledge, for example, to the decision-making and developments in the Market Town, at work, at school, in the family, etc.

(Please tick the appropriate box below. Multiple answers are possible)

☐ at work	☐ at sport facilities
☐ at the educational centre	☐ in shopping malls
☐ in clubs	☐ at the museum
☐ at school	☐ within the family / at home
☐ at natural sites	☐ with the friends
☐ on the internet (Facebook, WhatsApp, ...)	☐ in the drafting of state and federal laws
☐ in arranging events and social projects organised by the Market Town of Lustenau	☐ in the working out of decisions related to the Market Town of Lustenau

5.4 Where do you want to participate in decision-making?

☐ at work	☐ at sport facilities
☐ at the educational centre	☐ in shopping malls
☐ in clubs	☐ at the museum
☐ at school	☐ within the family / at home
☐ at natural sites	☐ with the friends
☐ on the internet (Facebook, WhatsApp, …)	☐ in the drafting of state and federal laws
☐ in arranging events and social projects organized by Market Town of Lustenau	☐ in the working out of decisions concerning the Market Town of Lustenau

6. PERSONAL INFORMATION

6.1 Age | I am _____ years old.

6.2 Sex

☐ Male   ☐ Female

6.3 Marital status

☐ single   ☐ divorced

☐ married / living in a partnership   ☐ widowed

6.4 Number of children | I have _____ child(ren).

6.5 What is your first language?

(Multiple answers are possible. Please, by "Others," use the German or English language if possible)

German	Croatian	Slovenian	Bulgarian
☐ Turkish	☐ Russian	☐ Spanish	☐ Chechen
☐ Arabic	☐ Pashto	☐ Hungarian	☐ Portuguese
☐ Farsi	☐ Dari	☐ Chinese	☐ French
☐ Kurdish	☐ Somali	☐ Italian	☐ Greek
☐ Serbian	☐ Bosnian	☐ English	☐ Others:

6.6 How many languages can you speak?

one	two	three	four	five	six	seven	more
☐	☐	☐	☐	☐	☐	☐	☐

6.7 How do you rate your Standard German proficiency??

very bad	bad	average	good	very good
☐	☐	☐	☐	☐

6.8 Do you want to improve your German proficiency?

☐ Yes   ☐ No

6.9 Highest completed education

☐ no education
☐ elementary school
☐ secondary schools
☐ training or other vocational education without a high school diploma
☐ high school diploma
☐ degree (academy, university, university of applied sciences, …)

6.10 Job occupation

☐ worker / employee	☐ voluntary year
☐ civil servant / official	☐ in pension
☐ self-employed / freelancer	☐ in education
☐ on maternity / study leave	☐ Homemaker (houswife / househusband)
☐ civilian / military service	☐ unemployed / looking for work

6.11 What is the monthly net household income of all household members counted together?

☐ less than 800 €	☐ 3300 € to less than 3800 €
☐ 800 € to less than 1300 €	☐ 3800 € to less than 4300 €
☐ 1300 € to less than 1800 €	☐ 4300 € to less than 4800 €
☐ 1800 € to less than 2300 €	☐ 4800 € to less than 5300 €
☐ 2300 € to less than 2800 €	☐ more than 5300 €
☐ 2800 € to less than 3300 €	☐ no answer

6.12 Were you born abroad? *(Please, by "Yes, and indeed in____" use the German or English language if possible)*

☐ No | ☐ Yes, and indeed in _____

6.13 Were both of your parents born abroad?

☐ No | ☐ Yes, and indeed in _____ and in _____

6.14 Was either of your parents born abroad?

☐ No | ☐ Yes, and indeed in _____

6.15 Which citizenship do you have?

(Please, by "Others" use the German or English language if possible)

☐ Austrian	☐ German	☐ Bosnian	☐ Swiss
☐ Turkish	☐ Croatian	☐ Russian	☐ Slovakian
☐ Syrian	☐ Slovenian	☐ Italian	☐ Chechen
☐ Afghan	☐ Somali	☐ Hungarian	☐ Macedonian
☐ Iraqi	☐ Serbian	☐ Chinese	☐ *Others*

6.16 To which religious denomination do you belong?

☐ Roman-Catholic religious denomination	☐ the Islamic-Sunni religious denomination
☐ Roman-Orthodox religious denomination	☐ the Islamic-Shiite religious denomination
☐ Alevi religious denomination	☐ another religious denomination
☐ Jewish religious denomination	☐ no religious denomination
☐ the Buddhist religious denomination	☐ no Answer

6.17 How religious are you?

(Please tick one box only)

very religious	religious	neither, nor	hardly religious	not religious	no Answer
☐	☐	☐	☐	☐	☐

7. Suggestions / wishes / descriptions of problems:

(Please, use the German or English language if possible)

Thank you very much for your participation!

FH Vorarlberg
University of Applied Sciences

Marktgemeinde **Lustenau**

Befragung zum Thema
soziales Zusammenleben in Lustenau

دراسة احصائية حول العيش المشترك في
بلدة لوستيناو

im Auftrag der Marktgemeinde Lustenau

يتم بحثن من مجلس بلدية لوستيناو

2018

Marktgemeinde **Lustenau**

Soziales, Gesundheit und Wohnen
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لوستيناو ، بتاريخ: 15.02.2018

الموضوع: دراسة حول العيش المشترك في بلدة لوستيناو

المرفقات: استبيان وظرف بريدي ورق لاعادة ارسال الاستبيان الملء الى البلدية

اعزائنا المواطنات و المواطنين في بلدة لوستيناو الاكرام!

اننا نقوم حاليا ، و بالتعاون مع جامعة العلوم التطبيقية في فورارلبرغ ، بإجراء دراسة حول العيش المشترك في بلدتنا لوستيناو.

ان رأيكم في هذا الامر مهم جدا لنا حيث انه سيساعد في تحديد الاحتياجات المستقبلية للمواطنين المشترك ولتعزيز التماسك الاجتماعي في البلدة.

لذلك فإننا نتوجه اليكم ، اعزائنا المواطنيات والمواطنين المحترمين ، للمشاركة في هذه الدراسة و استكمال الاستبيان الذي باكامل و ارساله الينا بعد استكماله.

ان مدى تقدم بلدتنا على مستوى التنوع و التعددية و على المستوى الاسساني يتوقف على عدة امور من بينها مشاركة المواطنين لوستيناو.

استخدم فرصة المشاركة عند للمساعدة و بشكل فعال في حال لوستيناو بلدة اكثر تحديد و حيلية.

وبالتالي فإن المشاركة في هذه الدراسة ضرورية و مهمة الشخصية ، حيث انه لا يمكن لهذه الدراسة استخلاص نتائج تشير الى الاغرار.

مع اطيب التحيات!

حزران الشكر كثك القيمة

رئيس البلدية

أنيا فلايشمان — بلدية لوستيناو

بلدية لوستيناو — Marktgemeinde Lustenau

1

نتقدم لك مسبقاً بجزيل الشكر والامتنان لمشاركتكم ولدعمكم

إذا كان لديك أسئلة معينة ، فيمكنك التواصل عن طريق البريد الإلكتروني مع السيدة Fleischmann على العنوان البريدي التالي (0557777-8181-3007)

Anya على رقم Anya.fleischmann@lustenau.at أو على الهاتف التالي

البلدية تتحمل نفقات الإرسال البريدي

Marktgemeinde Lustenau, Rathausstraße 1, 6890 Lustenau

يرجى إرسال الاستبيان المملوء حتى تاريخ 9 نيسان ، في ظرف مغلق إلى بلدية لوستيناو على العنوان

وأين يجب تسليم الاستبيان؟

سيتم تقييم هذا الاستبيان بسرية تامة، حيث أنه سيتم الكشف عن المعلومات الشخصية للمشاركين والمشاركات (أي دون الإشارة الى أفراد ...) سيتم معالجة هذه البيانات فقط للغايات المرجوة من هذا الاستبيان.

1. أوقات الفراغ

1.1 ماذا تفعلين/تفعل في وقت فراغك؟ (الرجاء اختيار الإجابات الصحيحة، يمكن اختيار أكثر من إجابة)

☐ أذهب إلى النوادي (Vereine =)	☐ المشي في الجبال (Wandern =)
☐ أمارس كرة القدم	☐ أمارس رياضة المشي في الجبال
☐ أمارس كرة السلة	☐ أمارس كرة اليد
☐ أذهب لممارسة الطاولة / بيع بونغ	☐ أستمتع بالطبيعة
☐ أذهب إلى البار أو الديسكو	☐ أقضي الوقت مع الحيوانات المنزلية
☐ أذهب إلى الحفلات أو الاحتفالات	☐ أمارس رياضة القتال التدريبي
☐ أذهب إلى المطاعم أو المقاهي	☐ أستمع إلى الموسيقى
☐ أعزف الموسيقى	☐ ألعب بألي ستيشن ... أو ألعاب الكومبيوتر
☐ أذهب إلى السينما	☐ أذهب إلى المسجد أو الكنيسة
☐ أذهب للتسوق	☐ أقوم بزيارة الأقرباء
☐ أقوم بالمشي في الحديقة	☐ أتحدث مع الجيران
☐ أمارس ركوب الدراجة الهوائية	☐ أقضي الوقت في المنزل
☐ ألعب البيانو أو الجيتار	☐ أقضي الوقت في الإنترنت (على الموبايل أو الكومبيوتر)

2

2.1 هل تذهبون/تذهب في أوقات فراغك إلى نادٍ (Vereine = جمعية في لوستيناو)؟ (الرجاء اختيار الإجابات الصحيحة، و استخدام الإشارة الإكترونية العربية التي يمكن كتابتها بكتب "لا" أو "أخرى")

☐ نعم، أذهب إلى ___ أو ___ "أخرى"

☐ لا ، لأن: ___

☐ الجمباز –Turnerschaft Lustenau	☐ كرة القدم – Austria Lustenau
☐ الكشافة – Pfadfindergruppe	☐ كرة القدم – FC Lustenau
☐ تنس الطاولة (البينغ بونغ) UTTV Union Tischtennisverein –	☐ المشي الطويل في الجبال – Wanderverein Lustenau
☐ كرة اليد – Handballclub Lustenau	☐ الهوكي على الثلج EHC Lustenau – Eishockey
☐ أخرى:	☐ الكاراتيه – Karateclub Lustenau

3.1 هل ترغب بالذهاب الى نادٍ معيّنٍ في لوستيناو؟ (الرجاء اختيار الإجابات الصحيحة)

☐ نعم ، أرغب بالذهاب الى النوادي التالية:

☐ لا ، لأن ___

☐ الجمباز –Turnerschaft Lustenau	☐ كرة القدم – Austria Lustenau
☐ الكشافة – Pfadfindergruppe	☐ كرة القدم – FC Lustenau
☐ تنس الطاولة (البينغ بونغ) UTTV Union Tischtennisverein –	☐ المشي الطويل في الجبال – Wanderverein Lustenau
☐ كرة اليد – Handballclub Lustenau	☐ الهوكي على الثلج EHC Lustenau – Eishockey
☐ أخرى:	☐ الكاراتيه – Karateclub Lustenau

4.1 كم لديك من وقت الفراغ وسطياً في حالة نهاية الأسبوع و خلال الأسبوع ؟ أنا املك ..... (الرجاء اختيار الإجابات الصحيحة)

☐ ___ ساعة فراغ في عطلة نهاية الأسبوع

☐ ___ ساعة فراغ خلال أيام الأسبوع

5.1 في أي وقت من اليوم يتوفر لديك وقت الفراغ هذا؟ (الرجاء اختيار الإجابات الصحيحة)

قبل الظهر	بعد الظهر
☐ مساءً	☐ في الليل

6.1 كيف تقيمون/تقيّم الموجات والأحداث التالية التي تم تنظيمها في لوستيناو في حال قمت بزيارتها في العام الماضي؟ (الرجاء اختيار صريح واحد فقط في كل سطر: "كنت هناك" ، "لم يعجبني هذا الحدث" أو "لم أذهب إلى هذا الحدث")

	كنت هناك	لم يعجبني هذا الحدث	لم أذهب إلى هذا الحدث
أطباق شهية من مختلف البلدان, وموسيقى، ورقص ___ Markt der Kulturen	☐	☐	☐
___Lustenauer Kilbi كرنفال	☐	☐	☐
حفلات مباشرة خلصها في كبير شيلتز ، مساء Sommer.Lust am Platz ___ كل يوم جمعة في الصيف	☐	☐	☐
حوار بين الموسيقيين والجمهور Liederw*orte ___	☐	☐	☐
ليلة طويلة من الموسيقى Musik.Lust ___	☐	☐	☐
(أنشطة الحركة رياضية في ملعب الحديقة في لوستيناو Bewegungstreff ___	☐	☐	☐

2. العلاقات الاجتماعية

1.2 هل لديك علاقات شخصية ضمن العائلة/الأقرباء ، أو في أوقات الفراغ ، أو في مكان العمل ، أو مع أشخاص من الكنافات المهاجرة التالية و/أو مع أشخاص نمساويين ؟

"إن الأشخاص الذين هم من خلفية مهاجرة هم أشخاص هاجروا بنفسهم من دولة أخرى ، أو أن والديهم هاجروا من دولة أخرى" (الرجاء اختيار الإجابات الصحيحة، يمكن اختيار أكثر من إجابة)

	في مكان الدراسة	ضمن العائلة/الأقرباء	في أوقات الفراغ	في مكان العمل	مع الجيران
أشخاص من خلفية تركية	☐	☐	☐	☐	☐
أشخاص من خلفية سورية	☐	☐	☐	☐	☐
أشخاص من خلفية أفغانية	☐	☐	☐	☐	☐
أشخاص من خلفية عراقية	☐	☐	☐	☐	☐
أشخاص من خلفية كردية	☐	☐	☐	☐	☐
أشخاص نمساويين	☐	☐	☐	☐	☐

