

**The challenges of integration for Muslim
Adolescents in Germany from the perspective
of social work: participation in culture and sports
activities**

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Walla Shehata Sayed Hassan

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aus der Perspektive der sozialen Arbeit:
Teilnahme an Kultur und Sport Aktivitäten**

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Walla Shehata Sayed Hassan

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Gutachter: Prof. Dr. Werner Thole

Prof. Dr. Manuela Westphal

Promotionskommission: Prof. Dr. Werner Thole

Prof. Dr. Manuela Westphal

Prof. Dr. Leonie Wagner

Dr. Nina Thieme

Abstract

The integration of immigrants is an important topic not only for the immigrants but also for the whole German society. It is a target of all active players in society to achieve this goal to preserve the stability of the society and increase the harmony among the various ethnic groups of the society. In this work, a survey is conducted in various schools and children and youth promotion institutions in a German city, Kassel, to measure the level of the integration of adolescents with a Muslim or Arabic cultural background in German society. A quantitative-based approach is used for collecting the data for this work, i.e., questionnaire. The questionnaire covers various integration indicators at the four dimensions of integrations, i.e., cultural, structural, social and identification integration. The integration indicators are selected in accordance with the provincial-based Hessian integration monitor. This includes but is not limited to religious affiliation, language proficiency, family and friendship relationships, employment and educational situation, and satisfaction with life situation in Germany. These integration indicators are applied to both the parents and the adolescents with a Muslim or Arabic cultural background. Participation in social and sports activities is one of the main research topics in this work. The analysis of the collected data is performed using SPSS Statistics. To ensure the correctness of the analysis, various statistical techniques are used.

Kurzfassung

Die Integration von Zuwanderern ist ein wichtiges Thema nicht nur für die Zuwanderer, sondern auch für die gesamte deutsche Gesellschaft. Es ist das Ziel aller aktiven Akteure in der Gesellschaft, dieses Ziel zu erreichen, um die Stabilität der Gesellschaft zu erhalten und die Harmonie zwischen den verschiedenen ethnischen Gruppen der Gesellschaft zu erhöhen. Im Rahmen dieser Arbeit wird eine Umfrage in verschiedenen Schulen und Kinder- und Jugendfördereinrichtungen in einer deutschen Stadt, Kassel, durchgeführt, um den Grad der Integration von Jugendlichen mit muslimischem oder arabischem kulturellen Hintergrund in die deutsche Gesellschaft zu messen. Für die Datenerhebung im Rahmen dieser Arbeit wird ein quantitativer Ansatz, d.h. ein Fragebogen, verwendet. Der Fragebogen umfasst verschiedene Integrationsindikatoren zu den vier Dimensionen der Integration, d.h. der kulturellen, strukturellen, sozialen und identifikatorischen Integration. Die Auswahl der Integrationsindikatoren erfolgt in Anlehnung an den hessischen Integrationsmonitor auf Landesebene. Dazu gehören unter anderem Religionszugehörigkeit, Sprachkenntnisse, Familien- und Freundschaftsbeziehungen, Beschäftigungs- und Bildungssituation sowie die Zufriedenheit mit der Lebenssituation in Deutschland. Diese Integrationsindikatoren werden sowohl auf die Eltern als auch auf die Jugendlichen mit muslimischem oder arabischem kulturellen Hintergrund angewandt. Die Teilnahme an sozialen und sportlichen Aktivitäten ist einer der Forschungsschwerpunkte dieser Arbeit. Die Analyse der erhobenen Daten erfolgt mit Hilfe der SPSS-Statistik. Um die Korrektheit der Analyse zu gewährleisten, werden verschiedene statistische Techniken eingesetzt.

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1. Introduction

The migration to Germany and the integration of immigrants is one of the most important topics that affect German politics, economy, and society. The reason is that the percentage of German citizen with a migration background is more than 13%. Additionally, 12% of the population in Germany have a foreign nationality [1]. In other words, approximately one-fourth of the population in Germany has a migration background. A large portion of the population with a migration background comes from countries with a Muslim majority. In 2015, the estimation of Muslims living in Germany was between 4.4 and 4.7 million [2]. As the immigrants or people with migration backgrounds come from various cultural backgrounds, their interaction within the German society obviously varies.

Generally, the interaction of immigrants or people with migration background within a host society, or in other words the integration, can be in the form of multiple inclusion, assimilation, segmentation, and marginalization [3, 4]. In segmentation, the people with a migration background form a parallel society that is secluded from the host society. In this closed community, the culture of the country of origin is only practiced. As the social relations of individuals or groups are broken with the host society and the immigrant's society, the marginalization takes place [3, 4]. In such a situation, the members of this community suffer from poverty and poor employment and education opportunities, which can cause a huge dilemma in the host society, as happened in France in 2005 [5]. The multiple inclusion means that the immigrants are fully integrated into both societies, i.e., host and immigrants' societies. In this rare situation, harmony between the two cultures is achieved [3, 4]. In assimilation, the culture of the host society overcomes the culture of the country of origin. In this case, no difference is observed between the immigrants and natives [3, 4].

1.1 Examples of differences between the Muslim and Western cultures

Culture is the product of the interaction of different components of society in the light of experiences formed over generations. Since human societies have gone through various ways and different interactions, it is natural that there are differences between the cultures of different societies. Even in the same society, sub-cultural groupings exist [6]. The strength of these cultural differences between the host society and the country of origin plays an important role in the integration process. Therefore, understanding these differences can help to build a social system based on mutual respect and the acceptance of diversity and difference.

One of the main differences between Muslim and Western cultures is the perception of religion and its relationship to all aspects of life. The Church's opposition to civil rights and its relationship with the French monarchy led to the French revolution at the end of the 18th century, which resulted in the emergence of secularism [7]. The development of the principle of separation of church and state and the development of civil rights directly led to the establishment of a developed democratic system in Western societies. However, the evolution of Muslim societies did not reach the same conclusion. The majority of Muslims and Muslim scholars do not see Islamic ideology and democracy as enemies [8]. However, the western model of democracy has not been practiced effectively in Muslim-majority societies. Therefore, the misunderstanding and disregard for democratic values by the immigrants from Muslim-majority societies are rather expected.

Another main difference between the two cultures is the anti-feminism, which is mainly one of the characteristics of eastern societies, regardless of religion. In these societies, the man always has control over women, which in many cases, can lead to gender discrimination. According to Westphal, male immigrants come to Germany with their cultural ideas about the relationship between male and female members of the family. As per this idea, the male is treated as the breadwinner for the family, which gives him authority over the females [9].

The exercise and acceptance of parental authority are clear differences between the two cultures. In Arab and Turkish society, parental authority is fully accepted not only by parents but also by elder siblings and other family members such as aunt or uncle. For example, children are not allowed to call their parents by the first name and they are not allowed to

argue with them. Moreover, the exercise of parental authority can also be accepted from elder people outside the family [10].

1.2 Dimensions of integration

The integration process, according to Esser's model of integration, has multiple dimensions, i.e., structural, social, cultural and identification integration [4]. The structural integration is represented by the active participation of the immigrants into the various institutions of the host society. That includes the educational system, political system, housing and labor market [11]. As this dimension of integration is successfully realized, the ground is laid for the achievement of the other dimensions. It also depends on the governmental policies and the effort done by the politician. As the immigrants adapted to the various institutions of the host society, social relations with the neighbors, classmates and work colleagues are established and strengthened. The achievement of healthy social relationships with the natives of the host society and the active participation in social activities are referred to as social integration. It is a very important dimension of integration as it offers access to the various resources of the host society [12].

The adaptation of the immigrants into the culture of the host society is called cultural integration. That includes the values, norms, attitudes and cultural and communication skills [13]. Language proficiency is the most important factor in adapting to the culture of the host society [14]. At the end comes the identification integration, which is the final and top level of the integration process. In this stage, the immigrants develop a sense of belonging to the host society with its values and abstracts. This dimension results from the successful achievement of the first three dimensions. As immigrants learn the language of the host society, they are integrated into the educational system and the labor market, and build a social relationship within the host society. By doing so, they are expected to achieve the identification integration [15].

1.3 Sporting activities and integration

Sports and physical activities have a significant impact on the integration of immigrants with a culture different from that of the host society [16]. However, only 6% of the population with a migration background is participating in a sports institution. Also, the participation of females is much lower than the participation of males, i.e., 69.8% for males and 35.7% for females [17]. Given the importance of sports in the integration process, the national action

plan for integration has defined two objectives for integration. The first objective is integration into the sports, which includes promoting the participation of girls, especially those with a migration background, elder people and socially isolated groups in sporting activities. The second goal is the integration through sports, where sporting activities are used to support the integration process. Based on these two goals, operational objectives have been defined and implemented on all political levels, i.e., the federal government, the governments of the states and civil society organizations [18, 19].

The examples of the implementation of the operational objectives related to the first goal are as follows. The top-level sports funding by the Federal Interior Ministry to include socio-political topics such as integration and intercultural competence from 2012 onwards has been expanded. Also, the improvement of the information on local integration actors and migrants about the organized sports has been achieved through funding the counseling services. These services have been funded by the Federal Office for Migration and Refugees since 2012. On the level of the provincial governments, the Hessian Ministry of the Interior and Sports has implemented three modal projects in Hessen in the period from 2012 – 2013 that target the inclusion of mono-ethnic associations with responsibility for integration through cooperation with multicultural and "domestic" associations. On the level of civil society organizations, the German Football Association and German Olympic Sports Confederation have funded in the period from 2011 – 2013 a project that supports the integration in sport such as „Integration durch Sport“ and „Fußball ohne Absents“ [18, 20].

1.4 The role of social work in supporting the integration

Social work plays an important role in supporting the integration and settlement of immigrants in the host society [21]. According to Thole, regardless of the field of social work, historically, there were two levels for delivering social and educational services. The first level includes control, management and the development of policies in the field of social work, which is focused at the institutional level. The second is at the level of the application of this policy by social services, organizations, social welfare and associations. Social work is represented as an institutional offer, which has two sides. On one side is the state, who offer the social services and on the other hand are the individuals or groups who benefit from these services such as children, adolescents, older people, and family [22].

This importance of social work is evident in the case of refugees, where the social workers help in filling documents, finding a house, providing information about the rights and duties, and counseling in the case of facing conflicts with other members of the society. This also may include providing information about the culture of the host society, arranging appointments for health treatments and providing information about the aid and legal institutions [23].

Another important task of the social worker in the field of immigrants' integration is supporting children and young people in coping with the problems arising from the culture shock caused by migrating to a culturally different society. This may include helping to create and develop friendships with children and youth from the host society [24]. Furthermore, the information about the educational system, the after-school tutoring and places of entertainment can be provided to the children by the social workers. The support in the management of conflict with parents and other children is the heart of the social worker's responsibilities [23].

1.5 The integration concept of the city of Kassel

People with more than 160 nationalities live in Kassel, most of them are Turks or have a Turkish background. The population with a migration background is approximately 80,000, which is 39% of the whole population and is spread over all districts of Kassel [25]. For example, this percentage is 42.4% in Bettenhausen, 39.8% in Fasanenhof, 43.45 in Forstfeld, 39.9% in Mitte, 38% in Niedierzwehren, 61.7% in Oberzwehren, 63.5% in Nord-Holland, 56.8% in Wesertor, 43.8% in Philippinenhof, 65% in Waldau and 33.4% in Hasenhecke [26].

According to the integration concept of the city of Kassel [25], the integration of the population with a migration background is supported by several activities. The establishment of new youth centers in the areas with a strong immigrant presence is one of these activities. Another effort is funding the language courses for children, adolescents and adults. In this field, the intensive courses of the German language are offered to children with weak German language skills, e.g., the preliminary course for the newly enrolled children at school [27]. For adults, the language course, which includes between 600 and 900 teaching hours, is offered as a part of the integration course. The orientation course is the second part of the integration course and provides immigrants with information about the history of Germany, German culture and the political, legal and social systems [28]. Furthermore, the organization

of artistic and cultural exhibitions offers the opportunity to meet and discuss with people from different cultural backgrounds, which should reduce the cultural gap between people in society and increase the acceptance of others. A good example of cultural exhibitions is the Kassel SINGT project. In this project, hundreds of primary school students are trained to play a concert of various songs [29]. Supporting cooperation projects with sports associations to increase the participation of women with a migration background in sports activities is also another successful strategy.

1.6 Thesis outline

This thesis is structured as follows:

Chapter 1: The basic overview and the motivation of this work are introduced.

Chapter 2: Theories of migration and integration are presented. Furthermore, the history of migration to Germany and especially Muslim immigrants is briefly discussed. Finally, the legal aspects of integration, the challenges of integration and the effects of social work on the integration process in Germany are described.

Chapter 3: The methods and techniques that are used in social science research are introduced. That includes the positivist and interpretive methods, research design, sampling, research hypotheses, and approaches of data collection, i.e., quantitative and qualitative. Furthermore, the nonparametric statistical testing techniques of hypotheses such as the Chi-Square test and Mann-Whitney U are briefly discussed. In the end, the research problem of this work and the hypotheses as well as the selection of the research design and the questionnaire design, are presented.

Chapter 4: The analyses of the statistical results are presented, which include two main categories. The first category represents the indicators of integration of the parents, while the second is for the integration of the adolescents with a Muslim/Arabic cultural background. For both the categories, the indicators of the four integration dimensions, i.e., structural, social, cultural and identification integration are analyzed.

Chapter 5: Conclusion of the presented results and the outlook are given.

Appendix A and B: The questionnaires of the two adolescents groups are reported.

2. Migration, integration and social work

2.1 Migration

The movement of the people from one place to another in search of safety, freedom, and job opportunities is called migration. The word “migration” comes from the Latin word “ migrare bzw. migratio”, which means “hiking, or moving away”. In social science, the term migration represents the movement of individuals or groups that requires the permanent change of residence. Based on the UN recommendation, since 1960, a person or a group are considered immigrants when they change the residence and stay in the new residence for more than five years (in 1950 was only one year) [30]. However, according to Elias and Scotson, the change of social and cultural environments has to be included. In other words, the migration can be considered as the movement to a new society with different cultural and social abstracts from the origin society. That results in new social relationships with the individuals and groups of the new host society [31].

The migration definition has multiple aspects based on the field of study. From the economic science aspect, the migration process is influenced by the relation of individuals and groups with economic policy, financial market strength and labor market. The jurisprudence aspect considers the laws of residence and naturalization, rights and duties of immigrants, and salary regulations. In demographic studies, the migration is related to the population density, population growth rate, and immigrants population growth rate [32]. Geographic studies focus on the distribution of immigrants in the host country, urban-rural relationships, and the changes in the host region or country because of immigrants. The historical studies of human migration investigate the motivations of migration, and migration paths, which lead to a clear understanding of the migration processes. That could help in the correct prediction of the migration process and its outcomes in order to enact proper policies and laws based on the

social, economic and political situations of host and origin countries [33]. The political aspect is the essential aspect since politicians control the whole migration process and its outcomes through the visa regulations, migration policies and asylum applications. Therefore, the political direction of the governments, left-wing, center, and right-wing, has a significant impact on the internal and external politics, especially the migration policies. For example, in the refugees' crisis of 2014, the influx of refugees has been influenced by the asylum policy of the European Union and European policy for opening borders [34].

Human migration is as old as humankind; however, the need for human migration has been increased in recent history. That is due to the increase of inappropriate economic, social and political situations such as poorness, wars and religious or ethnic persecution [35]. There are various classifications of migration based on the reasons, time, distance, cause, or aim of migration, as summarized in Table 2-1 [36].

Table 2-1: Various classifications of migration (after ref. [36]).

Type of classification	Migration classification		
Time	Temporary	Permanent	
Distance	Short	Long	
Cause	Economic	Non-economic	
Aim	Conservative	Innarration	
Member involved	Individual	Mass	
Political organization of migration	Sponsored	Free	
Boundaries crossed	Internal	External/ International	Areal units
Decision-making	Voluntary	Impelled	Forced
Social organization of migration	Family	Clan	Individual

One of the most important economic motivations of the migration is Labor Migration. This type of migration is caused by the increase in the labor market due to the rapid economic development in the last three centuries. That also coincided with the abolition of the slave trade in various countries, i.e., the UK (805), the USA (1865) and Brazil (1888). This policy changes caused the increase in demand for workers, which promoted the labor migration. In Germany, at the end of the nineteenth century, labor migration increased in the field of agriculture from the Russians and Poles. In the twentieth century due to the industrial revolution, the external labor migration grown in most European countries such as France, Belgium, Switzerland, and Germany. For example, the labor migration increased from 3.1 to 11.2 million in the time from 1950 to 1982. Also, internal labor migration is also increased, especially after world war II [30].

In Arab countries, as a result of the oil crisis in 1973, the price of barrel jumped from 3 to 12 dollar [37]. The economic growth has been increased in the Arab petroleum exporting countries as a direct result of this crisis; hence, the demand of worker has been rapidly increased. Massive migration from other Arab countries such as Jordan, Palestine, Egypt, Yemen, Lebanon, and Sudan and South and East Asian countries such as the Philippines, India, Pakistan, Bangladesh, and Sri Lanka have been recorded. The number had been grown from 650000 in 1970 to 9 million immigrants in 1990. The share of the immigrants in the labor market in the Gulf countries was huge, e.g., in 1985, this share was in Saudi Arabia 72%, in Kuwait 81%, in the United Arab Emirates 91%, in Qatar 82% and Bahrain 58% [30].

Another important migration type is the family reunion, which is somehow related to labor migration. The workers have the right to bring their wives and children to the host country and also in specific cases, and they can bring their parents [13]. However, this type of migration is also strongly linked with the societies after the wars and natural disasters. For example, before the World War II, 16.5 million German citizens in Eastern and Southeastern European countries and 1.48 million in the Union of Soviet Socialist Republics (USSR), the majority of them have been deported to other countries. Through the red cross, 1.23 million have been resettle in Germany in the period from 1950 to 1985 [30].

Refugees' movement is a forced migration as a result of the improper life conditions in the origin country such as poverty, religious or political persecution, or war. The social or political instability in a region in the origin country forces individuals or ethnic or religious groups to move towards other stable regions in the same country or towards the neighbor countries [38]. Germany has been suffered from various refugees' crisis over history, e.g., the refugee crisis during and after the World War II. As a result of the war, Germany was divided into four occupation zones, which were controlled by United States, United Kingdom, France and the Soviet Union. At the end of 1945, more than 10 Million out of 11 million refugees have been moved from East Germany, Hungary and Czecho-Slovakia towards West Germany, the three occupation zones controlled by United States, United Kingdom and France [39].

The Arab spring and the resulted political instability have made the refugees' crisis worse, where the number of worldwide refugees has been increased from 42.5 million in 2011 to 59.5 million in 2014 and 65.3 million in 2015. More than 50% of the refugees are from counties where the majority of the population are Muslims, i.e., Syria, Afghanistan and

Somalia. However, the majority of refugees are internal, i.e., refugees in other regions in the origin country. For example, in 2015, the number of refugees inside Iraq, Syria and Sudan are 4.4 million, 6.6 and 3.2 million, respectively [40].

Student migration in Germany has been increased in the last decades due to the increase in international students in German universities. For example, in 2015, approximately 320,000 international students, which are 11% of the overall students, were enrolled in German universities. According to the DAAD education report of 2016, the number of international students in German universities has been increased by 30% in the last ten years. Furthermore, the number of international scientific assistants has been increased to 11%, while 6.6% of professors are non-Germans, according to the same study [41].

The illegal migration is the most challenging problem not only for Germany but also for the whole of Europe in the last few years especially the illegal migration from North Africa through the middle sea and from Asia through Turkey. There are three types of illegal migration, i.e., the migration without migration documents, with false migration documents or exceeding the legal period of residence. The legal and social treatment of illegal immigrants varies from country to country, e.g., the illegal immigrants in UAS mainly belong to the first type of illegal migration. However, they are living almost a normal life except that they cannot have a driving license, they do not have health insurance and they are low-paid employment. However, their children are generally integrated into the educational system [13].

2.1.1 Theories of migration

The migration theories that can describe the migration process are classified into four various categories, i.e., sociological, economic, geographic and unifying [42]. Various migration theories are explained in the following section.

One of the early and most important theories that explain the migration process is Push-pull Theory. Ravenstein has presented the push-pull theory in 1889. His theory explains the migration flow through a set of reasons that are categorized into two factors, i.e., pull and push factors. Push factors represent all undesired conditions and events that force people to leave their original city or country, such as improper social or economic situations. The pull factors are the attractive conditions that attract people to the new destination. Ravenstein listed some of the main characteristics of the migration process as [43, 44]:

- Only short distance is preferred by the immigrants, and long-distance migration is carried out through multiple steps
- The main motive for long-distance migration is the economic situation
- Other immigrants fill gaps left by the immigrants

An improvement of the push-pull theory was carried out by Lee in 1966, which is illustrated in Figure 2-1. The positive signs in the case, of origin city or country, represent the pull factors that motivate the people to stay, such as family connections.

On the other hand, the negative signs are the push factors that attract the people to migrate towards the destination such as better economic, social and political situations. The opposite representation of positive and negative signs in the case of destination is expected. Based on the tradeoff among pull and push factors and by considering the personal factors such as age and level of education, the decision of migration can be made. However, obstacles such as distance between origin and destination have also a significant impact on the decision of migration [42–45].

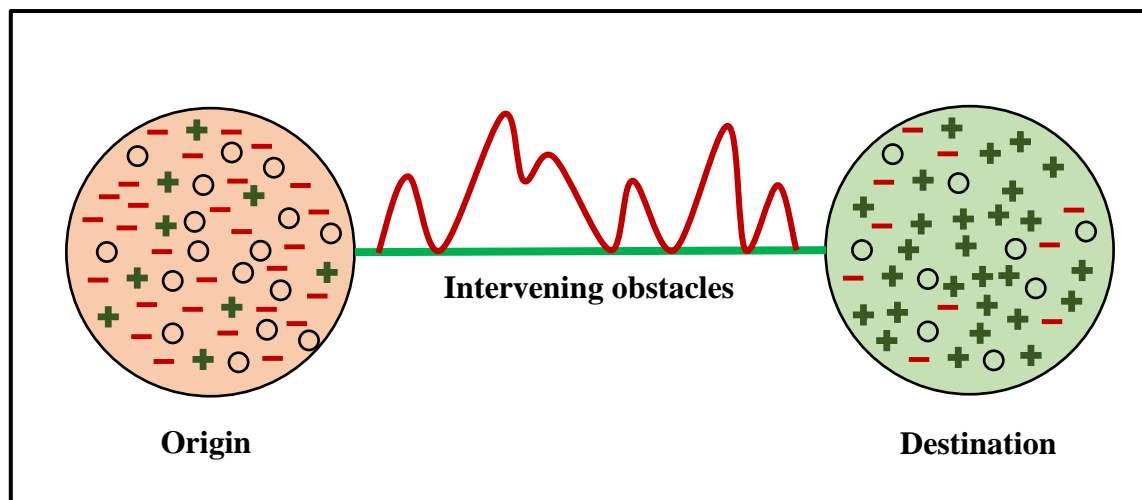


Figure 2-1: Illustration of migration process according to Push-pull factor theory (based on ref. [45])

The economic motivation behind the migration is represented in the economic opportunity theory by Sjaastad in 1962. In this theory, the migration process is considered as a kind of human capital investment. This theory has been used to explain the migration of people from Europe to the USA in its early stages. The main motive for this migration is the economic returns where the people expected more money in the USA due to the low price of renting the lands and its high throughput [46, 47].

Another theory based on the economic motive is the neoclassical theory, which is developed by Harris and Todaro in 1970. This theory was developed to explain the rural-urban migration, where the highest wages is not the only motive for migration decision from rural region to urban region. The highest probability of employment in the urban region plays an essential role in this decision. The theory was improved in the later work by adding additional factors such as the cost of travel and migration. The main difference between economic opportunity theory and neoclassical is the consideration of individual characteristics besides the labor market characteristics [48, 49].

The migration process is a social activity; therefore, it cannot be only explained by the economic factors. Thus, another theory that reflects the impact of social connections on migration is presented by Massey, i.e., social network theory. In this theory, the risk for immigrants decreases due to the strong social network with the former immigrants in the destination, which makes migration decisions easier [50].

Considering the geographical aspects, the Gravity model is used to explain the migration flow from one place to another. The migration population in the destination region is proportional to the population in the origin and destination regions before migration and inversely proportional to the distance between the two regions. The Gravity model can be expressed as [51]:

$$M_{ij} = G \frac{P_i^\alpha \times P_j^\beta}{D_{ij}^\gamma}, \quad \text{Eq. 2-1}$$

where P_i is the population at the origin, P_j is the population at the destination, D_{ij} is the distance between the two regions, α, β, γ are parameters to be estimated based on the area of applications and G is popularity constant.

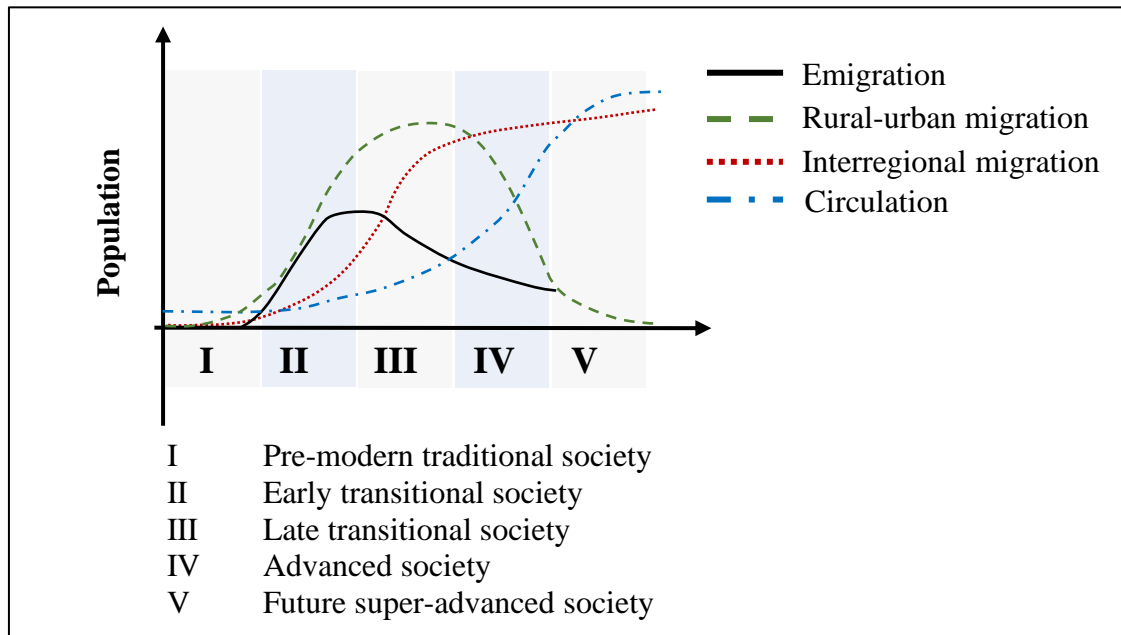


Figure 2-2: Zelinsky Migration Transition Model (after ref. [52, 53])

The Gravity model deals only with the distance between the origin and destination and does not consider the number of available opportunities at the destination. Therefore, an improvement of the Gravity model has been proposed by Stouffer in 1940, i.e., Intervening Opportunities model. In this model, the number of trips from the origin to the destination is proportional to the number of available opportunities at the destination. At the same time, it is inversely proportional to the intervening opportunities at all points that are located between the origin and the destination[54].

The Pull-Push theory was combined with the Demographic Transition Model (DTM) in the Zelinsky Migration Transition Model in 1971. Same as DTM, based on the level of development, Zelinsky has divided the society into five stages, where the direction and population of migration vary in each one of these stages. These stages are; pre-modern traditional society, early transitional society, late transitional society, advanced society, and future super-advanced society, In the first stage, the economy of the society is based on agriculture activities. The migration population at this stage is very low and only the mobility-related to searching for food or work field takes place. As the society developed (early transitional society), the rural-urban migration and international migration increase as a result of the availability of opportunities at the origin and the surrounding urban areas in the same country or different countries (pull and push factors). In the third stage, the rural-urban migration still occurs at a high rate while in the fourth stage, it decreases while the opposite

movement from urban to rural areas increases. At the fifth stage, there is shrinking in population because of migration rather than increasing, and the maximum rate of interregional migration and circulation take place (see Figure 2-1). However, this model does not consider political factors [52, 53, 55].

2.1.2 History of human migration

Through the migration, the world as we know it now, has been created. The migration was, in most of the cases, the igniting action for worldwide conflicts over the human history that causes the current demographic distribution, religious distribution, and political systems. An obvious example is the migration of groups of Oghuz tribe from central Asia towards western Eurasia [56]. This migration was the kernel of the Ottoman empire (1299 -1922), which has been played a central role not only in Europe history but also in human history for hundreds of years [57]. Another clear example of the impact of migration on human history is the massive European migration and the African forced migrations towards the new world, i.e., North America, Latin America and Australia [58]. New countries have been formed and new abstracts and political systems have been developed as a direct result for this migration flow. The influence of the new world, especially the USA, on the history of humanity in the last two centuries cannot be denied. The USA has altered the results of the first world war, second world war, and the cold war. Furthermore, the great success of humankind's development in all fields is led by the country, which has been formed because of the migration process.

Through human history, there were various peaks of migration that includes national and international migration. Any migration peak can be considered as a reflection of the economic and political stability and development of the society. The economic motive of the migration can be expressed in migration within Europe during the first and second industrial revolutions in the eighteenth and nineteenth centuries. As a result of the United States Declaration of independence has been announced in 1776 and the labor market could not absorb the increase of population in Europa, a migration peak towards the USA has been noticed [59]. The refugees' problem represents the political conflicts as reasons for migration peaks during World War II, where 60 million Europeans were forced to leave their homes [60].

As the reasons mentioned above and motivation for migrations still exist, the migration peaks are always increasing. The number of international immigrants has been increased from 84.5

million in 1970 to 243.7 million in 2015. However, the percentage of immigrants in the world population has been slightly increased from 2.3% to 3.3% in the same period [61].

2.1.3 Migration flow to Germany

In the nineteenth and twentieth centuries, Germany was one of the biggest European host countries. After world war II, the Federal Republic of Germany (West Germany) has signed the labor recruitment agreements based on the *Rotation model* with Italy, Spain, Greece, Turkey, Morocco, Portugal, Tunisia. According to this agreement, the workers can stay and work in West Germany for a maximum time of two years. The problem with this policy was the wasting of collected work experiences since the employers have to be replaced by new workers. Therefore, this policy had been changed and the recruitment of new workers had been stopped in 1973. 11 million out of 14 million coworkers have been returned to their home country. The rest of the coworkers has been settled in West Germany and they brought their families from the origin countries [62, 63].

Since 2005 Germany became the second-largest host of immigrants after the USA [61]. The population of residents in Germany and the population of immigrants or people with migration backgrounds from 2005 to 2018 are summarized in Table 2-1 [64]. Although the population of residents in Germany has been increased with approximately one million from 2005 to 2018, the population with a migration background has become five million.

Table 2-2: Population of German residents and migration background population from 2005 to 2018 [64].

Year	The population of residents in Germany (Million)	Population with a migration background (Million)
2005	80 528	14 421
2009	79 663	14 999
2013	79 683	16 546
2017	81 740	20 297
2018	81 613	20 799

Now the important main question is why Germany is an attractive destination for immigrants. First, the motivation for migration can be divided into two main categories, i.e., economic, and non-economic motivations. The economic motivation includes the low unemployment rate (3%) [65] and the high average hourly labor cost (34.6 €) [66]. Furthermore, child benefit, unemployment benefits, and other social benefits, which are the core of the German social system, are obvious motivations for migration towards Germany. These motivations

are not only valid for the non-European immigrants, but also for European immigrants from European countries such as Bulgaria, Romania, Turkey, etc. Therefore, most immigrants in Germany, according to the statistic of 2018, are from European countries, i.e., more 65% [64].

The political conflicts such as political instability and wars are another motive that forces people to leave their origin countries to Germany. The increase in the numbers of asylum applications from 1953 to August 2019 reflects this fact. There are two main peaks of the refugee's applications, i.e., the nineties of the last century and tens of this century. Both the peaks represent two major political conflicts. In the nineties of the last century, the Bosnian civil war took place from 1992 to 1994 [67] and the Algerian civil war from 1990 to 1998. [68]. The second major political conflict in tens of this century came from the middle east through the Arab spring, which ended by complete chaos and multi- civil wars in Syria, Libya, and Yemen [69].

2.1.4 History of Muslims in Germany

The existence of Muslims in Germany has been traced from the end of the 17th century. However, the first mosque has been established in a camp as a result of Ottoman–German alliance during the First World War. A few years after the end of the war, the first Muslim organization has been founded, i.e., Islamic Community Berlin (in German, Islamische Gemeinde Berlin). The name of this organization been changed in 1930 to the German Muslim Society (in German, Deutsch Muslimische Gesellschaft). The first mosque has been established [70, 71]. Due to recruitment agreements of the Federal Republic of Germany (West Germany) on sixteenth of the last century with countries of huge Muslims population such as Turkey, Yugoslavia, Morocco, and Tunisia, the number of Muslim immigrants has been increased abruptly [72].

So far, the Muslims population increases every year, where the Muslims population has been estimated in 2015 to be between 4.4 and 4.7 million, most of them are from Turkey. However, due to the political instability of the Middle East, the immigrants from this area have been suddenly increased. That can be observed from the comparison of the Muslim population from various origin countries between 2011 and 2015 in ref. [2]. The number of immigrants from the Middle East region has been increased from 248123 in 2011 to 774975 in 2015.

The number of Islamic organizations (mosques) according to the Islamic religion servants in Germany study is estimated to be between 1700 and 2500. Two-thirds of them are Turkish organizations, i.e., Turkish-Islamic Union of the Institute for Religion (DİTİB), the Islamic Community Millî Görüş (IGMG) or the Association of Islamic Cultural Centers (VIKZ). [73]. The pattern of Muslim immigrants based on the Islamic belief is categorized into [74]:

- Sunnites with ca. 75%
- Schiiten with ca. 13%
- Alevis with ca. 7%
- Other small groups, such as Ahmadiyya.

2.1.5 Arab spring and refugees flow

The story of Arab spring has been started with a street seller in Tunisia, Mohamed Bouazizi. Same as millions of poor youth, he has been suffered from negligence, corruption, unemployment, misallocation of wealth and loss of hope in the Middle East countries. Mohamed Bouazizi was insulted by a policewoman who insulted him by slapping him on his face; therefore, he set himself on fire and died on 4 January 2011. His death was the ignition of local demonstrations in his city, Sidi Bouzid, against the Tunisian regime. The demonstrations have been spread over Tunisia and caused the fall of the Zine El Abidine Ben Ali, who was in power for more than 24 years [75]. A new history of Arab was written through the first popular revolution in modern history.

A few days later, the Egyptian revolution started against Muhammad Hosni Mubarak, who ruled Egypt for more than thirty years through another icon, i.e., Khaled Sayed. The common factor between the two revolutions was that the demonstrator demanded at the beginning, economic reformation, social justice and political freedom [76]. However, both the regimes did not listen to the voice of the people, and they used massive power to stop the demonstrations. In the end, both regimes were down, and a new chapter of history has been started. It did not take more than a few months for other regimes to face the same destiny, i.e., Yemen and Libya [77].

In mid-2011 started the peaceful Syrian revolution against Bashar al-Assad and his regime. As a result of the usage of the oppressive power against peaceful protesters and innocent civilians, an armed opposition has been started and the revolution has been deflected into a civil war after the intervention of Iran, Turkey, Saudi Arabia Qatar, Russia and USA [78],

where till 2017 more than 400,000 have died [79]. More dramatic consequences have been taken place not only for the Syrian people but also for the whole world, i.e., the appearance of ISIS in 2014 [80]. Millions of Syrian people have decided to run away with their wives and children despite difficulties, danger, and death. More than 13 million were displaced internally or left Syria due to the Syrian civil war [81]. The major host countries for Syrian refugees are Turkey, Lebanon, Jordan, Germany, Iraq, north African countries and Sweden. According to the Pew Research Centre, more than 6 million Syrian refugees have been spread over the world until 2017. 3.4 million of them are settled down in Turkey. Germany is the fourth-largest host country for Syrian refugees with more than 500000 [82].

Despite the long-distance and natural obstacles between Germany and Syria, hundreds of thousands of refugees have selected Germany as a host country. There are many reasons for that, i.e., employment opportunities, social benefits, and family reunion; however, they can be categorized as economic and social motivations.

2.2 Integration

Approximately 20% of the German population is with a migration background, as discussed in the previous section. Therefore, integration is one of the most important subjects of the German community. The integration is generally defined as the process of being an accepted member of society. The integration process stands on three legs, i.e., legal-political, socio-economic, and cultural-religious factors. The successful integration process is based on the positive interaction among the immigrants and the host society through the factors mentioned above [83].

The European Commission considered the integration process as a two-way process; i.e., it represents the interaction between the immigrants and host society. The countries of origin play a vital role in the integration process; therefore, the European Commission since 2011 considered the integration process as a three-way process by adding the impact of the countries of origin [84].

According to Klaus J. Bade, integration is defined as the availability of equal opportunities for all residents, which includes education, training, housing, and health treatment. At the

heart of the integration process is the active participation in the labor market, which is the basis for social acceptance and independence [85].

There are three types of assimilation in a society with multiple cultural groups, i.e., pluralistic, interactionist, and monistic assimilation. The society with pluralistic assimilation consists of multiple cultural sub-societies where each group of people preserves its culture, identity, and social relationships. Monistic assimilation means that the minority cultural groups abandon their cultural identity and replace it with the host society culture. In interactionist assimilation, society achieves common norms and cultural values compromises between the values and abstractions of different cultural groups [85].

2.2.1 Theories of integration

There are two main categories of theoretical approaches that describe and explain the integration process, i.e., classical models of integrations and contemporary models, race relation cycle, social psychological accounts of changing group membership, the conception of absorption of immigrants and account of immigrant assimilation fall under the classical models while modes of incorporation model, the theory of segment assimilation and model on intergenerational integration are classified as contemporary models [4]. The necessity of contemporary models comes from the fact that the disappearance of the ethnic boundaries in the host society is no longer valid for the assimilation of the new immigrants. In this case, society is observed to consist of stable ethnic pluralized groups [86]. In the following section, brief descriptions about the essential integration models are given.

2.2.1.1 Race relation cycle

Based on his observations on the integration of the immigrants in Chicago at the beginning of the twentieth century, Robert E. Park developed the race relation cycle model. His model is considered as an extension for the conflict theory, where the ethnic conflict is considered. In his model, there are four stages, i.e., contact competition/conflict, accommodation, and assimilation. When various ethnic groups become in contact with each other in a society, immigrants try to make their way to find a foothold for themselves in the new society. In the first stage, the immigrants collect information about the new society through anonymous sources such as radio, TV, or cinema. The relation between immigrants and the host society is peaceful in this stage. As a result of the competition among the immigrants and the native population on resources such as housing and job opportunities, competition /conflict stage starts. The characteristics of this stage are that the people are divided ethnically and strife in

the society takes place. Upon the acceptance of the ethnic division and society structure, the interaction among groups reaches the accommodation phase. Reaching this phase protects the immigrants and supports positive interaction with the host society and hence leads to their integration. Then the society will enter the stage of assimilation where the ethnic division diapeded as a result of the diffusion among the ethnic groups. In this stage, social changes to the immigrant groups occur. A significant side effect of the integration process is the residential segregation, where immigrant quarters are formed. According to Park, the existence of a natural area protects immigrants and reduces the conflict with the host society. However, this model neglects the influence of immigrants on the host society, which is not correct in all cases. The effect of the immigrants on the host society is actively considered by Eisenstadt in the conception of absorption of immigrants model [4, 32, 87, 88].

2.2.1.2 Social psychological accounts of changing group membership

In 1953 Donald Taft developed his model of integration, where his model focuses on the individuals, not on the ethnic groups as the race relation cycle model. The assimilation is achieved through a process of seven stages., these stages are [4]:

- a) Knowledge of host society culture (Language, values, etc.)
- b) Positive attitude towards host society culture
- c) Negative attitude towards the society of origin
- d) Social acceptance
- e) Role assumption
- f) Group membership
- g) The convergence of norms.

In the beginning, the immigrant learns the culture of the host society that includes language, norms, values, etc. Then, positive attitudes towards the host society are promoted, which is followed by the development of negative attitudes towards the society of origin. The fourth step for the migration is to accept the culture of the host society. This acceptance establishes the acceptance of immigrants by the host society (fifth step). As a result, the identification of the immigrants as members of the host society is granted. In the end, the convergence of norms between the immigrants and the host society is achieved. According to this model, various forms of adaption for the immigrants into the host society take place. However, this model does not specify the reasons behind these multiple forms of adaption. Also, this model does not include the preservation of the immigrants' former identity that is not clearly

represented in the stages of the integration process. Such a concept uni-directional assimilation is common in most of the guidelines for integration in western societies such as American Core Culture in the USA, the concept of universal republicanism in France common German culture and Western Christian commonality in Germany [4, 85].

2.2.1.3 The account of immigrant assimilation

One of the most influential theories that describe the integration process is Gordon's model of assimilation. This theory was demonstrated in 1964 to explain the assimilation process in the USA. According to Gordon, the USA society consists of multiple ethnic sub-societies, where each ethnic sub-society has its social structure, culture, and identity. Therefore, the individuals are not only identified by the ethnicity race but also the social class affiliation. Unlike the race relation cycle model, ethnic diversity does not play the most crucial role in the integration process. The social status, economic power, and political power are the factors which identify the various groups of American society. Therefore, he defined the so-called "*Ethclass*", which is the intersection between the horizontal ethnic differences and vertical social class differences. Members of a particular *Ethclass* have almost the same values, culture, and behaviors [89].

According to Gordon, the assimilation process takes place through seven dimensions. These dimensions are; cultural or behavioral assimilation, structural assimilation, marital assimilation, identification assimilation, attitude receptional assimilation, behavioral receptional assimilation, and civic assimilation. As a minority group of people being in contact with a host society, the members of this group start to learn the culture of the host society, which leads to cultural assimilation. This dimension is significant to the integration process, but it does not guarantee the occurrence of the other dimensions of assimilation. However, cultural assimilation does not eliminate discrimination and social deprivation, which restricts the ethnic, religious, and social minorities to the lower social classes. As soon as the members of the minority group join in large scale the institutions of the host society, the second and essential dimension takes place, i.e., structural assimilation. The achievement of structural assimilation will certainly lead to the completion of the rest of the assimilation stages. Marital assimilation takes place when intermarriage between members of the minority group and the host society occurs on a large scale and leads to biological fusion. As a result, common values and norms among all groups of the society are developed, which is called identificational assimilation, according to Gordon's theory. The absence of prejudice,

discrimination, and value and power conflicts will lead to attitude receptional assimilation, behavioral receptional assimilation, and civic assimilation, respectively [4, 90].

2.2.1.4 Modes of incorporation model

Portes and Zhou have developed the modes of incorporation theory. In this theory, the grade of assimilation is defined through three levels, i.e., government policies, societal reception, and coethnic community. The governmental policies can be receptive, indifferent or hostile while the receiving society can be prejudiced or unprejudiced. On the other hand, the ethnic community can be strong or weak. [4, 91].

2.2.1.5 Theory of segmented assimilation

The segment assimilation theory covers the assimilation of the second generation. This theory has been developed by Portes and Rumbaut to explain the assimilation of the second generation of American immigrants. The majority of second-generation members do not have a problem with the host society language, and a considerable portion of them are bilingual. Also, the economic and social environments are different compared to their partners. They are receiving the values and norms of origin society through their parents and the host society through the schooling system, which clearly can lead to the conflict. Therefore, according to this theory, the assimilation of the second generation does not follow the same pattern as that of their parents, and it occurs in a segmented manner [91, 92]. There are three main segments; downward assimilation, upward assimilation and forming pluralized ethnic communities [86].

2.2.1.6 Model of intergenerational integration

Based on the classical assimilation theory (Chicago school), which has been developed under special conditions, Esser has developed his theory. The integration process is divided into two main categories, i.e., system integration and social integration. System integration refers to the relationship between the different parts of society, while social integration refers to the relationship between the various actors in society (individuals and groups). The system integration has three dimensions, i.e., market, organization and media. The main characteristic of system integration is the collective relation; however, it depends on the active actors and their relationship in the context of mutual control over the available resources. In this case, participation in collective relations is carried out only through the motives and interests of the active actors in the system integration. Both types are

interconnected; therefore, the achievement of a successful integration process requires the involvement of both of them [15].

The social integration represents the integration of immigrants from various ethnic or religious groups into the host society, which is a prerequisite for the successful system integration process. That includes the grant of rights and language skills, participation in the educational, social and political system, participation in public life and making friends from different races. The social integration has four forms or phases, acculturation, positioning, interaction and identification. The **acculturation** is the first form of integration, which is essential to all other types of social integration. This form includes learning the language of the host society, learning the abstracts and values of the culture of the host society and learning the rules and laws of the host society. Here, language skill is an essential factor that supports the integration of immigrants into the host society. **Positioning** is the process of immigrants to get a social standing in the host society. Through this dimension, the individuals are given the available rights in the host society, such as voting rights, citizenship rights, equality of job opportunities and establishing and preserving social relations with the other members of the society. This type of integration is described as structural integration. **Interaction** is a particular case of social relationship, where the individuals interact and they are guided through treatment with the other members of the society. This interaction is considered as an informal way of placement for the individuals in the society. There are various cases of interaction, i.e., mental orientation, symbolic interaction, communications and social relations. This dimension has a strong connection with human emotions; hence, individuals' fears could be obstacles for integration. Therefore, the correct acculturation helps the individuals to overcome their fears. Thus they can interact with other members of society cooperatively [93].

Furthermore, the willingness of individuals plays an important role in the acceptance of interaction offers and thus in supporting the integration process [4, 15]. In this form of integration, the individuals form a network of relations, which requires the control of resources, qualification and available opportunities for the consolidation of relations [93]. The **Identification** represents the positive mental and emotional relationship between the individual actors and the abstracts, values and norms of the host society. As a result of successful identification integration, the individual actors consider themselves as a part of the host society where there are developing feelings of glory, pride and affiliation toward this

society. The identification integration is divided into three forms, value integration, citizenship and system acceptance [15]. These forms of integration are the final stage for the successful integration of immigrants into the host society. It is obvious that the four forms of social integration are related to each other. For example, identification integration is achieved as a result of the positive interaction with the other members of the host society. The positive interaction cannot be developed without having direct contact with society through the job and education possibilities, which are represented in the positioning form of integrations. The acculturation is the core of all forms of integration since learning the language and the values of the host society are the prerequisite of the integration process. Without language proficiency, communication with the other members of society cannot be established or preserved [4] [14]. Also, the lack of knowledge about the values of the host society surely will increase the conflict with the native nation of the host society.

To understand the behavior and outcome of the social integration process, three various social systems have to be considered, i.e., the society of origin, the host society and the ethnic group. Based on these three variables, the social integration outcomes have only four possibilities, **multiple inclusion**, **assimilation**, **segmentation** and **marginalization**. The multiple inclusion is the result of successful social integration into the host society and into the ethnic group of the immigrants. Marginalization is the result when the immigrants can be integrated into neither the host society nor their ethnic group. When the immigrants are fully integrated into the host society, but they are disconnected from their ethnic group, the outcome is assimilation, while in the opposite case, the outcome is segmentation [4].

Marginalization in most of the cases takes place in the first generation of immigrants when they reach an unknown host society. At the same time, they do not have any contacts to other immigrants from their ethnic group. Such immigrants, who cannot speak the language of the host society, do not have a job and do not have contacts with the other members of the host society, develop a feeling of alienation and non-affiliation to their ethnic group and the host society. Marginalization is a kind of total exclusion that happens rarely. An example of the marginalization is the slums in big cities third world after globalization [15].

Multiple inclusion requires full integration into all social and cultural fields of the host society and the ethnic group of the immigrants. Hence, it is a multicultural integration, but it is rare. In this form, the immigrants use multiple languages and have multiple identities, e.g., children of the diplomats [15].

The assimilation is a state of similarity and symmetry in behavior, culture and attitude of various groups, immigrants and native members of the host society. That means, despite the similarity of all members of each ethnic group in religion, educational level and housing situation, the social inequality level does not vary among various ethnic groups [94]. Assimilation same as integration has four phases, according to Esser, i.e. cognitive (cultural), structural, social and identification assimilation [31].

In the work of Heckmann, he suggested using the expression “integration” instead of “assimilation”, i.e., he used the cultural, structural, social and identification integration instead of cultural, structural, social and identification assimilation. The reason for this choice is that the assimilation expression refers to the dominance, where immigrants have to give up their culture and replace it entirely with the culture of the host society. Also, this expression has been used historically to describe the integration process in the USA, where the White Anglo Saxon Protestants have dominated the culture of UAS [13].

According to Esser, his theory has three components, i.e., options of immigrants, essential connectin functions among these options, and structural outcomes. The options of immigrants are divided into two main categories, i.e., receiving society context options (rc-options) and ethnic context options (ec-options). The integration process is considered a sort of investment based on the expected utility weight of these options and investment costs [86].

As the expected utility weight of receiving society options exceed the ethnic options, the motivations of immigrants for integration increases and vice versa. The basic functions that describe the connection between the receiving society options and ethnic options depend on two important parameters, i.e., group size and ethnic boundary making. The bigger the group size the higher EU weight of ethnic options, which leads to fewer motivations for integration. There are two structural outcomes of this model, i.e., assimilation and segmentation. The assimilation process results in the vanishing of the ethnic boundaries between the immigrants and the host society [86].

2.2.2 Integration legislative aspects in Germany

The equality of legal treatment is protected by international law through the universal declaration of human rights, which has been announced on 10 December 1948. Since the Treaty of Amsterdam (1999), various laws have been passed through the European Union legislators that ensure equality in treatment despite race, gender, ethnic origin, religion or belief.

In the same direction, the Council of the European Union has announced various directives, i.e., Council Directive 2000/43/EC and Council Directive 2000/78/EC [95]. Concerning Germany, the equality of the treatment is strongly addressed in article 3 of the German constitution named Equality before the law “ (1) All persons shall be equal before the law. (2) Men and women shall have equal rights. The state shall promote the actual implementation of equal rights for women and men and take steps to eliminate disadvantages that now exist. (3) No person shall be favored or dis-favoured because of sex, parentage, race, language, homeland and origin, faith or religious or political opinions. No person shall be dis-favoured because of disability.” [96].

Nevertheless, immigrants are not always well informed about their legal rights and benefits due to the following reasons. First, legal information is only available in the language of the host country. That requires the proficiency of the language, which cannot be achieved easily by the immigrants. The second reason could be the absence of a conventional way of exchanging the legal information between the immigrants and authorities.

A visible leak of equality of the legal treatment is the non-consideration of Muslim holidays (Festival of Fast Breaking and the Sacrifice Festival) as public holidays in Germany. The argument that the Muslim holidays depend on the moon calendar, which has not fixed dates for these holidays, is hard to believe. The reason is that the Turkish Muslims, who represent the majority of Muslims in Germany, consider a fixed calendar for both holidays based on astronomical calculation, not on the moon sighting [97].

2.2.3 Obligations and challenges of integration in Germany

The integration process is an interaction between three parts, i.e., immigrants, host society and country of origin. Then, any of these three parts can have a positive or negative impact on the integration process. Starting from the definition of the integration, being of an accepted member of the society [83], can be the right way to understand the integration process, its requirements and hence its challenges. The obligations of integration are described in the following sections.

2.2.3.1 Language

One of the central points of the integration process is language proficiency. Without good proficiency in the host country language, communication with the members of the host society is poor. Furthermore, good language proficiency prevents or at least reduces the

isolation of the immigrants from the host society. Also, it has a significant impact on the educational system and labor integration impact on the labor market integration [98]. In an empirical study of the effect of Dutch language proficiency, it has been found that an increase in earnings of immigrants males between 5 to 35% due to Dutch language proficiency [99].

One of the successful common strategies in the field of integration for adult immigrants is the integration course, which is paid by the state to improve the language skills of the immigrants. The course consists of two parts; one is a language course for 600 teaching hours, which can be extended to 900 hours in special cases. Second is the 100 hours orientation course, which mainly focuses on giving the basic information about the German legal system, essential values, history and culture [28].

Another successful strategy is the payment of the kindergarten fees for all kids from 3 – 6 years in most German federal states [100]. Therefore, the parents were able to send their kids to kindergarten with no or low cost. In the kindergarten, the kids have the chance to learn the German language through the nannies or the other kids. Furthermore, the majority of states fund compulsory special classes in German for children who are unable to speak German or pre-school preparatory courses [101].

Nevertheless, the visit of the primary school is carried out through school district area policy. That means, each primary school accepts only the kids from the surrounding area. In each city, the population with a migration background is focused on specific areas. For example, in Kassel, the percentages of the population with a migration background are 65%, 63.5%, 61.75 and 56.8% in Waldau, Nordholand, Oberzwehren, and Wessertor respectively. In other city parts such as Brasselsberg, Jungfernkopf, Harleshausen and Bad Wilhelmshöhe the percentages of the population with a migration background are 20.2%, 21.3%, 21.6% and 22.3% respectively [26]. The percentage of students with a migration background in the school “Am Wall”, which is located near to the Nordhorad and Wessertor city parts, is 84.4% [102]. With such a situation, neither the language nor the integration is supported, as seen in the example of ref. [103]. Therefore, change in the policy must take place in order to improve the level of integration, especially in the city parts where the population of migration background dominates them.

As discussed at the beginning of this section that the integration process is a three-way process, the impact of the country of origin adds one more challenge to the integration

process in the field of language through the nationalization. A clear example is immigrants with Turkish background where Turkey had a negative impact on the integration process through the Turkish organizations that are supported by the Turkish government. As a result, the German skills for immigrants with Turkish backgrounds are lower compared to the other immigrants, especially for older people who did not study in German schools [104].

2.2.3.2 Political and social activities

One of the good measures of the level of integration is participation in the election for the German with a migration background. A study in 2017 showed that the estimation of voter turnout for German with Turkish background is 64% while German with Russian background is 58%. In this year, the voter turnout of the German population is 76.2%, i.e., approximately 8 points more than the German Turks and 18 points more than the German with Russian background [105].

Another measure is the participation of the non-German immigrants in the election of the foreigner's advisory council. The results show a considerable difference, i.e., the voter turnout in Hessen in 2010 was 8.2%, while this percentage was much lower in 2105 [106].

2.2.3.3 Sport and cultural and activities

Another indicator of the integration is the membership in the sports clubs. 53% of sports clubs have a membership of people with a migration background between 1 and 10% and no members with a migration background in a quarter of them [107]. This percentage is low compared to the percentage of the population with a migration background in Germany.

One of the biggest dilemmas in the political system is the representation of the people with a migration background in the parliament. In the previous German parliament, out of 709 deputies, there are only 57 deputies with migration background [108]. To solve this problem, offering a quote for people with a migration background becomes a realistic idea [109].

2.2.3.4 Job opportunity

One of the most significant responsibilities of the host country is to provide equality of job opportunities for immigrants. Regardless of the presence of the intention and the required legal environment, the goal to achieve equality of the job opportunities is elusive. According to the press release, no. 413 by the Federal Statistical Office (Destatis), it is reported that the percentage of the unemployed population with a migration background is always twice the

percentage of the unemployed population without a migration background (Table 2-3). The same fact is also observed for working poor employment [110].

Surly, language proficiency, education level, work skills and work experience could be the reasons for this difference in the unemployment situation. These obstacles can be overcome by offering more language courses and training for people with a migration background. However, the recent statistical reports show that the percentage of higher education graduates from the population with and without migration background is approximately the same since 2014 [111].

Table 2-3: Integration indicators in the labor market from 2005 to 2016 (after ref. [110])

Year		2005	2008	2011	2014	2016
Percentage of unemployment (15 - 64 years old)	Population without migration background	9.8	6.6	5.2	4.4	3.4
	Population with migration background	17.9	12.2	9.3	8.1	7.1
Percentage of Working Poor employment	Population without migration background	6.0	6.2	6.5	6.2	6.2
	Population with migration background	13.8	13.3	13.9	13.8	13.6

An obvious observation is the percentage of employees from people with a migration background in public administration. In 2018, from 2,883,000 employees in the public administration, only 281,000 employees with a migration background (9.7%) [111].

Another problem related to the labor market of people with a migration background, especially the refugees, is the recognition of qualifications and skills [112]. Since all asylum seekers, mainly from Syria, are in a run from the civil war; therefore, it is difficult for them to bring legalized certificates for their qualifications and skills.

2.2.3.5 Housing situation and life quality

The housing situation is a good indicator of the life situation of the people with a migration background. According to the Federal Statistical Office (Destatis) based on the micro-census in 2014, 34.5% of people with a migration background live in their own flat or house while this percentage of people without migration background is 54.8%. Also, the available living space per person for people with a migration background is 32.8 square meters, which is very less compared to people without a migration background (47.7 square meters) [113]. These

results are also the same as the results from micro-census in 2006 where the available living space per person for people with a migration background in their own house or flat is 37.7 square meters and 50.1 square meters for people without migration background. In the same statistical report, the available living space per person in the rented apartment for the people with and without migration background is 28.8 and 41.5 square meters, respectively [114].

From the above-mentioned statistical reports, it is evident that the life quality of the people with a migration background is much less than the life quality of the people without migration background. That can be because of that the people with migration background earn money less than people without migration background.

Table 2-4: Net income of German population with and without migration background in 2018 (calculated based on ref. [115])

Net income (€)	Percentage of People without migration background	Percentage of People with migration background
No income	14.97%	27.02%
under 500	7.03%	11.60%
500 to 900	11.06%	13.86%
900 to 1,300	14.85%	12.56%
1,300 to 1,500	7.53%	5.56%
1,500 to 2,000	15.96%	11.56%
2,000 to 2,600	12.28%	8.52%
2,600 to 3,200	5.94%	3.65%
3,200 and over	8.49%	4.34%

Table 2-4 shows the distribution of net income for the population with and without migration background in 2018 [115]. The percentage of people without income from the population with a migration background is two times compared to the population without migration background. Also, the percentage of the population with a migration background is 2-5% more in the case of low-level income (< 1300 €) and 2-4% less in the case of high-level income (> 1300 €).

Another indicator of the challenges of integration concerning the housing situation is that the population with migration is focused in city-regions where the house-rent is cheap or near to the other immigrants as discussed in section 2.2.3.1. The problem in such distribution is the creation of isolated regions for the people with a migration background, which surely cannot support the integration process. That can lead to enormous problems for the society as

happened in the French cities in 2005 due to the isolation of the regions with migration background [116].

2.2.3.6 Immigrants and media

The impact of the press on the development and protection of the society in the democratic system cannot be denied; therefore, it is considered as the fourth estate. This consideration can also be extended to cover the other type of media. Currently, the dilemma of ownership and the control of the media [117].

Through the promotion of public opinions with or against the immigrants, the integration process can be supported or obstructed. In the Conference of the MEDIENDIENST INTEGRATION, projects on media and migration from eleven European countries have been shown common challenges. One of these challenges is the rude coverage of the migration subject's specialty, those subjects that are related to the social insecurity and fear of the future. Also, the right-wing parties and the fake news from social media had a substantial negative impact on the discussion of the migration subjects. In all European media, the migration, asylums and refugees were the hottest topics [118].

The current research work investigates the integration of Muslims with a migration background, therefore the representation of the Muslims on the media is a vital topic. It cannot be discussed apart from Islamophobia, terrorists, and the relation between Islam and terrorism. In the center of this discussion, the image of Muslims and Islam in the media is located. A very interesting study from the University of Alabama about the news coverage of terrorist attacks in the US between 2006 and 2015 has shown terrifying results. The US press coverage of the committed terror attacks by Muslims is 357% more compared to the coverage of those that have been committed by non-Muslims [119]. Also, according to ref. [120], the media in Western countries has spread the image of Muslim women as victims of "the Muslim males.

2.3 Social work

Although the industrial revolution played a significant role in developing current economic, political, and social systems, it also led to various problems such as labor migration, family problems, and wars. All these problems left a lot of victims, widows, and orphans who

suffered from poverty and unemployment. This increased the need to develop systems and programs to solve the resulting social problems and enhance the sociological, social, and vocational rehabilitation of these individuals in society. The disappearance of the feudal age in Europe also contributed to the migration of peasants from urban to rural areas to improve living conditions, contributing to the reduction and dissolution of social bonds, requiring intervention by the social welfare service to re-discipline the relationships between individuals in society [121].

Besides the above factors, additional factors also caused the establishment of social work as a profession. One of these factors is the failure of legislation and lack of law in providing permanent solutions to the problems arising from the industrial revolution and disappearance of fiefdoms. Another important reason is the rise of socialist ideas in European societies by socialist leaders such as Charles Fourier in France and Karl Marx and Friedrich Engels in Germany as a reaction to the savage capitalism that emerged from the Industrial Revolution. These socialist ideas focused primarily on society's responsibility to its members and recommended the need for community institutions run by professionals to provide services to society's members. This contributed to the growing awareness of the need to train workers in social welfare to have the skills that would help them provide appropriate social services. These reasons caused the emergence of social service as a science and profession, based on solid scientific foundations and governed by discrete evaluation criteria [121].

2.3.1 Social work as a profession

Social work as a professional career appeared at the beginning of the twentieth century as a result of accumulated experience in confronting and solving various human social problems. Together with other professionals, social workers provide social services to individuals, groups, organizations in all social activities such as education, welfare, and medicine [121]. Social work as a profession was not based on a theoretical or conceptual foundation but on organized practices in the community to help and take care of the poor, street children or youth who committed crimes [22]. Certainly, Bismarck's social policy in the late nineteenth century was an essential addition to strengthening and solidifying the social responsibility of the state [122].

In the early 20th century, the development of social work as a profession was strong in the United States compared to European countries due to differences in the political system and

citizens' participation in political organizations [123]. The evolution of social work as a profession in the United States went through various stages [121]:

- **Social work before 1915**

The first step in establishing professional training of social workers began as a summer school for 6 weeks that was organized by the Boston Associated Charities and New York Charity Organization in 1898. The program was extended to six months in 1903 and further extended to a year in 1904. In the end, the New York School of Philanthropy was founded based on this program. With this step, social work changed from a voluntary activity based on personal experience to a profession requiring specialized trainers and lecturers.

- **Social work as a profession between 1915 and 1950**

Based on the work of Abraham Flexner, Mary Richmond, and other scholars, the profession of social service was established and developed. In 1919, seventeen schools of social work were established in various American cities. During this period, social work progressed from religiously based philosophy to practical activity based on various social theories and experimental results. This resulted in the sequential emergence of the various methods of social work, i.e., social work method (1917), group social work method (1936), and community social work method (1946). This cooccurred with developing the legal framework for social welfare, e.g., the Social Security Act, passed in 1935 during Roosevelt's presidency. This, in fact, coincided with the growth of social welfare jobs and the formation of many professional associations for workers in the social welfare sectors.

- **Enhancement profits (between 1950 and 1970)**

This period witnessed the founding of the National Association of Social Workers (1955), which aimed to improve the management of social welfare agencies, develop social work research, improve social work practice, education, and working conditions, and develop and declare ethical principles for the profession. This association adopted the code of ethics (1960), a guide for social welfare activities conducted daily.

- **The modern stage (after 1970)**

Various revisions of the code of ethics approved and published by the National Association of Social Workers in 1967, 1979, 1990, 1993, 1996, 1999, 2008 and 2017 [124]. Also, the various graduation levels of social workers were established and developed that covers assistant, bachelor, master, and Ph.D. levels. In addition, laws were passed to license the practice of social work. At this time, two levels of social work are recognized, namely micro

and macro practice. In the micro practice, the individuals, groups and families are the target of social welfare services, where the methods of social casework and social group work are applied. In macro practice, social work services are provided at organizational and national levels. In this case, the methods of community social work are applied.

2.3.2 Methods and fields of social work

The three historical methods of social work, which are still valid in the USA, are case work, group work, and community work. The casework method remained the only method used in social welfare in America for a long time, and it was mainly based on focusing on the psychological side of the clients. However, the proper integration of this method requires the presence of trained and qualified professionals. In 1920, this method was used in psychology in the field of pastoral care. In Germany, the social-psychological approach of the case work method was adapted by Alice Salomon in 1926 and published in her book entitled social diagnosis. The book was intended for the training of social workers. For the same purpose, she published another book with Siddy Wronsky, which included a collection of case studies (Social Therapy) [122]. The case work method has various schools and approaches, i.e., diagnostic school, psychosocial approach, problem-solving approach, crisis Intervention approach, and functional approach [125].

The group work method found its way into life through the founding of the American Association for the Study of Group Work in 1936 but was not formally treated and recognized as a social work method until the 1940s. The first usage of group work in Germany was after World War II. In Taunus, this method was used between 1949 and 1962 to train youth leaders and social workers in the practice of democracy. The Second World War and its consequences also contributed to the emergence and development of the third method of social work, i.e., community social work. Nevertheless, the official recognition of this method was delayed until 1960 [122].

Historically, social work was practiced through four main fields that was expanded to all social fields. These fields are orphan care, childcare, poor and health care and youth care. Today, the field of orphan care is expanded to include social care for children with families. The childcare was developed to cover all child day care centers such as crèche and kindergarten. The poor and health care was branched out to all known family support services such as elderly care, unemployment care, homeless people care, and social care in the health

system [126]. In all these fields, a mixture of the three social work methods is implemented [127].

2.3.3 Social work with migrants

Social work practice in the field of immigration and integration originated in the 1960s and strengthened over the decades as a result of the restructuring of political and administrative policies around the world [128].

The social work services offered to migrants and refugees by the host society's social work organizations cover all areas of life. These include assistance in filling out the official documents needed for the asylum process and advice on housing, health institutions, school, language courses, employment situation, and other activities of daily living. Part of the social worker's responsibility is to help resolve conflicts with neighbors, homeowners, and colleagues. Another essential task is to guide the migrants or refugees at administrative offices such as the registration office, employment office, court, and foreigner's authority. The social workers should also provide information about social aids, sports programs, and social and political activities. The tasks also include helping refugees and their families find out about the education system and looking for kindergartens for children [23].

2.4 Summary

In this chapter, the definition of migration from various sources was given. Theories of human migration, such as the Push-pull Theory, the Economic Opportunity Theory, the Neoclassical Theory, the Social Network Theory, the Gravity Model and the Migration Transition Model, were briefly discussed. Then, a brief historical overview of human migration was also provided and followed by the history of human migration flow to Germany. Since this study is about the integration of adolescents with a Muslim/Arabic cultural background, the history of Muslims existence in Germany was also reported. In recent years, the number of refugees caused by political instability and wars in the Middle East region, developed mainly by the Arab Spring, has increased. Therefore, the Arab Spring and its impact on the refugees' crisis are also discussed.

In the second part of this chapter, the definition of integration was given, and the various theories of human integration are reviewed. These theories are the Race Relation Cycle, the Social Psychological Accounts of Changing Group Membership, the Account of Immigrant

Assimilation, the Modes of Incorporation Model, the Theory of Segmented Assimilation and the Model of Intergenerational Integration. The cultural, structural, social and identification integration are the dimensions of the integration, which will be considered in the statistical analysis of the results of this study. Also, the obligations, and challenges of integration in Germany were presented. The challenges of integration considered various dimensions, i.e., legal treatment, language proficiency, participation in political and social activities, participation in sport and culture and activities, job opportunities and life quality of immigrants. As the media plays a significant role in daily life, the impact of media on the immigrants and integration process is discussed in this section.

In the last section, a brief history of the development of social work and social work profession was given. The methods and fields of social work are also discussed. Finally, the impact of social work on migration research and the integration process is briefly presented.

3. Methodology

3.1 Theory of research methods in social science

The human communities have been developed over human history, which led to huge interaction among individuals and groups within the same community or with individuals and groups of other communities. The impact of this interaction on human behaviors as individuals or groups is the field of research in social science [129]. That includes politics, economy, sociology, social work, history, culture study, and geography.

The research in social science has to follow a process of five stages [130]:

- A. Specifying the research problem and speculation of the hypothesis
- B. Research design
- C. Data collection
- D. Data analysis
- E. Results interpretation

There are two ways of conducting the research not only in the field of social science but also in all scientific fields, i.e., inductive research and deductive research. In inductive research, the researcher speculates hypotheses using an existing theory. Then, the research is conducted to test the hypothesis; hence, the theory can be proved or declined based on the results of the research. When the research is intended to build a theory from the observations of the researcher, the research process is considered to be deductive research [131].

3.1.1 Constructs, indicators and variables

The abstract social concepts that are used to describe social phenomena are called **constructs**, such as age, weight, life quality, or social integration. Constructs have to be assigned to measurable items (**indicators**) in order to use them in social research activities. Some

constructs can't be represented by one indicator; therefore, multiple **indicators** are used [131]. For example, immigrant integration is evaluated by 74 indicators in ref. [132] such as employment status, income, and health status. A combination of indicators is called **variable**, which is mainly a container of **attributes** or values.

3.1.2 Level of measurements

The measurement data in social science can take four different forms, i.e., nominal, ordinal, interval and ratio. The nominal data is the data that represents the various type of classification and categorization. The order of the data is not considered, e.g., gender and marital status. The numeric data, where the absolute zero does not exist, is called interval data such as temperature. When the zero value means the absence of property, the data is called ratios such as age, monthly income, or the number of children. The ordinal data represents the various categories of opinions or satisfaction levels, such as strongly agree, agree, disagree, and strongly disagree. However, the distance between the various order is not necessarily equal [133].

3.1.3 Scales of ordinal data

The ordinal data collect the attitudes of humans toward a case or a statement or level of satisfaction with specific events. Standard scales are important to be able to distinguish between these levels of satisfaction or attitudes. A commonly used scale in social science is the Likert scale, where the linearity of the scale is assumed. Likert is normally a five-point scale, but it can also be a six-point, seven-point or nine-point scale. An example of a five-point Likert scale for an attitude question is strongly agree, somewhat agree, neither agree nor disagree, somewhat disagree, and strongly disagree. For a frequency question, the five-point Likert scale could be very frequently, frequently, occasionally, rarely, and never [134].

On the Likert scale with an odd number of levels, a neutral point exists. However, a neutral point on the scale allows the respondent not to go to a particular side. On the other hand, forcing the surveyed person to pick a side that is not being intended is an issue. In this case, adding a "Do not know" option could be a possible solution to this problem [134]. An alternative solution is to use a six-point Likert scale, which could provide higher reliability compared to the five-point Likert scale [135]. However, as a survey conducted by social researchers, the 5-point Likert scale is preferred by 71% [136]. When it is needed to create a broader agreement or satisfaction scale, the semantic differential scale is used. With the

semantic differential scale, 7 to 10 response choices are provided to cover the range between very unsatisfied and very satisfied [134].

3.1.4 Causal relationships of variables

The collected data are analyzed using computer software such as SPSS¹, Stata², or SAS³ to find out the causal relationship between the various social variables and their impact on various social groups. The relationship among variables could be:

1. the simple direct causal relationship,
2. simple indirect causal relationship (causal chain), and
3. complex causal relationship (causal links).

An example of the simple direct causal relationship is the impact of gender on the income, if the simple gender discrimination is considered. However, an another view of the gender impact on the income can be discussed. Gender influences the selection of the field of training, which surely affects the occupational options. The promotion opportunities are affected by the occupational options, which lead to differences in income between males and females. If other variables such as the childcare responsibility are considered, the causal relationship becomes complex. In this case, gender has an impact on the choice of the field of training and child care responsibility. Both will have an impact on the occupational options and the flexibility of working time. Again both variables will have an influence on the promotion opportunities and hence the income [137].

3.1.5 Social research design

The research design is an essential prerequisite in performing a successful research in the field of social science. It represents the detailed work plan of the whole research project. That includes selecting the sample characteristics, defining the dependent and independent variables, and selecting the data collection and analysis techniques based on the research problem and the hypotheses [131, 137, 138]. There are two categories of research design, i.e., **positivist** and **interpretive** (see Figure 3-1). In positivist research methods, an existing theory is tested by conducting the research (inductive research). Examples of positivist methods are

¹ <https://www.ibm.com/products/spss-statistics>

² <https://www.stata.com/>

³ https://www.sas.com/en_us/home.html

laboratory experiments, field experiments, field surveys, and secondary data analysis. In interpretive methods such as phenomenology or ethnography, the purpose is building a new theory based on the results of the research (deductive research). The case study method can be positivist or interpretive [131].

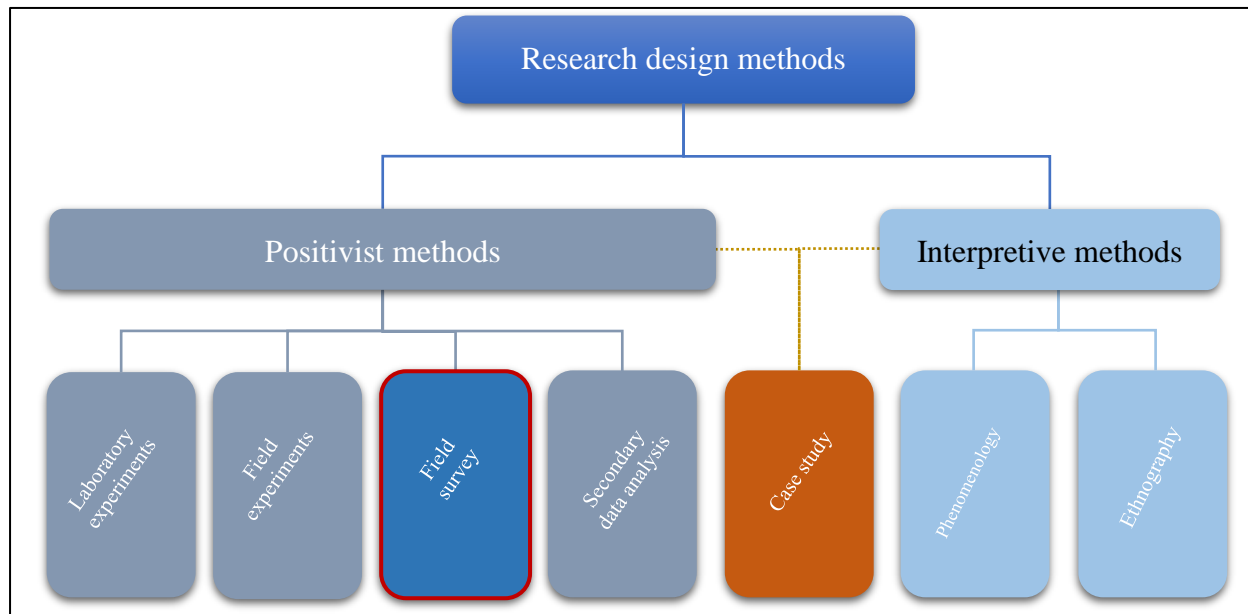


Figure 3-1: Classification of research design.

In laboratory experiments or field experiments, two groups are used in the research study, i.e., the treatment group and the control group. The independent variables to be studied are applied only to the treatment group, and then the results of both groups are compared in order to examine the cause-effect relationships. Diversely, there is no control of the independent variables in the case of field surveys. Only the data is collected and statistically analyzed to investigate the impact of the independent variables on the sample under study. The data in the field survey is mainly collected by means of a questionnaire or less frequently through a structured interview [131].

There are two different types of surveys, i.e., cross-sectional, and longitudinal surveys. Trend, cohort and panel studies are the subcategories of the longitudinal survey. In the cross-sectional survey, data on individuals is collected only once and the survey is never repeated. For the longitudinal survey, however, the survey is repeated. If the survey is repeated by selecting the individuals randomly from the whole population each time the survey is conducted, it is called a trend survey. If the survey is designed for a part of the population

that has common characteristics, it is called a cohort survey. In this type, the survey is also repeated, but not for the same individuals. Panel survey involves repeating the survey for the same people in different waves [134]. The survey methods can be mail survey, fax survey, email survey, telephone survey, a web-based survey and face-to-face interviews [139]. In this study, the field survey method is conducted.

As discussed before, the data of the survey is collected by means of the so-called questionnaire. The questionnaire is a set of questions that are prepared by the researcher to collect the information on a specific event. The collected information can be used to test an existing hypothesis or to derive a new theory. The advantages of using the questionnaire include the collection of large amounts of data from many people in a short time without high costs. Also, the collected data can be easily analyzed objectively by a statistical software to draw a solid conclusion about the studied phenomenon. Furthermore, the quantification characteristics of the collected data allows a comparison with other research results to calculate changes in the behavior or attitudes of individuals or social groups. However, a wrong or malicious formulation of the question can lead to artificial results. Also, human emotions and feelings cannot be represented correctly by the questionnaires [140].

In the construction of the questionnaire, the following prerequisites have to be considered [138]:

- a) The simplicity of the used languages: The questions must be formulated in an easy way that allow the person to understand it completely. Also, the questions must be as short as possible.
- b) Avoiding the guiding questions: There are some ways of formulating the questions that may force a person to answer in a certain direction. For example, the researcher may give certain answers a religious or legal nature that forces the person to choose or reject them. This can also be done by creating a negative or positive context to a particular event through the preceding questions.
- c) Avoiding the threatening questions: The awkward questions or the questions related to criminal activities must be prevented.
- d) Avoiding double-barreled questions: In some cases, the question may include two or more statements. Such a situation may confuse the person and lead to artificial results.
- e) Avoiding response set: The improper design of the questionnaire can lead to a response set. This can happen when a set of similar questions is asked about a single event or a

statement. The context of the questions can confuse the person and cause them to give similar answers regardless of the content of the questions.

Based on the type of collected data and the used analysis technique, the research has two approaches, i.e., quantitative, and qualitative research approaches. In quantitative research, the number of observations or the sample size is enormous, which can be hundreds or thousands. It is used to find out the relationship between various variables, but it cannot be used to explain these relationships. On the other hand, qualitative research is used when the sample size is small and consists of a few members. The goal of this kind of research is to interpret and explain the relationship between the variables in social research. Generally, the positivist methods use the qualitative approach [134].

3.1.6 Evaluation of the quality of social science research

The quality of social science research can be measured through four criteria, i.e., internal validity, external validity, construct validity and statistical conclusion validity. **Internal validity** means that the changes in the dependent variables are caused by the changes in the independent variables of the study. That means the internal validity is fundamental in the early stages of conducting the study. The possibility to generalize the results of the study to the target population group is defined through the **external validity**. The ability of measurement scale to represent the theoretical expectations of the constructs is evaluated by the **construct validity**. At the end of the study, a conclusion is drawn using a set of statistical analysis methods. The **statistical conclusion validity** is the evaluation of the correct usage of the statistical methods and tests [141].

3.1.7 Sampling

To study a phenomenon in the scope of social research, the whole target group in most of the cases cannot be evaluated. Therefore, the researcher selects a small group called a sample that can represent the whole target group. At the end of the study, the conclusion obtained from the sample can be generalized to the whole target group. The first step of the sampling process is **identifying the target population group**, e, g., smokers, population with a migration background, or immigrants with a Muslim cultural background. The second step is **choosing a sampling frame**, where a sample of the study is selected from this frame. The final step is to **choose a sample from the frame** using sampling techniques, which are categorized as probability sampling or non-probability sampling. Examples for probability sampling techniques are simple random sampling, systematic sampling, stratified sampling,

cluster sampling, matched-pairs sampling, and multi-stage sampling. The non-probability sampling techniques include convenience sampling, quota sampling, expert sampling, and snowball sampling [131].

3.1.8 Null hypothesis and alternative hypothesis

In the social sciences, the hypothesis is defined as the unconfirmed statement based on an existing theory that represents the relationship between the dependent and independent variables. Generally, in inductive research, the researcher formulates a hypothesis based on the research problem, which can be verified during the research activities. Based on the relationship between the independent and dependent variables, there are two types of hypotheses, the null hypothesis and alternative hypothesis. The null hypothesis (H_0) assumes no relationship between the independent and dependent variables. On the other hand, the alternative hypothesis (H_a) is the opposite of the null hypothesis. That means a strong association between the independent and dependent variables is considered [134]. An example of defining the null and alternative hypotheses in a research is given below.

- **Research hypothesis:** Adolescents males do sport more than females
- **Independent variable:** Gender
- **Dependent variable:** Doing sports
- **H_0 :** Gender of adolescents has no impact on doing sports
- **H_a :** Gender of adolescents has an impact on doing sports

3.1.9 Hypothesis testing: Parametric and nonparametric statistical tests

After the data is collected, the analysis of the relationship between the dependent and independent variables must take place. Based on this analysis, the null hypothesis can be accepted or rejected. However, for rejecting the null hypothesis, proof must be provided, i.e., statistical tests.

There are two main categories of the statistical tests, i.e., parametric and nonparametric statistical tests. Examples for the parametric statistical tests are T-test and Analysis of Variance (ANOVA), while the Chi-Square test and Mann-Whitney U are nonparametric statistical tests. The parametric statistical tests are applied when the following conditions are fulfilled [142, 143]:

- The data follows the normal distribution function,

- The data are measured on an interval or ratio scale, and
- The sample size is greater than 30.

If any of the conditions mentioned above are not met, nonparametric statistical tests must be performed. In most of the nonparametric statistical tests, two steps are followed. First, the variable attributes are ranked to get numerical representations of these attributes. Then, the statistical calculations are performed based on the resulting ranking [144]. Since most of the variables in the current study are nominal or ordinal, the nonparametric statistical tests are used. In the following sections, the theory of two important nonparametric statistical tests is discussed. i.e., Chi-Square test and Mann-Whitney U.

3.1.9.1 Chi-Square test

The Chi-square test is a non-parametric statistical test based on the calculation of the difference between the observed and expected values. It is normally used with the nominal variables. The expected values are determined using the null hypothesis, assuming no effect of the independent variables on the dependent variable of various groups. These calculations are represented by the Chi-square value, which is defined from the equation Eq. 3-1 [145].

$$\chi^2 = \sum \frac{O_{ij} - E_{ij}}{E_{ij}}, \quad \text{Eq. 3-1}$$

where O_{ij} is the observed value and E_{ij} is the expected value.

The degree of freedom is calculated from Eq. 3-2.

$$D = (\text{number of groups} - 1) \cdot (\text{number of attributes} - 1). \quad \text{Eq. 3-2}$$

Based on the degree of freedom and the significance level (normally it is 5%), the critical value is determined from the Chi-square distribution table. If the Chi-square value calculated from Eq. 3-1 is greater than the critical value, the null hypothesis is rejected [145]. However, the Chi-square test cannot be used when the sample size is less than 5 in any of the groups. In this case, an alternative nonparametric test, i.e., Fisher's exact test, shall be performed [144].

3.1.9.2 Mann-Whitney U test

The Mann-Whitney U test is used with ordinal variables for two independent groups [143]. In this method, the variable attributes are ranked from the lower to the higher value. Instead of

using the attributes, the ranks of the values are used in the calculations [146, 147]. The U-statistic value is calculated for each group based on the number of values in the first group (n_1), the number of values in the second group (n_2), the sum of the ranks for the values of the first group (R_1) and the sum of the ranks for the values of second group (R_2) as given in **Eq. 3-3** and **Eq. 3-4** [146].

$$U_1 = n_1 \cdot n_2 + \frac{n_1(n_1 + 1)}{2} + R_1 \quad \text{Eq. 3-3}$$

$$U_2 = n_1 \cdot n_2 + \frac{n_2(n_2 + 1)}{2} + R_2 \quad \text{Eq. 3-4}$$

When the sample size of both groups is larger than 10, the U-statistic can be considered as normally distributed. The mean (μ_U) and the standard deviation (σ_U) of the U-statistic can be calculated from **Eq. 3-5** and **Eq. 3-6** [146].

$$\mu_U = \frac{n_1 \cdot n_2}{2} \quad \text{Eq. 3-5}$$

$$\sigma_U = \sqrt{\frac{n_1 \cdot n_2 \cdot (n_1 + n_2 + 1)}{12}} \quad \text{Eq. 3-6}$$

Based on the significance level (normally it is 5%), the z-value of the normal distribution is determined from the normal distribution table. Then the acceptance region A is determined from **Eq. 3-7**. If U_1 and U_2 are located inside the acceptance region, the null hypothesis can not be rejected [146].

$$\mu_U - z \cdot \sigma_U < A < \mu_U + z \cdot \sigma_U \quad \text{Eq. 3-7}$$

For groups with a sample size less than 10, the critical U-statistic value is determined from the U-statistic distribution table based on the value of n_1 and n_2 . If U_1 or U_2 is less than the critical U-statistic value, the null hypothesis should be rejected [146].

3.2 The current research methodology

3.2.1 Research problem

More than 20% of the German population is with a migration background. Therefore, the integration of immigrants is an essential topic for German society [64]. The population of Muslims in Germany is estimated to be between 4.4 and 4.7 million [2], which makes the investigations of the level of integration for adolescents with a Muslim background a valuable study. The level of integration can be measured from the so-called integration indicators. One of the important indicators is the quality of life of the adolescent with a migration background. The quality of life can be indicated through the educational level of the parents, the employment situation of the parents, the pocket money of the adolescents, the housing situation and the ownership of a house [111]. The language proficiency of the adolescent and their parents is another important indicator that is used in this study. However, participation in sports organizations, political activities and cultural activities are the focus of this study.