2.2 هل ترغب في بناء علاقة شخصية مع أشخاص من الخلفيات المهاجرة التالية و/أو في مكان العمل، أو مع الجيران، أو في مكان الدراسة، أو مع أشخاص نسويين؟
(الرجاء اختيار الإجابات الصحيحة، يمكن اختيار أكثر من إجابة)

	في وقت الفراغ	في مكان العمل	مع الجيران	في مكان الدراسة	لا أرغب بعلاقة شخصية
أشخاص من خلفية تركية	☐	☐	☐	☐	☐
أشخاص من خلفية سورية	☐	☐	☐	☐	☐
أشخاص من خلفية عراقية	☐	☐	☐	☐	☐
أشخاص من خلفية كردية	☐	☐	☐	☐	☐
أشخاص نسويين	☐	☐	☐	☐	☐

3.2 ما هو رأيك بالنسبة للعبارات التالية؟
(الرجاء اختيار مربع واحد فقط من كل سطر)

	لا أوافق بشدة	لا أوافق	لا / أعلم	أوافق	أوافق بشدة	بدون إجابة
1 أعتقد أنه من الجيد أن يكون لدي صداقات مع أشخاص من الثقافات الأخرى.	☐	☐	☐	☐	☐	☐
2 أعتقد أنه من الجيد إذا كان لأطفالي أصدقاء من جنسيات مختلفة.	☐	☐	☐	☐	☐	☐
3 أرغب أن يكون لدي علاقات شخصية أكثر مع أشخاص من بلدان أخرى.	☐	☐	☐	☐	☐	☐
4 سأوافق إذا ابني أراد أن يتزوج امرأة من جنسية أخرى.	☐	☐	☐	☐	☐	☐
5 سأوافق إذا ابنتي أرادت أن تتزوج رجل من جنسية أخرى.	☐	☐	☐	☐	☐	☐

.3 **الحياة الثقافية**

1.3 ما هو رأيك الشخصي بالنسبة للعبارات التالية؟

أنا يراعي / أنه ...

(الرجاء اختيار مربع واحد فقط من كل سطر)

	لا أوافق بشدة	لا أوافق	لا / أعلم	أوافق	أوافق بشدة	بدون إجابة
1 ... يُسمح للمهاجرين واللاجئين أن يتكلموا لغتهم الأم في المدرسة.	☐	☐	☐	☐	☐	☐
2 ... يُسمح للمهاجرين واللاجئين أن يمارسوا ثقافتهم الأم، مثلاً في المحكمة أو في الشوارع.	☐	☐	☐	☐	☐	☐
3 ... ينبغي أن تنتاج للمهاجرين واللاجئين فرص عادلة في الحصول على العمل.	☐	☐	☐	☐	☐	☐
4 ... ينبغي أن تنتاج للمهاجرين واللاجئين فرص عادلة في الحصول على التعليم.	☐	☐	☐	☐	☐	☐
5 ... ينبغي توظيف المهاجرين واللاجئين وثقافتهم في سوق العمل وفقا لمؤهلاتهم.	☐	☐	☐	☐	☐	☐
6 ... المهاجرين واللاجئين هم جزء مهم من المجتمع كله في لوستنبدو.	☐	☐	☐	☐	☐	☐
7 ... يُسمح للمهاجرين واللاجئين أن يحتفظوا في المهرجانات التقليدية والثقافية التي تقام في لوستنبدو، مثلاً في عيد الميلاد.	☐	☐	☐	☐	☐	☐
8 ... يُسمح للمهاجرين واللاجئين أن يحتفظوا بمعرفاتهم التقليدية والثقافية في الأماكن العامة في لوستنبدو، مثلاً في الشوارع والأماكن العامة.	☐	☐	☐	☐	☐	☐
9 ... يُسمح للمهاجرين واللاجئين أن يشاركوا في اتخاذ القرارات التي تخص بلدة لوستنبدو.	☐	☐	☐	☐	☐	☐
10 ... هم أغنياء وأثراء لنا.	☐	☐	☐	☐	☐	☐

ن/ون

(الرجاء استخدام القلم الأزرق أو الأسود الكتابة أو الحبر الأزرق أو الأسود إن أمكن)

3.4 بشكل عام ، ما مدى رضاك عن العيش في ليستنآو؟
(الرجاء اختيار إجابة واحدة)

راضٍ جداً	راضٍ	محايد	غير راضٍ	غير راضٍ إطلاقاً
☐	☐	☐	☐	☐

4. تجاربي في ليستنآو

1.4 ماذا تقولين/تقول عن العبارات التالية؟
(الرجاء اختيار مربع واحد فقط من كل سطر، إما "نعم" أو "لا")

	نعم	لا
لقد تعرضت للتمييز بسبب المرض/ات.	☐	☐
لقد تعرضت للتمييز بسبب ملابسي.	☐	☐
لقد تعرضت للتمييز بسبب طبيعة مهنتي.	☐	☐
لقد تعرضت للتمييز بسبب مظهري.	☐	☐
لقد تعرضت للتمييز بسبب لغتي الأم.	☐	☐
لقد تعرضت للتمييز بسبب حالتي المالية.	☐	☐
لقد تعرضت للتمييز بسبب عدم إتقاني اللغة الألمانية.	☐	☐
لقد تعرضت للتمييز بسبب ديني.	☐	☐

2.4 أين تعرضتِ/تعرضت للتمييز في ليستنآو؟
(الرجاء وضع علامة عند الإجابات الصحيحة. يمكن اختيار أكثر من إجابة)

- ☐ في مكان العمل
- ☐ في الحي / من قبل الجيران
- ☐ في المدارس
- ☐ خلال البحث عن منزل
- ☐ خلال البحث عن عمل
- ☐ في المنشآت الرياضية
- ☐ في الأماكن الطبيعية
- ☐ في النوادي
- ☐ في مراكز التسوق
- ☐ في الكنيسة/أماكن الجامع
- ☐ من قبل الأصدقاء
- ☐ في الإنترنت (في الواتس آب ، الفيسبوك ، ...)
- ☐ لم أتعرض للتمييز أبداً.

5. المشاركة في الحياة الاجتماعية

1.5 هل أنت منظم عنه/منظمة في البلدية أو لصالح منظمة أو نادي ما ؟
نعم ☐   لا ☐

2.5 إذا كنت غير منظم عنه/منظمة في البلدية أو لصالح منظمة أو نادي ما ، هل ترغبين/ترغب بالتطوع؟
نعم ☐   لا ☐

3.5 أين يسمح لك بالمشاركة في اتخاذ القرارات؟
"المشاركة في اتخاذ القرارات" تعني أنه يسمح للأشخاص بمشاركة آرائهم و معرفتهم في اتخاذ القرارات ... في مكان العمل ، أو في المدرسة ، أو ضمن الأسرة ، إلخ.
(الرجاء اختيار الإجابات الصحيحة)

- ☐ في مكان العمل
- ☐ في مراكز الدراسية
- ☐ في الحي/الوادي
- ☐ في المدارس
- ☐ في الأماكن الطبيعية
- ☐ في الإنترنت (الواتس آب ، الفيسبوك ...)
- ☐ في المنشآت الرياضية
- ☐ في مراكز التسوق
- ☐ في المتحف
- ☐ ضمن العائلة / في المنزل
- ☐ مع الأصدقاء
- ☐ في إعداد القرارات المتعلقة ببلدية ليستنآو
- ☐ في صياغة قوانين القرية الودية والقوانين الاجتماعية التي ...
- ☐ في تنظيم الفعاليات والمشاريع الاجتماعية التي ...

4.4 ما الذي يعزز العيش المشترك في ليستنآو بين السكان الأصليين والمهاجرين؟
(الرجاء اختيار الإجابات الصحيحة. يمكن اختيار أكثر من إجابة)

- ☐ المشاركة القروية للمهاجرين في سوق العمل.
- ☐ العلاقات الشخصية بين المهاجرين والمتساوين.
- ☐ الاعتراف بالشهادات والمؤهلات التي تم الحصول عليها من الخارج؟
- ☐ تعزيز اكتساب اللغة الألمانية ، كمثال: تأمين دورات اللغة الألمانية للمهاجرين.
- ☐ عوامل أخرى:

4.5 أين ترغب أن يسمح لك بالمشاركة في اتخاذ القرارات؟

□ في مكان العمل	□ في المنشآت الرياضية
□ في مكان الدراسة	□ في مراكز التسوق
□ في النوادي	□ في المتجر
□ في المدارس	□ ضمن العائلة / في المنزل
□ في الأماكن الطبيعية	□ مع الأصدقاء
□ في الانترنت (الرقص، ب، الفيسبوك، ...)	□ في صياغة قوانين الولاية والقوانين الاتحادية
□ تنظيم بلدية لوسيتانو / تنظيم الفعاليات والمشاريع الاجتماعية التي	□ في إعداد القرارات المتعلقة ببلدة لوسيتانو

6. معلومات شخصية

1.6 العمر: أنا عمري _____

2.6 الجنس: □ ذكر   □ أنثى

3.6 الحالة الاجتماعية:
□ غير متزوج/ة   □ متزوج/ة، أعيش في شراكة   □ مطلق/ة   □ أرمل/ة

4.6 عدد الأولاد: أنا لدي _____ ولد.

5.6 ما هي لغتك الأم؟
(يرجى اختيار الإجابات الصحيحة، يمكن استخدام اللغة الألمانية أو العربية الكتابة إن لم يكن على الكتابة بجانب "أخرى")

□ الإنجليزية	□ التركية	□ العربية	□ الصربية	□ الفرنسية	□ الكرواتية
□ الألبانية	□ الروسية	□ الهنغارية	□ الإيطالية	□ الإسبانية	□ السلوفينية
□ البوسنية	□ البرتغالية	□ الدارية	□ الألمانية	□ التشيكية	□ القرغيزية
□ الفارسية	□ الرومانية	□ أخرى:			

6.6 كم عدد اللغات التي تتكلمها/تكتبها بشكل جيد؟
(يرجى اختيار الإجابة الصحيحة)

□ واحدة	□ اثنتان	□ ثلاثة	□ أربعة
□ خمسة	□ ست	□ سبعة	□ أكثر

7.6 كيف تقيّم/تقيّم لغتك الألمانية الفصحى؟

□ سيئة جدا	□ سيئة	□ وسط	□ جيدة	□ جيدة جدا

8.6 هل ترغب/ترغبين في تحسين لغتك الألمانية؟
□ نعم   □ لا

9.6 ما هو أعلى مستوى من التحصيل العلمي قمت بإكماله؟
- □ لا يوجد
- □ المدرسة الابتدائية
- □ المدرسة الإعدادية
- □ الشهادة الثانوية المهنية
- □ الشهادة الثانوية العامة أو الأدبية
- □ شهادة جامعية أو معاهد متوسطة

10.6 العمل

□ عامل أو موظف قطاع خاص	□ في الخدمة المدنية / الخدمة العسكرية
□ موظف حكومي (موظف قطاع خاص)	□ في إجازة أمومة / إجازة دراسية
□ أعمل حرة	□ أقوم بأعمال المنزلية في منزلي
□ في التدريب / الدراسة	□ عاطل عن العمل / البحث عن عمل
□ متقاعد	
□ منقطع ع (السنة التطوعية)	

11.6 ما يبلغ الدخل الشهري الصافي للعائلة حالياً؟

☐ أقل من 800 يورو	☐ من 3800 يورو الى أقل من 4300 يورو
☐ من 800 يورو الى أقل من 1300 يورو	☐ من 4300 يورو الى أقل من 4800 يورو
☐ من 1300 يورو الى أقل من 1800 يورو	☐ من 4800 يورو الى أقل من 5300 يورو
☐ من 1800 يورو الى أقل من 2300 يورو	☐ اكثر من 5300 يورو
☐ من 2300 يورو الى أقل من 2800 يورو	☐ بدون اجابة
☐ من 2800 يورو الى أقل من 3300 يورو	

12.6 هل والدي ولدت حضرتك خارج النمسا؟

☐ نعم ، لقد ولدت في _____

☐ لا

(الرجاء استخدام اللغة الالمانية او الانكليزية او العربية للكتابة ان امكن عند الكتابة بمكان "نعم، لقد ولدت في ___")

13.6 هل ولدَ عند من والدي حضرتك خارج النمسا؟

☐ نعم ، لقد ولد في _____ و في _____

☐ لا

14.6 هل ولدَ فقط احدى والدي حضرتك خارج النمسا؟

☐ نعم ، لقد ولد احدى والدي في _____

☐ لا

15.6 ما هي الجنسية التي تحذروا/التي تحملوا؟

(الرجاء استخدام اللغة الالمانية او الانكليزية او العربية للكتابة ان امكن عند الكتابة بمكان "اخرى")

☐ النمساوية	☐ التركية	☐ السورية	☐ الأفغانية
☐ العراقية	☐ الألمانية	☐ الكرواتية	☐ السلوفينية
☐ الصومالية	☐ الصربية	☐ البوسنية	☐ الروسية
☐ الإيطالية	☐ المجرية	☐ الصينية	☐ السويسرية
☐ السلوفاكية	☐ البلجيكية	☐ المقدونية	☐ أخرى

16.6 ما هي الطائفة الدينية التي تنتمي اليها؟

☐ الطائفة الإسلامية السنية	☐ طائفة الروم الكاثوليك
☐ الطائفة الإسلامية الشيعية	☐ طائفة الروم الأرثوذكس
☐ الطائفة اليهودية	☐ الطائفة المسيحية الأخرى
☐ لا انتمي الى طائفة دينية	☐ الطائفة البوذية
☐ بدون اجابة	

17.6 كيف تقيم التزامك الديني؟

(الرجاء اختيار اجابة واحدة فقط)

متدين جداً	متدين	محايد	غير متدين	غير متدين ابداً	بدون اجابة
☐	☐	☐	☐	☐	☐

7. هل لديك اقتراحات او رغبات او وصف لمشكلات معينة؟

(الرجاء استخدام اللغة الالمانية او الانكليزية او العربية للكتابة ان امكن)

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[                                        ]
[                                        ]
[                                        ]
[                                        ]
[                                        ]
```

جزيل الشكر لمشاركتكم معكم القيمة!

FH Vorarlberg
University of Applied Sciences

Marktgemeinde **Lustenau**

Marktgemeinde **Lustenau**

Soziales, Gesundheit und Wohnen
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Lustenau, 15.02.2018

Befragung zum Thema

soziales Zusammenleben in Lustenau

Lustenau'da Sosyal Birarada Yaşama Araştırması

im Auftrag der Marktgemeinde Lustenau

Lustenau Belediyesi Adına

2018

Konu: Lustenau'da Birlikte Yaşama Araştırması

Ekler: Anket Formu ve Geri Gönderme Zarfı

Sevgili Lustenaulular

Vorarlberg Uygulamalı Bilimler Üniversitesi ile birlikte şu anda İlçemizde Birarada Yaşama üzerine bir anket çalışması yapıyoruz.

Bu konudaki düşünceleriniz bizim için çok önemlidir çünkü böylece iyi bir **Birlikte Yaşam** için gelecekteki ihtiyacı belirlemeye ve toplumsal uyumu güçlendirmeye katkıda bulunuyorsunuz.

Siz değerli Lustenaulıları, bu yolu beraber yürümeye ve aşağıdaki anketi eksiksiz tamamlayarak bize geri göndermeye davet ediyorum. İlçemizin gelişimini sürdürmesi, yenilikçilik, çeşitlilik ve insancıllık gibi diğer hususların yanında, Lustenau Halkının katılımına bağlıdır.

Bu fırsatı değerlendirin ve çeşitli, çekici bir Lustenau'ya aktif olarak böylece katkıda bulunun.

Elbette ankete katılım gönüllü ve isimsizdir. Buradan bireylere yönelik sonuçlar çıkarılmamaktadır.

Değerli katkılarınızdan ötürü yürekten teşekkür ederim

Saygılarımla

Belediye başkanı

Sevgili Lustenaulular

Lustenau Belediyesi, Vorarlberg Uygulamalı Bilimler Üniversitesi ile işbirliği içerisinde "Lustenau'da birlikte yaşamak" konulu bir anket düzenlemektedir.

Anket, bir yüksek lisans öğrencisi tarafından "Kültürlerarası Sosyal Çalışma" yüksek lisans programında yürütülmektedir. Amaç Lustenau'da sosyal birlikteliği geliştirmektedir. Dolayısıyla, aşağıdaki anket Lustenau'daki sosyal birliktelik konusundaki kişisel görüşünüzü bizimle paylaşmanızla ilgilidir. Sizi, anketi cevaplamaya ve aşağıdaki soruları cevaplamaya yürekten davet ediyoruz. Böylelikle Belediye, toplumsal uyumu ve sosyal birlikteliği geliştirmeye devam edebilir.

Peki ya Gizlilik?

Anketin doldurulması isteğe bağlıdır. Katılmamanız veya bazı soruları cevaplamamanız durumunda, sizin için herhangi bir dezavantaj oluşmaz. Anketin başarılı olması için, mümkün olduğunca çok sayıda Lustenaulunun katılması önemlidir. Ancak o zaman Lustenau'daki sosyal bir arada yaşama durumunun gerçekçi bir resmini ediniriz ve bu da değiştirme ve iyileştirme olanaklarını göstermemize izin verir.

Anketin son bölümünde kendiniz ve aileniz hakkında bazı bilgiler vermeniz istenmektedir. Ankete isim ve adres kaydedilmemektedir. Bu anketteki cevapların, elbette kesinlikle gizli kalacağını garanti ederiz. Tüm bilgilerin değerlendirilmesi anonimdir, yani kişilere atama yapılmaz. Toplanan veriler yalnızca anket ile ilişkili amaçlar için işlenir.

Anket nereye verilmelidir?

Lütfen doldurulan anketi, **09 Nisan`a kadar** Lustenau Belediyesi`nin, Marktgemeinde Lustenau, Rathausstraße 1, 6890 Lustenau adresine ekteki zarf içerisinde gönderin. Posta göndermenin ücreti Belediye tarafından ödenecektir. Ya da şahsen Lustenau Belediyesi'nin posta kutusuna da koyabilirsiniz.

Herhangi bir sorunuz olması olması durumunda, Bayan Anya Fleischmann ile 05577-8181-3007 numaralı telefonu ya da **anya.fleischmann@lustenau.at** e-posta adresini kullanarak iletişime geçebilirsiniz.

Desteğiniz için şimdiden teşekkür ederiz.

Lustenau Belediyesi

Anya Fleischmann

1

Anketi Nasıl Doldurabilirsiniz?

Lütfen; Soruları, sorunun durumuna göre cevaplayınız ve uygun olanı işaretleyiniz.

Herhangi bir yorum yapmak isterseniz, yorumlarınızı Almanca (veya İngilizce) olarak yapmanızı rica ederiz. Bu mümkün değilse konuştuğunuz dili kullanınız.

Anket isimsizdir.

Lütfen **kişi başına bir anket** doldurunuz.

Katılımınız için teşekkür ederiz!

1. BOŞ ZAMAN

1.1 Boş zamanlarınızda ne yapıyorsunuz?

(Lütfen uygun olanı işaretleyiniz, birden fazla cevap mümkündür.)

☐ Kulübe gitmek (=Vereine)	☐ yürüyüşe gitmek (=Wandern)
☐ Futbol oynamak	☐ Hentbol oynamak
☐ Basketbol oynamak	☐ Doğayı yaşamak
☐ Masa Tenisi oynamak	☐ Kayak/Buzpateni yapmak
☐ Diskoya, Bara gitmek	☐ Hayvanlarla ilgilenmek
☐ Partiye gitmek, Kutlama yapmak	☐ Dövüş sporları ile ilgilenmek
☐ Lokanta(=Gasthaus),Kafe, Lokale gitmek	☐ Müzik dinleme
☐ Müzik yapmak	☐ Oyun Konsolları(PC, PS4, XBOX)
☐ Sinemaya gitmek	☐ Camiye / Kiliseye gitmek
☐ Alışverişe gitmek	☐ Akrabaları Ziyaret etmek
☐ Mangal yapmak	☐ Komşularla Sohbet etmek
☐ Bisiklet sürmek	☐ İnternette sörf yapmak (Cep Tlf., Bilgisayar ...)
☐ Bilardo / Snooker oynamak	☐ Evde Olmak

2

1.2 Boş zamanlarınızda Lustenau'daki kulüplere gidiyor musunuz?

(Lütfen uygun olanları işaretleyiniz. Mümkünse "çünkü___" ve "diğer" cevaplarınızda Almanca veya İngilizce dilini kullanınız)

□ Hayır, çünkü _____

□ Evet, şu kulüpler: (=Vereine) … *(birden çok cevap mümkündür)*

□ Austria Lustenau – Futbol Kulübü	□ Turnerschaft Lustenau / Lustenau jimnastikçiler
□ FC Lustenau – Futbol Kulübü	□ Pfadfinder / Lustenau İzci
□ Wanderverein Lustenau / Lustenau Doğa Yürüyüşü Kulübü	□ UTTV Union Tischtennisverein / Masa Tenisi Kulübü
□ EHC Lustenau – Eishockey / Buz Hokeyi Kulübü	□ Handballclub Lustenau / Lustenau Hentbol Kulübü
□ Karateclub Lustenau / Lustenau Karate Kulübü	□ Diğer:

1.3 Lustenau'daki kulüpleri ziyaret etmek ister misiniz?

□ Hayır, çünkü _____

□ Evet, şu kulüpler: (=Vereine) …

□ Austria Lustenau – Futbol Kulübü	□ Turnerschaft Lustenau / Lustenau jimnastikçiler
□ FC Lustenau – Futbol Kulübü	□ Pfadfinder / Lustenau İzci
□ Wanderverein Lustenau / Lustenau Doğa Yürüyüşü Kulübü	□ UTTV Union Tischtennisverein / Masa Tenisi Kulübü
□ EHC Lustenau – Eishockey / Buz Hokeyi Kulübü	□ Handballclub Lustenau / Lustenau Hentbol Kulübü
□ Karateclub Lustenau / Lustenau Karate Kulübü	□ Diğer:

1.4 Haftaiçi ve hafta sonları ortalama ne kadar boş zamanınız var?

□ _____ saat hafta sonu

□ _____ saat hafta içi

1.5 Ne zaman boş zamanınız var? *(birden çok cevap mümkündür)*

□ Öğleden önce   □ Akşam

□ Öğleden sonra   □ Gece

3

1.6 Geçen yıl katıldıysanız, Lustenau'da düzenlenen aşağıdaki etkinlikleri nasıl değerlendiriyorsunuz?

(Lütfen her satırda "iyi", "iyi değildi" veya "ziyaret edilmedi" seçeneklerinden birini işaretleyin)

	iyiydi	iyi değildi	ziyaret edilmedi
Markt der Kulturen: Farklı Ülkelerden Lezzetler, Müzik ve Dans!	□	□	□
Lustenauer Kilbi: Halk Festivali	□	□	□
Sommer.Lust am Platz: Kirchplatz'da, Yaz aylarında her Cuma akşamı özel canlı Konserler	□	□	□
Liederw*orte: Müzisyenler ve izleyiciler arasında bilgilendirici değiştokuş	□	□	□
Musik.Lust: Müziğin uzun gecesi	□	□	□
Hareket Buluşması: Lustenau Park Stadyumunda	□	□	□

2. SOSYAL KONTAKT

2.1 Aile içerisinde, Boş zamanlarınızda, İş yerinizde, Komşularınızla veya Eğitim aldığınız yerde, Göçmen kökenlilerle ve/veya Avusturyalılarla kişisel olarak iletişiminiz var mı?

"Göçmen kökenli kişiler", kendileri VEYA ebeveynleri başka bir devletten göç etmiş kişilerdir. *(Lütfen uygun olanı işaretleyiniz, birden fazla cevap mümkündür.)*

	Aile içinde	Boş zamanda	İş yerinde	Komşularla	Eğitim yerinde
Türk kökenli	□	□	□	□	□
Suriye kökenli	□	□	□	□	□
Afgan kökenli	□	□	□	□	□
Irak kökenli	□	□	□	□	□
Kürt kökenli	□	□	□	□	□
Avusturyalılar	□	□	□	□	□

4

2.2 Aile içerisinde, Boş zamanlarınızda, İş yerinizde, Komşularınızla veya Eğitim aldığınız yerde, Göçmen kökenlilerle ve/veya Avusturyalılarla kişisel olarak iletişim kurmak ister misiniz?

(Lütfen uygun olanı işaretleyiniz, birden fazla cevap mümkündür.)

	Boş zamanda	İş yerinde	Komşularla	Eğitim yerinde	iletişim kurmak istemiyorum
Türk kökenli	☐	☐	☐	☐	☐
Suriye kökenli	☐	☐	☐	☐	☐
Afgan kökenli	☐	☐	☐	☐	☐
Irak kökenli	☐	☐	☐	☐	☐
Kürt kökenli	☐	☐	☐	☐	☐
Avusturyalılar	☐	☐	☐	☐	☐

2.3 Aşağıdaki ifadeler hakkında kişisel görüşünüz nedir?

(Lütfen her satırda bir kutucuğu işaretleyin)

	Kesinlikle Katılmıyorum	Katılmıyorum	Yarı yarıya	Katılıyorum	Kesinlikle Katılıyorum	belirtilmedi
1. Farklı kültürel kökenden insanlarla arkadaşlıkları iyi buluyorum.	☐	☐	☐	☐	☐	☐
2. Çocuklarının farklı Milletlerden arkadaşları olmasını iyi bulurum.	☐	☐	☐	☐	☐	☐
3. Diğer ülkelerden insanlarla daha fazla kişisel iletişim kurmak isterim.	☐	☐	☐	☐	☐	☐
4. Oğlumun diğer milletten bir Bayanla evlenmesi durumunda kabul ederim.	☐	☐	☐	☐	☐	☐
5. Kızımın diğer milletten bir Erkekle evlenmesi durumunda kabul ederim.	☐	☐	☐	☐	☐	☐

---

3. KÜLTÜREL HAYAT

3.1 Aşağıdaki ifadeler hakkında kişisel görüşünüz nedir?

Bence, Göçmenler ve Mülteciler ...

(Lütfen her satırda bir kutucuğu işaretleyiniz)

	Kesinlikle Katılmıyorum	Katılmıyorum	Yarı yarıya	Katılıyorum	Kesinlikle Katılıyorum	belirtilmedi
1. ... okullarda kendi ana dillerini öğrenebilmelidirler.	☐	☐	☐	☐	☐	☐
2. ... ana dillerini Lustenau'da, örneğin Tren istasyonunda veya sokaklarda konuşabilmelidirler.	☐	☐	☐	☐	☐	☐
3. ...işgücü piyasasına eşit erişimi olmalıdır.	☐	☐	☐	☐	☐	☐
4. ... eğitim için eşit erişime sahip olmalıdır.	☐	☐	☐	☐	☐	☐
5. ... kendi niteliklerine göre , işgücü piyasasında eşit olarak işe alınmalı ve terfi edebilmelidir.	☐	☐	☐	☐	☐	☐
6. ... Lustenau'daki toplumun önemli bir parçasıdır.	☐	☐	☐	☐	☐	☐
7. ... Lustenau'da düzenlenen kültürel ve geleneksel festivalleri örn. Karnaval (Fasching), Noel pazarı(Weihnachtsmarkt) vb. kutlayabilir	☐	☐	☐	☐	☐	☐
8. ... Kültürel ve Geleneksel festivallerini halka açık yerlerde, ör.İlçenin Merkezinde, sokaklarda ve alışveriş merkezlerinde kutlayabilmelidirler.	☐	☐	☐	☐	☐	☐