3.2.2 Research hypotheses

The hypotheses of the current study are given below:

- ***Hypothesis 1: Impact of Migration background on participation in sports, social and political activities***
 - ***Migration background has a negative impact, especially for girls, on the active participation of adolescent in sport organizations and social activities.***

During sport practicing, particular clothes and procedures are required; however, some of these requirements interfere with Islamic rules or cultural traditions. Also, from an Islamic culture point of view, the separation of girls and boys is a necessity [148], which is not possible in the German community. That means that practicing sports for Muslim girls' adolescents is challenging. Concerning the social activities, the cultural traditions stand as a barrier to the active participation in the various social activities such as parties and school trips.

- ***Migration background has a negative impact on the active participation of adolescent in political activities.***

Since the parents of adolescents with migration background came from countries, where the participation in political activities can lead to huge problems with the authorities. Therefore, it

is highly expected that the fear of the participation in political activities is also transferred to their children.

- ***Hypothesis 2: There is a positive impact of the proficiency of the German language on the integration process, especially on active participation in sport organizations and social activities.***

Language is the way a person expresses himself and communicates with others in the society. As soon as the communication link is broken or disturbed, social interaction with the host society becomes weak. That could lead to inequality of educational level and job opportunities [14, 99].

- ***Hypothesis 3: Migration background has a negative impact on the education process, relationship between the teachers and students, social contacts with the other students and hence the active participation in sport organizations and social activities.***

The quality of the education process is based on many factors such as the language proficiency of the students and their parents and the education level of the parents. The adolescents with a migration background do not get help in their homework due to poor language proficiency, low education level and low income of their parents [10]. Furthermore, topics such as fasting, prayer during school time and extended vacations in the origin country could be a source of conflict in the education system.

- ***Hypothesis 4: There is a negative impact of the religion and misunderstanding of the western and Islamic cultural differences on the integration process especially on the active participation in sport organizations and social activities.***

The religion and social interactions are the cornerstones of building the individuals' personality and cultural abstracts of a specific group of people. Since both western and Islamic cultures come from different religious sources and are developed in various social environments, the cultural differences are well observed. When the two cultures are in contact, misunderstanding of the differences could lead to a massive conflict.

- ***Hypothesis 5: The acceptance of parental authority of the adolescents with a migration background has a negative impact on the integration process especially on the active participation in sport organizations and social activities.***

One of the key features in parenting according to Islamic culture is the acceptance of parental authorities [10]. This acceptance plays an important role of identity identification and the development of resistance against the abstracts of German society.

The population with a migration background in Germany is more than 20 Million [64], approximately one-fourth of them are Muslims [2], as demonstrated in detail in section 2.1. Furthermore, a wave of refugees has reached Germany from Syria (mainly in 2015); most of them are Muslims. Therefore, the integration of Muslim immigrants is essential for the stability and harmony of the German society. It is not a secret that the integration of immigrants, especially Muslims, is an elusive goal, as discussed in section 2.2.

3.2.3 The design of the current research

As the research problem has been identified, the second step is to select the research type. For the application of this work, the field survey type has been selected. Then the sampling process has been initiated, which includes the following steps:

- **Identifying the target population group:** The adolescents with a Muslim or Arabic cultural background is the target population group.
- **Choosing a sampling frame:** The school students from the 5th class to the 10th class are the sampling frame of the study. The students with a Muslim or Arabic cultural background represent the actual sampling frame. On the other hand, the students with a Western or German background represent a sampling frame of the reference group.
- **Choosing a sample from the sample frame:** A simple random technique is used to select the sample from the sample frame, where various schools and ten children and youth promotion institutions from various districts of Kassel werer selected. In the selection process, however, preference was given to districts with a high portion of people with a migration background. The districts where the data is collected are:
 - Bettenhausen (42.4%),
 - Fasanenhof (39.8%),
 - Forstfeld (43.45),
 - Mitte (39.9%),
 - Niederzwehren (38%),
 - Oberzwehren (61.7%),
 - Nord-Holland (63.5%),
 - Wesertor (56.8%),

- Philippinenhof (43.8%),
- Waldau (65%) and
- Hasenhecke (33.4%).

3.2.4 Design of the questionnaire

The questions of the questionnaire were formulated based on the research problem and the hypotheses. However, the following studies were carefully considered to ensure the quality and correct formulation of the questionnaire questions:

- Youth study of Baden-Württemberg 2015 [149].
- Youth study of Baden-Württemberg 2017 [150].
- The 16th Shell youth study [151].
- The 17th Shell youth study, a pragmatic generation on the move [152].
- Questionnaire on integration in Germany [153].
- Refugees 2016, HMKW (The University for Media, Communication and Economics) study on the understanding of democracy and willingness to integrate refugees [154].
- The MediKuS study, media, culture and sport, what children and young people do and what is important to them [155].

The questionnaire was prepared in German and Arabic to overcome the problem of some adolescents with an Arab background from refugee families who did not have sufficient knowledge of German at the time of the study.

122 questionnaires have been collected from adolescents with Muslim or Arabic cultural background and 159 questionnaires from adolescents with German or western cultural background. Through the analysis of the nationality and the mother tongue questions, some of the questionnaires have been completed by adolescents with nonwestern cultural backgrounds such as China, Nigeria, Iran, Macedonia and Bulgaria. Therefore, these questionnaires have been excluded from the statistical analysis. 122 questionnaires are for students with a Muslim or Arabic background, which is 43% and 159 questionnaires for students with German or Western-culture backgrounds, which is 57%. The percentage of students with a Muslim or Arabic cultural background is comparable to the average percentage of the population with a migration background in the selected districts, which is 47%. However, adolescents with a migration background from Western countries have been included in the German group because of the cultural background similarities.

3.2.5 Structure of the questionnaire

The questionnaire of adolescents with Muslim or Arabic cultural background has 83 questions while the questionnaire of adolescents with German or western cultural background has 67 questions. These questions are categorized as:

- Personal data,
- Housing data,
- Evaluation of living quality,
- Evaluation of family and social contacts,
- Evaluation of cultural and sport activities,
- Evaluation of school system,
- Future expectation.

3.2.6 Measurement and indicators of integration according to Hessian integration monitor

The German federal government created a platform for dialogue on integration policy within the framework of the national integration plan on July 12, 2006. This results in the first national integration action plan in 2007. It aims to make integration more binding and make the results of integration policies measurable. This dialogue platform continues and includes the country, the state, civil society organizations, especially migrant organizations [18].

In Hessen, the integration of migrants and refugees was implemented in the "Hessenplan" of 1995. With the increase in the number of immigrants and their children, a new specialization in the education of foreigners was established at universities. Also, Hessen was one of the first federal states to introduce Islamic religious instruction in German schools in 2013/2014 and to start and complete it in 27 primary schools [25].

Through the Hessian Integration Monitor, monitoring and measurement of the integration level in Hesse is realized. It investigates to what extent immigrants and citizens participate in all areas of social life, for example, education, economics, and social participation. The integration monitor considers four dimensions, i.e., structural, social, cultural and identification integration. In each one of them, a set of indicators are used to measure the level of integration such as educational level, language skills, employment situation, income, poverty, health, friendship and participation in sporting and social activities [156].

3.3 Summary

In this chapter, two main topics have been discussed, i.e., the theory of research methods in social science and the methodology of the current study. In the first part, the important definitions and terms of social science research have been introduced. Then, the various types of research design and data collection techniques have been shortly discussed. At the end of this part, the difference between the null hypothesis and the alternative hypothesis has been explained. Then the various techniques of hypothesis testing have been briefly discussed. Two important nonparametric statistical tests have been explained in details due to their importance in the current research study.

In the second part of the chapter, the problem of the current research activity has been introduced. Then the research hypotheses and the design of the research activities have been presented. That includes the selection of the research design type and data collecting techniques. The design and the structure of the questionnaire have been described at the end of the chapter.

4. Results and discussions

4.1 Samples specifications

4.1.1 Gender, age and country of birth

The data of this study has been collected from five schools and ten children and youth promotion institutions from various districts of Kassel, i.e., Bettenhausen, Fasanenhof, Forstfeld, Mitte, Niedرزwehren, Oberzwehren, Nord-Holland, Wesertor, Philippinenhof, Waldau and Hasenhecke. The population with a migration background is 42.4% in Bettenhausen, 39.8% in Fasanenhof, 43.45% in Forstfeld, 39.9% in Mitte, 38% in Niedرزwehren, 61.7% in Oberzwehren, 63.5% in Nord-Holland, 56.8% in Wesertor, 43.8% in Philippinenhof, 65% in Waldau and 33.4% in Hasenhecke [26].

From 122 students with a Muslim background, there are 54 females with 43.3% and 68 males with 55.7%. For students with a German background, the number of females is 69 with 43.4%, the number of males is 88 with 55.3% and the other gender are 2 with 1.3%. For students with a Muslim or Arabic background, the schools visited are distributed as 91% comprehensive school (Gesamtschule), 5.7% secondary modern school (Gymnasium) and 3.3% secondary school (Realschule). For students with a German background, the percentage of students is 82.4% in a comprehensive school (Gesamtschule), 4.4% in secondary modern school (Gymnasium) and 9.4% in secondary school (Realschule). In the school year 2016/2017, the percentage of females in the whole German schooling system is 49% according to the statistic “school at a glance, 2018” [157]. In the same reference [157], the percentage of female students is 47% in a comprehensive school (Gesamtschule), 52% in secondary modern school (Gymnasium) and 49% in secondary school (Realschule). Since the majority of surveyed students are from a comprehensive school (Gesamtschule), the gender

distribution of the sample is comparable to the gender distribution in the German schooling system.

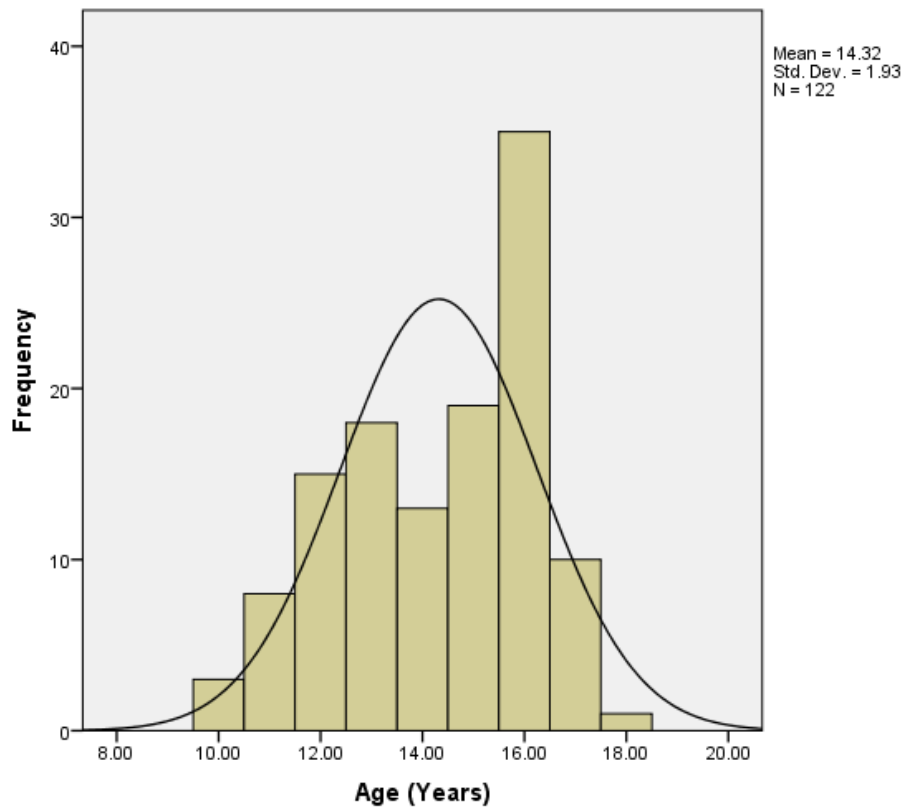


Figure 4-1: Age distributions of adolescents with a Muslim or Arabic background.

Based on the World Health Organization (WHO) definition of adolescents, between 10 and 19 years [158], the range of the surveyed classes has been selected from the fifth to tenth class to ensure that the age of this sample is within this range. The reason for this selection is that the children in Hessen visits school at the age of six, i.e., the age of the sample is expected to be between 11 and 16 years old [159]. The distributions of the two samples, adolescents with a Muslim or Arabic background and adolescents with a German or Western background, by age are shown in Figure 4-1 and Figure 4-2. The mean of the Gaussian distribution of the age of adolescents with a Muslim or Arabic background is 14.32 and adolescents of a German or Western background is 14.83.

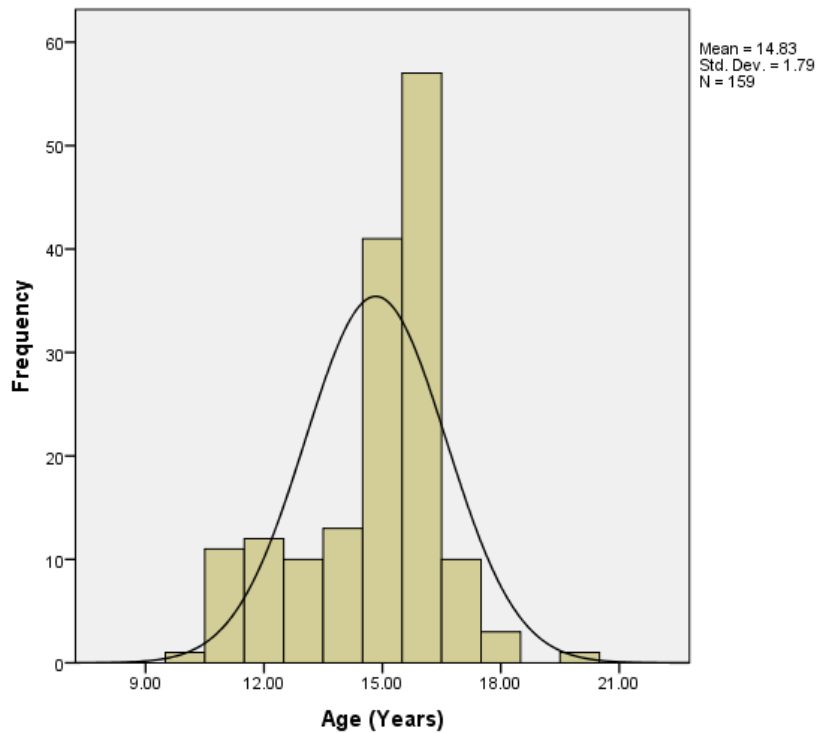


Figure 4-2: Age distributions of adolescents with a German or Western background.

The country of birth is an important factor that is used to define whether the adolescents belong to the first or the second generation of immigrants. For the given sample of adolescents with a Muslim or Arabic background, 67.2% of adolescents were born in Germany. The rest were born in countries where the majority or large portion of the population are Muslims. Approximately 6% of the adolescents were born in Syria, which could be related to the refugees' crisis caused by the Syrian revolution and civil war since this study has been conducted from 11.2016 to 03.2017. That means the majority of members in the sample are from the second or third generation of immigrants. This can also be seen in section 4.1.4, in which the country of the origin for the parents is evaluated.

The country of birth for the second sample, adolescents with German or Western background, is mainly Germany, i.e. 91% where the rest were born in other European countries. However, due to the absence of huge cultural differences between Germany and other European countries, they are considered as a single group.

4.1.2 Mother tongue

As discussed in the previous section, 76% of adolescents with a Muslim or Arabic background were born in Germany. Therefore, the parents or at least one of them can be from one or more homelands. However, the mother tongue could be an acceptable approach to define which source of foreign cultural affiliation has the most significant impact on the adolescents in the German society. The mother tongue distribution of the adolescents with a Muslim or Arabic background is shown in Figure 4-3. The mother tongue of the majority is Turkish with more than 40%, whether it is alone or with another language. The second highest mother tongue is the Arabic language with approximately 14%. These results are somehow related to the estimated Muslim population in 2015 from ref. [2], where the percentage of Muslims with a Turkish background is 51% and Muslim with an Arabic background (the Middle East and North Africa) is 24%. The reason for the differences between the current work and ref. [2] is that the current work is only considering a specific age group and school form.

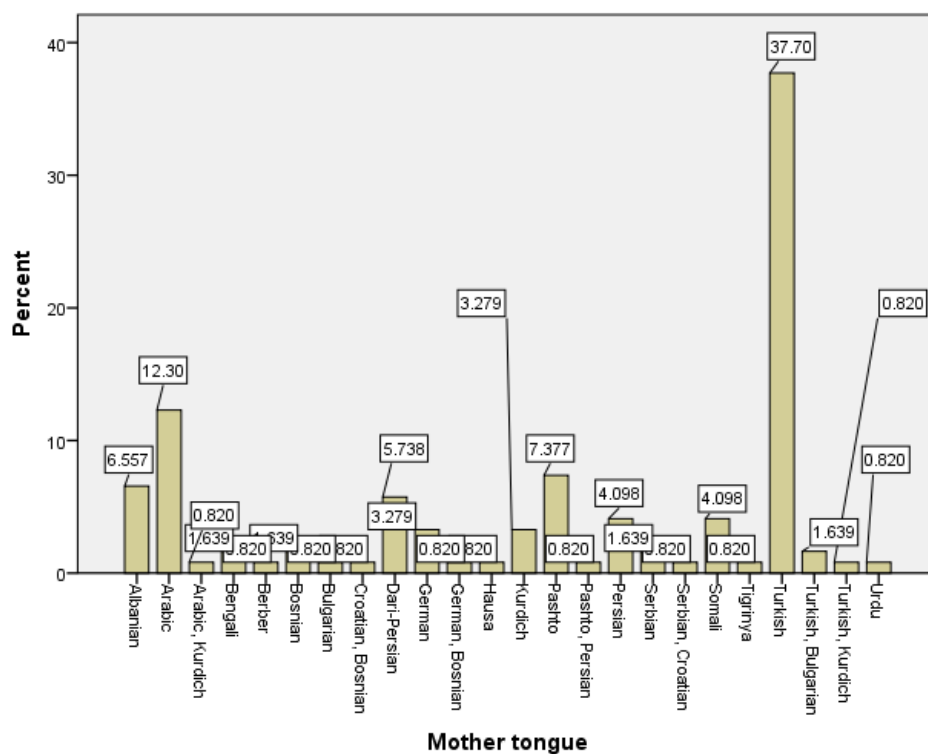


Figure 4-3: Mother tongue distribution of adolescents with a Muslim or Arabic background.

For adolescents with a German or Western background (Figure 4-4), approximately 80% of adolescents have the German language as a mother tongue. This part of the analysis has

nothing to do with German language proficiency, but it reflects the homeland or the culture of origin. The second highest mother tongue is the Russian language, with approximately 12%.

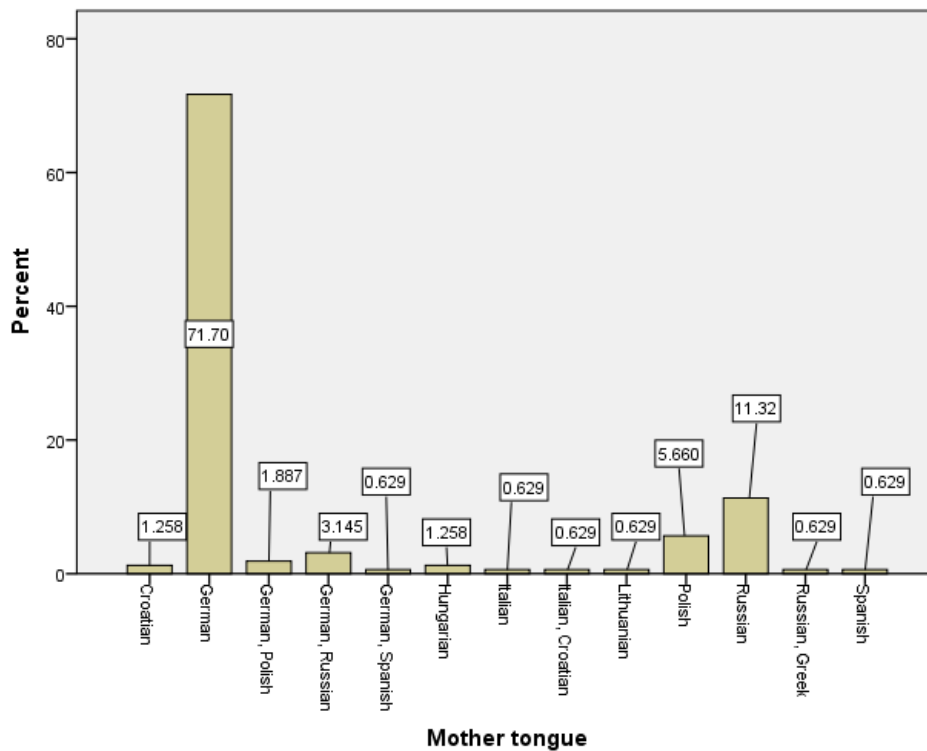


Figure 4-4: Mother tongue distribution of adolescents with a German or Western background.

4.1.3 Reason of migration for adolescents with Muslim culture background

The reasons for the migration of adolescents with a Muslim/Arabic background who are not born in Germany are shown in Figure 4-5. 45% of the adolescents left their homeland because of war and 10% because of political and religious reasons. The economic motivations for migration are only 12.5%, while social motivations are only 2.5%.

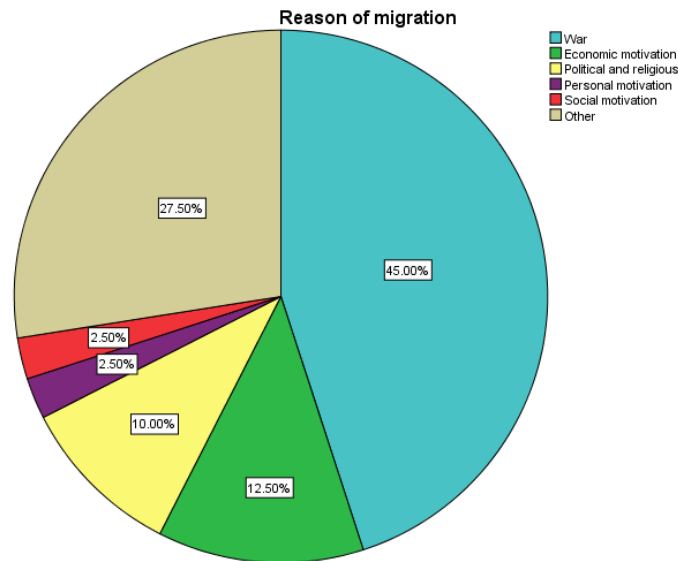


Figure 4-5: Reasons for migrations of adolescents with Arabic/Muslim background who did not bear in Germany.

According to push-pull factor theory [45], some factors motivate people to migrate from their home country, i.e., push factors. On the other hand, the attractive factor that motivates the people to select a particular host country is called pull factors. In the case of the people coming from the Middle East countries, the most influencing push factor is the war especially after the Arab spring, which has been confirmed by the results in Figure 4-5. Also, the economic opportunities as a push factor have a reasonable percent of the reasons for migration.

4.1.4 The immigration status of the families

The immigration status of both adolescents' groups is shown in Figure 4-6. Only 56% of both parents of the adolescents with German/Western background were born in Germany while 16.3% of the parents were born outside Germany. On the other hand, both parents of 80% and one parent at least of 15% of the adolescents with Muslim/Arabic background were born outside Germany. That means, most of the sample members represent the second generation of immigrants. Only 5% of adolescents with a Muslim/Arabic background can be considered from third immigrants' generation because both parents were born in Germany. This proves that the selected two samples are separated and each one of them represents different social and ethnic groups of the society.

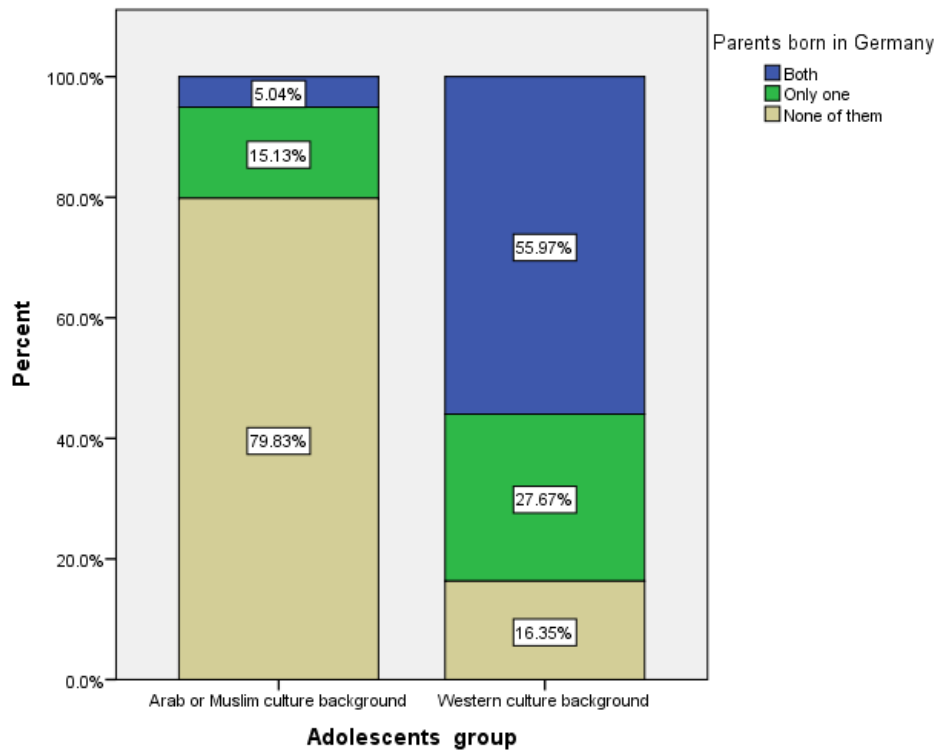


Figure 4-6: Immigration status of the families for both adolescents' groups.

The statistical significance is confirmed through the Chi-Square test in Table 4-1, where the p-value is 0 (< 0.05). Table 4-2 shows the strength of the association of the immigration status of the families of both adolescents' groups or in other words, how strong is the relationship between immigration status and sample group. In this case, the Cramer's V method is used because one of the two variables has more than two components, i.e., the immigration status of the parents. The Cramer's V value is 0.656 (> 0.5), i.e., a strong association is observed.

Table 4-1: Chi-Square test results of the immigration status of the families of both adolescents' groups.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	119.484 ^a	2	.000
Likelihood Ratio	134.230	2	.000
Linear-by-Linear Association	115.555	1	.000
N of Valid Cases	278		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 26.54.

Table 4-2: Strength of association of immigration status of the families for both adolescents' groups.

		Value	Approx. Sig.
Nominal by Nominal	Phi	.656	.000
	Cramer's V	.656	.000
N of Valid Cases		278	

4.2 Differences between Muslim/Arabic and German/Western cultures

In this section, the main cultural differences between the Muslim/Arabic and German/Western societies are reviewed and discussed based on the answers to the related questions in the questionnaire for both groups of adolescents.

4.2.1 Religious affiliation

An important key factor and significant difference between the Muslim/Arabic and German/Western societies is the religious affiliation. The purpose of this section is to discuss the idea of affiliation to any religion not the type of faith or belief, which it shall be discussed in the integration indicators sections. The analyzed question in this section is: "Do you feel that you belong to a religion?".

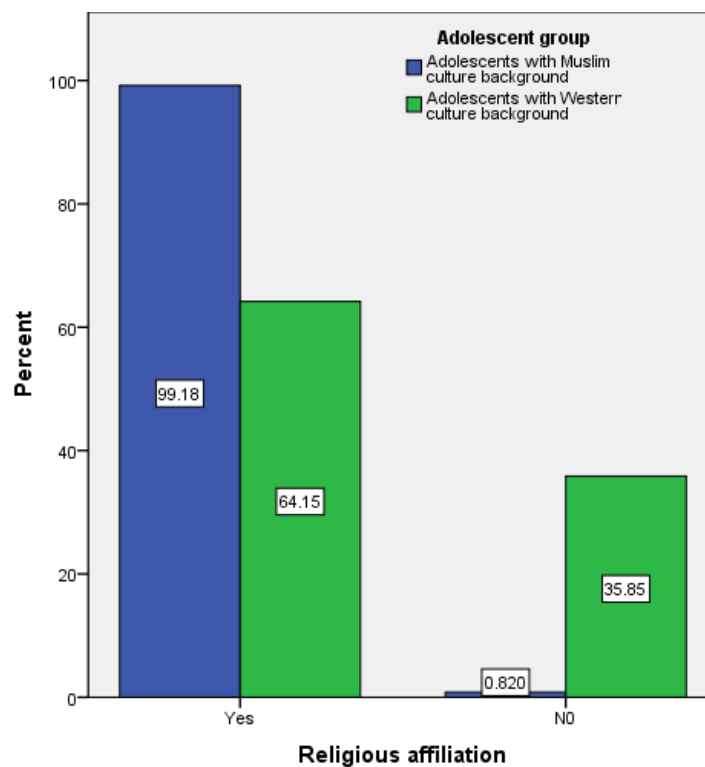


Figure 4-7: Comparison between adolescents with a German/ Western and Muslim/Arabic backgrounds for religious affiliation.

The results of the question about religious affiliation are shown in Figure 4-7 for both adolescent groups. These results show that 99.2% of adolescents with Muslim/Arabic background affiliate to religion, while this percentage is 64.2% for adolescents with a German/ Western background. The result of this study is comparable to the results of the study in ref. [149], where the percentage of religious affiliation for all adolescents is 71.5%.

In order to draw a solid conclusion from the previous results, statistical tests must be applied. In these results, there are two variables, i.e., adolescent group religious affiliation. Since both variables are nominal, the Chi-Square test is used to find out the relation between the two variables. The crosstabulation of the two variables and Chi-Square test results are demonstrated in Table 4-3 and Table 4-4, respectively.

Table 4-3: Crosstabulation of the adolescent group and religious affiliation.

		Adolescent group		Total	
		Arab or Muslim culture background	Western culture background		
Religious affiliation	Yes	Count	121	102	223
		Expected Count	96.8	126.2	223
		% within Believing in God	54.3%	45.7%	100.0%
	No	Count	1	57	58
		Expected Count	25.2	32	58
		% within Believing in God	1.7%	98.3%	100.0%
Total	Count	122	159	281	
	Expected Count	122.0	157.0	281	
	% within Believing in God	43.4%	56.6%	100.0%	

Table 4-4: Chi-Square test results of believing in God for both adolescent groups.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	51.712 ^a	1	.000
Continuity Correction	49.596	1	.000
Likelihood Ratio	67.036	1	.000
Fisher's Exact Test			
Linear-by-Linear Association	51.528	1	.000
N of Valid Cases	281		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 25.18.

Based on Table 4-3, the expected number of adolescents that affiliates to a religion for the adolescent with a Muslim/Arabic cultural background is 97 out of 122 and for the adolescent with German/Western background is 126 out of 159. However, the observed numbers are 121 and 102, respectively. Therefore, there is a statistically significant difference between the two groups concerning believing in God. That can be confirmed from the p-value in Table 4-4, which is 0. For results of less than 0.05, there is a significant difference between the two groups. Also, the strength of association has a value of 0.43, which shows a moderate association or relationship between religious affiliation and various cultural groups.

Another question is used as a constraint for this religious affiliation question, i.e., “Do you believe in a god / higher power?”. For adolescents with a Muslim/Arabic cultural background, there is only one adolescent who has a religious affiliation, but he does not believe in God or higher power. For adolescents with a German/Western cultural background, there are eleven adolescents with 7% who have a religious affiliation, but they do not believe in God or higher power.

These results confirm that religion plays a more important role for the adolescent from Muslim/Arabic background than for the adolescent from German/Western cultural background. In order to support the integration and prevent conflict with people from Muslim/Arabic cultural backgrounds, a good understanding of the Islamic concepts and rules is essential. Examples for the conflict that can occur due to religious reasons are:

- **Handshake between male and females:** One of the most confusing situations during daily life is the handshake between males and females, which could cause damage to the relation of Muslims with working colleagues [160]. It is undoubtedly impolite to refuse the handshake of anyone. It is worse if this action happened during the greeting of a person from the opposite gender. However, such behavior that one can observe from some Muslims comes from the understanding of clear Islamic scriptures [161]. This interpretation is supported by the majority of Islamic scholars, not only the Islamic extremists.

This part of the results has a strong relationship with hypothesis 4, which is related to the negative impact of religion on the integration outcome, especially the participation in the sports and social activities. In this part, the focus is confirming that religion is important for both adolescent groups; however, it is more important for adolescents with Muslim/Arabic

backgrounds. The impact of religion on the integration process shall be discussed in the following sections.

It is also important to distinguish between the consequences of religious affiliation in both adolescent groups. That is because of the different natures of Islamic culture and Western culture, which is not purely a religious culture. Western culture has been developed over history as a result of social, political, economic and religious activities. In other words, religious affiliation has more impact in the case of Islamic culture.

4.2.2 Parental authority

The parental authority is related to punishment and dominance and it is a type of discipline from the parents to guide their kids. With the parents' authority, the parents try to control the behaviors and attitudes of their kids. However, in many cases, the kids are forced to fulfill the high demands of the parents. That could be a strong reason for conflict in the family unless the adolescents accepts this authority [162]. Furthermore, according to ref. [9], for girls with a Turkish background, the parental authority of controlling the social contacts is more in girls than in boys.

4.2.2.1 Indicators of parental authority

4.2.2.1.1 Curfew by parents

One of the famous conflicts between parents and adolescents is curfew by parents, which means parents' control of coming home in the evening. That can be used as an indicator of parental authority and also reflects the cultural differences between the Muslim/Arabic and German/Western cultures. In the questionnaire of this work, the maximum allowed time to stay outside the home with friends was categorized into six groups. i.e. 19:00, 21:00, 21:00-22:00, 22:00-24:00, later than midnight and no matter. From previous studies, the parents' allowance time for adolescents to stay outside home with friends depends on gender [163, 164]. Therefore, gender analysis has been considered in this study. The analyzed question is:

Until when can you stay with your friends in the evening?

07:00 pm 09:00 pm 09:00-10:00 pm 10:00-12:00 Uhr

Later than 10:00 It does not matter.

The gender impact on the maximum allowed time to stay outside home with friends of adolescents with a Muslim/Arabic is shown in Figure 4-8 and for adolescents with a German/Western in Figure 4-9. For adolescents with a Muslim/Arabic, the percent of adolescents to stay outside home with friends till 19:00 is 64.8% for females and 21.2% for males, 21:00 is 16.7% for females and 19.7% for males, 21:00-22:00 is 7.4% for females and 24.2% for males, 22:00-24:00 is 0% for females and 10.6% for males, later than midnight is 3.7% for females and 4.5% for males and no matter is 7.4% for females and 19.7% for males.

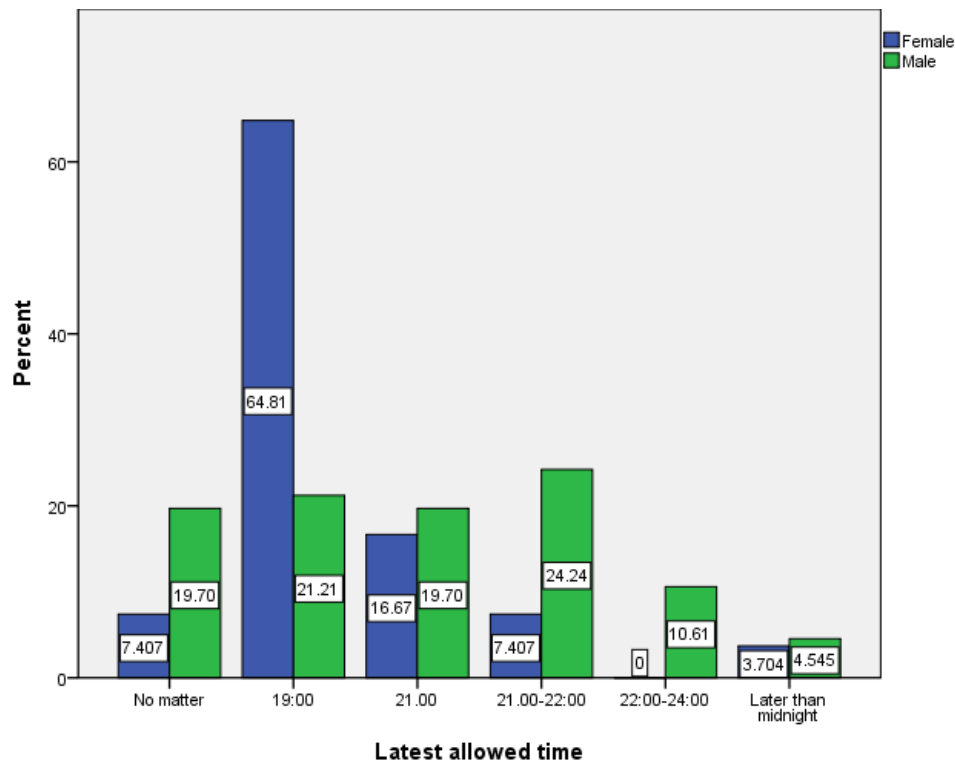


Figure 4-8: Gender impact on the maximum allowed time to stay outside home with friends for adolescents with a Muslim/Arabic.

Table 4-5: Chi-Square test results of Gender impact on the maximum allowed time to stay outside home with friends for adolescents with a Muslim/Arabic.

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	27.972a	5	.000	.000		
Likelihood Ratio	31.459	5	.000	.000		
Fisher's Exact Test	28.295			.000		
Linear-by-Linear Association	16.265	1	.012	.013	.007	.002
N of Valid Cases	120					

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is 2.25.

From the results in Figure 4-8, the difference in treatment between females and males is observed. However, to confirm this observation, a statistical test must be applied, i.e., Fisher's Exact test in this case instead of the Chi-Square test. The reason for this choice is that for some components of the variable, the number of counts is less than five as shown in Table 4-5. The p-value from the test is 0 which is less than the significance level (0.05), i.e., the observed differences are statistically significant. The test also shows a moderate strength of association with a value of 0.48.

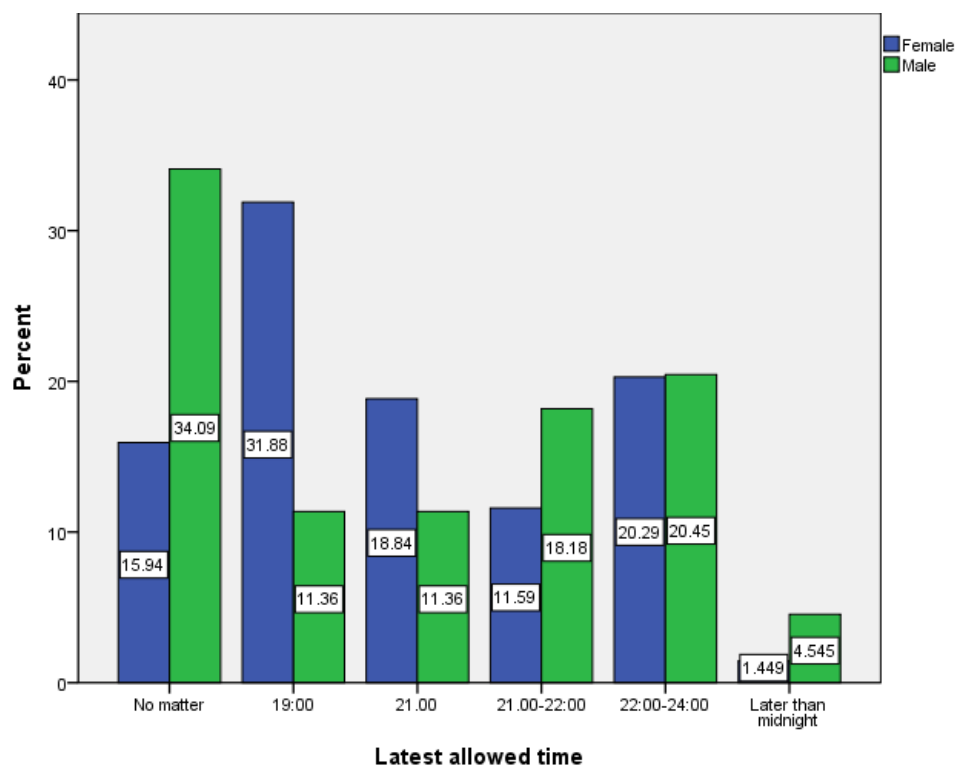


Figure 4-9: Gender impact on the maximum allowed time to stay outside home with friends for adolescents with a German/ Western.

For adolescents with a German/Western background, the percentage of adolescents to stay outside home with friends till 19:00 is 31.9% for females and 11.4% for males, 21:00 is 18.8% for females and 11.4% for males, 21:00-22:00 is 11.6% for females and 18.2% for males, 22:00-24:00 is 20.3% for females and 20.5% for males, later than midnight is 1.4% for females and 4.5% for males and no matter is 16% for females and 34.1% for males. Same as the results of adolescents with a Muslim/Arabic background, there is a significant difference between females and males, e.g. the percentage of male adolescents who can stay outside home with friends without limit is double the percentage of females. Again, Fisher's Exact-

Test is used, which confirms this observation as shown in Table 4-6 where the p-value is 0.005 (<0.05). The strength of association in this case is 0.325, which is less than the value from the statistical analysis of adolescents with a Muslim/Arabic background. These results are comparable to the results of the study in ref. [164], where more freedom is given to the males than the females. However, comparing the results of this study to the one mentioned above is not possible due to the differences in the samples of both studies.

Table 4-6: Chi-Square test results of Gender impact on the maximum allowed time to stay outside home with friends for adolescents with a German/ Western

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	16.607 ^a	5	.005	.004		
Likelihood Ratio	16.997	5	.005	.006		
Fisher's Exact Test	16.361			.005		
Linear-by-Linear Association	.000	1	.987	1.000	.514	.040
N of Valid Cases	157					

^a 2 cells (16.7%) have expected count less than 5. The minimum expected count is 2.20.

The impact of age on the maximum allowed time to stay outside with friends is shown in Figure 4-10 for both adolescent groups. For adolescents with a Muslim/Arabic background, more than 80% of adolescents aged 10-11 years are allowed to stay outside home only until 19:00 O'clock. This percentage is 55% for adolescents aged 12-13 years, 35% for adolescents aged 14-15 years and 24% for adolescents aged 16-19 years. The case of staying outside home until 21:00-22:00, there is a significant difference for adolescents aged 14-15 years and 16-19 years, i.e., 19% and 22%. For the case of "no matter", there is no much difference between the various age groups. That means, there is a clear impact of the age allowed time to stay outside home with friends.

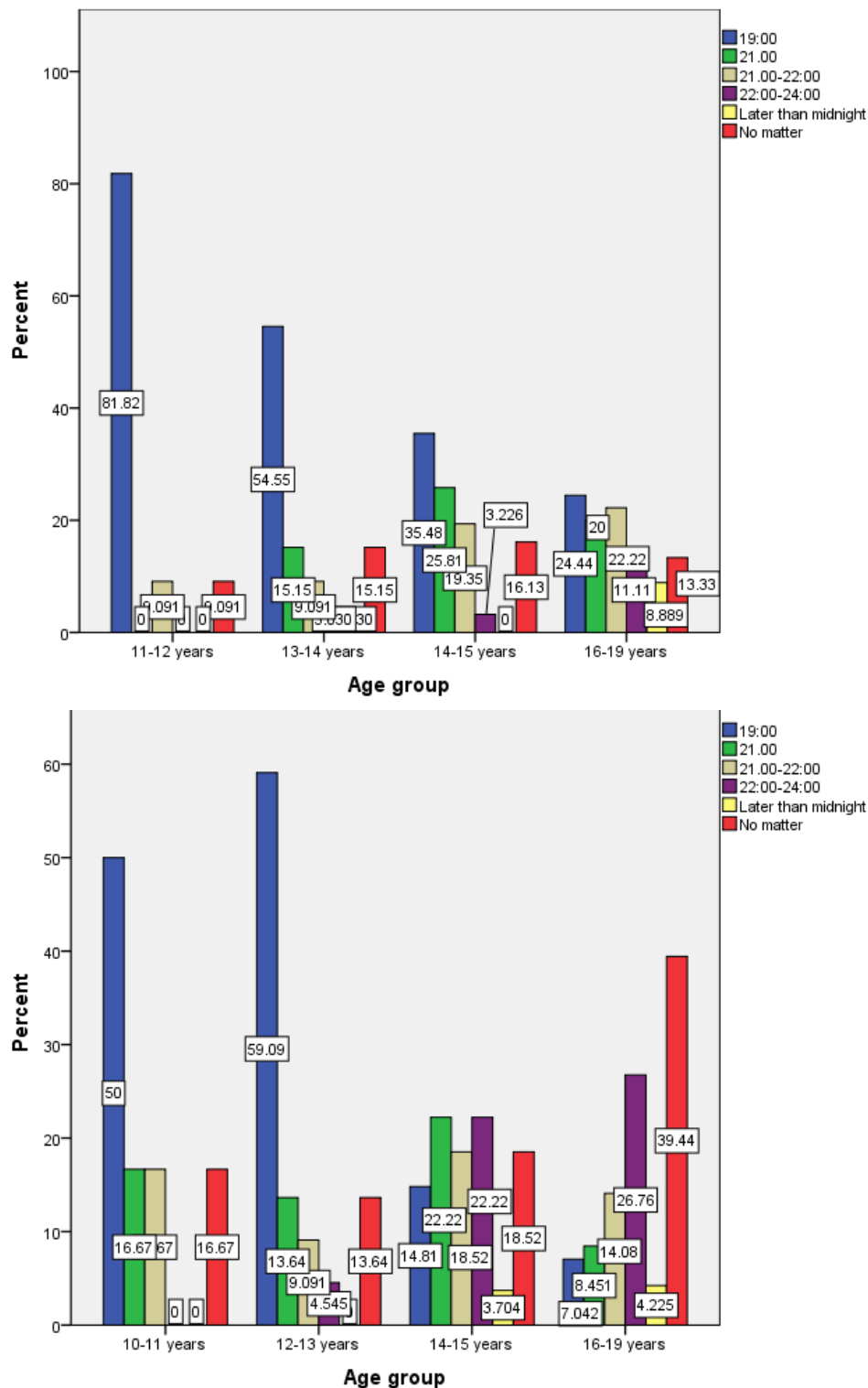


Figure 4-10: Age impact on the maximum allowed time to stay outside home with friends for adolescents with a Muslim/Arabic background (top) and adolescents with a German/Western background (bottom).

For adolescents with a German/Western background, the case “no matter” shows a significant change in the adolescent's aged 16-19 years compared to the other age groups (39%). Also, the percentage of the case “22:00-24:00” is jumped to 22% for adolescents aged 14-15 years

and 26.8% for adolescents aged 16-19 years. On the other hand, the percentage of staying outside the home only until 19:00 dropped to 18% and 14% for adolescents aged 14-15 years and 16-19 years, respectively. The impact of age is also evident in this adolescent group as well.

However, the comparison of statistical tests shows a higher strength of association value for adolescents with a Muslim/Arabic background than German/Western background. These results indicate differences between the two adolescents' groups, as also seen in Figure 4-11.

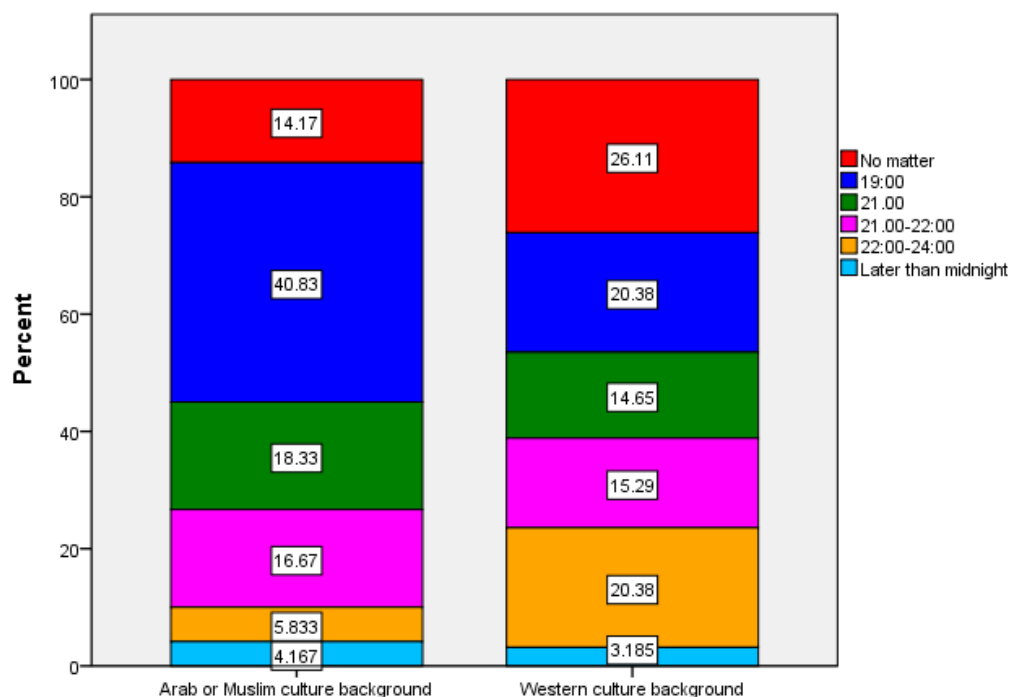


Figure 4-11: Comparison of the maximum allowed time to stay outside the home with friends of both adolescents groups.

The differences are very clear in the cases “No matter, 19:00 and 22:00-24:00”. For example, in the “No matter” case, the percentage of adolescents with a Muslim/Arabic background is 14.2%, but 26.1% for adolescents with a German/Western background. In the “19:00” case, the percentage of adolescents with a Muslim/Arabic background is 40.8% but 20.4% for adolescents with a German/Western background.

The statistical tests show a significant difference between the two groups with a p-value of 0 and the strength of association of 0.3. That means the freedom offered for adolescents with a Muslim/Arabic background is less compared to the adolescent with German/Western

background. In other words, as an indicator of parental authority, the parent authority in the case of Muslim/Arabic background is stronger.

4.2.2.1.2 The interest of parents on grade

Another indicator for the parental authority is the involvement in future planning, which can take various forms. For example, forcing adolescents to select a particular study direction, which is related to the behavior of showing high interest in the grade. That can also be expressed in the form of reward or punishment. For both groups, more than 95% of parents show interest in the grades of their kids. However, for parents with a Muslim/Arabic background, the percentage of parents who show strong interest is very high, i.e., 80%.

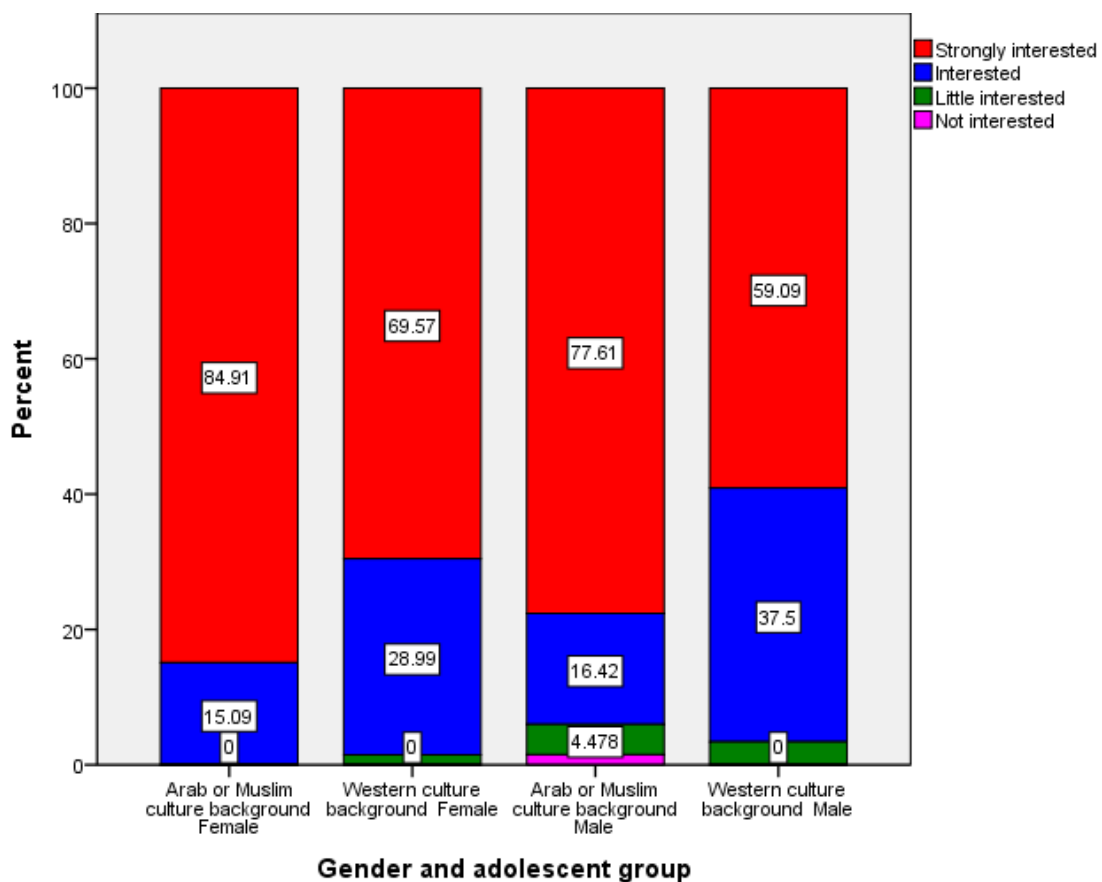


Figure 4-12: Comparison of the interest of parents in the grade of both adolescents groups.

Since the variable in this part is ordinal, then the optimum test for this question is the Mann-Whitney U test, which is based on the ranking mechanism. The results of the Mann-Whitney U test are shown in Table 4-7. The p-value is 0.003, which is less than the significance level (0.05). That proves the statistical significance between the two adolescents' groups.

Table 4-7: Mann-Whitney test results of the interest of parents on the grade of both adolescents groups

Mann-Whitney U	7960.500
Wilcoxon W	15220.500
Z	-2.995
Asymp. Sig. (2-tailed)	.003

Figure 4-12 shows the comparison of the interest of parents in the grade of both adolescents' groups and gender. The percentage of strongly interested parents in the grade of their kids is more in females than in males for both adolescents groups. These percentages for adolescents with a Muslim/Arabic background are 84.9% for females and 77.6% for males. On the other hand, 69.6% for females and 59.1% males in the case of adolescents with a German/Western background are recorded.

The results of this section also confirm the parental authority to be higher in the case of adolescents with a Muslim/Arabic background. Now, the important task is to extract the impact of parental authority on the integration of adolescents. This question shall be answered in the next section.

4.2.2.2 Acceptance of parental authority

To examine the acceptance of parental authority by adolescents, they have been asked to assess the role of the parents in their lives. Furthermore, the similarity of parents-adolescents relationship and the adolescent-future-children relationship has been surveyed. The results of these questions are used as indicators for accepting parental authority.

4.2.2.2.1 Important role of parents on the life of adolescents

The results of this question for both adolescents are given in Figure 4-13. The majority of the adolescents in both groups agree that the parents play an important role in their life. 81.4% of adolescents with a Muslim/Arabic background and 83% of adolescents with a German/Western background fully agree with this statement. That means the difference between the two adolescents' groups is minimal. To confirm the absence of a statistically significant difference between the two groups, the Mann-Whitney U statistical test is conducted. The results of the test are shown in Table 4-8, where the p-value is 0.85, which is higher than the significance level (0.05).

The gender has no impact on defining the importance of the parents for adolescents with a German/Western background. However, for adolescents with a Muslim/Arabic background,

female excel male by 19%, which confirms that the parents of females with a Muslim/Arabic background play a more important role in their life.

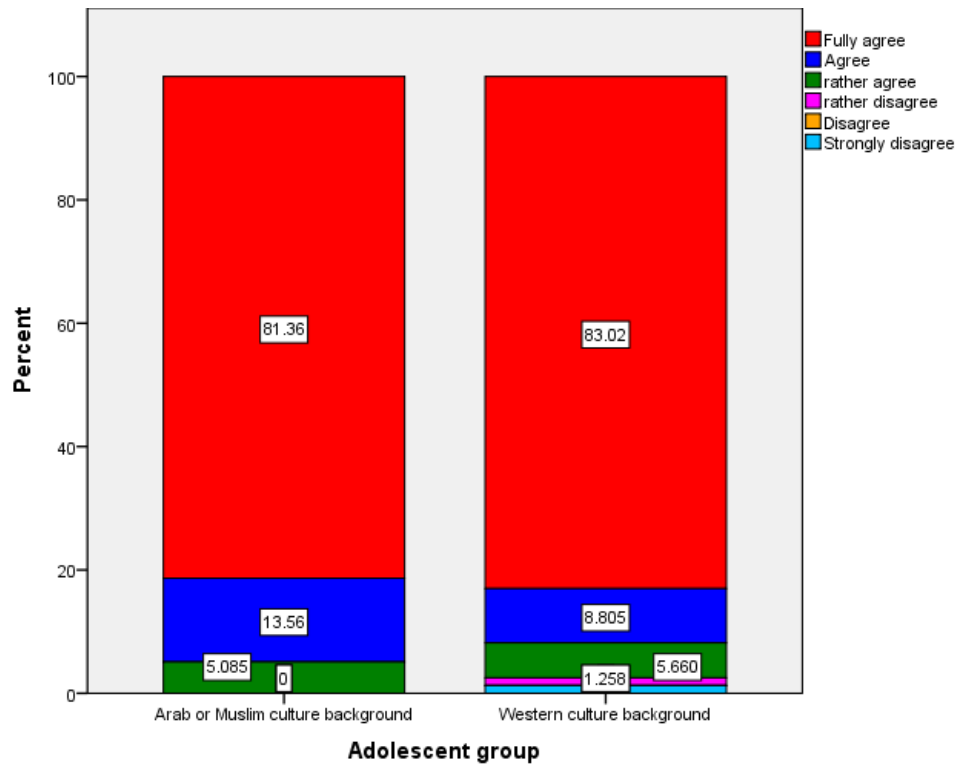


Figure 4-13: Comparison of the opinion about the important role of parents on the life of both adolescents groups.

Table 4-8: Mann-Whitney U test results of the opinion about the important role of parents on the life of both adolescents groups.

Mann-Whitney U	9299.000
Wilcoxon W	22019.000
Z	-.187
Asymp. Sig. (2-tailed)	.851

4.2.2.2.2 Relationships with future children

In this part, the adolescents have given the opinion about their wish to have the same relationship with their future children as they have with their parents. The results of this question for both adolescents' groups are shown in Figure 4-14. The results of the two adolescents' groups are similar and show an overall agreement with the statement in the

question, i.e., 85% for adolescents with a Muslim/Arabic background and 81% for adolescents with a German/Western background. The statistical tests confirm this similarity of the detailed analysis of the answer from the two groups. The females and males of the two groups have given a similar answer to this question.

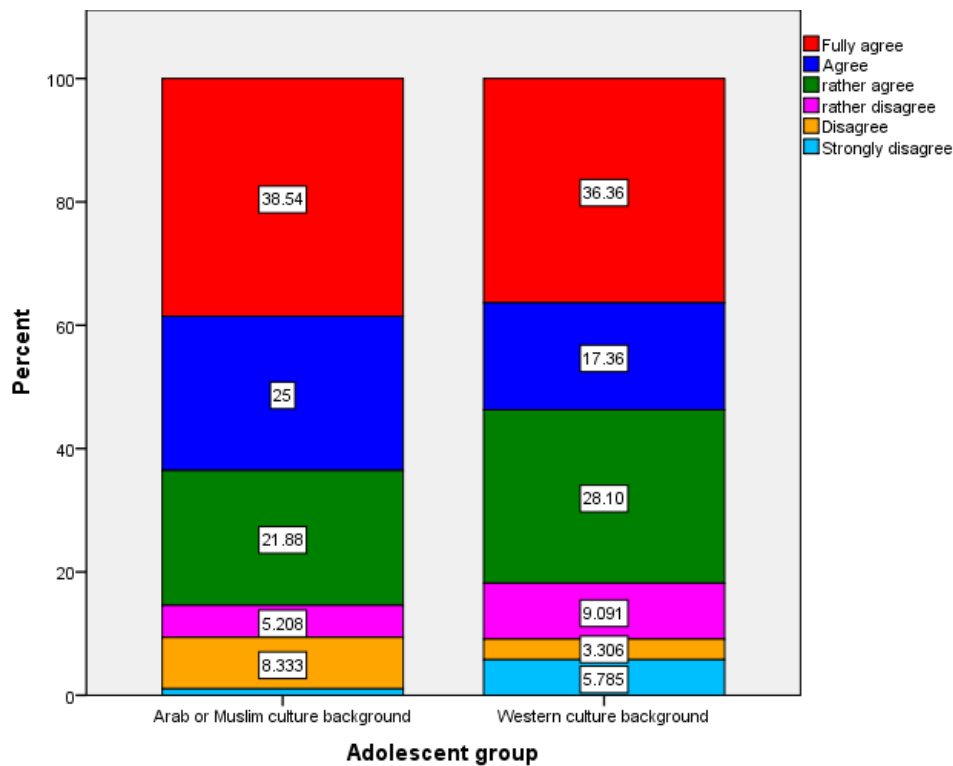


Figure 4-14: Comparison of the opinion about the wish to have the same relationship with the future children the same as the relationship with the parents of both adolescents groups.

The overall results of section 4.2.2.2 give a strong indication of the acceptance of parental authority. Although the adolescents with a Muslim/Arabic background exercised a stronger authority in comparison to the adolescents with a German/Western background, the acceptance of the parental authority is almost the same. That increases the impact of parents on the integration process, which is highly related to participation in social and sports activities. That agrees with the fifth hypothesis about the negative influence of accepting the parental authority on the integration outcomes.

4.2.3 Awareness of cultural differences

In order to understand and deal with the cultural differences in society, developing knowledge about these differences is a prerequisite. However, only 12.7% of adolescents with a German/Western background have visited an Arab country. That means the knowledge of the majority about Arabs and Arabic culture is developed through direct contact in Germany or media. To our knowledge, the current direct contact with Arabs in Germany has a negative impact due to the fact hundreds of thousands of Arabs came as refugees with very weak German language skills as a result of the refugee crisis. The negative impact of the media on the image of Arab and Muslims cannot be denied. The media, in most of the cases, focuses more on the crimes which are committed by Muslims and also spread horrifying information about the women treatments [119, 120]. In this part, the awareness of cultural differences, the obstruction of integration and German-Arab relationships are investigated.

4.2.3.1 Presence of differences between Arab and German cultures

Both adolescents' groups were questioned about the presence of cultural differences between Arab and German and the results are shown in Figure 4-15. Two-thirds of adolescents with a Muslim/Arabic background has confirmed the presence of the cultural differences while one-fourth answered: "don't know". On the other hand, one-third of adolescents with a German/Western background answered: "don't know" and 47% answered with "yes". That means the attitude for both groups see cultural differences. However, there is a large portion of both groups that could not draw a specific conclusion, which is a surprising result. In comparison to the study in ref. [165], 61% of refugees, who are from Muslim countries such as Afghanistan, Egypt, Albania, Eritrea, Iraq, Iran, Nigeria, Pakistan, Somalia, Syria or Tunisia, see differences between Germany and their homeland.

The Chi-Square statistical test confirms the significance of these differences between the two groups with a p-value of 0.001 and a weak strength of association with 0.22. That means the adolescents with a Muslim/Arabic background are more conscious of the cultural differences compared to adolescents with a German/Western background.

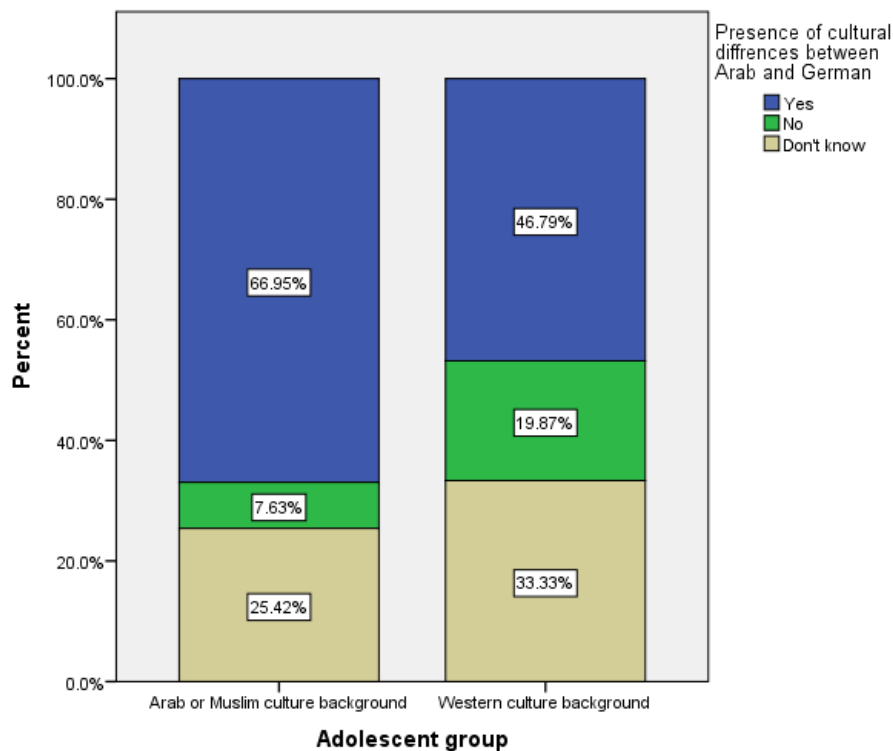


Figure 4-15:: Comparison of the opinion about the presence of a cultural difference between Arab and German cultures.

The common seen cultural differences in both adolescents' groups are religion, language, and clothes. For adolescents with a German/Western background, the additional differences are the women's rights and conservatism in religion. The importance of the family, respect of parents and the older generations, and freedom, especially sexual freedom, are the supplementary differences for adolescents with a Muslim/Arabic background.

4.2.3.2 Integration obstruction by the cultural differences

The differences between the Arab and German cultures are confirmed. Therefore, it is required to investigate the impact of these differences on the integration process. Since the two cultures, or what remains from them, were struggling for hundreds of years, it is expected to have a negative impact of the cultural difference on the integration process of immigrants from Muslim/Arabic culture to a host society based on Western culture. However, the results of the question about integration obstruction because of the cultural differences show an unexpected judgment (Figure 4-16).

More than 63% of adolescents with a Muslim/Arabic background disagrees to the statement of having an obstruction in the integration process as a result of cultural differences, while for

adolescents with a German/Western background, this percentage is almost 53%. However, since the question here is an attitude question (ordinal variable), each selection has a different weight. Therefore, the Mann-Whitney U statistical test is used, which shows an insignificant difference between the two adolescents' groups ($p\text{-value} = 0.1$).

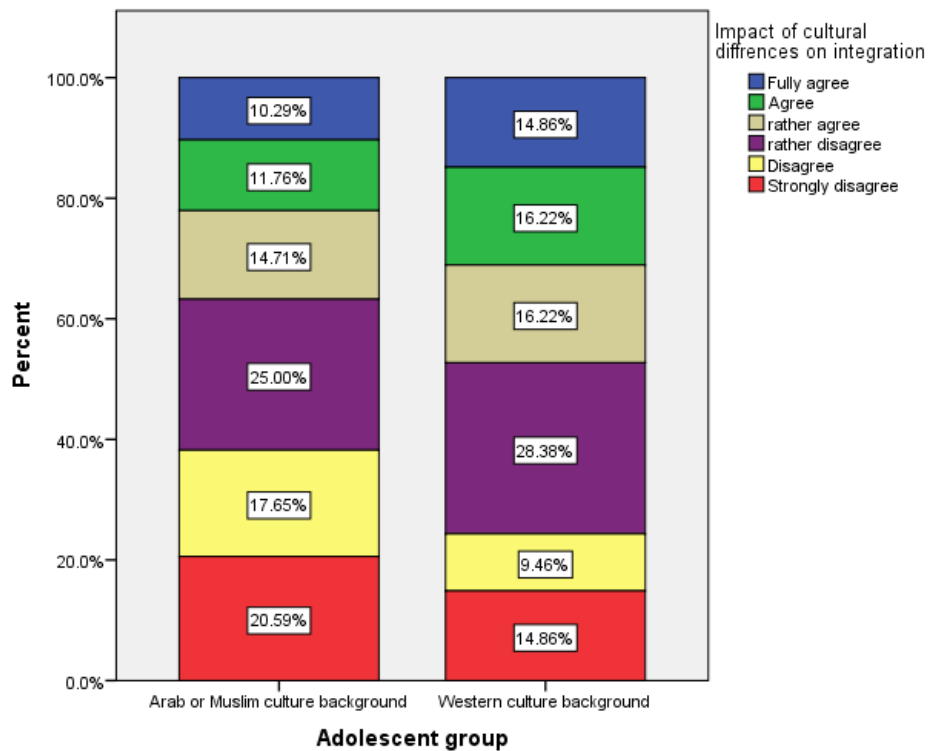


Figure 4-16: Comparison of the opinion about the integration obstruction by the cultural differences.

4.2.4 The opinion of adolescents with a German/Western background on Arab/German relationship

The presence of cultural differences between Arab and German cultures has been confirmed by the majority of both adolescents' groups. In this context, when we speak about the Arabic culture, it is clear that the Muslim cultural background is also considered. However, the majority did not consider these differences as an obstruction for the integration in German society. Now, it was essential to hear the opinion of adolescents with a German/Western background about the relationship between Arabs and Germans in German society. The result of this question is given in Figure 4-17, where only 32.2% of adolescents with a

German/Western background evaluate the relationship between the Arabs and German as a harmonic relationship. That is a strong indicator about their opinion on the integration of Arabs in German society, which leads us to the belief that there is an integration problem from their point of view.

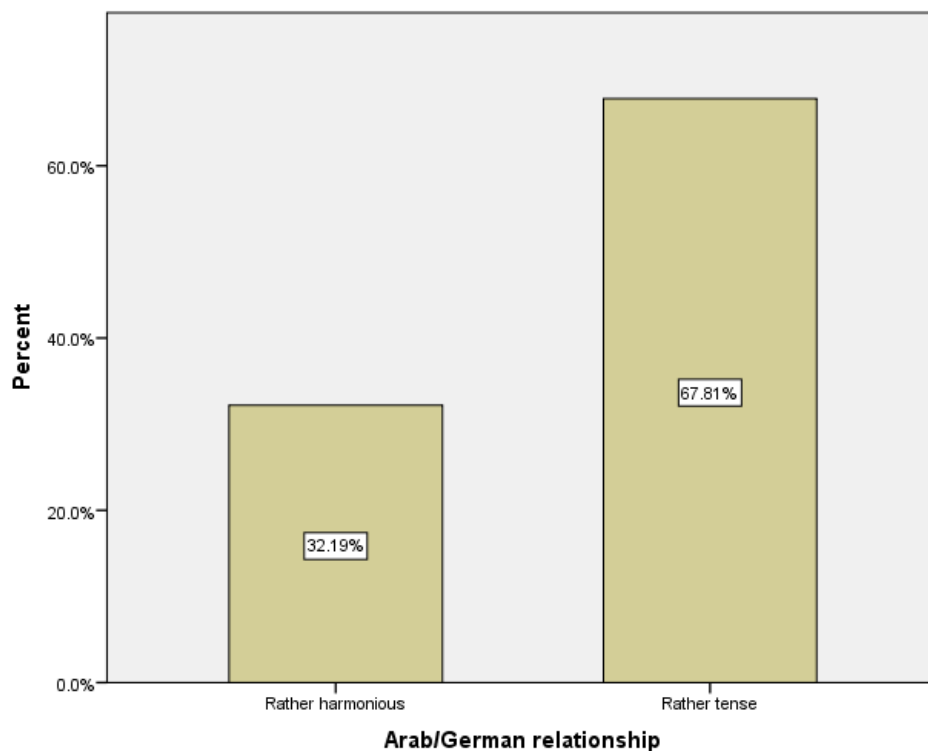


Figure 4-17: Opinion of adolescents with a German/Western background on Arab/German relationship.

4.3 Integration indicators for the parents of adolescents with a Muslim or Arabic background

Based on Esser's model of intergenerational integration [4] and the Hessian integration monitor [156, 166], integration is measured in four dimensions, i.e., cultural, structural, social and identification integration as discussed in chapter 2. In this work, the questionnaire was prepared to study the integration of adolescents with a Muslim/Arabic cultural background. However, during the data analysis, because of the impact of parents on the integration process through parental authority, it was also important to study these dimensions for parents as well. Therefore, the analysis of all questions related to the integration of parents has been collect in this section.

4.3.1 Cultural integration of parents

4.3.1.1 German language

The speaking language at home is a good indicator for the German language proficiency of the parents of adolescents with a Muslim/Arabic background (Figure 4-18). 35.5% of adolescents speak the mother tongue with their parents while this percentage drops to 10.7% in the case of speaking with the siblings. On the other hand, 26.2% speak only German with the siblings, while this value is 4.1% for the parents. In most of the cases, more than 60% for both parents and siblings, the speaking language at home is a mixture of the German language and the mother tongue. At least one-third of the parents cannot communicate in the German language and 60% use it in combination with the mother tongue. That means, from the language point of view, the adolescents have a multi-cultural integration at home since the majority use the German language and the mother tongue. However, there is a problem with German language proficiency for a considerable portion of the parents.

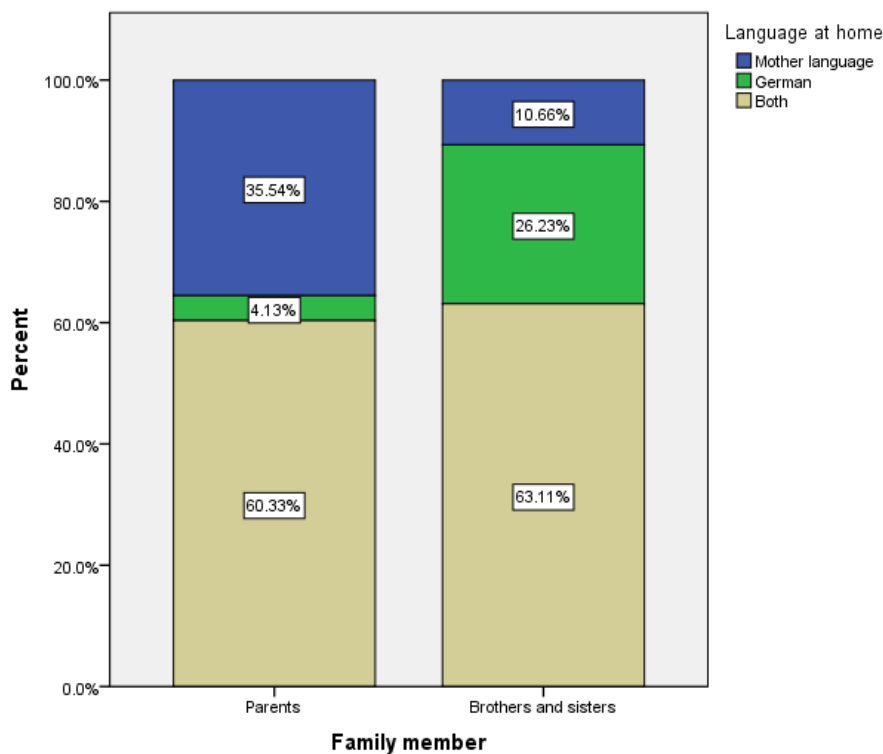


Figure 4-18: Predominantly spoken language in the household for adolescents with a Muslim/Arabic background.

According to the microcensus 2018 [1], when at least one of the household members have a migration background, 5% of the predominantly spoken language in the household is not the German language. However, when all household members have a migration background, this

percentage rises to 49.4%. In order to compare the results of ref. [1] with the current study, the cross-relation between the parents' place of birth and the predominantly spoken language in the household is shown in Figure 4-19. When both parents were born abroad, non-German language is predominantly spoken language in the household with 40%, which is comparable to the results of ref. [1]. However, when only one parent was born abroad, this percentage is 20.2%, which is much higher than the percentage in the ref. [1]. That can be because our sample is mainly focused on the people coming from specific countries, i.e., the Muslim-majority countries.

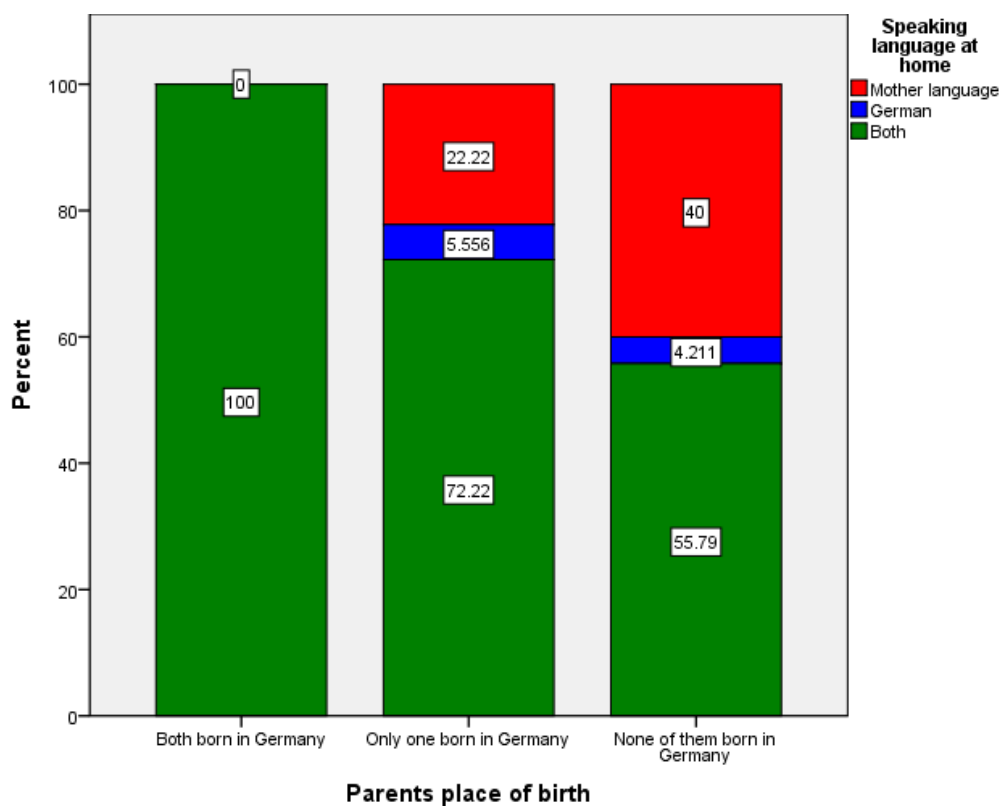


Figure 4-19: Predominantly spoken language in the household for adolescents with a Muslim/Arabic background as a function of the parents' place of birth.

4.3.1.2 Religion

The subject of religion has two dimensions, i.e., religious identity and religious practices. There is no direct question about the religious identity of the parents. However, from the religious identity question of the adolescents, this information can be easily extracted. 95% of the adolescents with Muslim/Arabic background have Islamic identity, and hence at least one

of the parents. The religious practice of the parents shall be discussed in the scope of some indicators in the following sections.

4.3.1.2.1 Visiting the house of God with parents

The visit to the house of God with children is a good indication of practicing religion of the parents. A comparison of this matter between the adolescents with a Muslim/Arabic and German/Western background is given in Figure 4-20. 17.4% of the adolescents with a Muslim/Arabic background never visit the house of God, while this percentage for adolescents with a German/Western background is 49%. The statistical differences are proven by the Chi-Square test with the strength of association of 0.37.

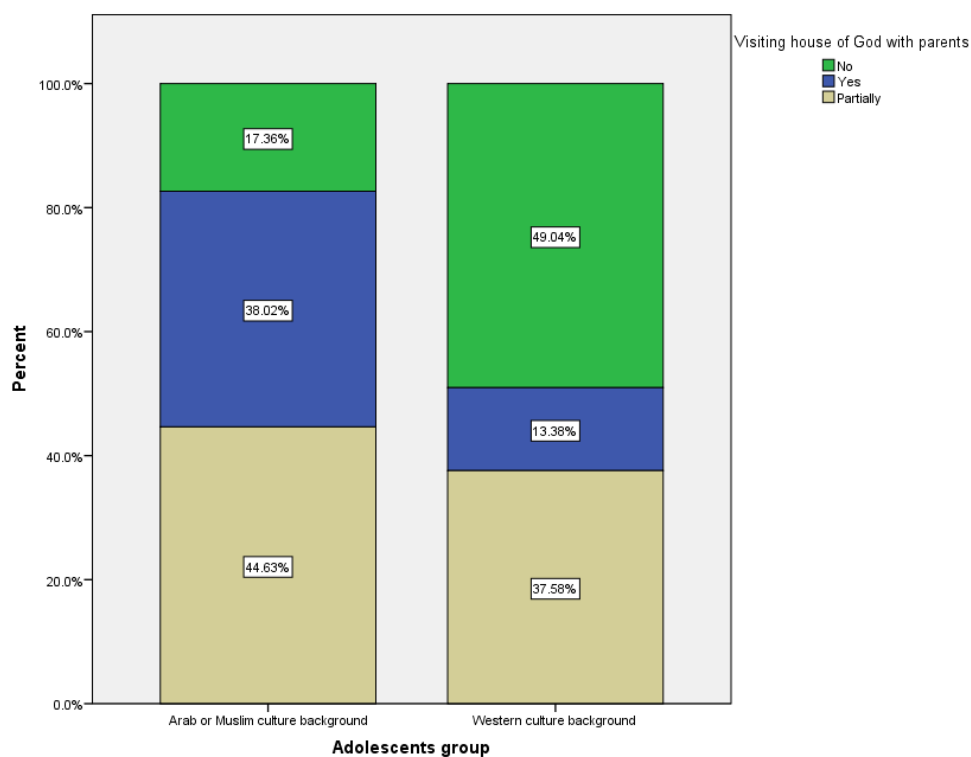


Figure 4-20: Comparison of visiting the house of God for both adolescents groups.

In comparison to the Hessian integration monitor of 2013 [167], there is no significant difference between the people with and without a migration background, i.e. 25% with and 29% without migration background. However, in this study, only 20% of the surveyed are Muslims.

4.3.1.2.2 Ramadan fasting with parents

As the fasting in Ramadan is mandatory for all Muslims after the puberty, it is another good indicator for practicing the religion because it is not an easy worship. In fasting, the Muslims must stop eating, drinking and sexual activities from sunrise to sunset, which can be 18 hours in the summers. The results of fasting with parents in the month of Ramadan of adolescents with a Muslim/Arabic background is given in Figure 4-21.

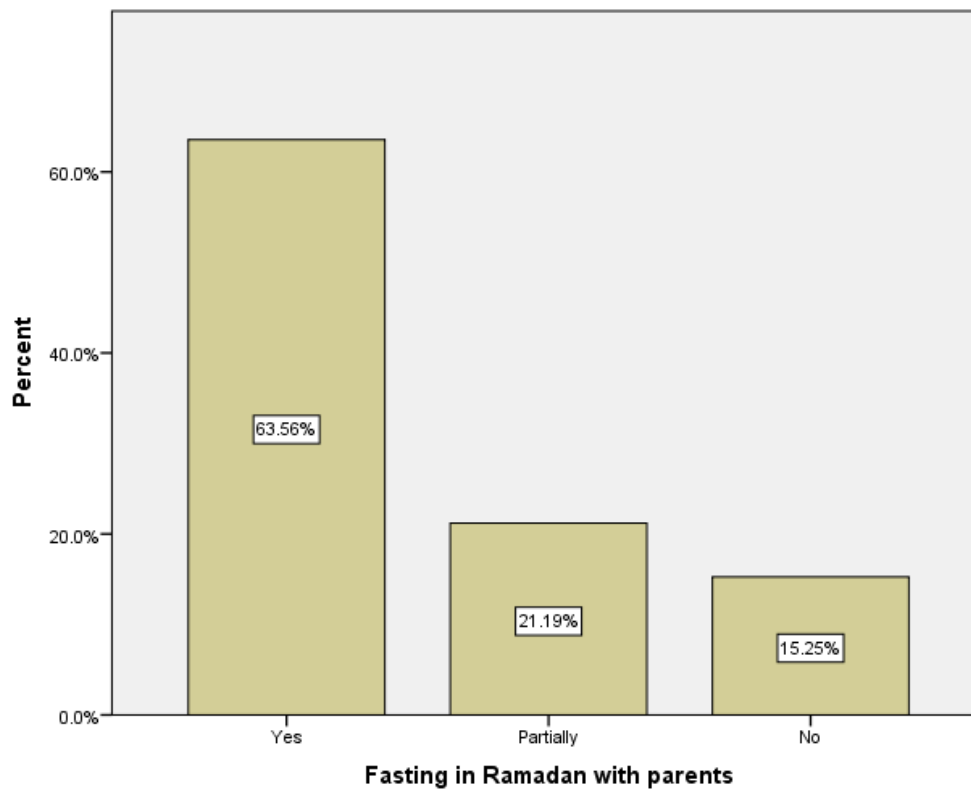


Figure 4-21: Fasting in Ramadan with parents of adolescents with a Muslim/Arabic background.