9. ... Belediyedeki kararların geliştirilmesine katılmalarına izin verilmelidir.	☐	☐	☐	☐	☐	☐
10. ... bizi zenginleştirmektedir.	☐	☐	☐	☐	☐	☐

4. LUSTENAUDAKİ DENEYİMLER

4.1 Aşağıdaki ifadeler hakkında ne söylemek isterdiniz?

(Lütfen her satırda "evet" veya "hayır" kutucuklarından birini işaretleyiniz)

	Evet	Hayır
Bir hastalık yüzünden ayrımcılığa maruz kaldım.		
Giyimim nedeniyle ayrımcılığa maruz kaldım.	☐	☐
Mesleğim nedeniyle ayrımcılığa maruz kaldım.	☐	☐
Görünüşüm nedeniyle ayrımcılığa maruz kaldım.	☐	☐
Anadilim nedeniyle ayrımcılığa maruz kaldım.	☐	☐
Mali durumum nedeniyle ayrımcılığa maruz kaldım.	☐	☐
Kültürüm nedeniyle ayrımcılığa maruz kaldım.	☐	☐
(yetersiz) Almanca bilgim nedeniyle ayrımcılığa maruz kaldım.		
Dinim nedeniyle ayrımcılığa maruz kaldım.		

4.2 Lustenau'da nerede ayrımcılığa maruz kaldınız?

(Lütfen uygun olanı işaretleyiniz, birden fazla cevap mümkündür.)

☐ İş Yerinde ☐ Doğa Alanlarında
☐ Yerleşim Alanında / Komşularda ☐ Derneklerde
☐ Okullarda ☐ Alışveriş Merkezlerinde
☐ Kiralık Ev Ararken ☐ Kilisede / Camide
☐ İş Aramada ☐ Arkadaşlarda
☐ Eğitim Yerinde ☐ İnternette (Facebook, WhatsApp ...)
☐ Spor Tesislerinde ☐ Hiç ayrımcılığa uğramadım.

4.3 Sonuçta, Lustenau'daki hayattan ne kadar memnunsunuz?

(Lütfen sadece bir kutucuğu işaretleyiniz)

çok memnunum	memnunum	kararsızım	memnun değilim	hiç memnun değilim
☐	☐	☐	☐	☐

Neden? *(Mümkünse Almanca veya İngilizce kullanınız)*

Çünkü _____

4.4 Lustenau'daki yerli halk ile göçmenler arasında birlikte yaşamayı ne ilerletir? *(Birden fazla cevap mümkündür, lütfen mümkünse Almanca veya İngilizce dilini kullanınız)*

☐ Göçmenlerin işgücü piyasasına daha fazla katılımı
☐ Göçmenler ve Avusturyalılar arasındaki kişisel temaslar
☐ Yurt dışında edinilen eğitimin tanınması
☐ Almanca dili ediniminin desteklenmesi ör.: Göçmenler için Almanca kursları

5. KATILIM

5.1 Belediye için, bir Organizasyon ya da bir Dernek için gönüllü çalışıyormusunuz?

☐ Evet ☐ Hayır

5.2 Değilse, Belediye, Organizasyon veya Dernek için gönüllü olarak çalışmak ister misiniz?

☐ Evet ☐ Hayır

5.3 Nerede katılım sağlayabiliyorsunuz?

„Katılım", insanların görüşlerini ifade edebildikleri ve bilgilerini paylaşabildikleri anlamına gelir. Bu, örneğin, Belediyede, iş yerinde, okulda, ailede vb. yerlerdeki geliştirme ve kararlar için geçerlidir.

(Lütfen uygun olanı işaretleyiniz, birden fazla cevap mümkündür.)

☐ İşyerinde ☐ Spor Tesislerinde
☐ Eğitim Yerinde ☐ Alışveriş Merkezlerinde
☐ Derneklerde ☐ Müzelerde
☐ Okullarda ☐ Aile içerisinde / Evde
☐ Doğa Alanlarında ☐ Arkadaşlarda
☐ İnternette (Facebook, WhatsApp, …) ☐ Eyalet ve Federal yasaların taşlağının hazırlanmasında
☐ Lustenau Belediyesi tarafından organize edilen etkinlikler ve sosyal projelerin düzenlenmesinde ☐ Lustenau Belediyesinde alınan kararların hazırlanmasında

6.5 İlk konuştuğunuz dil hangisidir?

(Birden çok cevap mümkündür. "Diğer" için lütfen Almanca yazınız.)

☐ Almanca	☐ Hırvatça	☐ Slovakça	☐ Bulgarca
☐ Türk	☐ Rusça	☐ İspanyolca	☐ Çeçence
☐ Arapça	☐ Peştuca	☐ Macarca	☐ Portekizce
☐ Farsı	☐ Dari	☐ Çince	☐ Fransızca
☐ Kürtçe	☐ Somali dili	☐ İtalyanca	☐ Yunanca
☐ Sırpça	☐ Boşnakça	☐ İngilizce	☐ diğer:

6.6 Kaç dili konuşabiliyorsunuz?

Bir	İki	Üç	Dört	Beş	Altı	Yedi	Daha Fazla
☐	☐	☐	☐	☐	☐	☐	☐

6.7 Almancanızı nasıl değerlendiriyorsunuz?

Çok kötü	kötü	orta	iyi	Çok iyi
☐	☐	☐	☐	☐

6.8 Almanca bilginizi geliştirmek ister misiniz?

☐ Evet ☐ Hayır

6.9 En yüksek tamamlanmış eğitim düzeyi

- ☐ Hayır
- ☐ İlkokul
- ☐ Ortaokul
- ☐ Eğitim veya diğer mesleki eğitim (Matura olmadan)
- ☐ Matura
- ☐ Yüksek Öğrenim (Akademi, Üniversite, Yüksekokul, ...)

6.10 Meslek

☐ İşçi / çalışan	☐ Gönüllü yıl (freiwilliges Jahr)
☐ Kamu görevlisi veya resmi görevli	☐ Emekli
☐ Serbest çalışan	☐ Eğitim Alıyor
☐ Annelik izni	☐ Ev ve Aile İşleri
☐ Sivil / Askerlik	☐ İşsiz / iş arayan

5.4 Nerede katılım sağlamak istersiniz?

☐ İş Yerinde	☐ Spor Tesislerinde
☐ Eğitim Yerinde	☐ Alışveriş Merkezlerinde
☐ Derneklerde	☐ Müzede
☐ Okullarda	☐ Aile İçinde veya Eevde
☐ Doğa Alanlarında	☐ Arkadaşlarda
☐ internette (Facebook, WhatsApp, ...)	☐ Eyalet ve Federal yasaların taşlağının hazırlanmasında
☐ Lustenau Belediyesi tarafından organize edilen etkinlikler ve sosyal projelerin düzenlenmesinde	☐ Lustenau Belediyesinde alınan kararların hazırlanmasında

6. HAKKIMDA BİLGİLER

6.1 Yaş
Ben ____ yaşındayım.

6.2 Cinsiyet
☐ Erkek | ☐ Bayan

6.3 Aile Durumu

☐ Bekar	☐ Boşanmış
☐ Evli / Birlikte Yaşam	☐ Dul

6.4 Çocuk sayısı
____ Çocuğum var

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6.11 Tüm hane halkının toplam aylık net geliri nedir?

☐ 800 €'un altında	☐ 3300 €'dan 3800 €'ya kadar
☐ 800 €'dan 1300 €'ya kadar	☐ 3800 €'dan 4300 €'ya kadar
☐ 1300 €'dan 1800 €'ya kadar	☐ 4300 €'dan 4800 €'ya kadar
☐ 1800 €'den 2300 €'ya kadar	☐ 4800 €'dan 5300 €'ya kadar
☐ 2300 €'dan 2800 €'ya kadar	☐ 5300 €'dan fazla
☐ 2800 €'dan 3300 €'ya kadar	☐ belirtilmedi

6.12 Yurtdışında mı doğdunuz? *(Lütfen "Evet, in___" için Almanca yazınız)*

☐ Hayır | ☐ Evet _____ 'de.

6.13 Anne ve Babanızın her ikisi <u>de</u> yurtdışında mı doğdu?

☐ Hayır | ☐ Evet _____ ve _____ 'de

6.14 Anne ve Babanızdan <u>sadece birisi</u> Yurtdışında mı doğdu ?

☐ Hayır | ☐ Evet _____ 'de.

6.15 Hangi vatandaşlığa sahipsiniz?

("Diğer" için lütfen Almanca veya İngilizce yazınız.)

☐ Avusturya	☐ Alman	☐ Bosna	☐ İsviçre
☐ Türk	☐ Hırvat	☐ Rusya	☐ Slovak
☐ Suriye	☐ Sloven	☐ İtalyan	☐ Çeçen
☐ Afgan	☐ Somali	☐ Macar	☐ Makedonya
☐ Irak	☐ Sırp	☐ Çin	☐ diğer:

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6.16 Hangi Dini Topluluğa mensupsunuz?

☐ Roma Katolik dini cemaati	☐ İslam dini -Sünni cemaat
☐ Roma Ortodoks dini topluluğu	☐ İslam dini-Şii cemaat
☐ Alevi dini cemaati	☐ Başka bir dini topluluk
☐ Yahudi dini topluluk	☐ Dini cemaat yok
☐ Budist dini cemaat	☐ belirtilmedi

6.17 Wie religiös sind Sie?

(Bitte nur ein Kästchen ankreuzen)

Çok Dindar	Dindar	Orta	Az Dindar	Dindar değil	belirtilmedi
☐	☐	☐	☐	☐	☐

7. Öneriler / Dilekler / Sorun Açıklamaları: *(Mümkünse lütfen Almanca veya İngilizce yazınız)*

Katılımınız için teşekkür ederiz!

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FH Vorarlberg
University of Applied Sciences

Marktgemeinde **Lustenau**

Befragung zum Thema

soziales Zusammenleben in Lustenau

بررسی موضوع ٔ همزیستی اجتماعی در لوستنئو

im Auftrag der Marktgemeinde Lustenau

از طرف شهر داری شهر لوستنئو

2018

Marktgemeinde **Lustenau**

Soziales, Gesundheit und Wohnen
6890 Lustenau, Rathausstraße 1
Tel +43 (0) 5577 8181-0, Fax +43 (0) 5577 86868

Lustenau am 15.02.2018

موضوع : : نظرخواهی راجع به موضوع همزیستی با هم در لوستنئو.

پیوست با ضمیمه : پرسشنامه و ارسال دوباره جواب ات

عزیز ان ساکن در لوستنئو ،

ما مشترک با دانشگاه علوم کاربردی فور الیبرگ نظرخواهی روی موضوع همزیستی با هم ر ا در نلجیه خود انجام
میدهیم.

نظر شما در این نظر نظر سنجی برای ما بسیار زیاد مهم است . بنا بر این نظر شما به این کمک خواه د گر د که نیز
های اینده بر ای یک زنده گی خوبی با همی را شناسایی کرده و همینگی اجتماعی را تقویت بخشید.

من از شما شهروندان ارزشمند لوستنئو دعوت به عمل میاورم که در این ر ام با ما همکام بناشید و پرسشنامه خیل را بطور
کامل خانه پری کرده تمود ه و به ما بین بفرستید.

چقدر انبکار متنوع و انسانی در حال ما قابل توسعه است بسنگی به مشار کت جمعیت لوستنئو دارد.

از شما مخیوم که از این فرصت استفاده نمود ه در تتیجه فعالیت ها به یک لوستنئو متنوع و جذاب کمک نمایید. البته که
مشارکت در این نظر خواهی اذادانه است و نتیجه گیری در مورد افراد نمیتواند از ان صورت گیرد.

من قلبا از کمک و همکاری شما متشکرم.

با احترام
شهردار

من قلبا از کمک و همکاری شما متشکرم.

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شهروندان عزیز لوستِنو:

شهرداری لوستِنو به همکاری دانشکده علوم کاربردی ایالت فورارلبرگ (FH Vorarlberg) یک نظرسنجی به نظرخواهی توسط یک دانشجوی درجه مشترک در بخش کارهای اجتماعی و فرهنگی انجام میشود. هدف از این نظرخواهی این است که شما کدام نظر شخصی خویش را در باره همزیستی در لوستِنو ترویج بدهد و نیز نظر شریک با این نظر میدهید و ما از شما قبل و نیز انسجام اجتماعی و زندگی با همی را خویی و بهتر تکامل بدهد.

موضوع این نظرخواهی انیست که شما کدام نظر شخصی خویش، در باره همزیستی در لوستِنو ارایه نمایید تا بسازید، و ما از شما قبل و نیز انسجام اجتماعی و زندگی با همی را خویی و بهتر تکامل بدهد.

خانه پری این پرسشنامه به شکل در اطلاعیه و اختیاری میباشد. برای کسانیکه اشتراک نمیکنند و یا به هر کدام سوال جواب ارایه نمیکنند هیچگونه ضرر متوجه ایشان نیست. برای اینکه این پرسشنامه موفقانه بدر آید، این خیلی مهم است که شما در حد ممکن تعدادی زیادی از ساکنین لوستِنو اشتراک نمایید که این با ما اجازه میدهد تا تغییرات و امکانات بهتر شدن را به نمایش بگزارد.

در قسمت اخیر این پرسشنامه از شما خواهش میشود که بعضی معلومات در باره شخصیت خود و فامیل واقعی از وضعیت اجتماعی و همزیستی در لوستِنو بشت بیازریم، تا ما بتوانیم یک تصویری بدهید. اسم و آدرس شما در پرسشنامه به شکل محرمانه باقی خواهد ماند. ارزیابی تماس نیم دهیم هت محاسبه و پرسشنامه به شد بدون نام بدهید. همچنان معلومات جمع آوری شده بدون واگزاری به افراد فقط بخاطر هدف محاسبه انجام شده بدون نام ویرایش میگردند.

لطفا پرسشنامه های خانه پری شده را تا تاریخ **۹ اپریل** در پاکت بسته شده به شهرداری لوستِنو به آدرس ذیل بفرستید:

Marktgemeinde Lustenau, Rathausstraße 1, 6890 Lustenau، هزینه ارسال نوسط پست شهرداری لوستِنو صندوق نامه شهرداری لوستِنو میپردازد و یا خدمات شخصی شما کدام قبل از قبل مشکری داشته باشید میتوانید با نوسط Anya Fleischmann به ایمیل آدرس ذیل ارتباط بگیرید (۳۰۰۷-۸۱۸۱-۰۵۵۷۷۷۷) یا anya.fleischmann@lustenau.at.

از حمایت شما قبل از قبل مشکرم
Gemeinde Lustenau"
"Anya Fleischmann

شما چطور میتوانید پرسشنامه را خانه پری نمایید؟

لطفا به سوالات ارایه شده جوابات مناسب بدهید .. و علامه بگزارید گزینه مناسب و درست را. اگر شما کدام نظری داشته باشید . از شما خواهش میکنیم که زبان استفاده نمایید که به آن مسلط هستید. بنویسید. اگر به زبان المانی با انگلیسی تسلط ندارید با زبان انگلیسی.

جوابات در شده شما در این نظر سخی بصورت مخفی باقی خواهد ماند.

لطفا هر پرسشنامه را فقط یک نفر خانه پری نماید!

بسیار زیاد تشکر از اشتراک شما !

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1. اوقات فراغت