There are approximately 15.3% of adolescents who never fasted with parents in Ramadan, which is comparable to the percentage of adolescents, who do not visit the house of God from the previous section, i.e., 17.4%. 64.6% of adolescents fast the complete month of Ramadan while 21.2% fast partially. Compared to an old report of Federal Office for Migration and Refugees in 2008 [168], 56.7% follow the fasting rules completely, 19.7% follow the fasting rules partially and 23.6% never consider the rules of religious fasting.

Based on the results of fasting Ramadan and visiting the house of God with parents, between 15% and 17% of the parents of adolescents with a Muslim/Arabic background are not religious. This value is very near to the value of the Hessian integration monitor of 2018

[166], 17% in 2013 and 23% in 2016, which is based on the self-estimation of religiosity. Between 45% and 64% of parents of adolescents with a Muslim/Arabic background are religious. In the Hessian integration monitor of 2018 [166], the percentage of people with migration background that self-estimated themselves as strongly religious or religious is 62% in 2013 and 53% in 2016.

4.3.2 Structural integration of parents

In this part, the active participation in the host society institutions, such as the educational system, and the labor market, is considered. The aspects related to this form of integration are the income, the educational level, the indicators of quality of life or poverty and career situation.

4.3.2.1 Indicators of life quality

The housing situation is a perfect indicator of the quality of life, which includes the income of the family and the management of the family resources. Despite the population with a migration background in Germany is 25%, the percentage of people with no income, income under 500 €, income between 500 € and 900 €, income between 1300 € and 1500 €, income between 2000 € and 2600 €, income between 2600 € and 3200 € and over 3200 € are 38%, 36%, 30%, 20%, 19%, 17% and 15%, respectively [1].

However, the income of the parents is not necessarily an indication for the life quality of the family since many people gather money and send it to the homeland to help the rest of their families, to buy flat or house, or to start or support a business case. For example, the money, which has been transferred in 2018 to Lebanon and Turkey, is \$878 million and \$ 503 million, respectively. During the Syrian refugee crisis, the transferred money to Syria has jumped from \$18 million in 2015 to \$152 million in 2017 [169]. The housing situation as an indicator of life quality has the two following dimensions.

- Does the family live in a private house or a flat? (housing situation)
- With how many siblings do the adolescents share the same room? (room-sharing situation)

4.3.2.1.1 Housing situation

A comparison between the housing situation of the two adolescents' groups is shown in Figure 4-22. 23% of adolescents with a Muslim/Arabic background live in a house and 77%

in a flat, while for adolescents with a German/Western background these percentages are 41.5% and 58.5% for living in a house and flat respectively. The Chi-Square test of these results shows a statistically significant difference between the two groups, where the p-value is 0 and the strength of association is 0.195. That proves that the quality of life of families with German/Western background is high compared to families with Muslim/Arabic background.

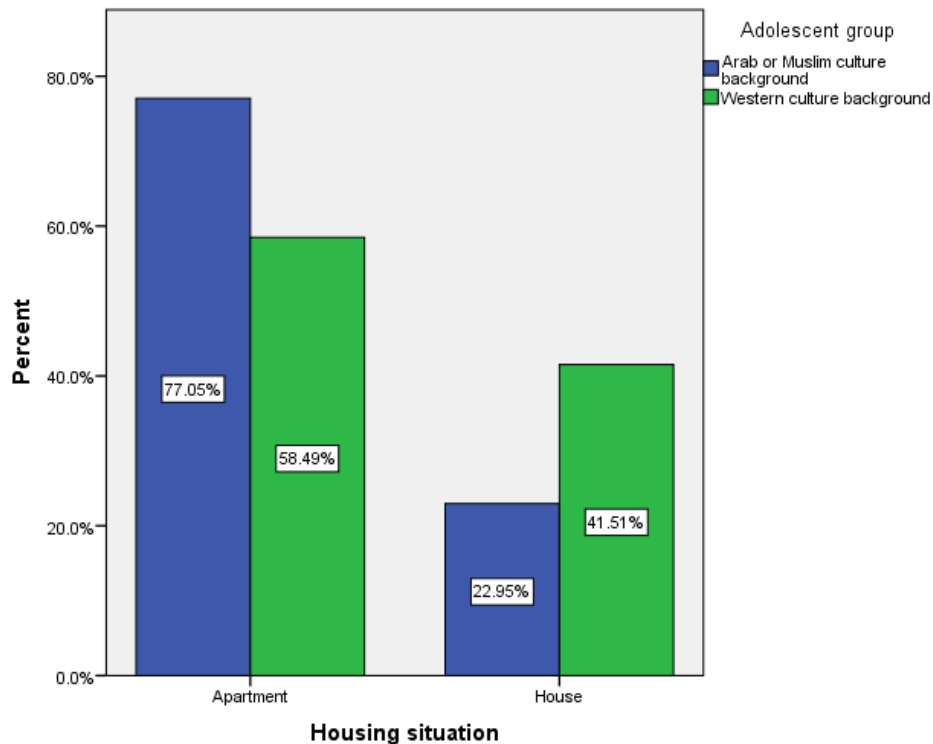


Figure 4-22: Comparison of housing situation for both adolescents groups.

4.3.2.1.2 Room-sharing situation

The second dimension of the housing situation, as an indicator of the quality of life, is the number of siblings in a single room. Generally, families with a migration background, not only with a Muslim/Arabic background, have more children compared to families without migration background. For a family without a migration background, a family has one member with a migration background, the whole family members with a migration background, the average number of household members are 1.87, 2.83 and 2.21, respectively [1].

The comparison of the room-sharing situation of both adolescents groups is shown in Figure 4-23. These results indicate that 88.7% of adolescents with a German/Western background

live in a single room while for adolescents with a Muslim/Arabic background, this percentage is 50%. There is a significant difference between the two groups, which is confirmed by the Chi-Square test (p-value is 001 and the strength of association is 0.426). The results of these sections prove that parents with a migration background are not fully integrated by considering the structural integration dimension.

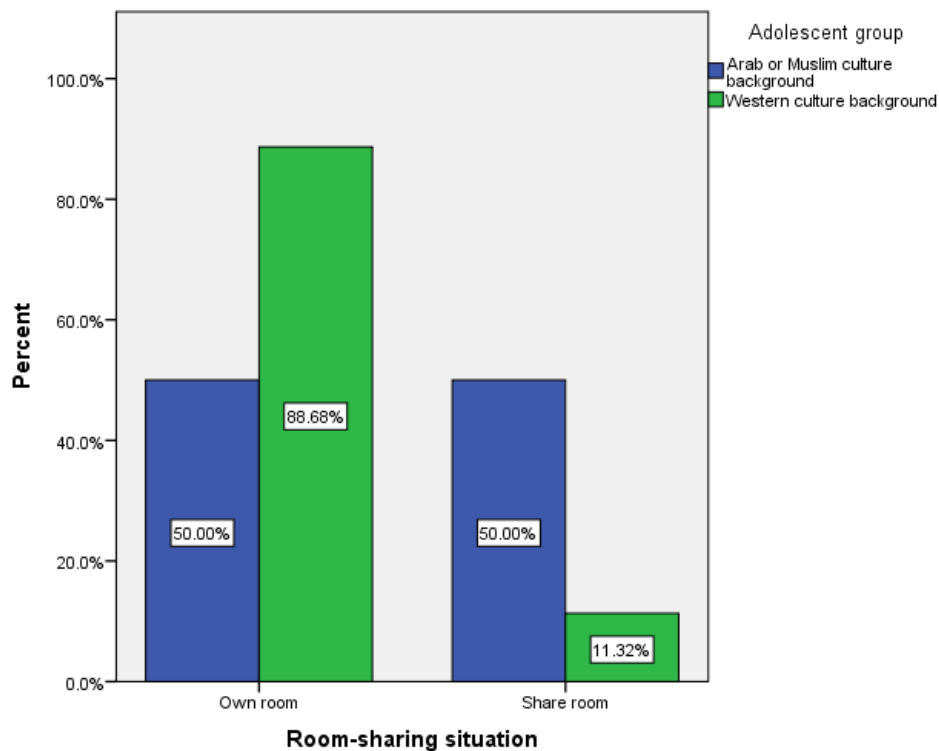


Figure 4-23: Comparison of the room-sharing situation of both adolescents groups.

4.3.2.2 Educational attainment of the parents

The participation in the educational system is one of the most significant indicators for structural integration. However, in the current study, it is not clear at what age the parent came to Germany. This is very important to distinguish between two cases whether the parents reached Germany within the school-age or not. However, this step is important for the analysis of the work situation of the parents.

The educational attainment of the parents of adolescents with a Muslim/Arabic background is shown in Figure 4-24. The percentage of achieving middle school certification is the same for father and mother, approximately 37%. However, the percentage of fathers having a high

school certification is 12% more than the percentage of mothers. On the other hand, the percentage of fathers who have no or just a primary school certification is 13% less than the percentage of mothers. That means there is an educational gap between fathers and mothers of adolescents with a Muslim/Arabic background. To our knowledge, this educational gap is well known, especially for the older generations. For example, according to the Turkish Statistics Institute, the percentage of illiteracy of Turkish women is 9.2%, while this percentage for men is 1.8% [170]. Furthermore, the majority of the surveyed adolescent is with a Turkish background, where the banning of headscarves by the Turkish government in late nineties has influenced the educational system, which avoids many parents from sending their daughters to the school [171].

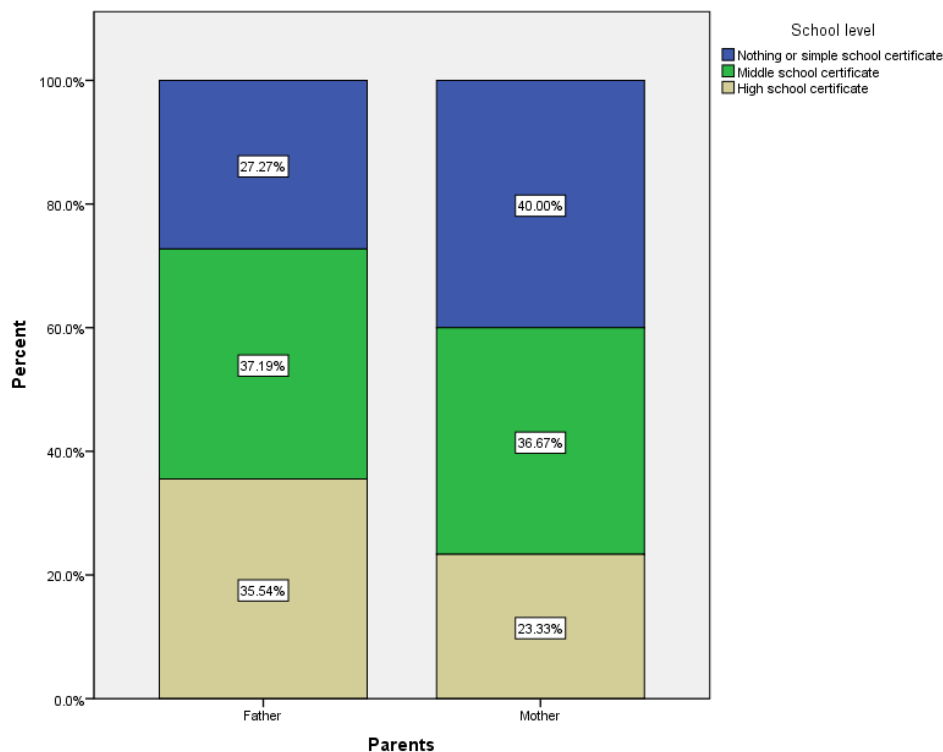


Figure 4-24: Comparison of the school attainment of the parents of adolescents with a Muslim/Arabic background.

For adolescents with a German/Western background, the situation is different, as shown in Figure 4-25. Besides the equality of the percentage of getting a middle school certification for father and mother (~ 47%), the percentage of mothers achieved a high school certification is 7% higher than the fathers (42%). For no or achieving just a primary school certification, the fathers are higher than the mothers with 6% (17%). However, the statistical test does not

show a significant difference between mothers and fathers. That means, there is no educational gap between fathers and mothers for adolescents with German/Western background.

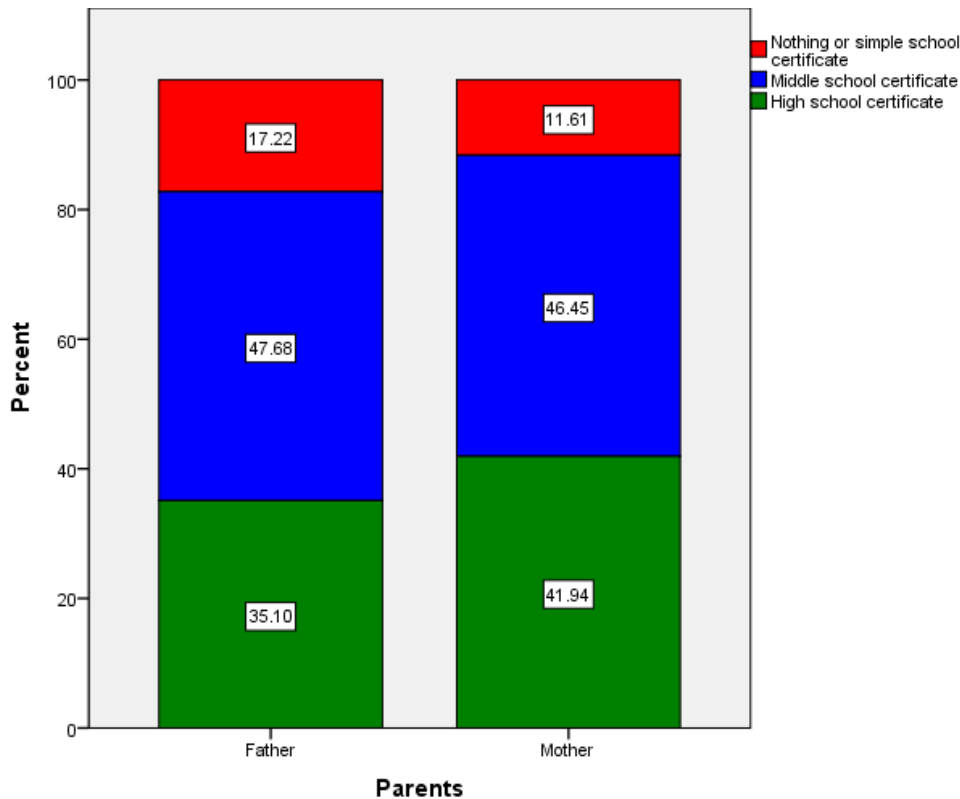


Figure 4-25: Comparison of the school attainment of the parents of adolescents with a German/Western background.

In the Hessian integration monitor of 2018 [166], the percentage of Germans leaving the school without certification or with a primary school certification (Förderschulabschluss, Volksschule, Hauptschulabschluss), with middle certification (Realschulabschluss) or with high school certification (Abitur) for men is 22%, 42% and 35% respectively, while for women these percentages are 16%, 38% and 46% respectively. The results of this study are similar to the Hessian integration monitor of 2018.

The comparison of the educational attainment of the parents shows a small difference between the fathers of both adolescents' groups. However, in the case of mothers, this difference is huge, especially for "without or with just a primary school" and "with high school certification" (Figure 4-26). The Chi-Square test results show a statistical significance, where the p-value is 0 and the strength of the association is 0.337. These results confirm the existence of an educational gap between the mothers of the two adolescents groups.

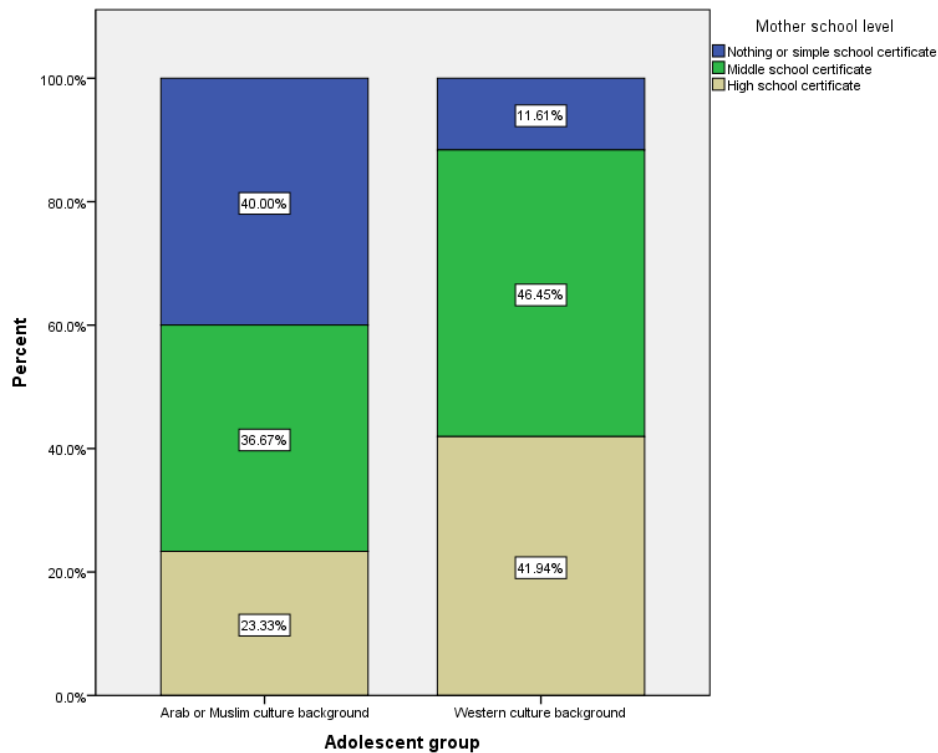


Figure 4-26: Comparison of the school attainment of the mother for both adolescents groups.

4.3.2.3 The employment situation of parents

The Employment status of the parents is a key factor of structural integration. Figure 4-27 shows a comparison of the employment status in Germany of the parents of adolescents with a Muslim/Arabic background. 74.6% of fathers are working in Germany, while only 40% of mothers are working. The Chi-Square test results have a p-value of 0 and strength of association of 0.349. That means, there is a statistically significant difference between the employment status of the fathers and mothers. This labor force participation gap does not appear only in Germany but also in the homeland as illustrated in Figure 4-28. The percentage of working mothers in the homeland is 23%, which is half the percentage of working mothers in Germany while this difference is only 11% in the case of working fathers. These results are somehow comparable with the results of the World Bank report about gender equality in the Middle East and North Africa region [172]. In this report, the labor force participation rate of the female from the Middle East and North Africa Region has a minimum value in Yemen with approximately 5% and a maximum value of 45% in the United Arab Emirates. That is due to the difficulties of being a wife, a mother and an employee at the same time. These difficulties are more in these countries [172].

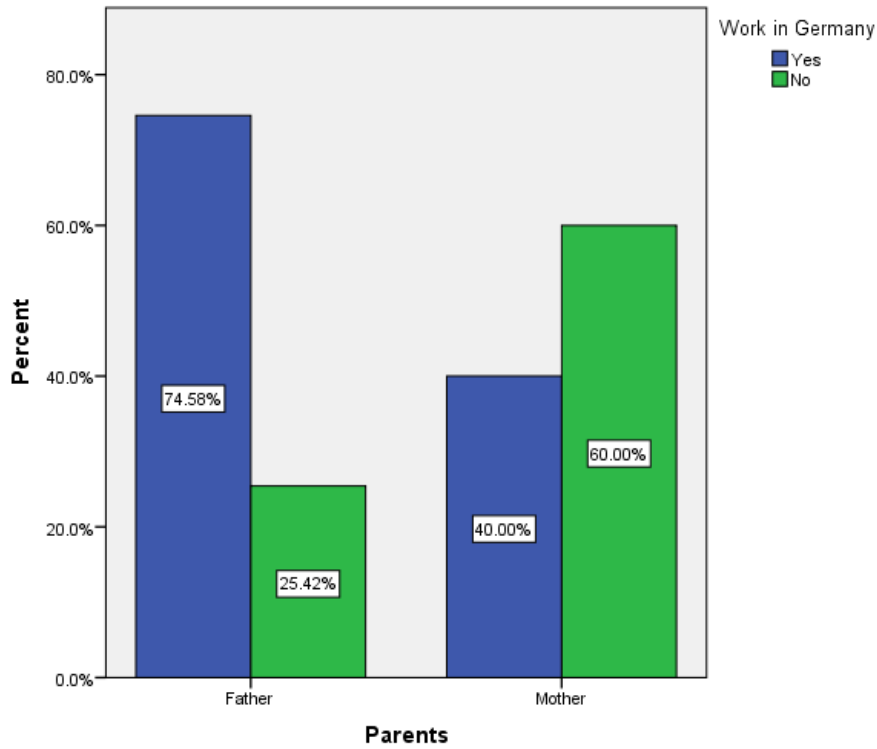


Figure 4-27: Comparison of the employment status in Germany of the parents of adolescents with a Muslim/Arabic background.

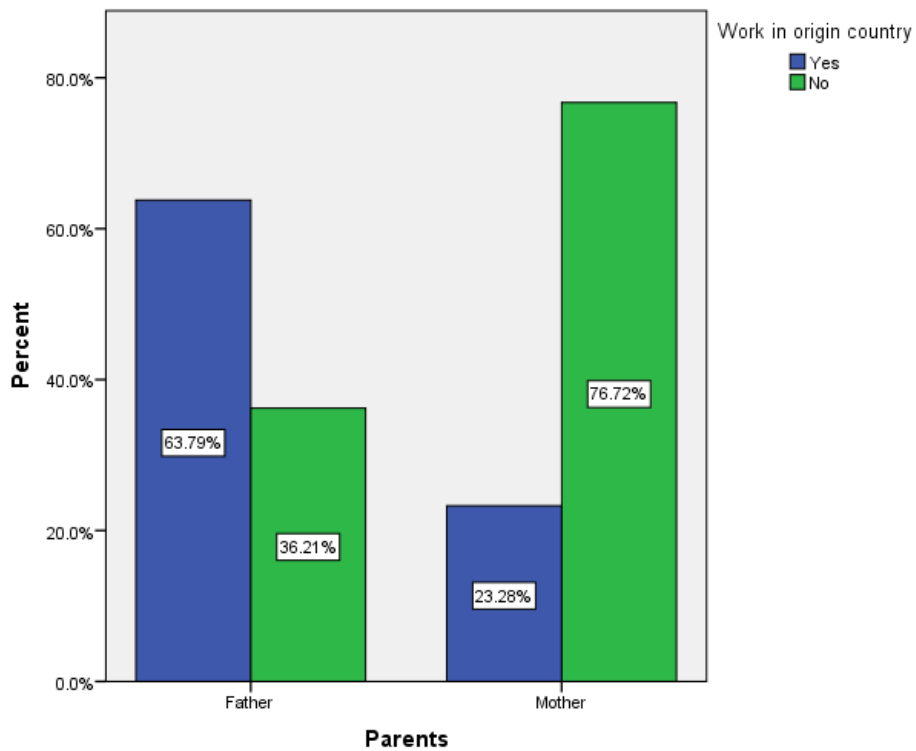


Figure 4-28: Comparison of the employment status in the homeland of the parents of adolescents with a Muslim/Arabic background.

In comparison to the Hessian integration monitor of 2018 [166], the percentage of the working fathers with a migration background is 72%, which is approximately the same as the result of this study. On the other hand, the percentage of working mothers is 58%, which is higher than the result of the current study. The reason for that could be the sample in this study is a selected group of the population, i.e., population with a migration background. For this group, besides the various cultural differences, the average number of children is high compared to other people with a migration background, which is a strong reason for less employment rate. For example, the Turkish families have an average number of children of 1.92 and Syrian families of 2.48 while the average number of children for people with one member of migration background and people with all members of migration background are 1.64 and 1.86 respectively according to the microcensus 2018 [1].

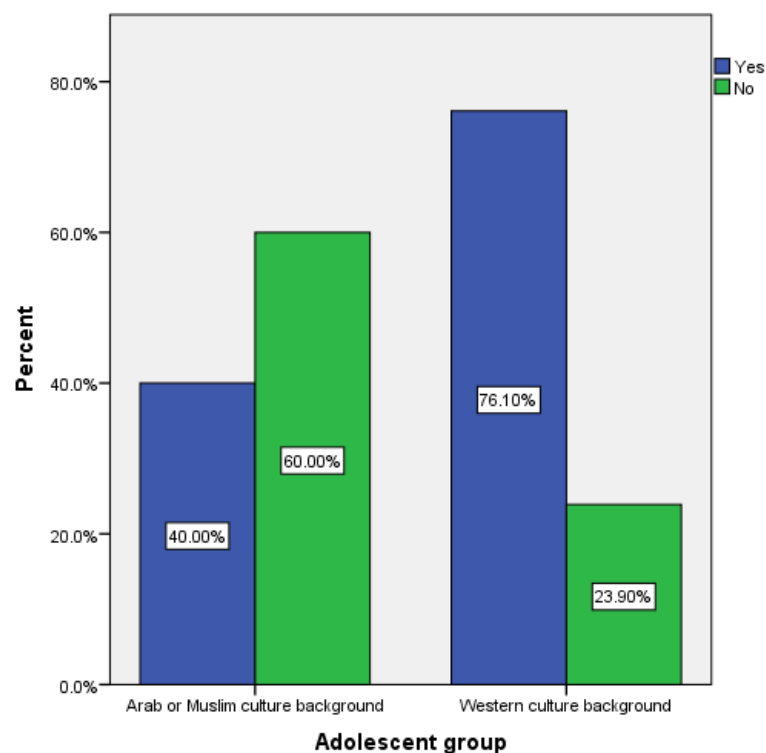


Figure 4-29: Comparison of the employment status of the mother for both adolescents groups.

In comparison to the employment status of the parents of the adolescents with a German/Western background, the percentage of the working fathers is 77.4 and the percentage of the working mothers is 76.1, i.e., there is no difference between the employment status of fathers and mothers. In the Hessian integration monitor of 2018 [166], the working father percentage is 80%, while working mothers percentage is 74%, which is similar to the results of this study.

Comparing the employment status of the parents for both adolescents' groups show that the employment status of the fathers of both groups is approximately the same, i.e., 74.6% and 77.4%. However, the employment status of the mother is different, as seen from Figure 4-29 and the Chi-Square test confirm this result (p -value is 0 and the strength of the association is 0.366).

These results guide to the conclusion that the mothers of adolescents with a Muslim/Arabic background are less integrated compared to the fathers from a structural integration point of view. There are a lot of factors that cause this situation, e.g., the less educational attainment, as discussed in the previous section. Also, the difficulty due to the huge responsibilities as a wife and a mother with many children is another important factor.

4.3.3 Social integration of the parents

In this dimension of integration, all indicators that refer to the participation in the host society activities are gathered. That includes the political activities or interest in politics, social contacts, and opinions about the relationship with the other individuals and groups of the host society.

4.3.3.1 The interest of parents in politics

For immigrants to integrate into a host society, he must be an active member in political organization. However, the first step is to develop an interest in political actions and events. The comparison of the interest in politics of the parents of both adolescents' groups is shown in Figure 4-30. Four levels of interest have been used to measure the parents' interest in politics, i.e., strongly interested, interested, little interested and not interested. These percentages are respectively 31.6%, 39.3, 23.9 and 5.1 for adolescents' parents with a Muslim/Arabic background and 27%, 47%, 18.9% and 6.3% for adolescents' parents with a German/Western background. The overall interest of both groups is 71% and 75%, which is nearly the same.

In ref. [173], a survey in 2016 has used the interest scale of five levels, i.e., very strongly interested, strongly interested, interested, little interested and not interested. The percentages of the interest level in west Germany starting from very strong interest are 12.1%, 25%, 41.4%, 16.4% and 5%. The two levels of interest in this work, i.e., very strongly interested and strongly interested are combined as one category "strongly interested". A good agreement between the two studies is observed.

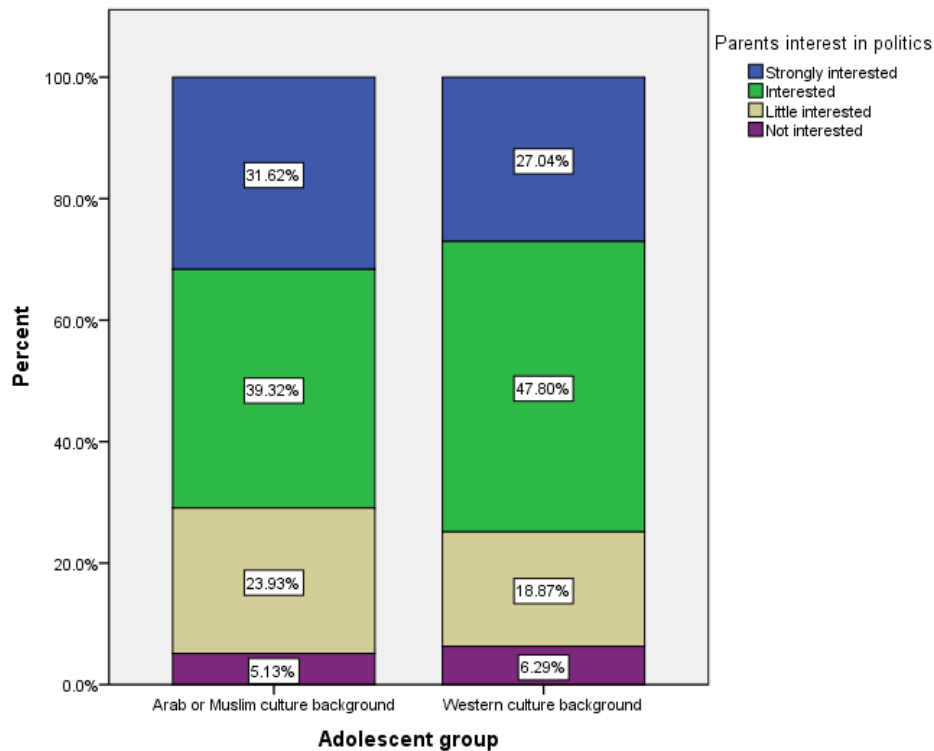


Figure 4-30: Comparison of the interest in politics of the parents of both adolescents' group.

However, this interest is not converted to participation in the election and other political activities. For example, in the election of the German parliament of 2013, according to the study in ref. [174], the percentage of participation in elections of the population without migration background is 82.6%, while for the population with migration background is only 57.8%. Also, only 4% of the population with a migration background is a member of parties and political organizations in 2011, while this percentage for the whole population is 8% [175]. Therefore, it was essential to know the reasons for the abandonment of participation in elections. A reason could be that most of the population with migration background came from countries where the political system is fragile and no real election takes place.

4.3.3.2 Social contacts of the parents

Defining to which group the person has the most social contacts and friendships helps in deciding the integration form of the immigrants in society. The integration forms can be multiple inclusion, assimilation, segmentation and marginalization.

4.3.3.2.1 Parents opinion in friendship with people from another cultural background

The first step in establishing a social contact to any individuals from an ethnic group is to build a positive attitude towards that group. Therefore, the opinion of the parents in friendship with adolescents from another cultural background is a good indicator for predicting the possibility of developing strong social contacts with people from various ethnic and cultural backgrounds (Figure 4-31).

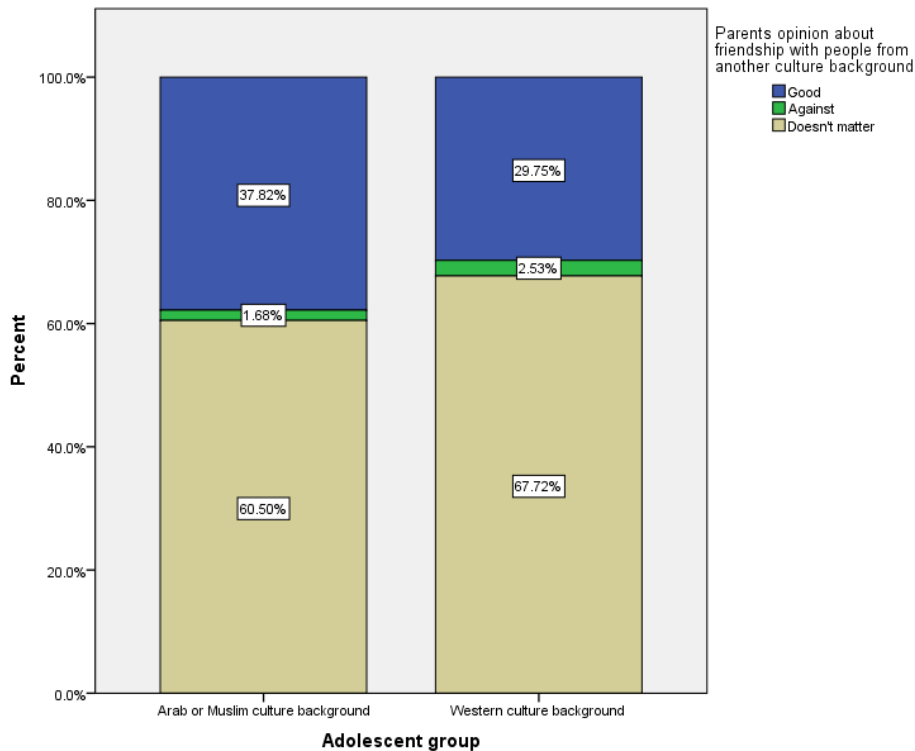


Figure 4-31: Comparison of the parents' opinion about the friendship of friendship with adolescents from another cultural background.

Figure 4-32 shows that most of the parents of both adolescents' groups do not find any problem that their children have friends from different cultural groups, i.e., 60.5% for Muslim/Arabic background and 67.7% for German/Western background. However, there is a very small minority who are against this type of intercultural friendship (1.7% and 2.5%). 37.8% of the parents with a Muslim/Arabic background find having a friend from a different culture is good, which is 8% higher than the parents with German/Western background. Such a result confirms the willingness of having social contact with people from different cultural backgrounds.

4.3.3.2.2 Presents and food exchange with other cultural groups

One of the essential human behavior that creates and increases the bonds between the individuals in a society is the gift-giving [176]. However, the value, timing and occasion of the gift are different from culture to culture. One of the occasions for gifts is the religious feasts, where the neighbors, friends, and relatives exchange gifts or/and traditional food. The results of exchange of traditional food during the celebration events are shown in Figure 4-32.

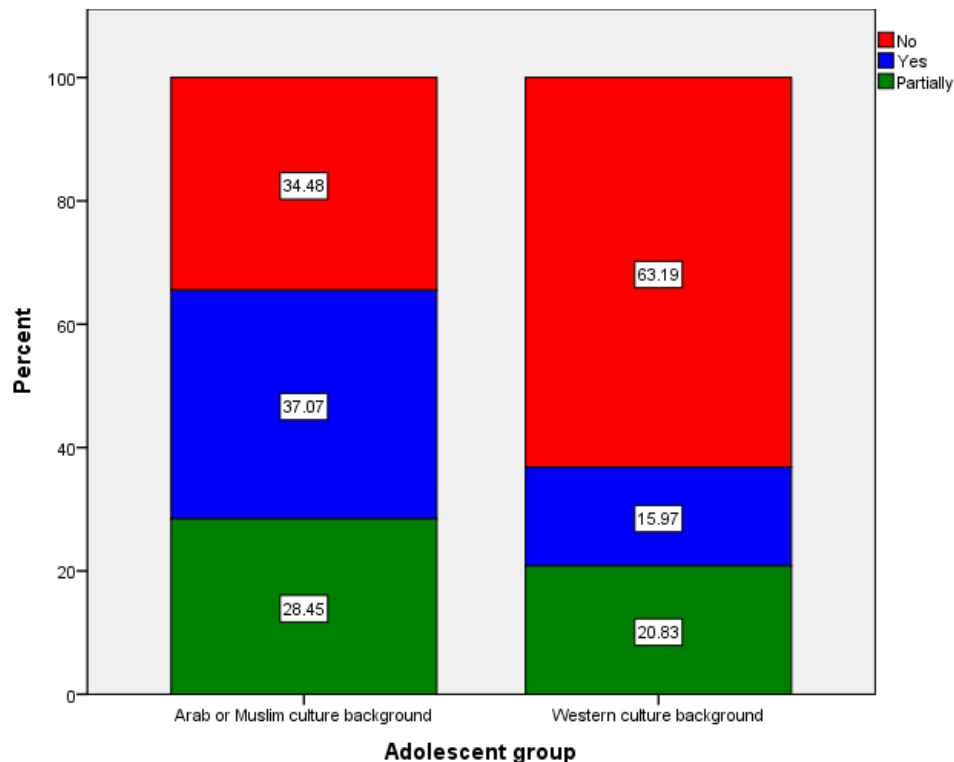


Figure 4-32: Comparison of food exchange in celebration events for both adolescents' groups.

Only 16% of parents with a German/Western background send traditional food to neighbors from other cultural backgrounds in the celebration events, while the majority does not give traditional food to neighbors (63.2%). For parents with a Muslim/Arabic background, the two percentages are approximate, i.e., giving food has a percentage of 37.1% and 34.5 for not giving food.

4.3.4 Identification integration of parents

The identification integration is the top-level form of integration, where the immigrants develop a feeling of belonging and affiliation to the host society. Such a form of integration of immigrants having a culture that differs from the culture of the host society is complicated

to be achieved, especially if there were historical conflicts between the two cultures. In this case, the identification integration will be a surrender of the immigrants to the culture of the host society. In this section, indicators of the identity of the adolescent's parents with a Muslim/Arabic background shall be discussed.

4.3.4.1 Proudness of parents of the homeland culture

As the immigrants are proud of their homeland culture, they try to inherit it to their children. The simple indicator for this desire is positively speaking about the history, abstract and culture of the homeland. The parents speaking about the culture and history of the homeland for adolescents with a Muslim/Arabic background is shown in Figure 4-33. Only 4.1% of the parents do not speak about the culture and history of the homeland. 54.6% of the parents often speak on their culture and history and 41.3% partially speak. This result is an excellent evidence for the affiliation of the parents to their original culture or at least having a dual identity. This conclusion can be confirmed or rejected based on the results of the following sections.

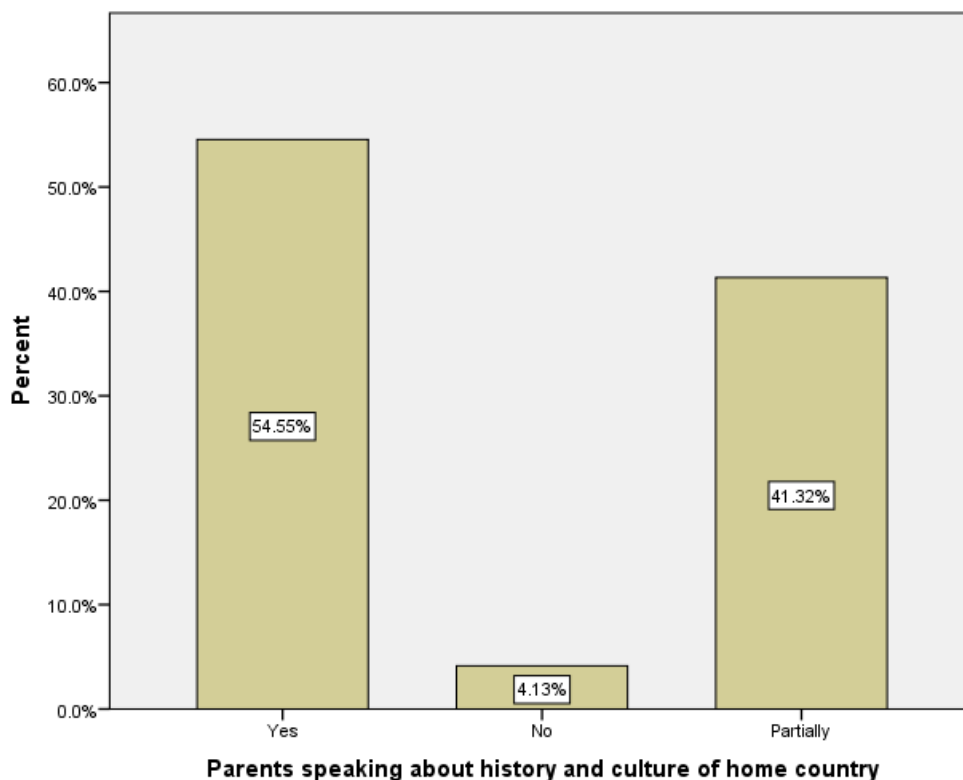


Figure 4-33: Parents speaking about the culture and history of homeland for adolescents with a Muslim/Arabic background.

4.3.4.2 Parents' wish for the country of permanent residence

Another indicator of the parents' identity is their wish for the country of permanent residence. From this question, it will be clear whether the parents feel that they belong to Germany, or homeland as shown Figure 4-34. 13.2% of parents would like to return as soon as possible to their homeland, 43.9% would like to return to the homeland after a couple of years, and 43% would like to stay in Germany. That means, more than 57% of the patents do not feel part of Germany, which is a surprising result.

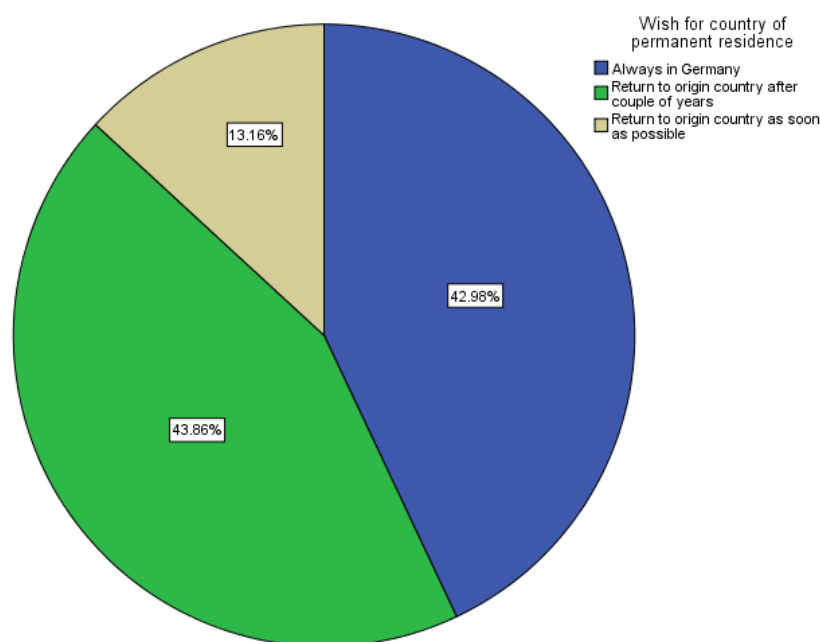


Figure 4-34: Parents wish for the country of permeant residence of the adolescents with a Muslim/Arabic background.