1.1 در اوقات فراغت شما چی میکنید؟ (لطفا گزینه مناسب را علامت بگزارید. انتخاب چندین گزینه نیز ممکن است)

□ دیدار نمودن از انجمن ها (Vereine) =	□ کوه نوردی رفتن (Wandern = رفتن)
□ فوتبال بازی کردن	□ مد بال بازی کردن
□ بسکتبال بازی کردن	□ اسکی کردن با روی برف رفتن
□ تنیس بازی کردن	□ با خیز الات مشغول شدن
□ دوچرخه رفتن و یا دور	□ هنر های رزمی
□ به مهمانی با محافل رفتن جشن گرفتن	□ به موسیقی گوش دادن
□ رستوران، قهوه خانه و یا دیگر	□ بازی های کمپیوتری مانند PC, PS4,XBOX.....
□ موسیقی کردن	□ به مسجد یا کلیسا رفتن
□ به سینما رفتن	□ دیدار نمودن از اقارب
□ خریداری رفتن	□ صحبت نمودن با همسایه ها
□ کتاب خواندن	□ تحقیق کردن در انترنت (در موبایل با کمپیوتر)
□ بایسکل سواری بازی کردن	
□ بلیارد بازی کردن	□ توق خانه ماندن

2.1 آیا در اوقات فراغت تان از انجمن ها (Vereine) در لوستنو دیدار میکنید ؟ (لطفا گزینه مناسب را علامت بگذارید. انتخاب گزینه های بیشتر ممکن است)

□ نخیر، زیرا که _____
□ بلی، در واقع از انجمن های ذیل: (انتخاب گزینه های بیشتر ممکن است)

ورزش – Turnerschaft Lustenau	فوتبال – Austria Lustenau
– Pfadfindergruppe	فوتبال – FC Lustenau
باشگاه تنیس روی میز – UTTV Union Tischtennisverein	انجمن کوهنوردی لوستنو – Wanderverein Lustenau
باشگاه هند بال – Handballclub Lustenau	باشگاه هاکی روی یخ EHC Lustenau – Eishockey
و یا دیگر باشگاه ها:	باشگاه کاراته – Karateclub Lustenau

3.1 آیا مایل هستید که از کلوب های لوستنو دیدار نمایید؟

□ نخیر، زیرا که _____
□ بلی، در واقع از انجمن های ذیل: (انتخاب گزینه های بیشتر ممکن است)

ورزش –Turnerschaft Lustenau	فوتبال – Austria Lustenau
– Pfadfindergruppe	فوتبال – FC Lustenau
باشگاه تنیس روی میز – UTTV Union Tischtennisverein	کلوب کوهنوردی لوستنو – Wanderverein Lustenau
هند بال – Handballclub Lustenau	باشگاه هاکی روی یخ EHC Lustenau – Eishockey
و یا دیگر باشگاه ها:	باشگاه کاراته – Karateclub Lustenau

4.1 بطور اوسط در جریان هفته و در اخیر هفته چقدر وقت اضافه دارید بیکار هستید؟ من ...

_____ ساعت وقت اضافه در اخیر هفته
_____ ساعت وقت اضافه در جریان هفته

5.1 در کدام ساعات روز این اوقات اضافه را دارید؟ (لطفا گزینه مناسب را انتخاب کنید)

□ قبل از ظهر
□ بعد از ظهر
□ در شام
□ در شب

3

6.1 شما چطور ارزیابی میکنید گردهمایی های ذیل را که در لوستنو برگزار گردیده بودند؟ شما سال گذشته از آن بازدید نموده اید ؟ (لطفا یکی از گزینه ها را علامت بگذارید. "خیلی بد" تا "خیلی خوب" یا اشتراک نکرده ام)

	اشتراک نکردم	خوب نیست	خوب	
اشیای خوشمزه از کشور های مختلف، Markt der Kulturen	□	―	―	
کارنیوال Lustenauer Kilbi	□	―	―	
کنسرت های خاص بطور زنده در میدان Sommer.Lust am Platz کلیسا ، هر شام جمعه در تابستان	□	―	―	
تبادل افکار مفید بین فرزند ها و مردم عام Liederw*orte	□	―	―	
شب های طولانی موسیقی Musik.Lust	□	―	―	
لوستنو Bewegungstreff (بیدار نرم و اجرای حرکات) در یک پارک لوستنو	□	―	―	

1.2 ارتباطات اجتماعی

1.2 آیا شما در داخل فامیل تان یا با کسانیکه دارای سابقه مهاجرت هستند (مهاجر اند) و یا با اتریشی ها در اوقات فراغت تان، در محل کار تان، با همسایه هایتان و یا در محل فراگیری کسب و حرفه در ارتباط هستید؟ "منظور از اشخاص دارای سابقه مهاجرت کسانی هستند که با خود شان و یا والدین شان از یک کشوری دیگر مهاجرت کرده اند." (لطفا گزینه مناسب را انتخاب نمایید. انتخاب چندی گزینه نیز ممکن است)

	ارتباطات بین اقلیتی	در اوقات فراغت تان	در محل کار تان	با همسایه ها	در محل آموزش و فراگیری حرفه
کرد ها	□	□	□	□	□
مردم عراق	□	□	□	□	□
مردم افغانستان	□	□	□	□	□
مردم سوریه	□	□	□	□	□
مردم ترکیه	□	□	□	□	□
اتریشی ها	□	□	□	□	□

4

2.2

آیا شما مایل هستید که در داخل فامیل تان و یا با کسانیکه دارای سابقه مهاجرت هستند (مهاجر اند) و یا با اتریشی ها در اوقات فراغت تان، در محل کار تان، با همسایه هایتان و یا در محل فراگیری کسب و حرفه ارتباط برقرار نمایید؟ (لطفا گزینه مناسب را انتخاب نمایید، انتخاب چندین گزینه نیز ممکن است)

	در اوقات فراغت	در محل کار گرفتن	با همسایه های من	در محل فراگیری کسب و کار	شما نمیخواهید ارتباط بگیرید
با مردم ترکیه	☐	☐	☐	☐	☐
با مردم سوریه	☐	☐	☐	☐	☐
با مردم افغانستان	☐	☐	☐	☐	☐
با مردم عراق	☐	☐	☐	☐	☐
با کردها	☐	☐	☐	☐	☐
با اتریشی ها	☐	☐	☐	☐	☐

3.2

نظر شخصی شما در رابطه به بیانات ذیل چی است؟ (لطفا از هر سطر یک گزینه را انتخاب نمایید)

	هرگز موافق نیستم	موافق نیستم	نه موافق و نه مخالف	موافق	کاملا موافق	بدون جواب
1 من فکر میکنم این خوب است که با انسانهای دارای فرهنگ دیگر خوشی داشته باشم.	☐	☐	—	☐	☐	☐
2 من فکر میکنم این خوب است که اطفال من درسهای از ملت های دیگر باشند.	☐	☐	—	☐	☐	☐
3 من با کمال میل مجبورم که با مردمان از کشور های دیگر ارتباط داشته باشم.	☐	☐	—	☐	☐	☐
4 پسر من با یک خانم دارای ملت دیگر ازدواج کند، که اگر	☐	☐	—	☐	☐	☐
5 دختر من با یک مردی دارای ملت دیگر ازدواج کند.	☐	☐	—	☐	☐	☐

3.3 زندگی فرهنگی

1.3 نظر شخصی شما در رابطه به بیانات ذیل چی است ؟

به نظر من ، مهاجرین و پناهنده گان ... (لطفا از هر سطر یک گزینه را انتخاب نمایید)

	هرگز موافق نیستم	موافق نیستم	نه موافق و نه مخالف	موافق	کاملا موافق	بدون جواب
1 ... مهاجرین و پناهنده گان اجازه داشته باشند تا در مکتب لسان مادری خود را یاد بگیرند.	☐	—	☐	☐	☐	☐
2 ... مهاجرین و پناهنده گان خود را در لیسانس اجازه داشته باشند تا به زبان مادری خود مثلا در لیسگاه فعال و یا در سرک صحبت نمایند ،	☐	—	☐	☐	☐	☐
3 ... مهاجرین باید از امکانات برابر در بازار کار برخوردار باشند.	☐	—	☐	☐	☐	☐
4 ... مهاجرین باید از امکانات برابر در قسمت اموزش و پرورش برخوردار باشند.	☐	—	☐	☐	☐	☐
5 ... مهاجرین نیز باید بر اساس مهارت های حرفه و مهارت های شان در بازار کار استخدام شوند.	☐	—	☐	☐	☐	☐
6 ... مهاجرین یک بخش مهمی از جامعه لوستنیور هستند.	☐	—	☐	☐	☐	☐
7 ... مهاجرین اجازه داشته باشند تا در جشن های فرهنگی و سنتی مانند کارنیوال و جشن میلاد مسیحی ...	☐	—	☐	☐	☐	☐
8 ... مهاجرین و پناهگان اجازه داشته باشند تا در محلات عمومی مانند هادی فرهنگی و سنتی خود را در روی جاده ها و یا در مراکز خریداری برگزار نمایند.	☐	—	☐	☐	☐	☐
9 ... پیشنهادیم تصامیم شهرداری برای پیشرفت جامعه صنایع برگران ... مهاجرین و پیکگان نیز باید به محل بر اشتراک در های فرهنگی و سنتی داشته باشند.	☐	—	☐	☐	☐	☐
10 ... که مهاجرین ما را غنی میسازد.	☐	—	☐	☐	☐	☐

4. تجربیات در لوتسئنور

1.4 راجع به نظریات ذیل چی میگیرید؟
(لطفاً هر سطر فقط یک بار گزینه را انتخاب نمایید، "بلی" یا "نخیر")

	بلی	نخیر
با من بخطر یک بیماری تبعیض صورت میگیرد.	☐	☐
با من بخطر لباس تبعیض صورت میگیرد.	☐	☐
با من بخطر شکل تبعیض صورت میگیرد.	☐	☐
با من بخطر ظاهر تبعیض صورت میگیرد.	☐	☐
با من بخطر زبان مادری ام تبعیض صورت میگیرد.	☐	☐
با من بخطر وضعیت مالی ام تبعیض صورت میگیرد.	☐	☐
با من بخطر فرهنگ تبعیض صورت میگیرد.	☐	☐
با من بخطر ندانستن بهتر زبان المانی تبعیض صورت میگیرد.	☐	☐
با من بخطر دین و مذهب تبعیض صورت میگیرد.	☐	☐

2.4 در کدام محل در لوتسئنور شما مورد تبعیض قرار میگیرید؟
(لطفاً گزینه درست را انتخاب نمایید چندین گزینه ممکن است)

در محل کار ☐	در مکان های طبیعی ☐
در منطقه مسکونی / از طرف همسایه ها ☐	در باشگاه ها و انجمن ها ☐
در مکتب ☐	در مراکز خریداری ☐
هنگام جستجوی خانه ☐	در کلیسا و یا مسجد ☐
در محلات ورزشی ☐	از طرف دوستان ☐
در محل آموزش حرفه و کسب ☐	از طریق انترنت (واتس اپ فیسبوک ...) ☐
	با من هرگونه تبعیض صورت نگرفته ☐

3.4 در کل چطور از زندگی در لوتسئنور راضی هستید؟
(لطفاً فقط یک گزینه را علامت بزنید)

کاملاً ناراضی هستم	ناراضی هستم	نه راضی نه ناراضی هستم	راضی هستم	کاملاً راضی هستم
☐	☐	☐	☐	☐

چرا؟ (لطفاً اگر امکان دارد نظر خود را به زبان المانی یا انگلیسی بنویسید)

به خاطریکه _____

4.4 چی چیزی باعث ترویج زندگی با همی میان باشندگان محل و مهاجرین در لوتسئنور میگردد؟
(انتخاب چندین گزینه ممکن است (اگر امکان دارد نظر خود را به زبان المانی یا انگلیسی بنویسید))

- ☐ سهیم شدن بیشتر مهاجرین در بازار کار.
- ☐ ارتباط شخصی مهاجرین با اطریشی ها.
- ☐ به رسمیت شناختن مدارک تحصیلی مهاجرین.
- ☐ ترویج بیشتر محلات آموزش زبان المانی برای مهاجرین مانند کورس های زبان المانی
- ☐ موارد یا جواب دیگر:

5. سهیم شدن و اشتراک نمودن در زندگی اجتماعی

1.5 آیا شما به شکل دوطلبانه برای شهرداری و یا کدام سازمان و یا انجمن فعالیت مینمایید؟

☐ بلی   ☐ نخیر

2.5 اگر جواب شما نه است، آیا علاقه مند فعالیت به شکل دوطلبانه برای شهرداری، یک سازمان و یا کدام انجمن هستید؟

☐ بلی   ☐ نخیر

3.5 در کجا شما میخواهید در تصمیم گیری و اشتراک نمایید؟
"(منظور از اشتراک در تصمیم گیری اینست که شما نظر خود را به دیگران بیان کنید و از دانش خود استفاده نمایید بطور مثال در تصمیم گیری ها و پیشرفت های بازار شهر، در محل کار و یا در فامیل و ...)"
خیر ... (لطفاً گزینه مناسب را علامت گذاری نمایید)

در محل کار ☐	در محلات ورزشی ☐
در محل آموزش حرفه ☐	در مراکز خریداری ☐
در انجمن ها ☐	در موزیم ☐
در مکتب ☐	در فامیل و یا بهتر بگریم در خانه ☐
در محلات طبیعی ☐	در پیشبرین قوانین ایالتی ☐
در انترنت (واتس اپ فیسبوک ...) ☐	در تصمیم گیری و پیشنویس اسناد که از سوی شورای شهر لوتسئنور اتخاذ میگردد. ☐
در برگزاری اجتماعات و برنامه های اجتماعی که از طرف شهرداری لوتسئنور تنظیم برگزار میگردد	

4.5 در کجا میخواهید در تصمیم گیری ها اشتراک کنید؟

☐ در محل کار	☐ در محلات ورزشی
☐ در محل آموزش و پرورش	☐ در مراکز خریداری
☐ در انجمن ها	☐ در موزیم
☐ در مکتب	☐ در دری
☐ در محلات طبیعی	☐ در میان دوستان
☐ در انترنت (و فیس بوک ...) و انتی لیب	☐ در پیشبینی قوانین ایالتی

☐ در برگزاری اجتماعات و برنامه های تنظیم، برگزار میگردد.

☐ اجتماعاتی که از طرف شهرداری لوستینو شورای شهر لوستینو اخذ میگردد.

در تصمیم گیری پیشنویسی که از سوی شورای شهر لوستینو اخذ میگردد.

6. معلومات شخصی

1.6 سن : من _____ هستم

2.6 جنسیت
☐ مذکر ☐ مونث

3.6 حالت مدنی
☐ مجرد ☐ متأهل
☐ طلاق ، طلاق ☐ بیوه ☐ مطلقه

4.6 تعداد اطفال من _____ طفل دارم.

5.6 زبان مادری یا زبان اول شما چی است؟

(انتخاب چندین گزینه ممکن است. اگر امکان دارد در گزینه دیگران به زبان المانی یا انگلیسی نباشد "")

☐ المانی	☐ کردی	☐ صربیایی
☐ ترکی	☐ فارسی	☐ بلغاریایی
☐ عربی	☐ پشتو	☐ چکی
☐ روسی	☐ دری	☐ پرتگالی
☐ اسپانیایی	☐ سومالیایی	☐ فرانسوی
☐ هنگری	☐ چینایی	☐ یونانی
☐ ایتالیایی	☐ انگلیسی	☐ دیگر زبان ها

6.6 به چند زبان شما میتوانید صحبت نمایید؟

☐ یک	☐ دو	☐ سه
☐ چهار	☐ پنج	☐ شش
☐ هفت	☐ بیشتر	

7.6 توانایی زبان المانی شما به کدام سطح است؟

☐ بسیار بد ☐ بد ☐ استفاده خوب ☐ خوب ☐ بسیار خوب

8.6 آیا شما میخواهید مهارت زبان المانی خویش را بهتر نمایید؟

☐ بلی ☐ نخیر

9.6 بلند ترین درجه تحصیلی شما در کدام سطح میباشد؟

☐ بی سواد
☐ مکتب ابتدایه
☐ مکتب متوسطه
☐ تعلیمات مسلکی یا حرفوی که بدون فراغت از صنف دوازده هم به اتمام رسانیده اید
☐ فارغ صنف دوازده هم یا نیمه
☐ تحصیلات عالی و اکادمیک و بالاتر از آن

10.6 فعالیت های شغلی

☐ کارگر ، کارمند اداره	☐ رضا کار
☐ کارمند اداره و حکومتی (کارمند خدمات ملکی)	☐ متقاعد
☐ خود کفا یا کارمند مستقل	☐ در حال فراگیری تعلیم و تحصیل
☐ در حال خدمت بعد از ایفای (خدمت خفیه)	☐ مصروف کار های خانه
☐ دوره خدمت عسکری و دوره خدمت ملکی	☐ بیکار یا در جستجوی کار

11.6 درآمد خالص ماهانه شما چقدر است؟