4.3.4.3 Identity affiliation of the parents

The direct question about the identity of the parents is analyzed to evaluate the results of the whole section. The identity affiliation results are shown in Figure 4-35. 57.5% of the parents have an affiliation to Germany and their homeland, 30.8% have an affiliation to their homeland only, 5% have an affiliation to Germany only and 5% have another affiliation.

The surprising part of these results is that only 5% have an identity affiliation to Germany while 30% affiliation to their homeland. However, these results have a good agreement with the results of ref. [177] in the field of affiliation to the homeland and affiliation to Germany,

i.e., 30.2% and 3.41%, respectively. In conclusion, the identity of more than one-third of the parents is their homeland identity and more than half of the parents have a dual identity, i.e., the identity of Germany and the identity of the homeland. That means, the identification integration of the parents of adolescents with a Muslim/Arabic background cannot be achieved.

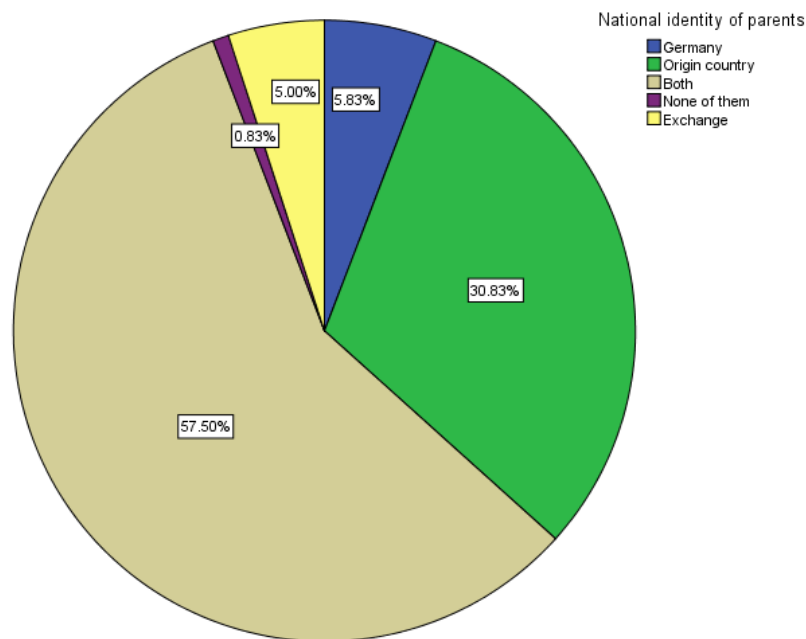


Figure 4-35: Identity affiliation of the parents of adolescents with a Muslim/Arabic background.

4.3.5 Integration efforts of the parents

In the end, it is important to gather the opinion of the adolescents with a Muslim/Arabic background about the integration effort made by their parents. The analysis of this question could help us understand the integration process of the children. The results of this question are shown in Figure 4-36, where only 10.2% of the adolescents believe that their parents do not make any efforts to be integrated in German society. More than two-thirds of the adolescents think that their parents make the best effort for the integration, while 22.2% believe that this effort is not enough.

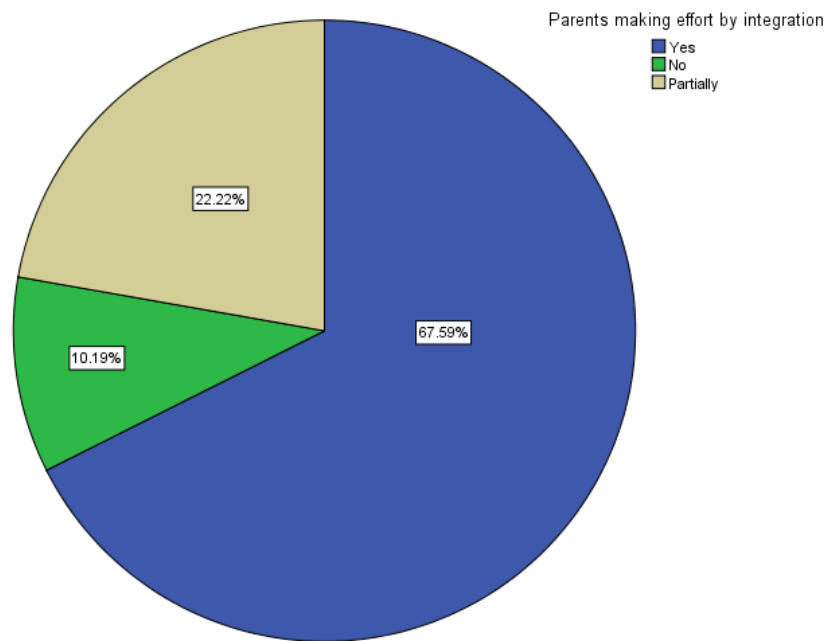


Figure 4-36: Integration efforts of the parents of adolescents with a Muslim/Arabic background.

4.4 Integration indicators for adolescents with a Muslim/Arabic background

Same as the integration of the parents, the integration of adolescents consider four forms or dimensions of integration, i.e., cultural, structural, social and identification integration. Based on the analysis of the various indicators that cover these dimensions, the outcome of the integration process shall be discussed and evaluated.

4.4.1 Cultural integration

In the cultural integration dimension, German language skills and religion are the most used two indicators. However, because the cultural integration is a learning dimension about the host society, the interesting fields of knowledge and sources used to gather this knowledge are also discussed and compared between the two adolescents' groups.

4.4.1.1 Self-assessment of the German language

The language proficiency is the key to integration since it is the daily communication method that the people use to adapt to the educational system, labor market and social life [14]. Based on language proficiency, the direction of the integration process is primarily defined, whether is it going to the direction of the assimilation, the segmentation or the

marginalization? Undoubtedly, language proficiency is not the only factor in the integration of immigrants. However, without good language proficiency, the integration is out of question.

The adolescents with a Muslim/Arabic background were asked to self-assess their German language skills using a scale of four levels, i.e., “very good”, “good”, “average” and “bad”, and the results respectively are 40.0%, 48.3%, 10.8%, 0.8%. More than 88% of the adolescents with a Muslim/Arabic background self evaluate their German language skills at least “good”.

In the Hessian integration monitor 2018 [166] there are two studies, one based on the school entrance examination results in 2016 from various regions and the second is the self-assessment of the German Language of adults with a migration background.

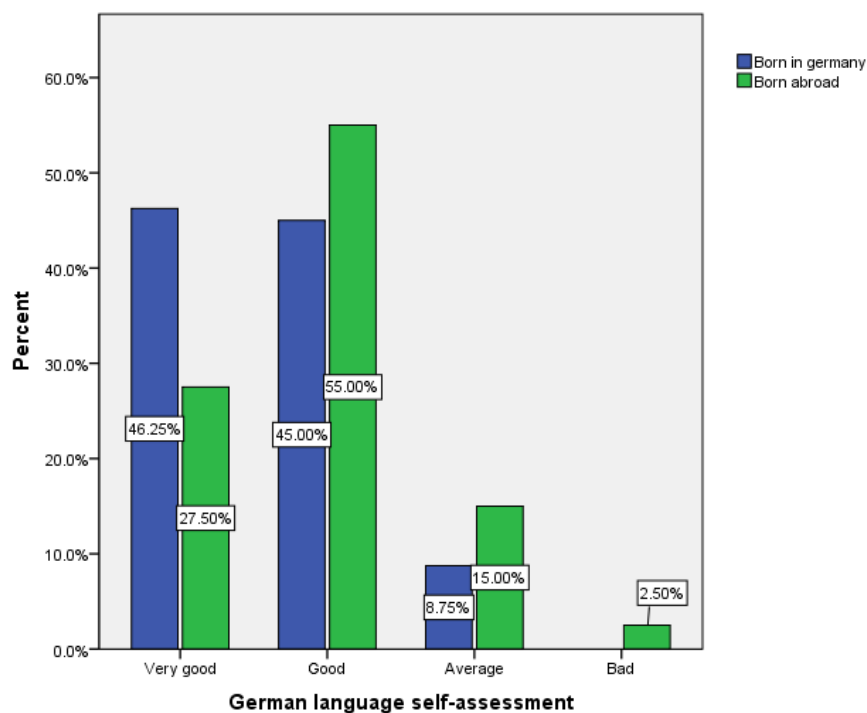


Figure 4-37: language proficiency self-assessment of adolescents with a Muslim/Arabic background.

In the first study, a scale of five levels is used, i.e. correct German (very good), fluent with slight mistakes (good), fluent with significant errors (average), rudimentary (bad), no understanding of German. For kids with a Turkish background, the percentages arranged from very good to no understanding of German are 26%, 38%, 25%, 6%, 1% while for kids

with an Arabic background are 21%, 29%, 21%,13% and 13%, respectively. The language proficiency is worse compared to our study and the reason is very logical. These results represented the level of the kids when they started school, which cannot reflect their level after the primary school study period.

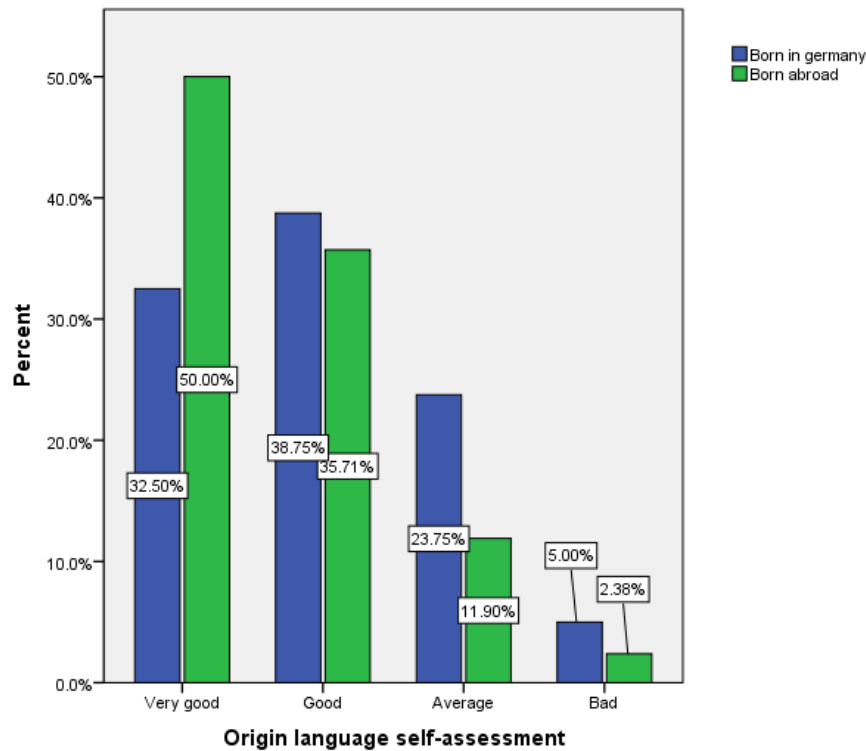


Figure 4-38: Homeland language proficiency self-assessment of adolescents with a Muslki/Arabic background.

The second study differentiates between the writing and speaking skills of adults with a migration background where the language skills have five levels, i.e., very good, good, satisfactory, less good and bad. In 2015, the results of writing skills arranged from very good to bad are 50%, 27%, 19%, 3% and 1% while the percentage of speaking skills are 59%, 29%, 11%, 2% and 0%, respectively. In comparison to our study, by considering the two levels “less good and bad” as bad, the self-evaluation in this study is higher for levels “very good, average and bad”. In the Hessian integration monitor, it is not defined whether the surveyed adults are from the first or the second generation. Surely, the surveyed from the second generation who studied and worked have evaluated their language skills as very good while the situation is different for the surveyed from the first generation.

Since the sample of the current study has adolescents born in Germany (65.6%) and adolescents born abroad (34.4%), hence it is interesting to investigate the impact of this

variable. A comparison between the self-assessment of the German language of the two groups is shown in Figure 4-37. For adolescents born in Germany, the self-assessment arranged from very good to bad is 46.3%, 45%, 8.7% and 0% while for adolescents born abroad, these percentages are 27.5%, 55%, 15% and 2.5%. The results show a much better self-assessment of the German language of the adolescents born in Germany. However, the overall evaluation shows that more than two-thirds of both groups self evaluate d their German language with at least good. Only 2.5% of the adolescents abroad self evaluate their German language bad, which is a very positive and promising result. That means, there is no doubt that the language is not a problem for the adolescents.

The other side of the picture is the proficiency of the language of the homeland, which is essential for judging the integration form, whether it is assimilation or multiple inclusion. 38.5%, 37.7%, 19.7% and 4.1% are the percentages of self-assessment levels arranged from very good to bad of proficiency of the language of the homeland. The majority, 76%, have evaluated their proficiency in the language of the home country with at least good. The self-assessment of the proficiency language of the homeland of the born adolescents in Germany and abroad is shown in Figure 4-38. Considering the place of birth, the self-assessment of the proficiency language is 32.5%, 38.8%, 23.7% and 5% for the adolescents born in Germany, while 50%, 35.7%, 11.9% and 2.4% for the adolescents born abroad. The difference between the two groups is obvious; however, a good proficiency of the language of the home country is observed in the case of the adolescents born abroad. That leads us to the conclusion that based on the proficiency of the language of the home country, the integration form is multiple inclusion.

4.4.1.2 Religion

Religion is one of the most important factors for defining the identity of the individuals and creating the acceptance of certain values and rejection of others. As the immigrants reached the host society, the interaction between the various values takes place. However, not all values of the host society are accepted by the immigrants, which form multiple cultural sub-societies as a result of the strong connection among the immigrants. This strong connection can be produced through the religion, the ethnic race or nationalism.

4.4.1.2.1 Religion identification

In the current study, two different cultural groups are selected and surveyed, adolescents with a migration background, mainly from Arab or Muslim majority countries, and adolescents

with a German/Western cultural background. Approximately 36% of adolescents with a German/Western cultural background have no affiliation to a particular religion. This percentage in the Hessian integration monitor of 2018 is 25% [166].

The religious identification is expected to be different, as seen in Figure 4-39. In adolescents with a Muslim/Arabic background, 95.9% are Muslims, 2.5% are Christian and 1.6% are Yazidis while in the adolescents with a German/Western background, 92.4% are Christian and 1% are Jews.

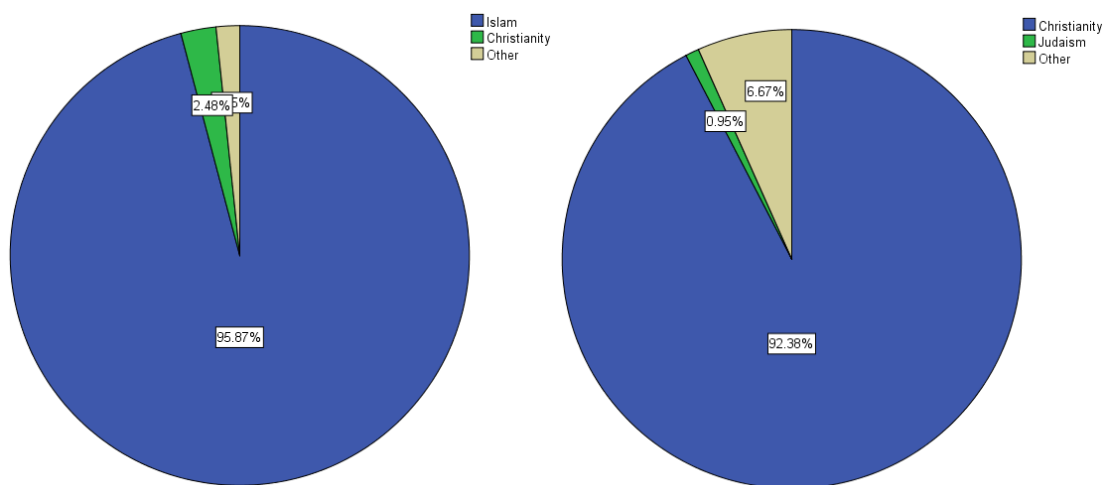


Figure 4-39: The religious identification of adolescents with a Muslim/Arabic background (left) and adolescents with a German/Western background (right).

4.4.1.2.2 Religion practicing: visiting the house of God

The importance of religious affiliation is based on the impact of religion on the acceptance of specific values, which lead to the selection of a particular way of life. That means religious acceptance does not influence a person's life unless the person starts to practice this religion. As a result of the interaction between religion and predominant culture, a new culture is born and developed with the development of the society.

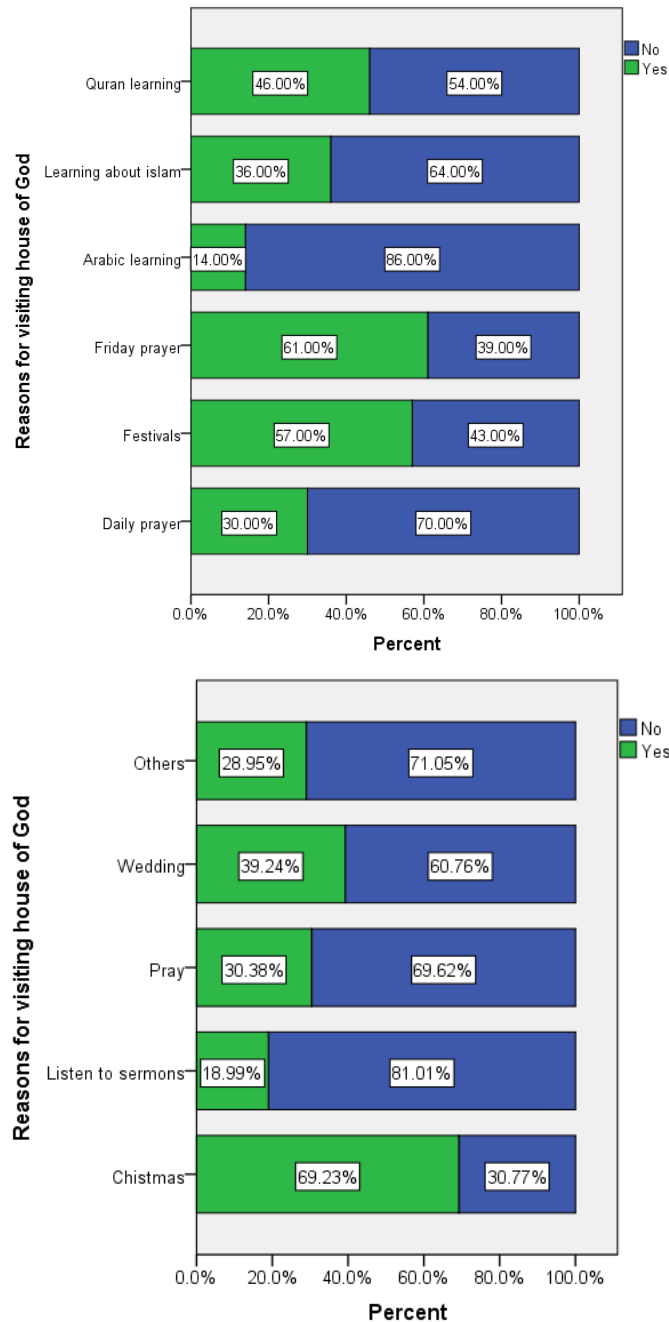


Figure 4-40: Reasons of visiting the house of God for adolescents with a Muslim/Arabic background (top) and adolescents with a German/Western background (bottom).

Practicing religion has various indicators; one of them is visiting the house of God, i.e., mosque for Muslims, church for Christians and synagogue for Jews. However, we must distinguish between the visit for practicing the religion such as prayer and the visit of attending religious events which somehow became over the years social events such as Christmas. In section 4.3.1.2.1, the analysis of the question about visiting the house of God

shows that only 17.4% of adolescents with a Muslim/Arabic background do not visit the mosque while 49% of adolescents with a German/Western background do not visit the church. In order to measure the level of practicing the religion for both groups, the question on the reason for visiting the house of God is analyzed (Figure 4-40).

For adolescents with a German/Western background, the reasons for visiting the church are attending sermons with 19%, prayer with 30.4%, attending a wedding with 39.2%, and attending Christmas with 69.2%. That means most of the adolescents with a German/Western background visit the church for religious-based social activities such as weddings and Christmas. On the other hand, a small portion of the surveyed adolescents visit a church for religious activities such as prayer or attending sermons. If we consider the weight of this portion in the whole sample, this percentage will drop from 30% to 15%. As a conclusion for these results, only 15% of the adolescents with a German/Western background practice religion. In the shell youth study of 2019, where the interviewed youth are aged between 12 and 25 years [178], 18% of Catholic youth and 13% of Protestant youth pray at least once a week, which provides a comparable conclusion to the current study.

The reasons for adolescents with a Muslim/Arabic background to visit the mosque are learning Arabic with 14%, daily prayer with 30%, learning about Islam with 36%, Quran learning with 46%, attending religious festivals with 57% and attending Friday prayer with 61%. Considering the weight of these selections in the whole sample, these percentages are 11.6%, 24.8%, 29.8%, 38% and 50.4%. That means at least one-fourth of adolescents with a Muslim/Arabic background practice Islam strongly since they attend the daily prayer in a mosque. If we consider that the Friday prayer attendance, which is once weekly, an indicator to practice Islam, the percentage of adolescents with a Muslim/Arabic background that practice Islam is more than 50%. However, we must consider that not all students can attend the Friday prayer during school time, which means the real percentage can be higher than this percentage. That explains the difference between this study and the shell youth study of 2019 [178], where 60% of Muslim youth pray at least once a week.

4.4.1.2.3 Preparing halal food at the birthday party

The halal term refers to a status that describes a permissible thing or action according to Islamic law. The halal food is any food that satisfies the following prerequisites [179]:

- It does not contain any substance from pig, dog or carnivores such as tiger lion, etc.
- It does not contain any substance from non-slaughtered animals.
- It does not contain alcohol.

Considering eating halal food or offering it at the birthday party is a strong indicator of practicing the Islamic rules for adolescents with a Muslim/Arabic background. For adolescents with a German/Western background, offering halal food in the birthday party could be an indicator of their tolerance to Muslims in German society, as it will be discussed in this section. Figure 4-41 shows the status of offering halal food on the birthday for both adolescents groups.

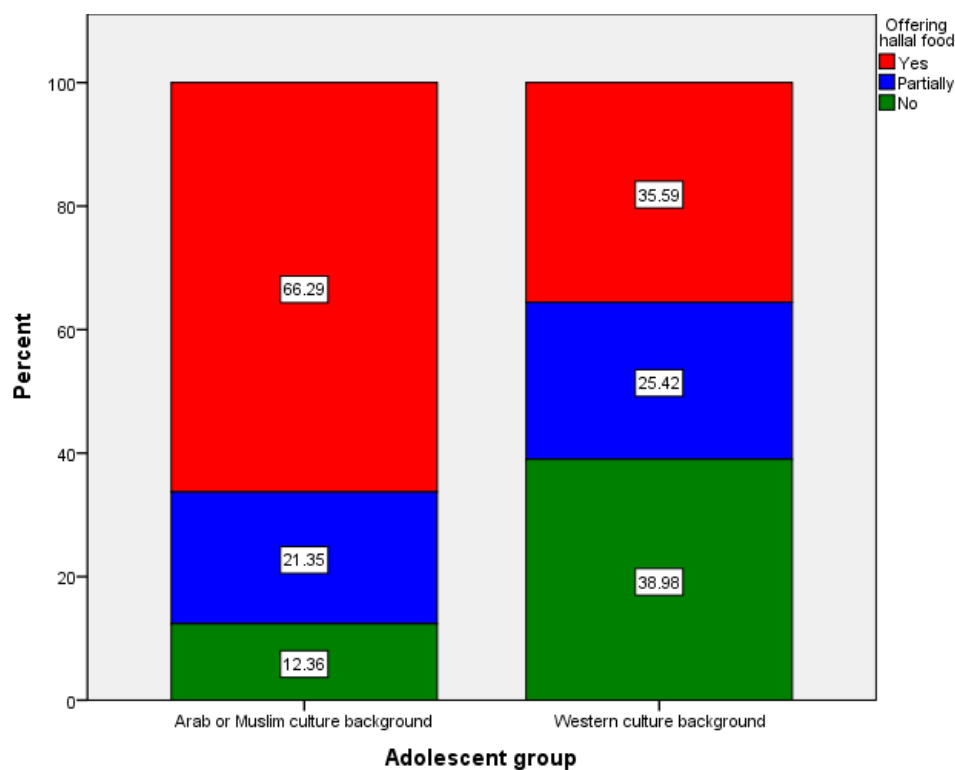


Figure 4-41: Comparison of offering halal food on the birthday for both adolescents groups.

The percentages of adolescents with a Muslim/Arabic background who offer halal food, partially offer it, and not offering at all in the birthday party are 66.3%, 21.4% and 12.4, respectively. These percentages are 35.6%, 25.4% and 39% for adolescents with German/Western background. Based on these results, approximately two-thirds of the adolescent with a Muslim/Arabic background practice the Islamic rules of food while only 12% are not considering these rules at all. In comparison to the previous section, the results are similar but not identical because Friday prayer can be difficult to attend because of school timing.

For adolescents with a German/Western background, approximately 39% do not offer any halal food on their birthday. This might mean they have no friends with a Muslim background, they do not invite friends with a Muslim background to the birthday or they invite them without providing food that their friends can eat. However, the friendship relations will be discussed in details in the social integration dimension.

4.4.1.3 Source of information and interesting topics

According to Esser [15] and Heckmann [13], the cultural integration dimension includes learning about the abstracts, values and policies of the host society. Therefore, investigating the source of information for both adolescents' groups could help in the understanding of the cultural integration process. The percentage of using the various media type as the source of information for both adolescents' groups is shown in Figure 4-42 and the Mann-Whitney U test for investigating the statistically significant difference between the two adolescents groups is given in Table 4-9.

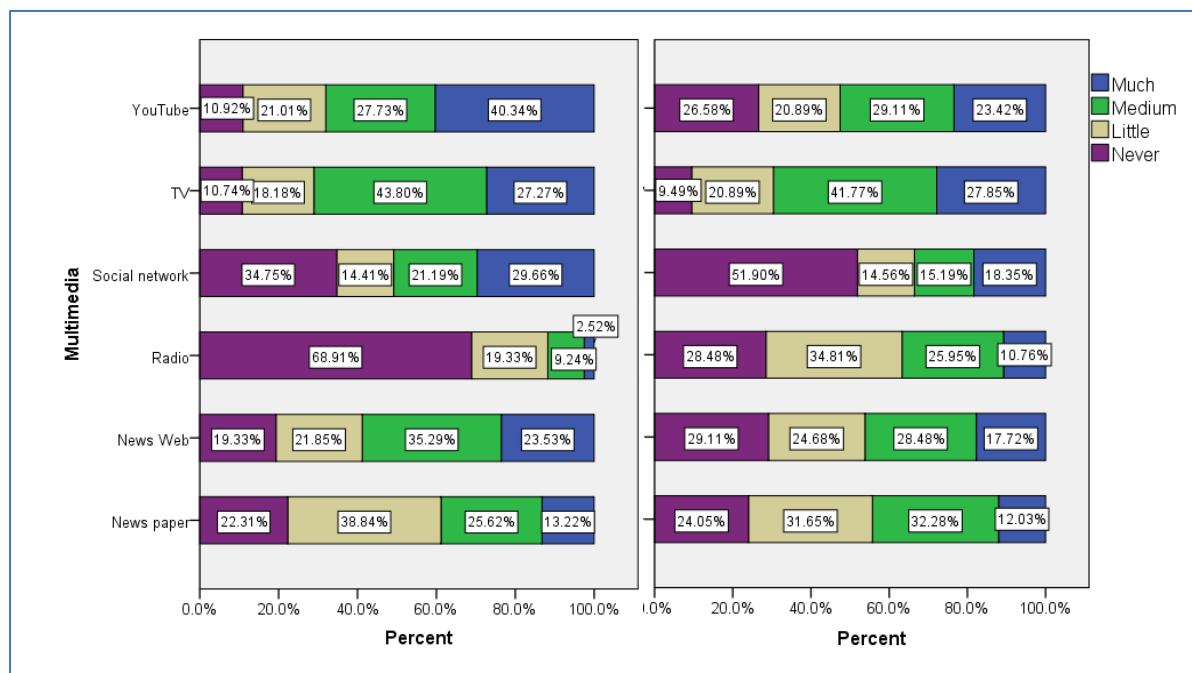


Figure 4-42: Percentage of using the various media type as the source of information for adolescents with a Muslim/Arabic background (left) and with German/Western background (right).

Based on the evaluation of usages, the most common media type as a source of information for adolescents with a Muslim/Arabic background is TV and YouTube. The News-websites, Social networks and Newspapers as a source of information have moderate usage. For the

same adolescent group, the rarest used media type is the radio, where approximately 69% have never used it as a source of information. For adolescents with a German/Western background, the most common media type as a source of information is TV while YouTube, News-websites, Newspapers, Social networks and Radio have a moderate usage.

Table 4-9: Mann-Whitney U test results of multimedia source of information for both adolescents groups.

	TV	Radio	Newspaper	YouTube	News Web	Social network
Mann-Whitney U	9546.500	5286.500	9368.500	7136.500	8023.000	7426.000
Wilcoxon W	16927.500	17847.500	21929.500	14276.500	15163.000	14447.000
Z	-.020	-6.667	-.298	-3.556	-2.162	-3.063
Asymp. Sig. (2-tailed)	.984	.000	.766	.000	.031	.002

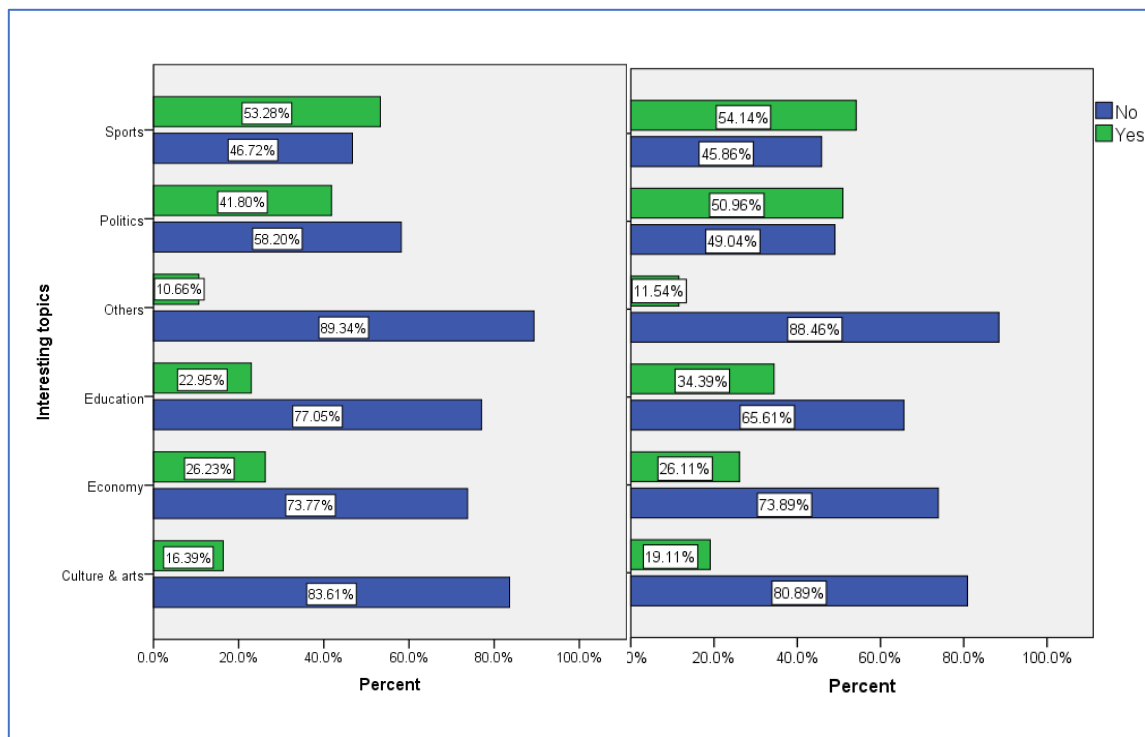


Figure 4-43: Interesting topics for adolescents with a Muslim/Arabic background (left) and with a German/Western background (right).

Based on the Mann-Whitney U test in Table 4-9, there is no statistically significant difference between the two groups in using TV and Newspaper as a source of information. However, TV is the most dominant media type as a source of information. On the other hand, there is a statistically significant difference between the two adolescent groups in the case of Radio, YouTube, Social networks and News-websites. Radio usage in the case of adolescents with a Muslim/Arabic background is very rare which can be explained by the absence of visual

representation of the event. This characteristic of the Radio requires very good language proficiency, which is not always available for adolescents with a migration background. The usage of Social networks as a source of information is more for adolescents with a Muslim/Arabic background.

The topics of interest for both adolescents are shown in Figure 4-43. The sports and politics are the most interesting topics for approximately 50% of both adolescents' groups while the rest of the fields are a little interesting except the education.

4.4.2 Structural integration

4.4.2.1 Quality of life

As the immigrants interact with the host society organization such as school, university and labor market, having equal opportunities is an essential factor that supports the structural integration. That means, the quality of the life of both adolescents' groups, which includes the income of the parents, and the housing situation could be a good indication for the structural integration. The housing situation of the family is discussed in section 4.3.2.1, which indicates differences in quality of life for families of both adolescents' groups. Here the monthly pocket money is used to investigate the influence of these differences on the adolescents as shown in Figure 4-44.

The overall results show that there is no significant difference between the two adolescents' groups. Most of the adolescents (~ 63 %) get monthly pocket money between 20 and 100 EUR, while 11% do not get any pocket money, 10% get more than 100 EUR and ~16% get less than 20 EUR. When we consider the impact of gender on the monthly pocket money, there are only two cases where a significant difference is observed. The first case is the percentage of female and male adolescents with a Muslim/Arabic background who get monthly pocket money between 20 and 100 EUR, i.e., this percentage for the females is ~ 70% and for males is 57%. However, the difference in the case of adolescents with a German/Western background is only 5%. Second is the percentage of female and male adolescents who do not get any pocket money. This percentage for female adolescents with a German/Western background is ~4%, while for male adolescents, it is ~16%. In the case of adolescents with a Muslim/Arabic background, the difference between males and females is only 6%.

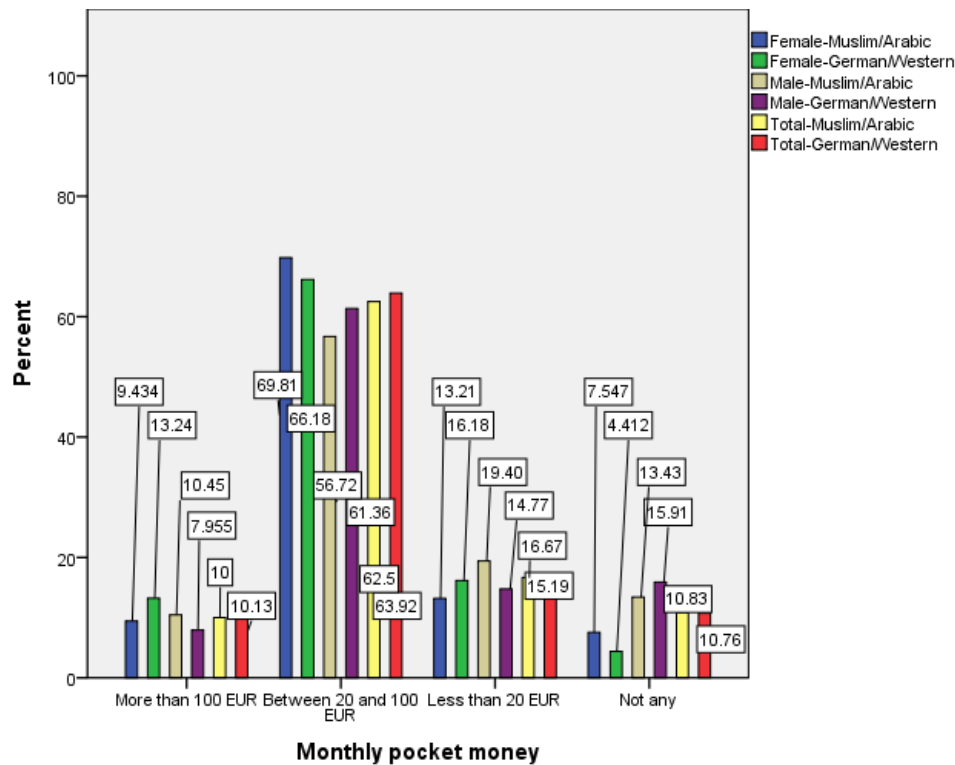


Figure 4-44: Relation between the monthly pocket money and gender for both adolescents groups.

4.4.2.2 School evaluation

One of the essential institutions that play a significant role in the life of adolescents in any society is the educational institutions, i.e., schools. For adolescents with a migration background, the integration into the educational institutions is a good indicator of the structural integration.

The adolescents were surveyed about the satisfaction level with the school using a scale of five levels from very satisfied to very unsatisfied (Figure 4-45). More than 86% of adolescents are satisfied with the school system for both adolescents groups. The absence of the significant statistical differences between both adolescents groups is also confirmed through performing the Mann-Whitney U test of these results.

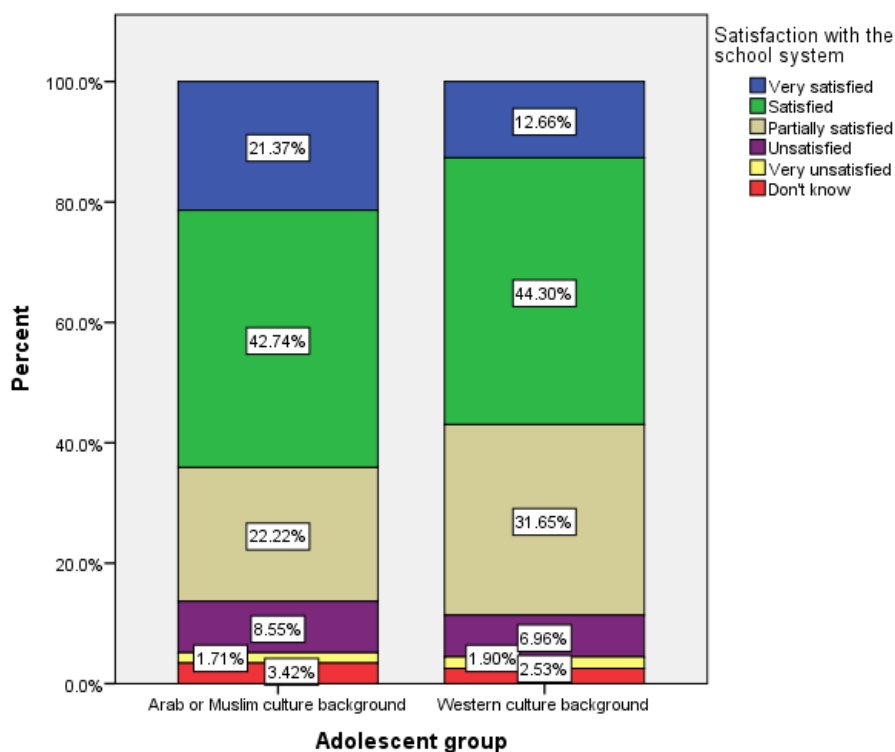


Figure 4-45: Comparison of the satisfaction level with the school of both adolescents groups.

As a part of the satisfaction with the educational system is the determination of difficulty level in the study plans (Figure 4-46). 61.5% of adolescents with a Muslim/Arabic background find the study plans acceptable while 7% and 12% find it very easy and easy, respectively. Only 17% have problems with the study plans and therefore find it difficult. Comparable results are observed for adolescents with German/Western background, i.e., 2% for very easy, 13% for easy 63% for acceptable and 21% for difficult.

The same situation is also observed with the question about the attendance of extra coaching. 13.7% of adolescents with a Muslim/Arabic background attend extra coaching and 65.8% attend it partially while 20.5% never attend extra coaching. These percentages for adolescents with a German/Western background are 13.3%, 66.5% and 20.3%, respectively. These results are surprising since it has been expected that adolescents with a Muslim/Arabic background need more extra coaching than adolescents with a German/Western background because of the difference in the educational levels of the parents, as discussed in section 4.3.2.2. The reason could be that most of the adolescents with a Muslim/Arabic background in this study are from the second or the third generation, and hence they have good German language skills.

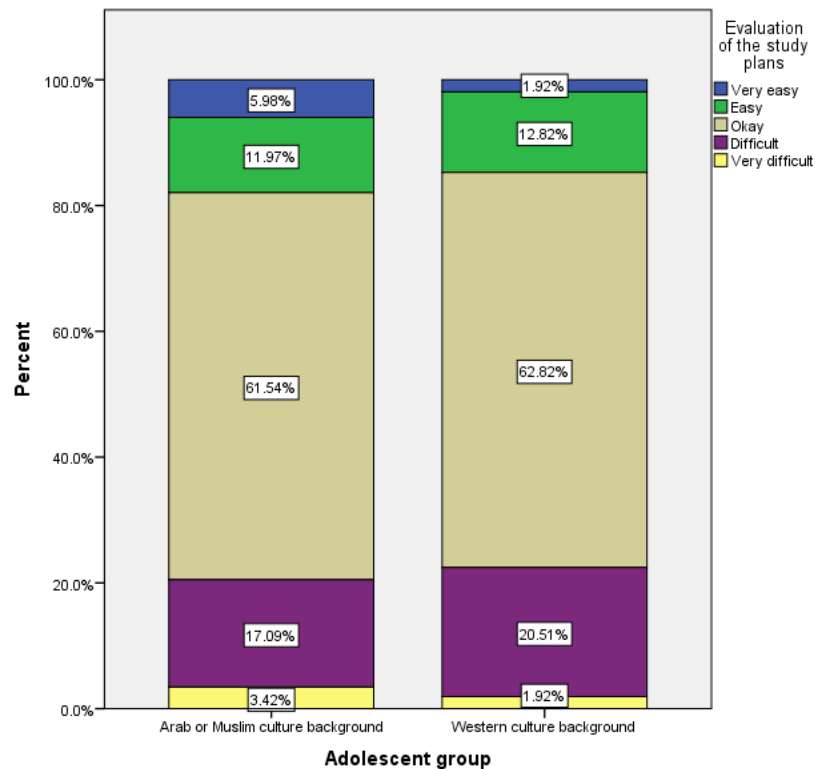


Figure 4-46: Comparison of the evaluation of the study plans of both adolescents groups.

In order to measure the awareness of adolescents with a Muslim/Arabic background about differences in the educational plans and methods in Germany and their homeland, a question with six scale levels from *fully agree* to *fully disagree* has been introduced. 37.6%, 25.7% and 23.8% of adolescents fully agree, agree and rather agree to this statement, while 7%, 4% and 2% rather disagree, disagree and fully disagree. That means, approximately 87% somehow agreed to this statement, which confirms the awareness of the existence of such differences.

Despite the differences in the educational methods and plans between the homeland and Germany, adolescents with a Muslim/Arabic background are satisfied with the German educational system. That confirms the excellent structural integration of adolescents with a Muslim/Arabic background in German society.

4.4.2.3 Social work in schools: relation of adolescents with the school staff

The relationship between student and teacher is not only essential in the educational process, but also it is vital to the integration of the students with a migration background. In case of any possible issues or problems, social workers have to find solutions based on feedback

from all players. A critical factor of the relationship between social workers, teachers, students and parents is mutual trust. In this section, the adolescents-teachers relationship and its impact on mutual trust are investigated.

4.4.2.3.1 Satisfaction in the behavior of school staff with immigrants

The adolescents were asked to provide their satisfaction level in the behavior of school staff with immigrants using five scale levels from very satisfied to very unsatisfied. For adolescents with a Muslim/Arabic background, 24.6% are very satisfied, 35% are satisfied, 21% are partially satisfied, 21% are unsatisfied, 2.6% are very unsatisfied and 6% don't know. These percentages for adolescents with a German/Western background are 16.3%, 26.8%, 32.7%, 7.2%, 1.3% and 15.7%. It is surprising that adolescents with a Muslim/Arabic background have a higher satisfaction level with the behavior of school staff with immigrants.

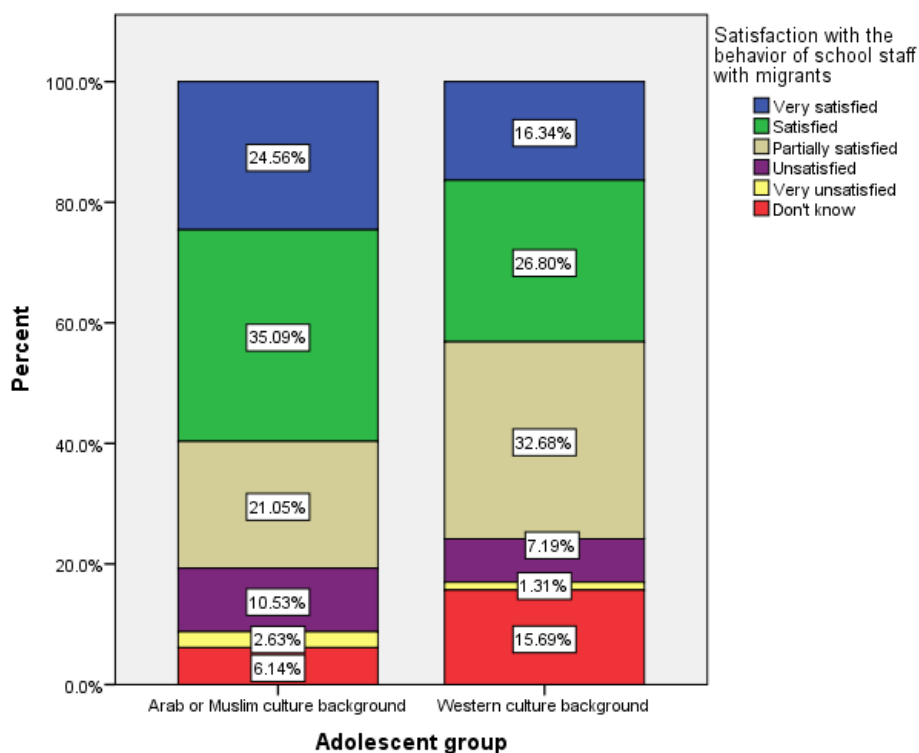


Figure 4-47: Comparison of satisfaction with the behavior of school staff with immigrants for adolescents groups.

4.4.2.3.2 Speaking about problems with school staff

During school time, the students can face problems and misunderstandings with colleagues, teachers and parents such as mobbing, cyberbullying, fighting in the school, stress from parents and teachers. According to a study on the cyberbullying of the students aged between

7 and 22 years in 2013, 17% of surveyed were victims of cyberbullying [180]. Getting early knowledge about the existence of problems could help finding suitable solutions before a criminal activity takes place. An obvious example is the story of ten years old student who was raped by three classmates with a migration background during the outdoor activity in Belin in 2018. Because of the lack of information, the conflict among the students has led to a criminal activity [181]. Therefore, talking about problems with teachers and social workers is an essential prerequisite for improving the educational system and supporting the integration of students with a migration background.

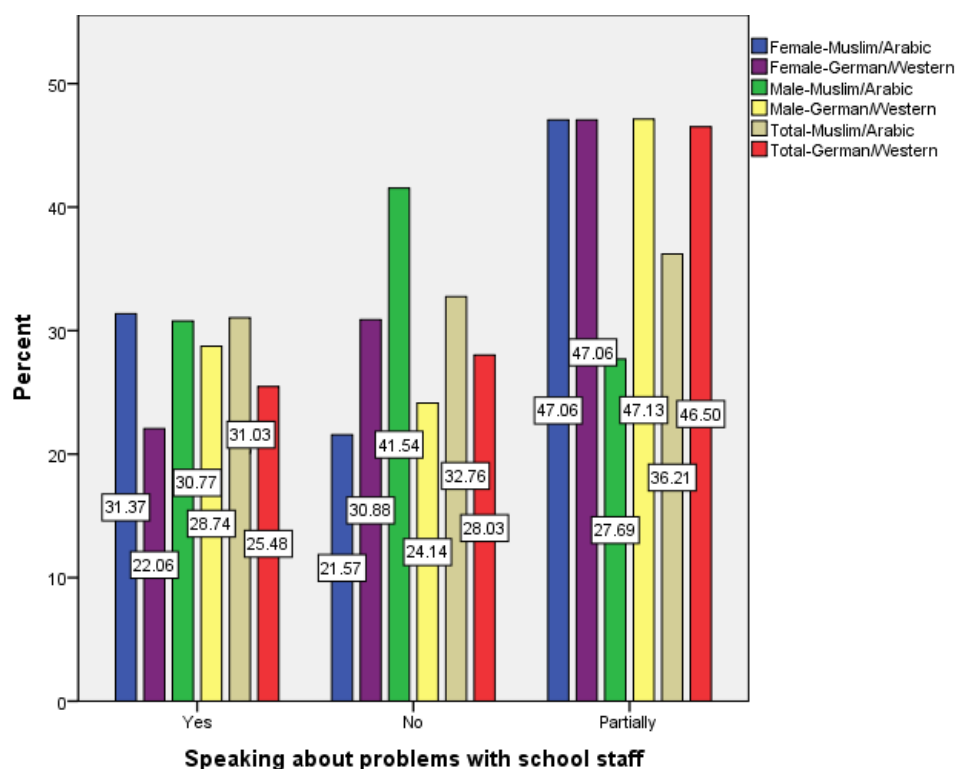


Figure 4-48: Relation between the speaking about problems with the school staff and gender for both adolescents groups.

The adolescents were surveyed about speaking with teachers about the problems in the school. The results of this question are listed in Figure 4-48, where the gender impact of both adolescents' groups is also analyzed. 31%, 36%, and 33% of adolescents with a Muslim/Arabic background answered "Yes", "Yes partially," and "No" while these percentages for adolescents with a German/Western background are 25%, 47% and 28%. To draw a concrete conclusion out of these results, the answers were grouped into two choices, i.e., Yes and No. In this case, 33% of adolescents with a Muslim/Arabic background answered "No" and this percentage for adolescents with a German/Western background is

28%. These results are comparable and show only 5% difference between the two adolescents' groups.

Considering the gender of the adolescents, the results show apparent differences between the two adolescents' groups as well as the females and males in the same group. 21.5 % of females in adolescents with a Muslim/Arabic background answered "No" while this percentage for males is 41.5%. That means there is a clear difference between males and females. The situation is reversed for adolescents with a German/Western background but with only 7% differences, i.e., the percentage of adolescents answered "No" is 31% for females and 24% for males.

It was expected that adolescents with a Muslim/Arabic background speak less about their problems with teachers, which is clearly confirmed in the case of males with a difference of 17.5%. However, the situation is reversed in the case of females, where the difference is 9.5%, which is a surprising result.

4.4.2.3.3 Reasons for avoiding speaking with teachers about problems

To understand the situation of avoiding speaking with school staff about the problems in the school, the adolescents were provided various reasons to select among them. These reasons are:

Reason-1: the teachers do not have time for me

Reason-2: the teachers are unusually irritable

Reason-3: the teachers do not listen to me

Reason-4: the teachers do not like me because I am a foreigner or with a migration background (It is only for adolescents with a Muslim/Arabic background.

The results of this question are summarized in Figure 4-49 for both adolescents' groups. The percentage of selecting "reason-1" in adolescents with a Muslim/Arabic background is 24.3% and 11.3% in adolescents with a German/Western background. These percentages are 32.4% and 45.5% for "reason-2" and 24.3% and 29.6% for "reason-3". There is a clear difference between the two adolescents' groups in the case of reason-1 and reason-2. A noticeable and surprising result is the percentage of the reason-2, especially of adolescents with a German/Western background. This issue is important to be solved in order to improve the quality of the educational system. Furthermore, there are 30% of adolescents with a Muslim/Arabic background having a feeling of discrimination, which rings an alarm that has to be taken into consideration to improve the integration process in the schools.

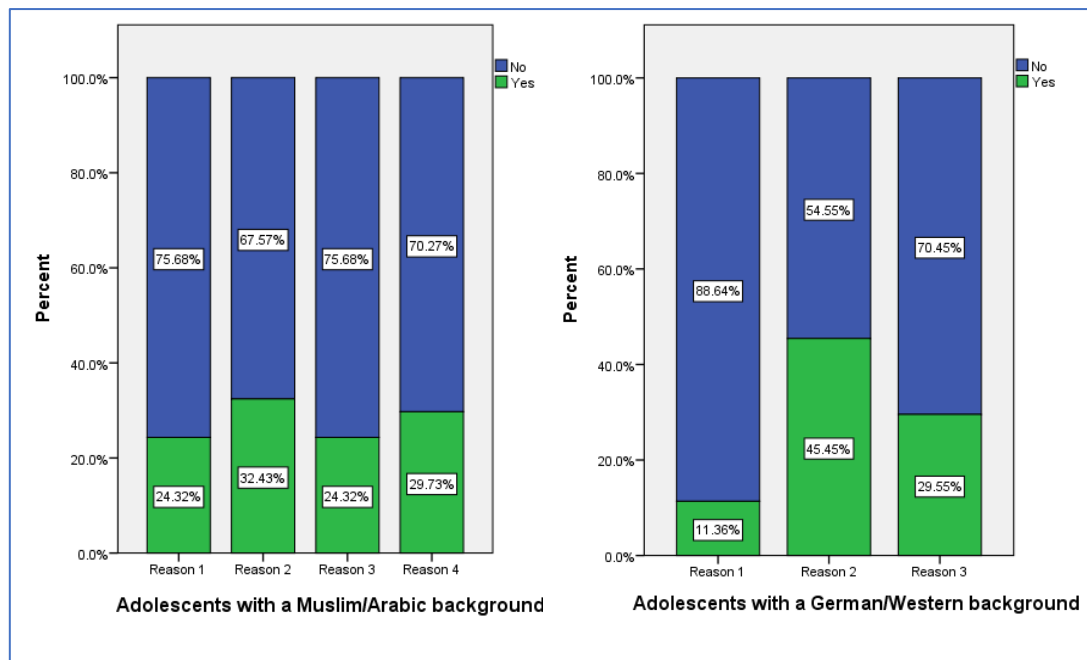


Figure 4-49: The reason for avoiding speaking about problems with the school staff for adolescents groups.

4.4.2.3.4 Telling teachers, the opinion in their behavior and lectures

The two adolescents' groups were surveyed about the possibility of telling their opinion about the behavior and lecture of the teachers (Figure 4-50). 64.6% of female adolescents with a Muslim/Arabic background answered "yes", the result of the female with a German/Western background is comparable (66.2%). The situation of males with a Muslim/Arabic background is similar (67.2%), while it is different in the case of males with a German/Western background (75.6%).

These results show that approximately two-thirds of all adolescents dare to tell their opinion in teacher behavior and the lecture, which is an excellent sign that can help in improving the quality of the lectures. However, the males with a German/Western background show 10% higher courage than the rest of the adolescents.

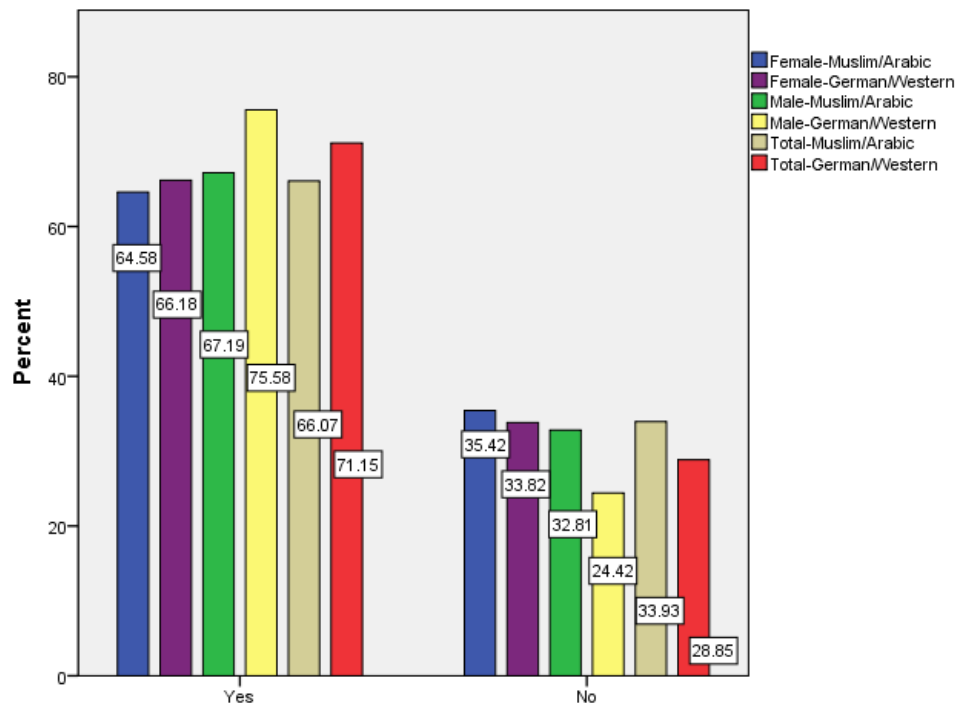


Figure 4-50: Telling the teachers the opinion about lectures.

4.4.3 Social integration

The social integration dimension is that dimension which is related to the interaction of immigrants with the individuals and the groups of the host society. The measurement of social integration is performed through the measurement of the strength of social relationships, participation in the social, cultural, and the sports organization of the host society.

4.4.3.1 Family relationships

The first level of social contacts is one's own family; therefore, it is necessary to evaluate the relationship between adolescents and their families. The adolescents were surveyed about the situation of living with parents (Figure 4-51). 97.5% of adolescents with a Muslim/Arabic background live with their parents or at least one of them, while this percentage is 95% for adolescents with a German/Western background. In comparison to the 18th shell youth study [178], similar results are noticed for age groups that match the age of the surveyed adolescents in this study. In the Shell youth study, 96% of adolescents aged from 12-14, and 95% of adolescents aged from 15-17 live with their parents.

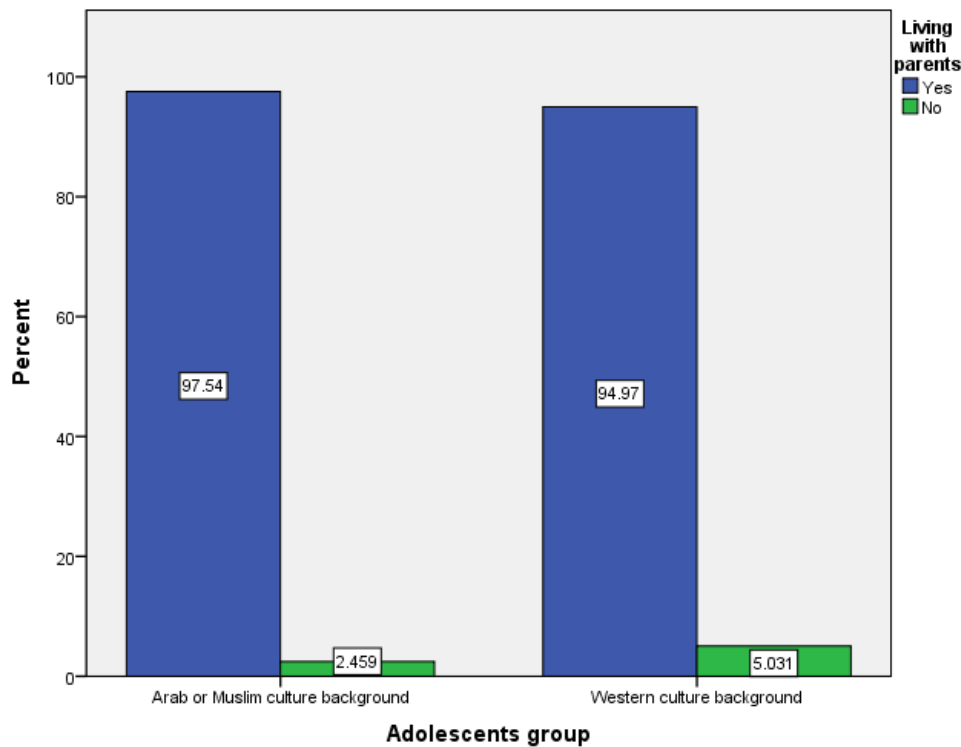


Figure 4-51: Living with the parents' situation of both adolescents groups.

The reasons for living with parents in adolescents with a German/Western background are the adolescents' desire with 31.4%, the desire of the parents with 10.7% and the desire of both the parties with 52.8%. Similar results are recorded for adolescents with a Muslim/Arabic background, i.e., 37.3% as the desire of the adolescents, 5% as the desire of the parents, and 56% as the desire of all parties.

4.4.3.2 Tolerance with the various cultural groups in society

The tolerance of adolescents with various cultural groups of society is indicated through the following question where various cultural and ethnic groups were listed:

How would you like it if the following people moved into the neighboring apartment?

The adolescents had three choices, i.e., "it is good", "it is not good" and "it does not matter" (Figure 4-52).

The results show that the majority of adolescents from both groups tolerate other cultural groups. However, an exception is observed in accepting the homosexual partners as neighbors by the adolescents with a Muslim/Arabic background, where 50.4% find it not good to be a neighbor of homosexual partners. This percentage is only 14.6% in the case of

adolescents with a German/Western background, which agrees with the results of the 18th shell youth study [178]. This result proves the impact of the cultural difference on the tolerance to other cultural and ethnic groups in society.

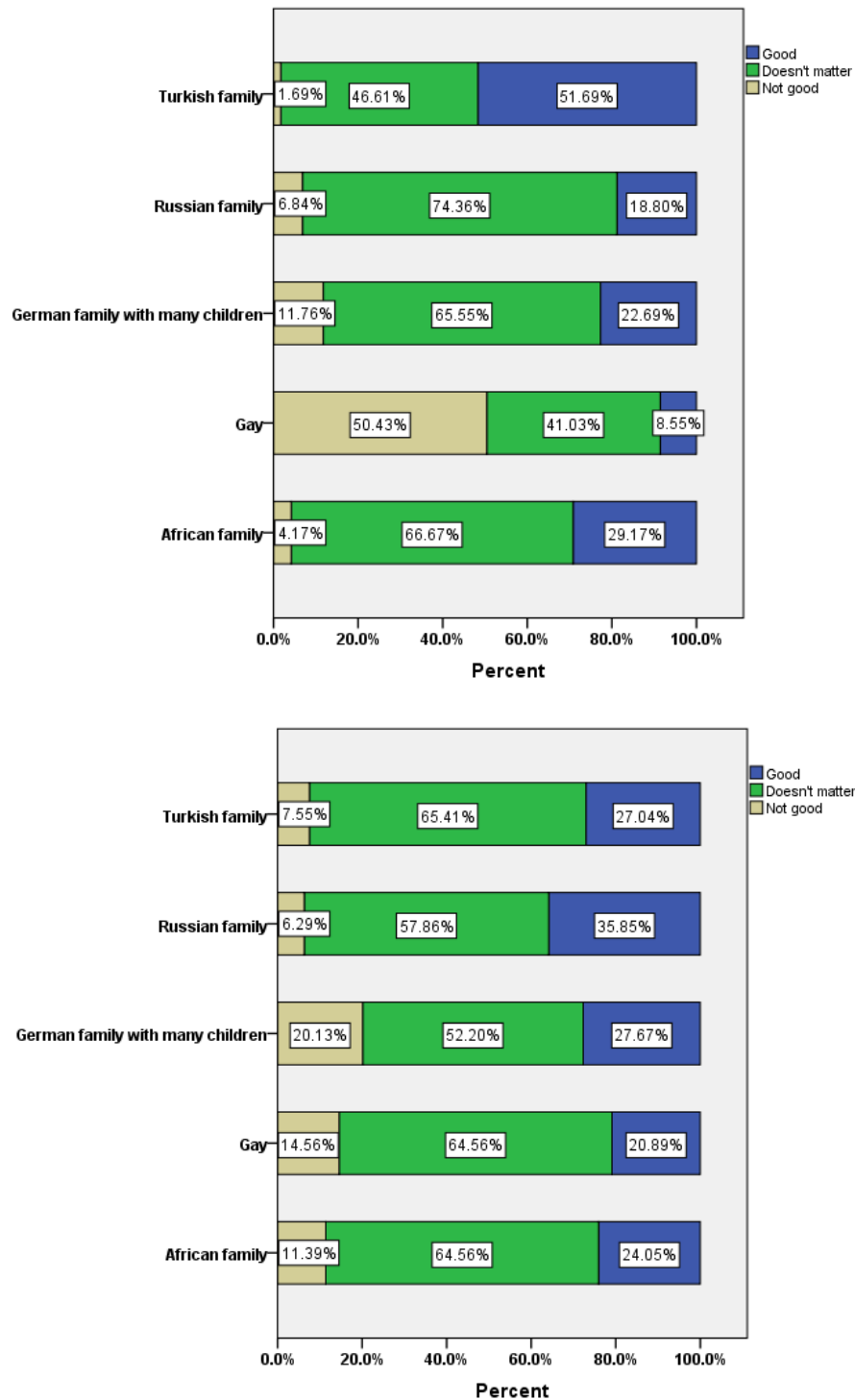


Figure 4-52: Opinion of neighboring to various groups of society for adolescents with a Muslim/Arabic background (top) and with a German/Western background (bottom).

Other important observations are the results of neighboring to Turkish families, German families with many children and African families. These results show better tolerance of adolescents with a Muslim/Arabic background to these groups compared to adolescents with a German/Western background. 1.7%, 11.8% and 4.2% of adolescents with a Muslim/Arabic background find it “Not good” to be a neighbor to Turkish families, German families with many children and African families. These percentages are 7.6%, 20.1% and 11.4% for adolescents with a German/Western background.

4.4.3.3 The attitudes of adolescents with a German/Western culture background towards immigrants and refugees

As adolescents with a German/Western background represent the host society, their attitude towards the immigrants and refugees could be an indicator of the relationship between immigrants and the members of the host society. That is because the integration process is a bidirectional relationship and its outcome is affected by both the immigrants and the host society.

The attitudes of adolescents with a German/Western culture background towards immigrants and refugees are collected from the following questions:

- *Do you find living together with foreigners or immigrants as stressful? (Yes, Rather Yes, Rather No, No, Do not know).*
- *Are you afraid of refugees and people with a migration background? (Fully agree, Agree, Rather agree, Rater disagree, Disagree, Strongly disagree).*
- *Do you think that life in Germany has recently become more difficult and that refugees and people with a migration background should return to their home countries? Fully agree, Agree, Rather agree, Rater disagree, Disagree, Strongly disagree).*
- *What do you feel about the increase of Arab refugees in Germany? (Very good, Good, Average, Bad, Very bad).*

The results of these questions are shown in Figure 4-53-a to Figure 4-53-d. The overall results show positive attitudes towards immigrants and refugees. Only 16% of adolescents with a German/Western background find it stressful to live with immigrants in the same society (Figure 4-53-a). A similar percentage, i.e., 18%, is recorded for the adolescent who is

afraid of immigrants and refugees (Figure 4-53-b). Furthermore, the percentage of adolescents who have a negative opinion about the increase in the number of refugees from the Arab countries is similar to the previous results (18.8%), as seen from Figure 4-53-c. However, the percentage of adolescents who think that the refugees and immigrants made life in Germany difficult, and they have to go back to their homelands is 28% (Figure 4-53d).

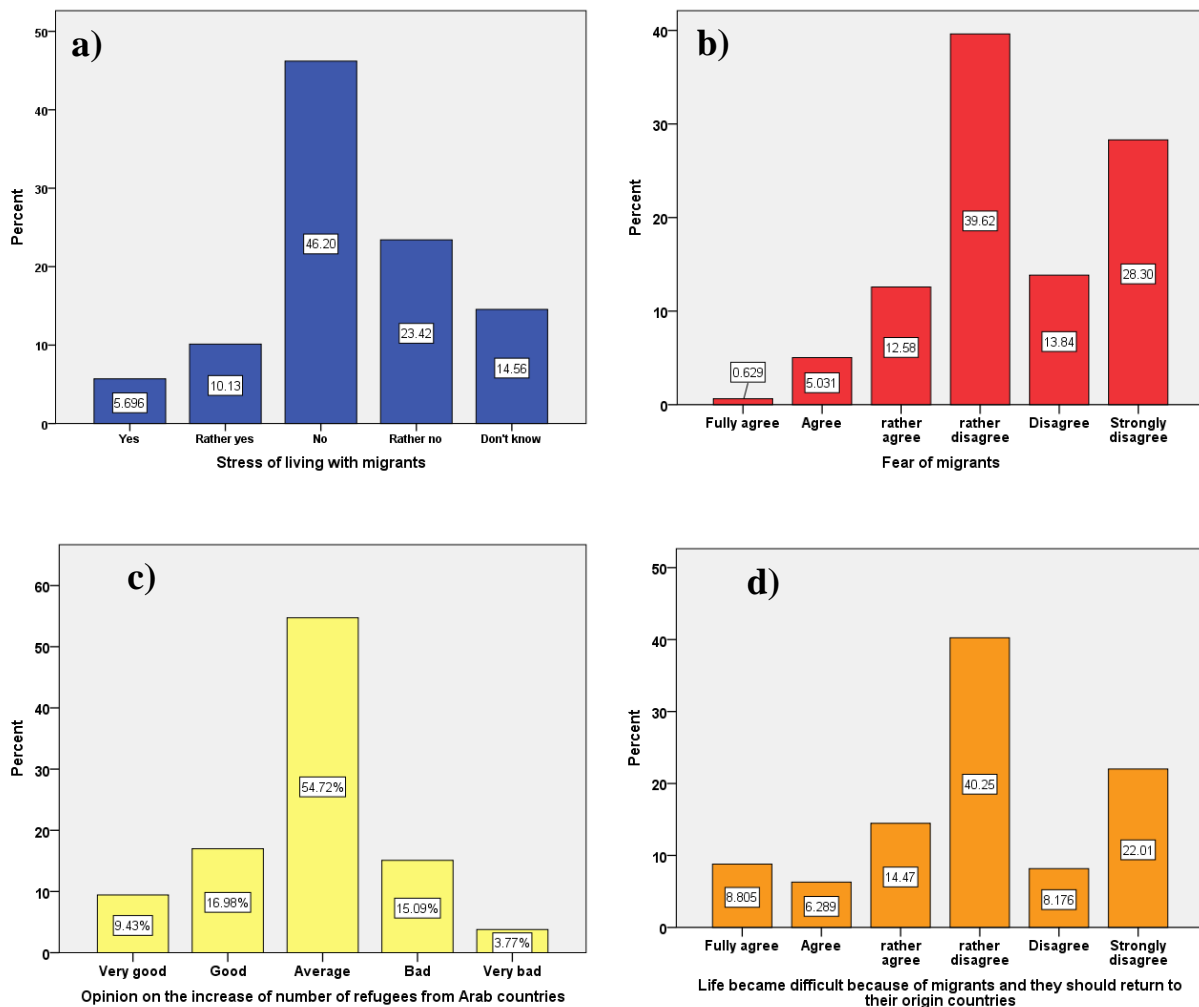


Figure 4-53: The attitude of adolescents with a German/Western background towards immigrants and refugees.

4.4.3.4 Talking about personal problems

In social relationships, confidence is a crucial factor that allows people to build and develop a healthy social relationship. Confidence is a good indicator of the strength of the social relationship. Talking about the personal problem can be used as an indication of confidence in other people such as parents, friends and colleagues. The adolescents were surveyed, “with whom are you speaking about your personal problem?”. The available choices for both

groups were parents, German friends, friends from various homelands. Two more choices were added to the adolescents with a Muslim/Arabic background, i.e., relatives and friends from the homeland, as shown in Figure 4-54.

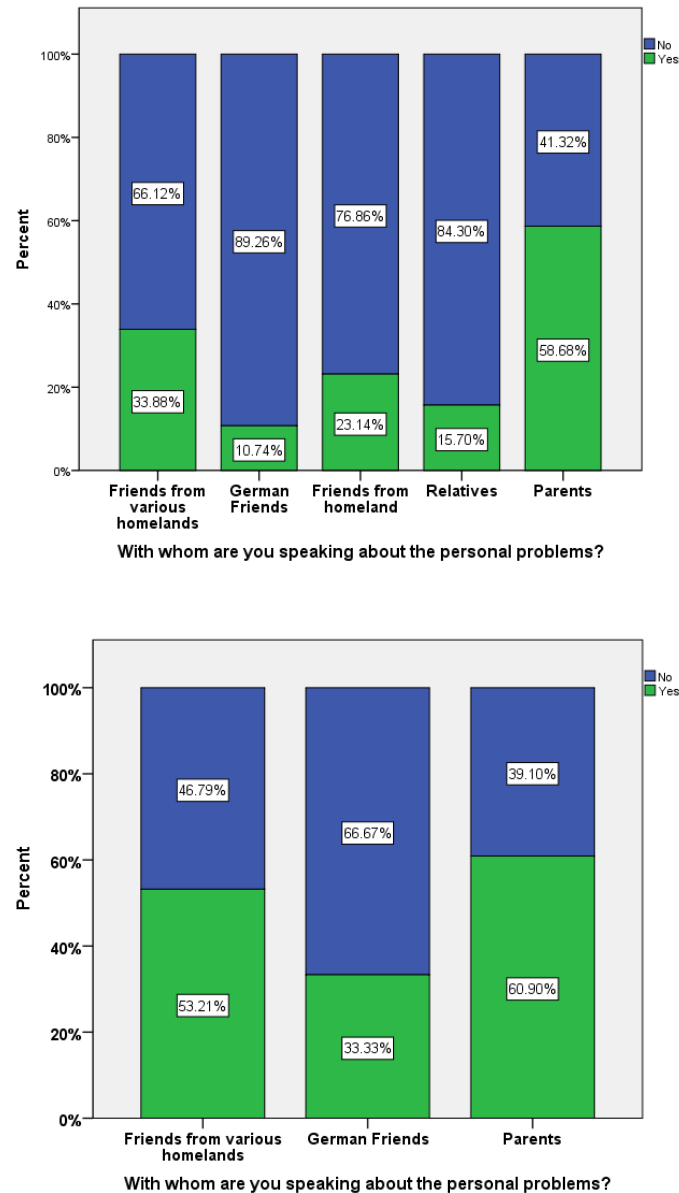


Figure 4-54: With whom the adolescents talking about personal problems. Adolescents with a Muslim/Arabic background (top) and adolescents with a German/Western background (bottom).

The level of confidence in parents is almost the same in both adolescents groups, where ~60% of adolescents talk about their personal problems with their parents. Only 10.7% of adolescents with a Muslim/Arabic background speak about personal problems with German friends, while this percentage for adolescents with a German/Western background is 33.3%. The surprising part of these results is the part related to talking to friends from various

homelands about problems. This percentage is 33.9% for adolescents with a Muslim/Arabic background and 53% for adolescents with a German/Western background. That means adolescents with a German/Western background have more confidence in friends from various homelands, which was not expected. The reason for that could be that adolescents with a Muslim/Arabic background have a strong relationship with relatives. Additionally, they also have other friends from the homeland. However, the percentages of adolescents with a Muslim/Arabic background who talk about their personal problems with relatives and friends from the same homeland are not high, i.e., 15.7% and 23.1%, respectively.

The impact of gender in both adolescent groups is summarized in Table 4-10. For adolescents with a German/Western background, gender has a strong impact on the percentages of adolescents who speak about their problems with friends from various homelands. The percentage of females who answered "Yes" is 71.0% while this percentage for males is 37.6%. In comparison to females with a Muslim/Arabic background, this percentage is comparable to the percentage of males from both adolescents groups. The impact of gender on the percentage of adolescents who speak about personal problems with their parents is obvious in the case of the adolescent with a Muslim/Arabic background. 67.9% of females and 51.5% of males talk to their parents about their problems. That means the females with a Muslim/Arabic background have more confidence in parents than the males, which is the same as in the females with a German/Western background. A weak impact of gender is also observed in the case of relatives and German friends.

Table 4-10: Gender impact on the person to talk about problems.

With whom do you usually talk about problems?	German/Western background						Muslim/Arabic background					
	Female		Male		Total		Female		Male		Total	
	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes
Parents	39.1%	60.9%	37.6%	62.4%	38.3%	61.7%	32.1%	67.9%	48.5%	51.5%	41.3%	58.7%
German Friends	68.1%	31.9%	64.7%	35.3%	66.2%	33.8%	92.5%	7.5%	86.8%	13.2%	89.3%	10.7%
Friends from various homelands	29.0%	71.0%	62.4%	37.6%	47.4%	52.6%	66.0%	34.0%	66.2%	33.8%	66.1%	33.9%
Friends from homeland	-	-	-	-	-	-	77.4%	22.6%	76.5%	23.5%	76.9%	23.1%
Relatives	-	-	-	-	-	-	86.8%	13.2%	82.4%	17.6%	84.3%	15.7%

4.4.3.5 Friendships

Friendship is one of the important social relationships for all members of society, especially for children and adolescents. It is a prerequisite for the evolution of children, and it plays a vital role in the education process [182]. However, it is a voluntary relationship; therefore, it can be used as an indication of the attitudes of adolescents.

4.4.3.5.1 Origin of closest friends

Through the knowledge on the origin of the closest friends, the form of integration could be defined, whether it is assimilation or multiple inclusion. The results of the origin of closest friends in both adolescents groups are shown in Figure 4-55. The impact of gender on the results of the origin of the closest friends is listed in Table 4-11.

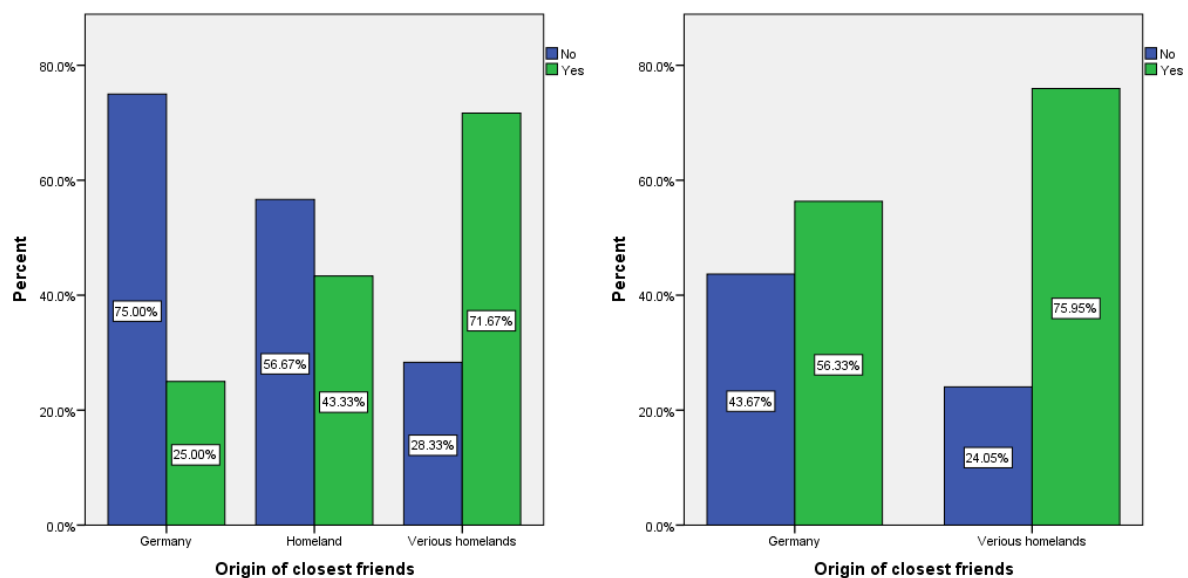


Figure 4-55: Origin of closest friends of adolescents with a Muslim/Arabic background (left) and adolescents with a German/Western background (right).

The origins of closest friends in adolescents with a Muslim/Arabic background are various homelands with 71.7%, the homeland with 43.3% and Germany with 25%. For adolescents with German/Western background, a similar percentage is noticed for the closest friends from various homelands, i.e., 76%. On the other hand, 56.3% have close German friends, which is more than doubled the percentage of adolescents with a Muslim/Arabic background.

The percentage of female adolescents with a Muslim/Arabic background who have friends from various homelands is 11% higher than the males. The same behavior is also observed in

adolescents with a German/Western background but with a difference of 6% only. The percentage of female adolescents with a Muslim/Arabic background who have close German friends is also higher than the males with 8%. A reversed behavior is observed for adolescents with a German/Western background, where the percentage of females is lower with 6%. There is no difference between the males and females in adolescents with a Muslim/Arabic background in the case of close friends from the homeland.

Table 4-11: Gender impact on the origin of closest friends.

Origin of closest friends	German/Western background						Muslim/Arabic background					
	Female		Male		Total		Female		Male		Total	
	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes
German Friends	47.8%	52.2%	41.4%	58.6%	44.2%	55.8%	70.4%	29.6%	78.8%	21.2%	75.0%	25.0%
Friends from various homelands	20.3%	79.7%	26.4%	73.6%	23.7%	76.3%	22.2%	77.8%	33.3%	66.7%	28.3%	71.7%
Friends from the homeland	-	-	-	-	-	-	57.4%	42.6%	56.1%	43.9%	56.7%	43.3%

4.4.3.5.2 Tolerance to friends from other cultural backgrounds

More than two-thirds (72% - 76%) of the adolescents from both groups have close friends from various homelands. Inviting these friends to a birthday party could be used as an indicator of the adolescents' tolerance to other cultures. The response to the question about inviting friends from other cultural groups in both adolescents groups is shown in Figure 4-56 and the impact of gender is given in Table 4-12.

Only 23% of adolescents with a German/Western background never invited friends from other cultural groups to their birthday party, while this percentage in adolescents with a Muslim/Arabic background is 25%. These results confirm that most of the adolescents from both groups show tolerance to other cultural groups. Furthermore, there is only a small difference between the males and females in both adolescents' groups.

Although most of the adolescents with a German/Western background invite friends with a Muslim background to their birthday party, 39% of them never offered halal food. That means, there are various levels of tolerance in adolescents with a German/Western background. The highest level of tolerance is considered in the case of the adolescents who

invite friends with a Muslim/Arabic background to their birthday party and prepare the halal food for them. The lowest level is considered when adolescents only invite friends from the other cultural group.

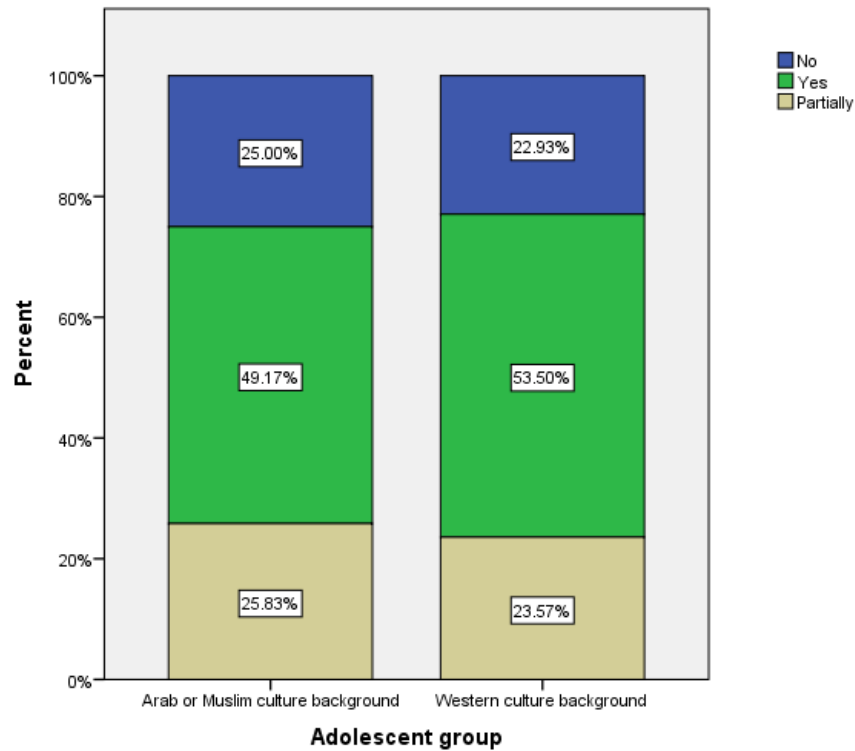


Figure 4-56: Inviting friends from other cultural backgrounds to the birthday party for both adolescents groups.

Table 4-12: Gender impact on inviting friends from other cultural backgrounds to the birthday party.