☐ حد اقل 800 پوند		☐ حد اقل 3300 پوند الی 3800 پوند
☐ حد اقل 800 پوند الی 1300 پوند		☐ حد اقل 3800 پوند الی 4300 پوند
☐ حد اقل 1300 پوند الی 1800 پوند		☐ حد اقل 4300 پوند الی 4800 پوند
☐ حد اقل 1800 پوند الی 2300 پوند		☐ حد اقل 4800 پوند الی 5300 پوند
☐ حد اقل 2300 پوند الی 2800 پوند		☐ بیشتر از 5300 پوند
☐ حد اقل 2800 پوند الی 3300 پوند		☐ بدون جواب

12.6 آیا شما در خارج از کشور متولد شده اید؟ (در گزینه های در واقع لطفا به زبان بین المللی یا انگلیسی بنویسید)

☐ بلی ، در واقع _____   ☐ نخیر

توضیح "..."

13.6 آیا پدر و مادر شما در خارج از کشور متولد شده اند؟

☐ بلی ، در واقع پدرم _____ و مادرم _____   ☐ نخیر

14.6 آیا فقط یکی از والدین تان یعنی پدر یا مادرتان در خارج از کشور متولد شده اند؟

☐ بلی ، در واقع _____   ☐ نخیر

15.6 شما تابعیت کدام کشور را دارید؟ (در گزینه "دیگر" لطفا به زبان بین المللی یا انگلیسی بنویسید)

☐ اتریش	☐ آلمان	☐ بوسنی	☐ سوئیس
☐ ترکیه	☐ کرواسی	☐ روسیه	☐ سلواکی
☐ سوریه	☐ سلوانی	☐ ایتالیا	☐ جمهوری چک
☐ افغانستان	☐ سومالی	☐ مجارستان	☐ مقدونیه
☐ عراق	☐ عربستان	☐ چچنیا	☐ دیگر

16.6 شما متعلق به کدام حوزه ای دینی هستید؟

☐ حوزه ای کاتولیک رم	☐ حوزه ای اسلامی سنت و اهل و جماعت
☐ حوزه ای ارتودوکس رم	☐ حوزه ای اسلامی شیعه
☐ حوزه ای خوی	☐ به کدام حوزه ای دینی دیگر
☐ حوزه ای پروتستان	☐ به هیچ حوزه ای دینی
☐ حوزه ای یهودی	☐ بدون جواب

17.6 شما چقدر متقید به دین و مذهب هستید؟ (لطفا فقط یک گزینه را انتخاب نمایید)

مذهبی	تقریبا مذهبی	هم مذهبی و هم مذهبی نیستم	مذهبی نیستم	هرگز مذهبی نیستم	بدون جواب
☐	☐	☐	☐	☐	☐

7. پیشنهادات ، آرزوها و شرح مشکلات؟ (اگر امکان دارد به زبان بین المللی یا انگلیسی بنویسید)

[   ]

بسیار زیاد تشکر از اشتراک شما!!

Appendix B: Sampling

Appendix B1: Enveloping the questionnaires

Appendix B2: Delivering the beautiful enveloped questionnaires to the post

Appendix C: Coding plan and data entry

Appendix C1: Parts of the coding plan in the form of an Excel worksheet

Appendix C2: Data entry with the help of the students of Lustenau Business College and School [Original in German: *Handelsakademie und Handelsschule Lustenau*_translation: author]

Appendix D: Sample construction

Nationality_4 groups

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Syrian	31	10.8	11.0	11.0
	Turkish	21	7.3	7.5	18.5
	Austrian	205	71.2	73.0	91.5
	others	24	8.3	8.5	100.0
	Total	281	97.6	100.0	
Missing	Not given	7	2.4		
Total		288	100.0		

Age

	N	Mean	Std. Deviation	Minimum	Maximum
Syrian	31	34.10	9.669	18	52
Turkish	20	48.00	15.691	20	76
Austrian	197	48.44	17.301	18	94
others	24	39.29	13.479	19	78
Total	272	45.97	16.863	18	94

Appendix F: Data set

Appendix F1: Part of data set variable view in SPSS Software

*3 Data set_Zusammen.Leben in Lustenau.sav [DataSet2] - IBM SPSS Statistics Data Editor

File   Edit   View   Data   Transform   Analyze   Direct Marketing   Graphs   Utilities   Extensions   Window   Help

	Name	Label	Values	Measure	Missing	Type
1	ID	ID of the questionnaire	None	Nominal	None	Numeric
2	Sprache.des.Fragebogens	Language of the questionnaire	{1, German}...	Nominal	None	Numeric
3	F6.15.Nationalität	Nationality	{1, Austrian}...	Nominal	99	Numeric
4	F6.15.Nationalität.4.Gruppen	Nationality_4 groups	{1, Syrian}...	Nominal	99	Numeric
5	F6.15.Nationalität.3.Gruppen	Nationality_3 groups	{1, Syrian or Turkish}...	Nominal	None	Numeric
6	F6.12.Geboren.im.Ausland.JA.NEIN	Born abroad	{0, No}...	Nominal	None	Numeric
7	F6.12.Geboren.im.Ausland.alle.Länder	Born abroad, where?	{1, Syria}...	Nominal	None	Numeric
8	F6.12.Geboren.im.Ausland.3.Gruppen		{1, Syria}...	Nominal	None	Numeric
9	F6.13.Eltern.Geboren.im.Ausland.JA.NEIN	Both parents born abroad	{0, No}...	Nominal	None	Numeric
10	F6.13.Eltern.Geboren.im.Ausland.3.Gruppen	Both parents born abroad, where?	{1,00, Syria}...	Nominal	None	Numeric
11	F6.14.ein.Teil.der.Eltern.Ausland.JA.NEIN	Only one of parents born abroad	{0, No}...	Nominal	None	Numeric
12	F6.5.Erstsprache	First language	{1, German}...	Nominal	None	Numeric
13	F6.5.Deutsch.ist.eine.Erstsprache	German is a first language (incl. others if available)	{,00, No}...	Nominal	None	Numeric
14	F6.5.Erstsprache.8.Gruppen	First language_8 groups	{1,00, German}...	Nominal	None	Numeric
15	F6.5.Erstsprache.5.Gruppen	First language_5 groups	{1,00, German}...	Nominal	None	Numeric
16	F6.5.Erstsprache.3.Gruppen	First language_3 groups	{1,00, Arabic/Kurdish / Kurdish a. Arabic/Turkish/Turkish a. German}...	Nominal	None	Numeric
17	F6.5.Erstsprache.2.Gruppen	First language_2 groups	{1,00, Only German}...	Nominal	None	Numeric
18	F6.1.Alter	Age	None	Scale	None	Numeric
19	F6.1.Altersgruppen.a	Age groups (18-19,20-29,30-39....)	{1,00, 18-19}...	Nominal	None	Numeric
20	F6.1.Altersgruppen.b	Age groups (18-20,21-30,31-40.....)	{1,00, 18-20}...	Nominal	None	Numeric
21	F6.1.Altersgruppen.c	Age groups (18-30,31-40.....)	{2,00, 18-30}...	Nominal	None	Numeric
22	F6.4.Zahl.der.Kinder	Number of children	None	Scale	None	Numeric
23	F6.6.Zahl.der.Sprachen	Number of languages	None	Scale	None	Numeric
24	F6.7.Hochdeutschkenntnisse	Proficiency in Standard German	{1, very bad}...	Ordinal	None	Numeric
25	F6.9.Höchste.abgeschlossene.Schulbildung	Highest completed education	{1, no education}...	Ordinal	None	Numeric

Data View   Variable View

IBM SPSS Statistics Processor is ready   Unicode:ON

Appendix F2: Indexes

With the help of the SPSS function Transform → Compute Variable, following indexes have been created:

Index name in SPSS dataset	Index question in the questionnaire	Index items (aggregated to create the index)	Index scale	Index meaning	Index indicator in Model of Variables
F2.1.Index_1	2.1.Do you have personal contact to people with the following migrational backgrounds and/or to Austrians within the famiily, during the free time, at work, with the neighbours, or at the educational centre?	Items 1 till 25	0 => 25	**Existing personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish background** within the famiily, at work, with the neighbours, and/or at educational centers	2.1.existing personal contacts
F2.1.Index_2		Items 26 till 30	0 => 5	**Existing personal contacts to the "Austrians"**	2.1.existing personal contacts
F2.2.Index.1	2.2. Would you like to have personal contact to people with the following migrational backgrounds and / or to Austrians during the free time, at work, with the neighbours, or at the educational centre?	Items 1 till 20 (without *want no contact*)	0 => 20	**Desired personal contacts to people with Turkish, Syrian, Afghan, Iraqi and/or Kurdish background** during the free time, at work, with the neighbours, and/or at educational centers	2.2. desired personal contacts
F2.2.Index.2		Item 21 till 24 (without *'want no contact'*)	0 => 4	**Desired personal contacts to the "Austrians"**	2.2. desired personal contacts
F2.3.Index	2.3.What is your personal opinion on the following statements? I think that it is good to have…	all (5 items)	0 => 25	**Openness for intercutural personal contacts**	2.3. opinions and attitudes
F3.1.Index	3.1. What is your personal opinion on the following statements? In my opinion, migrants and refugees …	all (10 items)	0 => 50	**Recognition of migrants**	3.1-10. acknowledgement of migrants

Appendix G: Dataset variables

<u>1. Variables could be divided into independent variables (IV) and dependent variables (DV):</u>
An independent variable [German: *unabhängige variable*], which is sometimes called an experimental or a predictor variable, is a variable that is being manipulated in an experiment in order to observe its effect on a dependent variable [German: *abhängige variable*], sometimes called an outcome variable (Statistics Laerd 2018b).

<u>2. Variables could be also divided into categorical variables and continuous variables:</u>

Categorical variables [also *discrete or qualitative variables*; German: *diskrete or kategoriale Variablen*] can be subcategorised into nominal, ordinal or dichotomous (see. Braunecker 2016, pp.64-71):

a. Nominal variables have two or more categories [also *levels*] which do not have an intrinsic order.

b. Dichotomous variables [also *dummies* or *binary variables*] are in their nature nominal variables, yet they have only two categories. In this dissertation, dichotomous variables, which have been coded with 0 and 1, are treated sometimes as both categorical and as quasi metric variables, both when they assume the function of an independent or a dependent variable (see. Micheel 2010, pp.42-43, 148,154; SPSS Tutorials 2018) because dichotomous which are coded with 0 and 1 (also *with 1 and 2*) have metric characteristics. Generally speaking, there is an unnegotiable agreement that dichotomous variables which function as independent variables can be treated as metric variables. Nevertheless, there are disputes in literature as to whether the metric characteristic of a dichotomous variable is no more valid when it is functions as a dependent variable (see. Micheel 2010, pp.42-43, 148,154).

c. Ordinal variables have at least two categories, yet their categories have an intrinsic order and can be ordered [also *ranked*]. In social research, they can be treated as quasi metric variables, especially they have five or more levels (see. Micheel 2010, p.44; Braunecker 2016, p.67), i.e. they are made quasi suitable for quantitative calculations, e.g. mean, standard deviation, etc. For this dissertation, however, and because of the nonfulfillment of non-normal distribution precondition of parametric test, e.g. Pearson *r* and one-way ANOVA, there has been no need to treat them as metric.

Continuous variables [also *quantitative* or *metric variables*] can be subcategorised as either interval or ratio variables [German: *stetige, quantitative, metrisch Variablen*].

a. Interval variables can be measured along a continuum [also *have similar distances between their levels*] and they have no real zero level, e.g. dates, temperature (in Celsius), IQ, year of birth, etc.

b. Ratio variables are interval variables, but they have a zero level, e.g. age in years, income, length, speed, etc.

References:

Braunecker, Claus (2016): How to do Empirie, how to to SPSS: eine Gebrauchsanleitung. Wien: Facultas.
Micheel, Heinz-Günter (2010): Quantitative empirische Sozialforschung: mit 34 Tabellen. München: Reinhardt.
Statistics Laerd (2018b): Understanding the different types of variable in statistics. Available at: URL: https://statistics.laerd.com/statistical-guides/types-of-variable.php (Accessed on: 23 May 2018).

Appendix H: Selection of tests

Nonparametric tests have been used for the inferential analyses in this thesis and parametric tests have been excluded mainly because of the non-normal distribution of variables' data. In addition, Chi^2 Test have been conducted. The following table includes preconditions of the tests considered for this dissertation:

	Independent Variables (IV) [also *input variables*]	Dependent Variables (DV) [also *outcome variables*]	Normal distribution of (DV) for each group of (IV), e.g. Shapiro-Wilk Test, Q-Q Plot	homogeneity of variance, e.g. Levene's test	Test(s)	Significance testing through…
Independent variables (IV) consist of independent groups	one categorical with 2 levels	one metric	X	X	2 independent sample t-test (*t*) **[Parametric]** (If normal distribution or homogeneity or variances is not fulfilled, Wilcoxon-Mann Whitney test should be used)	comparison of means
		one ordinal or metric			Wilcoxon-Mann Whitney test (*U*) **[Nonparametric]**	comparison of means
	one categorical with two levels or more	one categorical with two levels or more			Chi-square test (χ^2) **[Contingency tables]**	distributions of observed and expected data in a contingency table
		one categorical with at two levels or more			Cramer's V (*V*) **[Contingency tables]**	distributions of observed and expected data in a contingency table
	one categorical with 2 or more levels	one metric	X	X	one-way ANOVA **[Parametric]** (If normal distribution or homogeneity or variances is not fulfilled, Kruskal Wallis Test should be used)	comparison of means
		one ordinal or metric			Kruskal Wallis Test **[Nonparametric]**	comparison of means
		one categorical			Chi-square test (χ^2) **[Contingency tables]**	distributions of observed and expected data in a contingency table
	one categorical, with 2 or more levels	two or more metric	X	X	one-way MANOVA **[Parametric]**	comparison of means
	two categorical, with 2 or more levels each	two or more metric	X	X	two-way MANOVA **[Parametric]**	comparison of means
Correlations	one metric	one metric	X		Pearson product-moment correlation coefficient (*r*) **[Parametric]**	a line of best fit (linear relationship)
	one ordinal or metric	one ordinal or metric			Spearman rank-order correlation coefficient (r_s) **[Nonparametric]**	monotonic relationship (monotonicity)

Table adapted by author from Micheel (2010, pp.151-162), Braunecker (2016, pp. 267-310) and DRE Stats (2017)

Although scientists argue that researchers should think of checking the normal distribution of rational or interval data [which are metric in their nature] *only* due to the fact that nominal and ordinal data cannot be normally distributed (Jaykaran 2011), both Kolmogorov-Smirnov and Shapiro-Wilk[87] normality tests have been conducted throughout the study variables. The tests reveal that variables' data are not normally distributed for themselves on the one hand and for the levels of the dependent variables on the other hand. Nevertheless, it is not

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[87] Shapiro-Wilk Test is more accurate than Kolmogorov-Smirnov Test, but it can handle only till 2000 sample size.

only sample data that is not normally distributed, but also age population data, for example, is not normally distributed as following SPSS output table shows:

Tests of Normality

Nationality_4 Groups, Recoded		Kolmogorov-Smirnov[a]			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Age_Population	Austrian	0.058	14585	0.000			
	Turkish	0.088	1206	0.000	0.965	1206	0.000
	Syrian	0.087	86	0.136	0.930	86	0.000
	others	0.083	1984	0.000	0.966	1984	0.000

a. Lilliefors Significance Correction

Kolmogorov-Smirnov and Shapiro-Wilk for age of population groups

Kolmogorov-Smirnov shows that age of population groups holding an Austrian nationality is not normally distributed. For population groups holding a Turkish, a Syrian, or anther Shapiro-Wilk Test shows that age for these three groups is not normally distributed.

References:

Braunecker, Claus (2016): How to do Empirie, how to to SPSS: eine Gebrauchsanleitung. Wien: Facultas.

IDRE Stats (2017): IDRE Stats. Choosing the Correct Statistical Test in SAS, Stata, SPSS and R. Available at: URL: https://stats.idre.ucla.edu/other/mult-pkg/whatstat/ (Accessed on: 27 May 2018).

Jaykaran (2011): 'Data transformation.' In: Journal of Pharmacology & Pharmacotherapeutics, 2 (2011), H. 1, p. 43–44. Available at: DOI: 10.4103/0976-500X.77115

Micheel, Heinz-Günter (2010): Quantitative empirische Sozialforschung: mit 34 Tabellen. München: Reinhardt.

Appendix I: Descriptive analyses

Appendix I1: Demographic data

Sex

		Frequency	Valid Percent
Valid	Male	114	40.1
	Female	170	59.9
	Total	284	100.0
Missing	System	4	
Total		288	

Age

N	Valid	278
	Missing	10
Mean		45.99
Median		45.00
Mode		55
Std. Deviation		16.883
Variance		285.047
Range		76
Minimum		18
Maximum		94
Percentiles	25	32.00
	50	45.00
	75	57.25

Nationality

		Frequency	Valid Percent
Valid	Austrian	205	73.0
	Turkish	21	7.5
	Syrian	31	11.0
	German	8	2.8
	Croatian	1	0.4
	Serbian	2	0.7
	Bosnian	1	0.4
	Italian	1	0.4
	Chinese	1	0.4
	Swiss	2	0.7
	Slovakian	1	0.4
	Chechen	1	0.4
	Romanian	2	0.7
	Kosovi	2	0.7
	French	1	0.4
	Mexican	1	0.4
	Total	281	100.0
Missing	System	7	
Total		288	

Born abroad

		Frequency	Valid Percent
Valid	No	200	72.7
	Yes	75	27.3
	Total	275	100.0
Missing	System	13	
Total		288	

Born abroad... where?

		Frequency	Valid Percent
Valid	Syria	31	42.5
	Turkey	13	17.8
	Bosnien	2	2.7
	Brazil	3	4.1
	China	2	2.7
	Germany	7	9.6
	Casachstan	1	1.4
	Kosovo	1	1.4
	Croatian	2	2.7
	Mexico	1	1.4
	Netherlands	1	1.4
	Romania	1	1.4
	Switzerland	2	2.7
	Serbia	2	2.7
	Slovakia	1	1.4
	Slovenia	1	1.4
	France	1	1.4
	Cecen	1	1.4
	Total	73	100.0
Missing	System	215	
Total		288	

Both parents born abroad

		Frequency	Valid Percent
Valid	No	195	70.7
	Yes	81	29.3
	Total	276	100.0
Missing	System	12	
Total		288	

Only one of parents born abroad

		Frequency	Valid Percent
Valid	No	251	93.3
	Yes	18	6.7
	Total	269	100.0
Missing	System	19	
Total		288	

First language

		Frequency	Valid Percent
Valid	German	188	68.4
	Turkish	20	7.3
	Arabic	20	7.3
	Kurdish	9	3.3
	Serbian	1	0.4
	Croatian	2	0.7
	Russian	1	0.4
	Bosnian	2	0.7
	Portuguese	3	1.1
	French	1	0.4
	Turkish a. German	9	3.3
	Kurdish a. Arabish	2	0.7
	Others	2	0.7
	German a. another language	15	5.5
	Total	275	100.0
Missing	System	13	
Total		288	

Both parents born abroad, where?

		Frequency	Valid Percent
Valid	Syria	31	40.8
	Turkey	16	21.1
	others	29	38.2
	Total	76	100.0
Missing	System	212	
Total		288	

Number of languages

		Frequency	Valid Percent
Valid	1	37	13.5
	2	134	48.7
	3	83	30.2
	4	17	6.2
	5	4	1.5
	Total	275	100.0
Missing	System	13	
Total		288	

Religious denomination

		Frequency	Valid Percent
Valid	Roman-Catholic	159	58.9
	Roman-Orthodox	3	1.1
	Buddhist	1	0.4
	Islamic-Sunni	56	20.7
	Others	14	5.2
	none	37	13.7
	Total	270	100.0
Missing	99	9	
	System	9	
	Total	18	
Total		288	

Highest completed education

		Frequency	Valid Percent
Valid	no education	4	1.5
	elementary school (Volksschule)	21	7.6
	secondary schools (Hauptschule)	29	10.5
	training or other vocational education without a high school diploma (Lehre/berufliche Schulausbildung)	105	38.2
	high school diploma (Matura)	50	18.2
	degree (academy, university, university of applied sciences, ...)	66	24.0
	Total	275	100.0
Missing	System	13	
Total		288	

Proficiency in Standard German

		Frequency	Valid Percent
Valid	very bad	7	2.5
	bad	10	3.6
	average	37	13.5
	good	75	27.3
	very good	146	53.1
	Total	275	100.0
Missing	System	13	
Total		288	

Job occupation

		Frequency	Valid Percent
Valid	worker / employee	128	46.4
	civil servant / official (Öffentl. Bedienstete oder BeamtIn)	19	6.9
	self-employed / freelancer	20	7.2
	on maternity leave / study leave (in Karenz)	5	1.8
	civilian service / military service	1	0.4
	in pension	58	21.0
	in education	19	6.9
	Homemaker	5	1.8
	unemployed / looking for work	21	7.6
	Total	276	100.0
Missing	System	12	
Total		288	

Wish to improve the Standard German

		Frequency	Valid Percent
Valid	No	178	67.9
	Yes	84	32.1
	Total	262	100.0
Missing	System	26	
Total		288	

Household net income

		Frequency	Valid Percent	Cumulative Percent
Valid	less than 800 €	11	5.6	5.6
	800 € to less than 1300 €	17	8.6	14.1
	1300 € to less than 1800 €	18	9.1	23.2
	1800 € to less than 2300 €	26	13.1	36.4
	2300 € to less than 2800 €	24	12.1	48.5
	2800 € to less than 3300 €	24	12.1	60.6
	3300 € to less than 3800 €	13	6.6	67.2
	3800 € to less than 4300 €	16	8.1	75.3
	4300 € to less than 4800 €	16	8.1	83.3
	4800 € to less than 5300 €	16	8.1	91.4
	more than 5300 €	17	8.6	100.0
	Total	198	100.0	
Missing	99	62		
	System	28		
	Total	90		
Total		288		

Number of children

		Frequency	Valid Percent
Valid	0	69	25.7
	1	37	13.8
	2	97	36.2
	3	36	13.4
	4	14	5.2
	5	5	1.9
	6	4	1.5
	8	6	2.2
	Total	268	100.0
Missing	System	20	
Total		288	

Marital status

		Frequency	Valid Percent
Valid	single	55	19.4
	married / living in a partnership	197	69.6
	divorced	21	7.4
	widowed	10	3.5
	Total	283	100.0
Missing	System	5	
Total		288	

Level of religiousity

		Frequency	Valid Percent
Valid	very religious	27	10.3
	religious	75	28.7
	neither, nor	76	29.1
	hardly religious	40	15.3
	not religious	43	16.5
	Total	261	100.0
Missing	99	19	
	System	8	
	Total	27	
Total		288	

Appendix I2: Leisure time behaviour

I do not visit clubs in Lustenau because …	All [n = 74][a]	Syrian [n = 12][a]	Turkish [n = 5][a]	Austrian [n = 49][a]	others [n = 8][a]
	Responses n	Responses n	Responses n	Responses n	Responses n
I have no time,	29	8	2	16	3
they are not my favourite style for free time activities.	23	1	0	19	3
my German is not enough.	2	0	2	0	0
I do not have enough Info about them.	1	1	0	0	0
membership in them is expensive.	3	2	0	0	1
others …	/	/	/	/	/

a. Number of participants who answered the question.

When do you have this free time? [a]	All [n = 256][a]		Syrian [n = 24][a]		Turkish [n = 19][a]		Austrian [n = 184][a]		others [n = 24][a]	
	Responses		Responses		Responses		Responses		Responses	
	n	Percent	n	Percent	n	Percent	n	Percent	n	Percent
… in the evening	209	38.1%	11	39.3%	12	30.8%	165	38.8%	16	34.8%
… in the afternoon	161	29.3%	9	32.1%	13	33.3%	123	28.9%	13	28.3%
… at night	92	16.8%	5	17.9%	6	15.4%	69	16.2%	11	23.9%
… in the morning	87	15.8%	3	10.7%	8	20.5%	68	16.0%	6	13.0%
	549	100.0%	28	100.0%	39	100.0%	425	100.0%	46	100.0%

a. Dichotomy group tabulated at value 1.

Appendix I3: Diverse items

All in all, how satisfied are you with living in Lustenau? Why? I am satisifed/dissatified because of …	All [n = 116][a] Responses n	Syrian [n = 16][a] Responses n	Turkish [n = 1][a] Responses n	Austrian [n = 97][a] Responses n	others [n = 2][a] Responses n
positive impressions … the high life quality.	**30**	0	**1**	29	0
… of feeling at home here.	**23**	0	0	23	0
… the good location of Lustenau.	**15**	1	0	14	0
… social and cultural life and offers.	**14**	1	0	13	0
… nature here.	**9**	0	0	9	0
… people are very kind, friendly, helpful and/or humane.	**8**	8	0	0	0
… that the Lustenauerish people are nice.	5	0	0	5	0
… safety.	6	1	0	5	0
… infrastructure.	3	0	0	3	0
… cleanliness.	2	0	0	2	0
… the good intercultural coexistence.	1	0	0	1	0
negative impressions … that the rent apartments are expensive and/or difficult to find.	6	**4**	0	1	1
… traffic problem (e.g. jam).	5	0	0	5	0
… problems with integration.	4	0	0	4	0
… that the Lustenauerish dialect is difficult.	1	0	0	0	1
… I have no relatives around here.	0	0	0	0	1
… *other comments*.	/	/	/	/	/

a. Number of participants who answered the open question.

Appendix J: Inferential analyses

Appendix J1: Power

Crosstabulation		
	German is a first language	*Not born abroad*
Syrian	0.0%	0.0% *of Syrian*
Turkish	23.8%	38.9% *of Turkish*
Austrian	96.0%	95.5% *of Austrian*
others	61.9%	0.0% *of others*

Test		**Chi-Square**
		Wish to improve the Standard German
Nationality_4 Groups	expected count less than 5	0 cells (0.0%)
	sig. (Chi-Square)	0.000
	Cramer's V	0.629
	n	261

Crosstabulation	
Wish to improve the Standard German	
Syrian	96.8% *of Syrian*
Turkish	78.9% *of Turkish*
Austrian	15.5% *of Austrian*
others	41.7% *of others*

Appendix J2: Discrimination

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	47,438[a]	3	0.000
Likelihood Ratio	42.777	3	0.000
Linear-by-Linear Association	17.495	1	0.000
N of Valid Cases	273		

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	0.417	0.000
	Cramer's V	0.417	0.000
N of Valid Cases		273	

a. 0 cells (0,0%) have expected count less than 5. The minimum expected count is 5,38.

I was discriminated against in Lustenau. * Nationality_4 groups Crosstabulation

			Nationality_4 groups				Total
			Syrian	Turkish	Austrian	others	
I was discriminated against in Lustenau.	No	Count	16	5	166	16	203
		% within Nationality_4 groups	51.6%	23.8%	84.3%	66.7%	74.4%
	Yes	Count	15	16	31	8	70
		% within Nationality_4 groups	48.4%	76.2%	15.7%	33.3%	25.6%
Total		Count	31	21	197	24	273
		% within Nationality_4 groups	100.0%	100.0%	100.0%	100.0%	100.0%

I was discriminated against in Lustenau. * Nationality_4 groups Crosstabulation

Appendix J3: Participation

Test		Chi-Square
		desire to do voluntary work
Nationality_4 Groups	expected count less than 5	0 cells (0.0%)
	sig. (Chi-Square)	0.018
	Cramer's V	0.224
	n	200

Where do you want to particpate in decision-making?
Test Statistics[a,b]

	at work	at the educational centre	in clubs	at school	at natural sites	on the internet (Facebook, WhatsApp, ...)	in arranging events and social projects organized by Market Town of Lustenau	at sport facilities	in shopping malls	at the museum	within the family / at home	with the friends	in the drafting of state and federal laws	in the working out of decisions concerning the Market Town of Lustenau
Chi^2	2.17	12.13	8.28	2.58	5.79	3.14	3.13	8.21	11.66	0.63	15.53	1.60	4.54	15.95
df	3	3	3	3	3	3	3	3	3	3	3	3	3	3
sig.	0.539	0.007	0.041	0.461	0.122	0.370	0.372	0.042	0.009	0.891	0.001	0.659	0.208	0.001
n	226	226	226	226	226	226	226	226	226	226	226	226	226	226

a. Kruskal Wallis Test

b. Grouping Variable: Nationality_4 groups

Appendix J4: Intercultural personal contacts

Tests		Spearman's rho						MW U
		Age	*Number of children*	*Number of languages*	*Proficiency in Standard German*	*Highest completed education*	*Level of religiousity*	*Sex*
Existing personal of people holding a Turkish nationality to Austrians	test	-0.436	-0.183	0.414	0.440	0.352	0.289	33
	sig.	0.054	0.428	0.069	0.052	0.118	0.296	0.192
	n	20	21	20	20	21	15	20
Desired personal of people holding a Turkish nationality to Austrians	test	-0.171	-0.126	0.325	-0.102	0.154	-0.313	32
	sig.	0.472	0.588	0.162	0.668	0.505	0.256	0.161
	n	20	21	20	20	21	15	20

Test Statistics[a,b]

	at work	in the neighborhood / with the neighbors	at school	while searching for an apartment	while searching for a job	at the educational centre	at sport facilities	at natural sites	in clubs	in shopping malls	in the church / mosque	with the friends	on the internet (Facebook, WhatsApp..)
Chi^2	14.32	2.29	3.85	41.89	50.41	1.88	2.62	12.81	0.91	29.03	0.76	6.35	3.13
df	3	3	3	3	3	3	3	3	3	3	3	3	3
sig.	0.003	0.515	0.278	0.000	0.000	0.598	0.453	0.005	0.824	0.000	0.858	0.096	0.373
n	272	272	272	272	272	272	272	272	272	272	272	272	272

a. Kruskal Wallis Test

b. Grouping Variable: Nationality_4 groups

Tests		Spearman's rho						MW U
		Age	*Number of children*	*Number of languages*	*Proficiency in Standard German*	*Highest completed education*	*Level of religiousity*	*Sex*
Existing personal of people holding a Syrian nationality to Austrians	test	0.204	0.034	0.122	0.361*	0.215	0.184	93
	sig.	0.271	0.857	0.512	0.046	0.255	0.359	0.288
	n	31	31	31	31	30	27	31
Desired personal of people holding a Syrian nationality to Austrians	test	0.246	-0.007	-0.141	0.278	0.132	0.283	92
	sig.	0.182	0.971	0.449	0.130	0.487	0.153	0.269
	n	31	31	31	31	30	27	31

*. Correlation is significant at the 0.05 level (2-tailed).

| Test | | Spearman's | | | | | | | MW U |
		Age	Number of children	Number of languages	Proficiency in Standard German	Highest completed education	Household net income	Level of religiousity	Sex
Openness for intercutural personal contacts (index)	test	-.154*	-0.120	.300**	0.129	.335**	0.069	0.059	**4477**
	sig.	0.036	0.108	0.000	0.077	0.000	0.425	0.433	0.768
	n	187	181	190	189	188	136	181	193

Appendix J5: Recognition

| Test | | Spearman's rho | | | | | | | MW U |
		Age	Number of children	Number of languages	Proficiency in Standard German	Highest completed education	Household net income	Level of religiousity	Sex
Acknowledgement of migrants	test	-0.088	-0.035	,196**	,156*	,278**	0.141	0.070	**2715**
	sig.	0.198	0.622	0.004	0.050	0.000	0.130	0.389	0.276
	n	215	206	212	158	158	117	152	159
… are allowed to learn their native languages at the schools.	test	-,132*	0.110	,171**	0.059	,213**	,186*	0.019	4020
	sig.	0.033	0.080	0.006	0.420	0.003	0.031	0.802	0.396
	n	262	254	259	190	189	134	178	191
… are allowed to speak their native languages in Lustenau; for example, at the train station or on the streets.	test	-,167**	-0.102	,155*	.242**	,252**	0.091	0.113	3719
	sig.	0.007	0.106	0.012	0.001	0.000	0.288	0.133	0.053
	n	265	255	261	191	190	137	179	192
… should have equal access to labour market.	test	-,134*	-,152*	,177**	0.048	,166*	-0.011	0.112	4398
	sig.	0.029	0.015	0.004	0.512	0.021	0.897	0.133	0.656
	n	266	256	263	193	192	135	182	194
… should have equal access to education.	test	-0.094	-0.101	,214**	,162*	,178*	0.110	0.107	4166
	sig.	0.123	0.105	0.000	0.024	0.013	0.201	0.151	0.179
	n	268	258	265	195	194	137	183	196
… should be employed and also promoted in the job market according to their respective qualifications.	test	-0.054	-0.053	,207**	,145*	,205**	0.128	0.092	3879
	sig.	0.382	0.392	0.001	0.043	0.004	0.134	0.213	0.026
	n	269	259	266	196	195	139	184	197
… are an important part of the whole society in Lustenau.	test	-0.020	0.037	,183**	0.081	,165*	0.021	-0.092	4190
	sig.	0.747	0.555	0.003	0.268	0.023	0.814	0.216	0.524
	n	261	252	259	190	189	133	182	191
… are allowed to celebrate the cultural and traditional festivals organized in Lustenau, e.g. carnivals, Christmas market, etc.	test	-0.080	-,210**	,250**	,185**	,186**	0.082	0.047	4028
	sig.	0.194	0.001	0.000	0.010	0.010	0.341	0.528	0.103
	n	268	257	265	194	194	137	184	195
… are allowed to celebrate their cultural and traditional festivities in public places, e.g. in the town centre, on the streets, and in the	test	-0.039	-0.091	,205**	0.069	0.137	0.093	0.094	4643
	sig.	0.522	0.145	0.001	0.336	0.056	0.279	0.205	0.881
	n	269	258	266	197	196	138	185	198
… should be allowed to participate in the processes of decision-making in the town.	test	-,170**	-0.103	,212**	0.070	,200**	0.118	0.134	4250
	sig.	0.006	0.104	0.001	0.335	0.006	0.173	0.074	0.782
	n	261	251	258	189	188	134	180	190
… enrich us.	test	-0.044	-0.037	,174**	0.061	,205**	0.166	-0.080	4277
	sig.	0.489	0.571	0.006	0.400	0.004	0.053	0.286	0.478
	n	254	243	251	193	192	137	181	194

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Statement of Affirmation

I hereby declare that all parts of this thesis were exclusively prepared by me, without using resources other than those stated above. The thoughts taken directly or indirectly from external sources are appropriately annotated. This thesis or parts of it were not previously submitted to any other academic institution and have not yet been published.

Dornbirn, 29 June 2018   Ghassan Shleweet, BA