German/Western background								Muslim/Arabic background									
Female			Male		Total			Female			Male			Total			
Yes	No	Partially	Yes	No	Partially	Yes	No	Partially	Yes	No	Partially	Yes	No	Partially	Yes	No	Partially
59.7%	20.9%	19.4%	48.9%	23.9%	27.3%	53.5%	22.6%	23.9%	55.6%	24.1%	20.4%	43.9%	25.8%	30.3%	49.2%	25%	25.8%

4.4.3.5.3 Homeland friendship

Due to the development of communication technologies, intercontinental relationships are common. Through these relationships, humans are exposed to other cultural groups, which increase the tolerance towards other cultures. However, in the case of immigrants, the connection to the culture of the homeland can be strengthened. Such a situation does not

always help in the integration process into the host society, especially when the cultural differences between the host and origin societies are large. The adolescents with a Muslim/Arabic background were surveyed about having friends who are still living in the homeland (Figure 4-57).

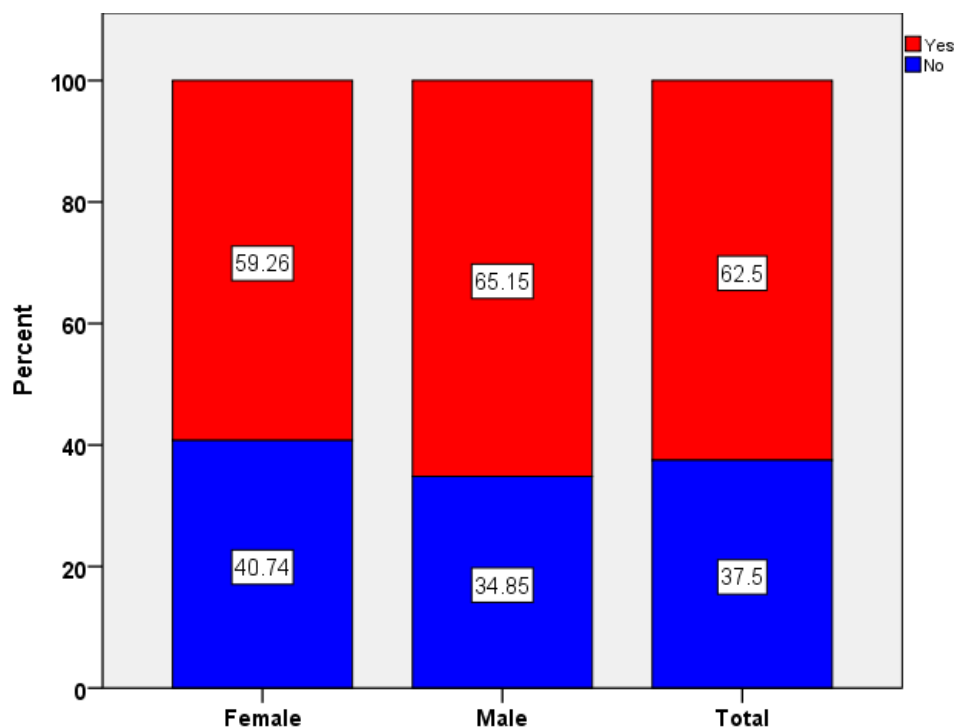


Figure 4-57: Having friends who are still living in the homeland for adolescents with a Muslim/Arabic background.

62.5% of adolescents with a Muslim/Arabic background have friends who still live in their homeland. Although the majority of the adolescents with a Muslim/Arabic background are from the second and third generations, most of them still have strong contact with the culture of their homeland. The females who have friends from their homeland are 6% less than the males.

4.4.3.5.4 Chatting with friends and relatives

Having friends who still live in the adolescents' homeland does not necessarily mean that they communicate with them. Therefore, the adolescents were surveyed about the origin of the chatting partners. The results of the origin of the chatting partners in females and males adolescents with a Muslim/Arabic background are shown in Figure 4-58. 87.3% of adolescents chat with friends from Germany, 39.8% with friends from their homeland and 36.4% with relatives from their homeland. The females generally chat with friends more

compared to the males in all cases. However, the difference between females and males is high in the case of chatting with friends from Germany (13%) and in the case of chatting with friends from the homeland (23%). 51.6% of adolescents chat with friends or relatives who still live in their homeland. That means more than half of the adolescents still have good contacts to the culture of their homeland, which obviously can affect the integration process.

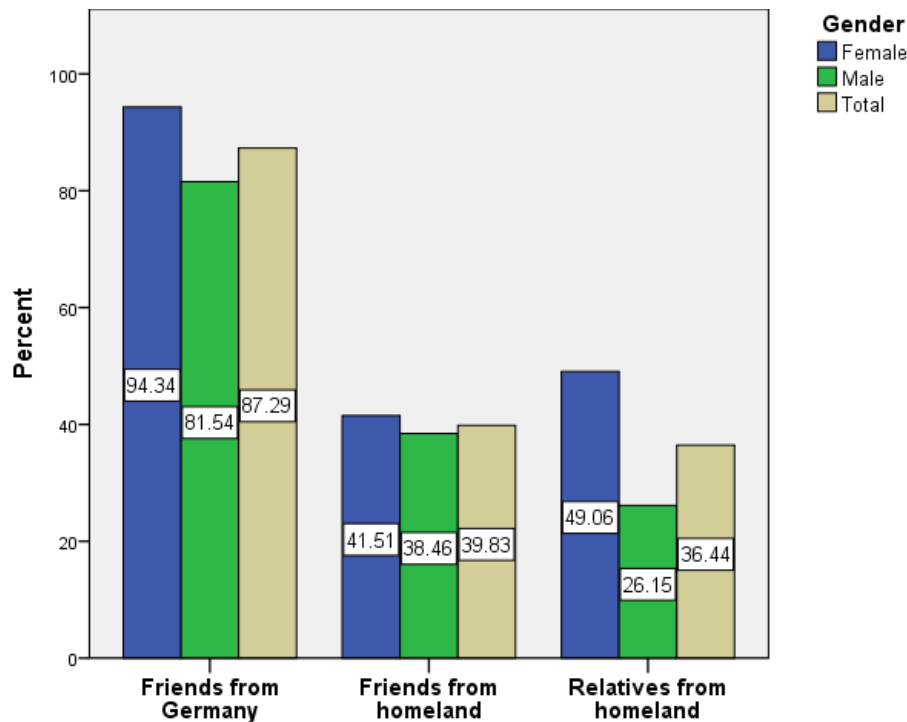


Figure 4-58: Origin of chatting partners of adolescents with a Muslim/Arabic background.

4.4.3.6 Sports and cultural activities

Active participation in sports and cultural activities is clear evidence of cultural integration. In this section, various questions about this active participation in adolescents with a Muslim/Arabic background are analyzed. Adolescents with a German/Western background are used as a reference group to evaluate these results.

4.4.3.6.1 Membership in cultural and sports associations

Two questions were used for evaluating the situation of the membership in cultural and sports associations. The first question was about membership in cultural or sports associations (Figure 4-59). The second question was about membership in sports associations only (Figure 4-60). A critical issue with the analysis of the first question is the origin of the cultural associations. It is not well defined whether the cultural association is German or homeland

cultural association. The reason is that most religious and foreign associations are officially registered as cultural associations. Therefore, it is not possible to use this part as evidence of the cultural integration of adolescents.

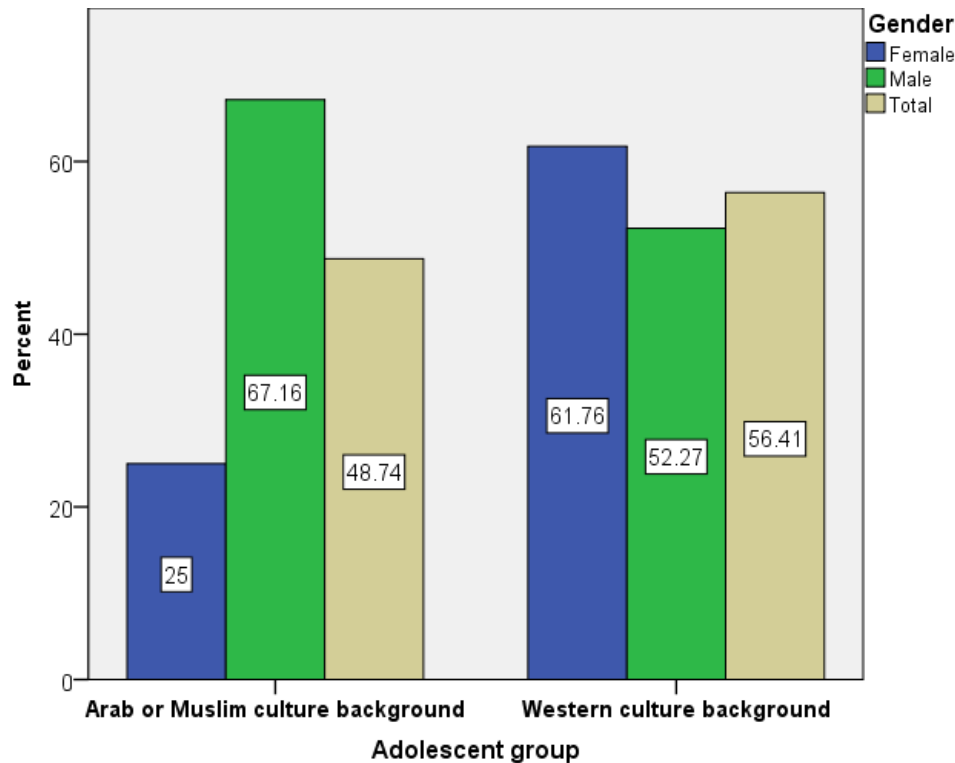


Figure 4-59: Membership in cultural and sports associations for both adolescents groups.

The percentage of adolescents with a Muslim/Arabic background who have a membership in cultural or sports associations is 48.7%. This percentage is 8% less than the percentage of adolescents with a German/Western background (56.4%). The results show a higher percentage of females' adolescents with a German/Western background than males, i.e., 61.8% for females and 56.4 for males. The highest percentage of memberships in cultural or sports associations is for males with a Muslim/Arabic background, 67.2%, while the lowest is for females with a Muslim/Arabic background, 25%. It is very clear that the females with a Muslim/Arabic background show less integration not only in the German cultural associations but also in their homeland cultural associations. This behavior agrees with our expectations, which is based on knowledge from previous studies [148].

The membership in sports associations is 12% higher for adolescents with a German/Western background than adolescents with a Muslim/Arabic background. There is only a small difference between males and females in the case of adolescents with a German/Western

background. The percentage of females is 52.2% while the percentage of males is 47.7%. On the other hand, the males with a Muslim/Arabic background show the highest percentage of membership in sports associations, i.e., 57.4%. Again, the lowest percentage is for females with a Muslim/Arabic background (13%).

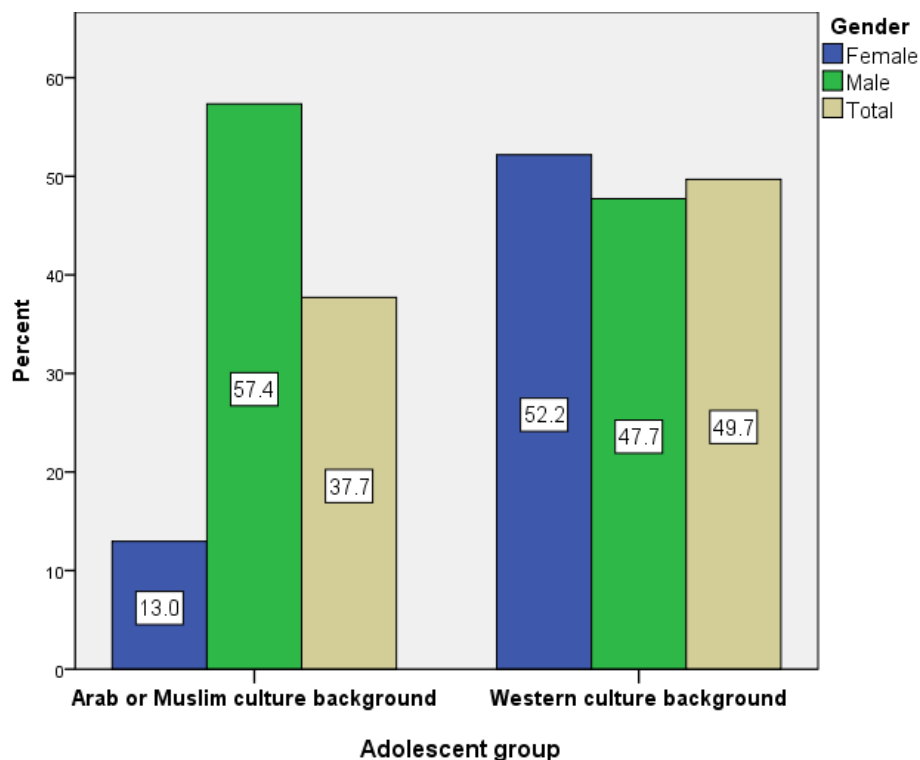


Figure 4-60: Membership in sports associations only for both adolescents groups

4.4.3.6.2 Frequency of visiting cultural associations

Both adolescent groups were surveyed about the frequency of visiting various cultural associations and performing various activities, i.e., exhibitions, cinema, concert, theatre, museum and musical theatre. The given answer scale was daily, several times a week, once a week, 1-2 times a month, rare and never. The results of this question are given in Table 2-1.

Among all activities, cinema has a considerable higher visiting frequency, i.e., 42.1% of adolescents with a Muslim/Arabic background and 43% of adolescents with a German/Western background visit cinema 1-2 times a month. Most of the adolescents from both groups do not visit the other institutions and or visit them rarely. The impact of gender is very weak for both adolescent groups. This percentage in females adolescents with a

German/Western background is 41.2%, while in males it is 44.3%. The same behavior is also observed in adolescents with a Muslim/Arabic background, i.e., 44.4% in females and 40.3% in males.

Table 4-13: Frequency of visiting the cultural institutions

	Exhibitions (%)		Cinema (%)		Concert (%)		Theater (%)		Museum (%)		Musical theatre (%)	
	Muslim/Arabic	German/Western	Muslim/Arabic	German/Western	Muslim/Arabic	German/Western	Muslim/Arabic	German/Western	Muslim/Arabic	German/Western	Muslim/Arabic	German/Western
Daily	0.8	1.3	0.8	1.3	0.8	0	0.8	0	0.8	0	4.1	0
Several times a week	2.5	0.6	4.1	1.9	0.8	0	0.8	0	0.8	0	1.7	0.6
Once a week	0.8	0	5.8	2.5	2.5	0.6	1.7	0	0.8	0.6	1.7	0
1-2 times a month	8.3	7.6	42.1	43.0	4.1	6.3	5.0	9.5	5.8	9.5	4.1	2.5
Rare	50.0	70.3	43.8	49.4	33.9	49.4	35.5	37.3	45.5	62.7	24.0	34.8
Never	37.5	20.3	3.3	1.9	57.9	43.7	56.2	53.2	46.3	27.2	64.5	62.0

4.4.3.6.3 Sporting activities

The adolescents were surveyed about doing sports where the provided choices were “Yes”, “Yes partially”, and “No”. In the case of adolescents with a German/Western background (Figure 4-61), 71.2 % do sports, 23.2% do sports partially and 5.8% do not do sports. In the case of adolescents with a Muslim/Arabic background, 62.8 % do sports, 28.9% do sports partially and 8.3% do not do sports. However, combining “Yes” and “Yes partially” leads to a comparable result in both adolescents’ groups, i.e., 91.7% in Muslim/Arabic background and 94.2% in German/Western background. In comparison to the study in ref. [155], these results are approximately 13% higher in both adolescents groups. In this reference, the percentage of doing sports in adolescents without migration background is 80.3%, while for adolescents with a migration background is 77.3%.

The impact of gender on the results of adolescents with a German/Western background is very weak. At the same time, this influence is obvious in the case of adolescents with a Muslim/Arabic background. In the case of females, 35.2% answered “Yes”, 48.1% answered “Yes partially”, and 16.7% answered “No”. These percentages in males are 85.1%, 13.4%

and 1.5%. By combining “Yes” and “Yes partially”, a difference of 7% between males and females is observed.

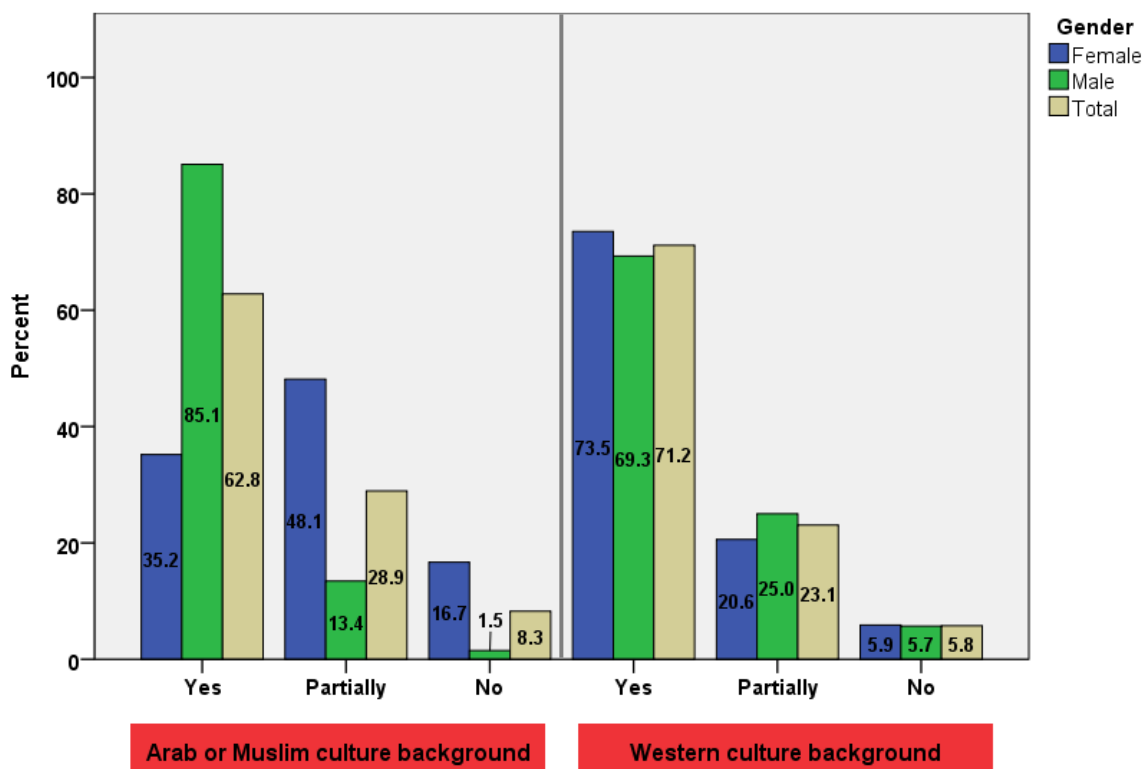


Figure 4-61: Doing sports for both adolescents' groups.

4.4.3.6.4 Frequency of doing sports

To get a clear overview about sporting activities in both adolescents' groups, the question of the frequency of doing sports is analyzed. In this question, the adolescents were asked to choose from Daily, Several times a week, Once a week, 1-2 times a month, Several times a year and Rare. The results of this question are shown in Figure 4-62, where the last three choices were removed from the plot due to their small contributions.

In the case of adolescents with a German/Western background, 20.5% do sports daily, 50.6% do sports several times a week and 14.7% do sports once a week. The impact of gender on doing sports is generally weak. In the case of doing sports several times a week, there is no reasonable difference between males and females. However, the percentage of females who do sports daily is 10% less than males. An opposite behavior is observed for doing sports once a week with a difference of 5% only.

For adolescents with a Muslim/Arabic background, 25.6% do sports daily, 42.2% do sports several times a week and 19% do sports once a week. Generally, males show a better rate of doing sports. 34.3% of males do sports daily and 52.2% do sports several times a week while the percentage of doing sports once a week is 9%. For females, these percentages are 14.8%, 29.6% and 31.5% for doing sports daily, several times a week and once a week, respectively.

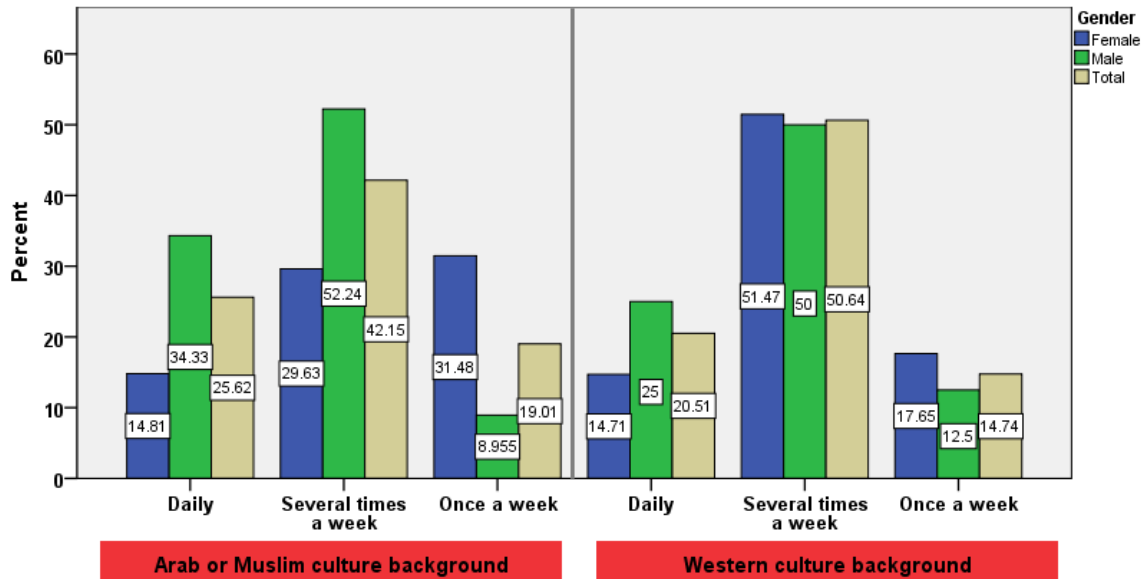


Figure 4-62: Frequency of doing sports for both adolescents groups

The general comparison of both adolescent groups shows a better rate of doing sports in adolescents with a German/Western background. However, a closer look at the results of males with a Muslim/Arabic background displays a better rate of doing sports compared to males and females of both adolescents' groups. That means the gap in the rate of doing sports is mainly because of the rate of females with Muslim/Arabic background.

4.4.3.6.5 Sporting place

The adolescents were asked to choose the sporting place from the following selections:

- The School
- An association
- Self-organized such as informal activities (playing football with friends, jogging, ...)
- Exclusive self-organized.

The results of this question, including the analysis on gender, age and adolescents' group, are shown in Figure 4-63. Two age groups, 9-12 years and 13-17 years, were formed to compare the results of this study with the results of ref. [155].

In adolescents with a Muslim/Arabic background, 49.6% play sports in an association and 42.5% in the school. As well as, 35.4% play sports with informal groups (self-organized) and 10.6% alone (exclusive self-organized). There are apparent differences between males and females in the case of playing sports at school and in an association. 33.3% of males play sports at schools and 65.2% sports in associations. The situation is reversed in the case of females, i.e., 55.3% for playing sports at school and 27.7% for sports in associations.

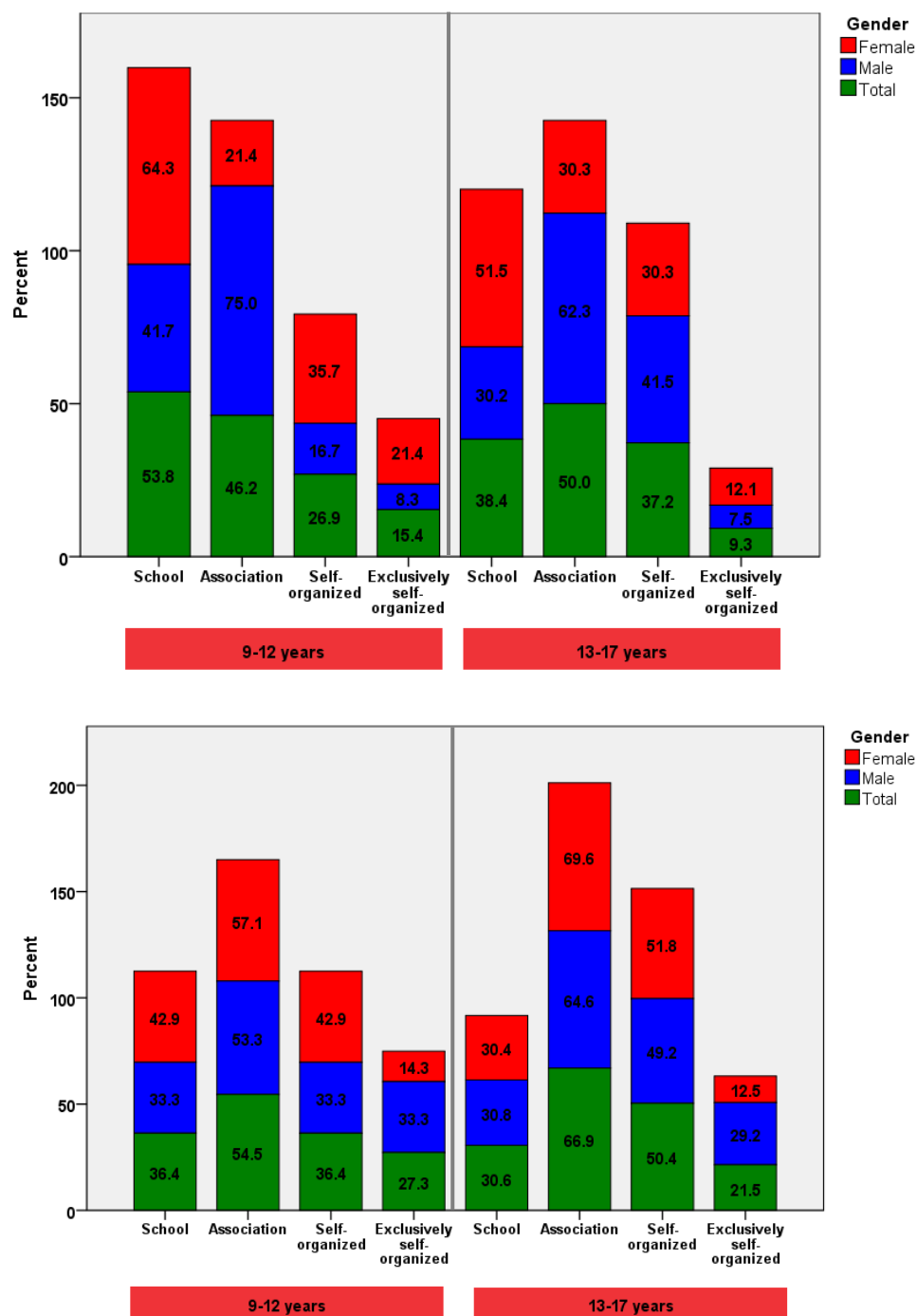


Figure 4-63: Sporting place for adolescents with a Muslim/Arabic background (top) and adolescents with a German/Western background (bottom).

In adolescents with a German/Western background, majority play sports in associations (63.9%). In comparison, 42.5% play sports at school, 49.7% play sports in informal groups (self-organized) and 22.4% play sports alone (exclusive self-organized). The impact of gender on selection of sporting place, in this case, is weak except for playing sports alone, which is 30.1% in males and only 12.5% in females. Comparing the two groups of adolescents show that mostly the females' adolescents with a Muslim/Arabic background are different compared to the rest of both adolescents' groups.

Considering the gender and age impact on the results, the male adolescents with a Muslim/Arabic background aged between 9 and 12 years play sports at school often compared to the males aged between 13 and 17 years. However, the situation for females is reversed, i.e., a higher percentage of females of 13-17 years age group in comparison to the 9-12 age group. Furthermore, the percentage of adolescents aged 13-17 years who play sports with informal groups is much higher than the percentage in the case of the 9-12 years age group.

For adolescents with a German/Western background, the impact of age is only apparent in the cases of playing sports in sports associations and in informal groups. For males and females, the percentage of adolescents aged between 13 and 17 years is higher in both cases. In comparison to the study in ref. [155], different results were observed. In this study, most adolescents play sports in informal groups (self-organized) and in sports associations for all age groups. On the other hand, the minority play sports at school and alone (Exclusively self-organized).

Females with a Muslim/Arabic background show less participation in sporting activities outside the school compared to males from the same group and males and females of the other adolescent group.

4.4.3.6.6 The motivation of doing sports

The adolescents were questioned about their motivation for doing sports among the following getting respect, getting better shape, reaching own limit, staying fit, experiencing something, becoming something, getting better, showing others, having fun and making friends. The results of this question for both adolescents' groups are shown in Figure 4-64.

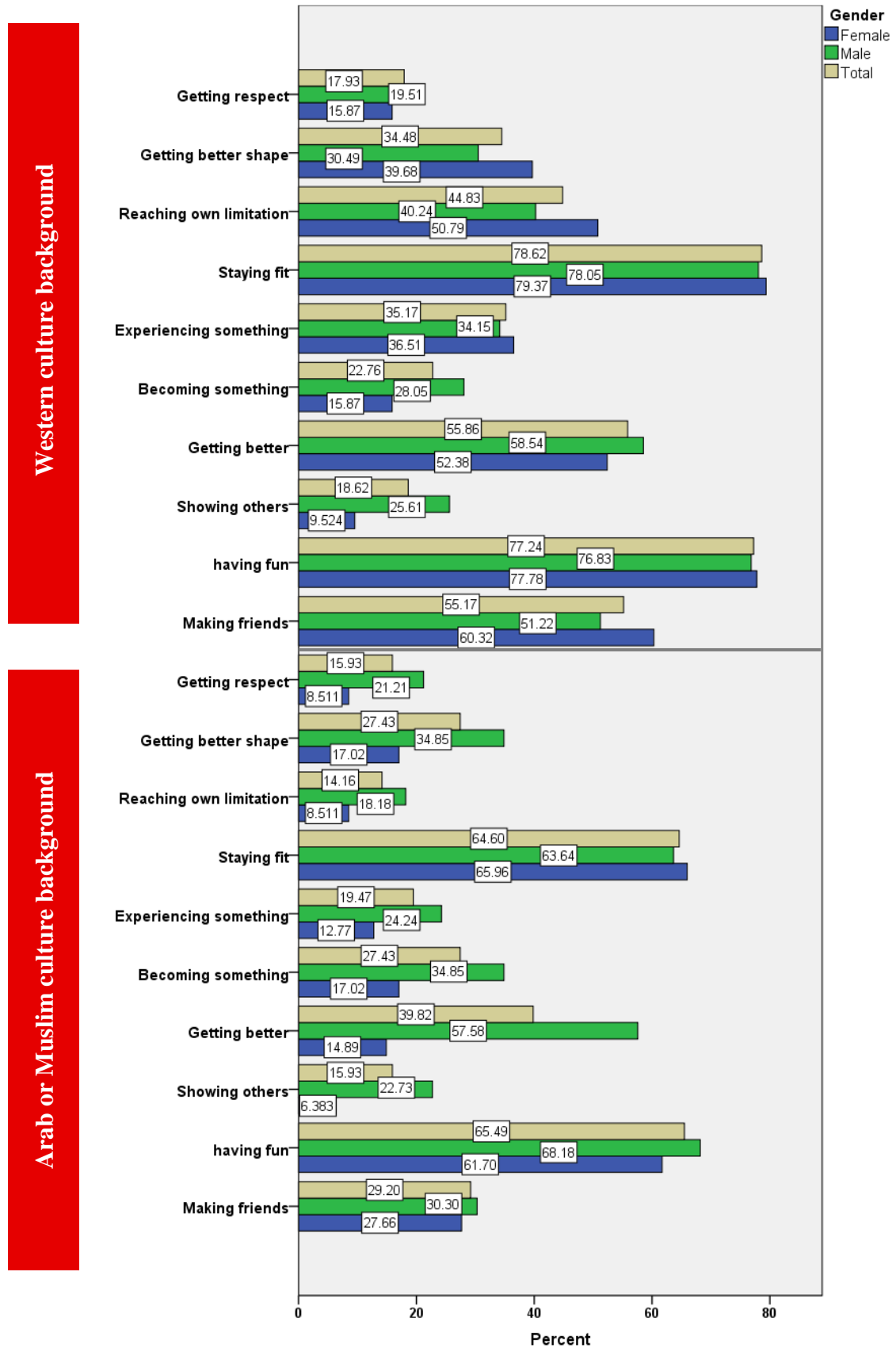


Figure 4-64: Motivation for doing sports for both adolescents groups.

For adolescents with a German/Western background, the highest selected motivations are staying fit, having fun, getting better, making friends and reaching own limit with 78.6%, 77.2%, 55.9%, 55.4% and 44.9%, respectively. In the case of adolescents with a Muslim/Arabic background, having fun with 65.5%, staying fit with 64.6% and getting better with 38.8% are the highest selected motivations. For both groups, the highest two motivations are common but with higher frequencies in the case of adolescents with a German/Western background, i.e., having fun and staying fit. Making friends and experiencing something is more important to adolescents with a German/Western background as motivations for playing sports. The impact of gender is weak in most of the motivations.

4.4.3.6.7 Types of sports

It was important to know the performed type of sports for both adolescents' groups. Four categories of sports were provided for selection, i.e., fitness, football adventure sports and fun sports (Figure 4-65).

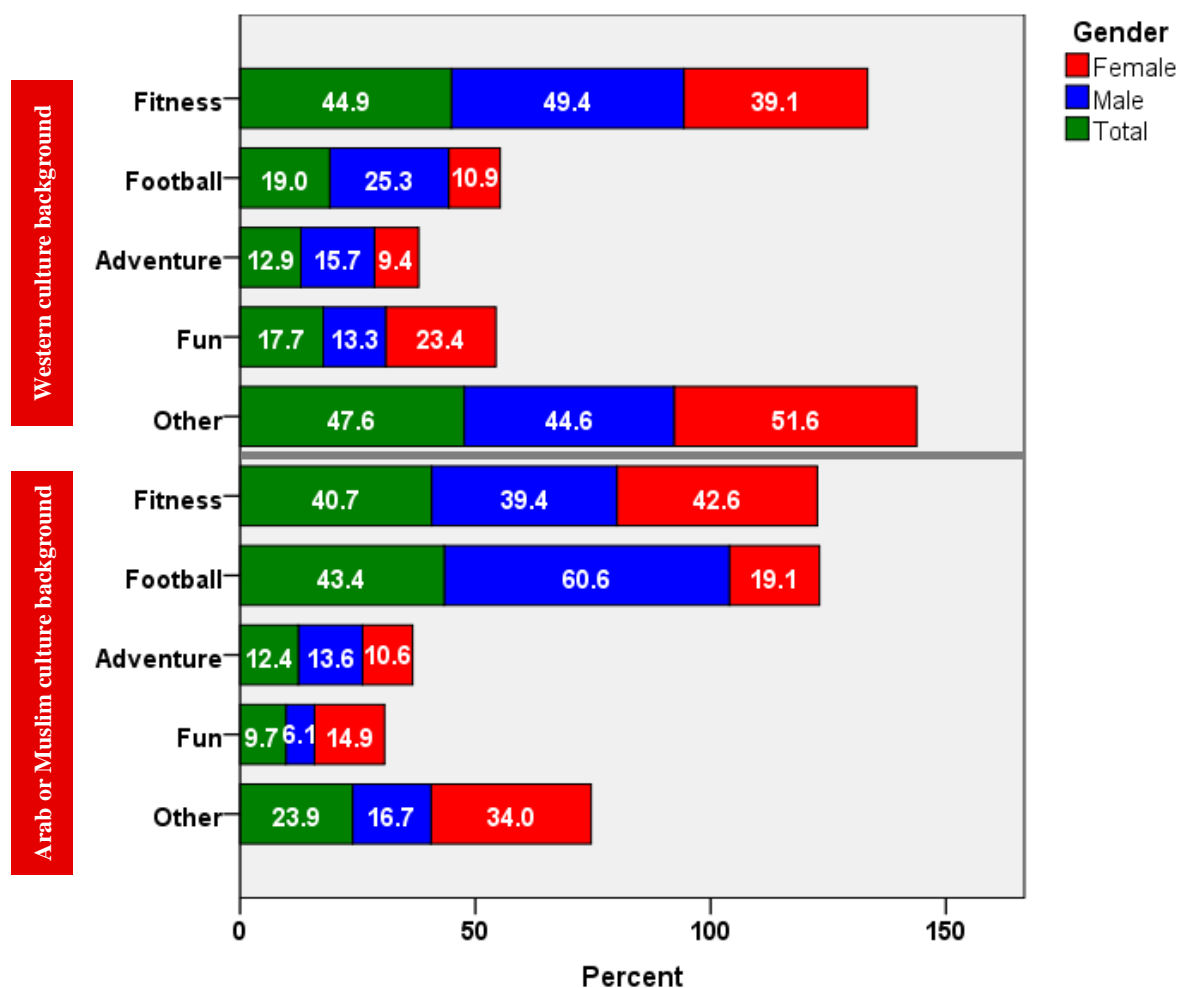


Figure 4-65: Type of sports for both adolescents' groups.

The most played sport in both adolescents' groups is fitness, with 41% - 45%. A 10% difference between females and males in adolescents with a German/Western background is observed, but this difference is only 3% in the case of adolescents with a Muslim/Arabic background. The percentage of females who play football is approximately half the males in both adolescents' groups. However, football is played more by adolescents with a Muslim/Arabic background, i.e., 43.4%. This observation agrees to the other studies, which concluded that football is the most important sport for adolescents with a migration background and with low cultural capital [155]. 17% of adolescents with a German/Western background do fun sports while this percentage for adolescents with a Muslim/Arabic background is only 9.7%. In both adolescents' groups, 10% of the females do fun sports more than males. The other types of sports such as basketball, volleyball, tennis and handball are played with a small percentage; therefore, they are not discussed in this section.

4.4.3.6.8 Swimming

The impact of cultural differences on doing sports can be easily noticed in swimming. The swimwear dress and separation of girls and boys in swim pools are issues in this type of sports. Despite the presence of Islamic versions of swimwear (burkini), we believe that these problems could lead to a decline in youth participation in swimming activities, especially female adolescents with a Muslim-Arab background. An example for the conflict resulting from the swimwear dress in the schools is the famous case in the hessian administrative court, which is also known as the burkini decision. In 2012, a family from Kassel requested the school administration to free their daughter from the swimming course because of the Islamic clothing regulations. The family went to the hessian administrative court after the request has been rejected. The case has been refused due to the fact of the presence of alternative clothes for swimming course, i.e., burkini [183].

In this section, the feedback of adolescents about the status on going to swimming pools has been collected, as shown in Figure 4-66. Most of the adolescents go to the swimming pool, 81% of adolescents with a Muslim/Arabic background and 86% of adolescents with a German/Western background. These results were not expected at the beginning of the study; however, it was not distinguished between the compulsory and voluntary visit to the swimming pool.

Nevertheless, a large portion of females with a Muslim/Arabic background do not go to the swimming pool, i.e., 29.6%, while this percentage in males is only 10.5%. On the other hand,

in adolescents with a German/Western background, 19.1% of the females and 10.2% of males do not go to the swimming pool. Again, the females with a Muslim/Arabic background show less participation in this activity compared to males of both groups and females from the German/Western background group.

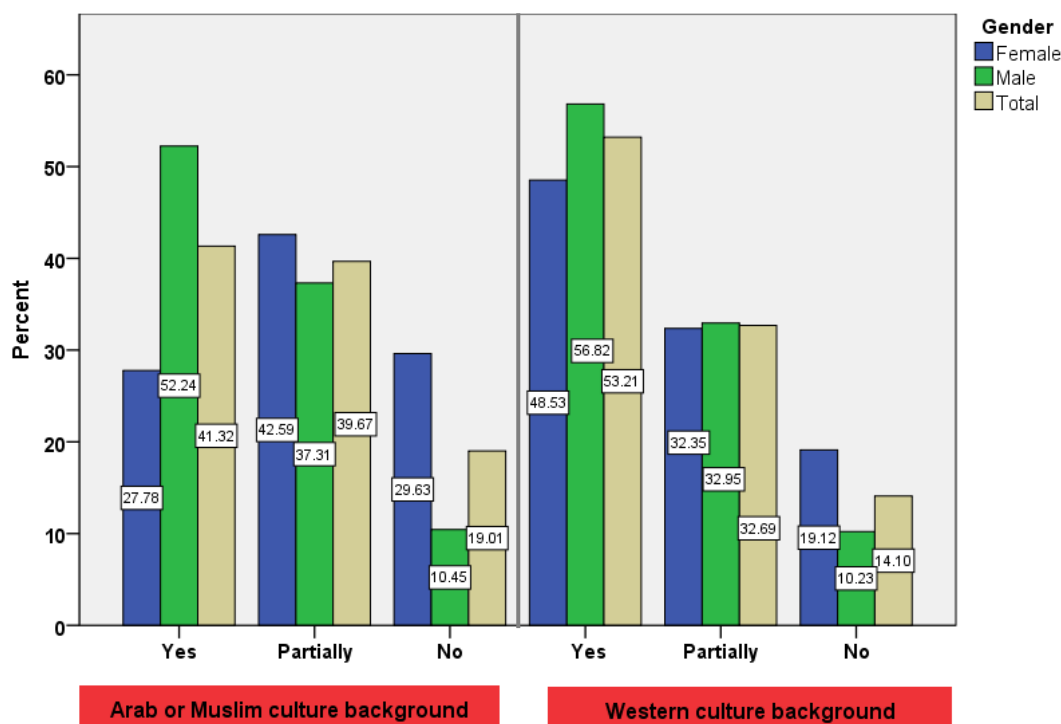


Figure 4-66: Going to the swimming pool for both adolescents groups.

4.4.3.6.9 Going with friends to disco

In this section, the adolescents were surveyed about going with friends to a disco (Figure 4-67). The percentage of adolescents with a German/Western background who do not go with friends to the disco is 63.6%, with no apparent difference between males and females. By dividing the adolescents with a Muslim/Arabic background into two age groups, which are 9-12 years and 13-17 years, various percentages were recorded for both genders. For females, this percentage is 100% in 9-12 years group and 59.3% in 13-17 years group. A similar result is observed for males, i.e., 88.2% in 9-12 years group and 61.5% in 13-17 years group.

On the other hand, this percentage in adolescents with a Muslim/Arabic background is 84%. Here, a clear difference between males and females is observed, i.e., the percentage in females is 92.6% and in males is 76.9%. Almost the same percentage is observed in females

of both age groups (9-12 years and 13-17 years). In males, strange percentages were recorded, i.e., in 9-12 years group, the percentage is 66.7% and 80.8% in 13-17 years group.

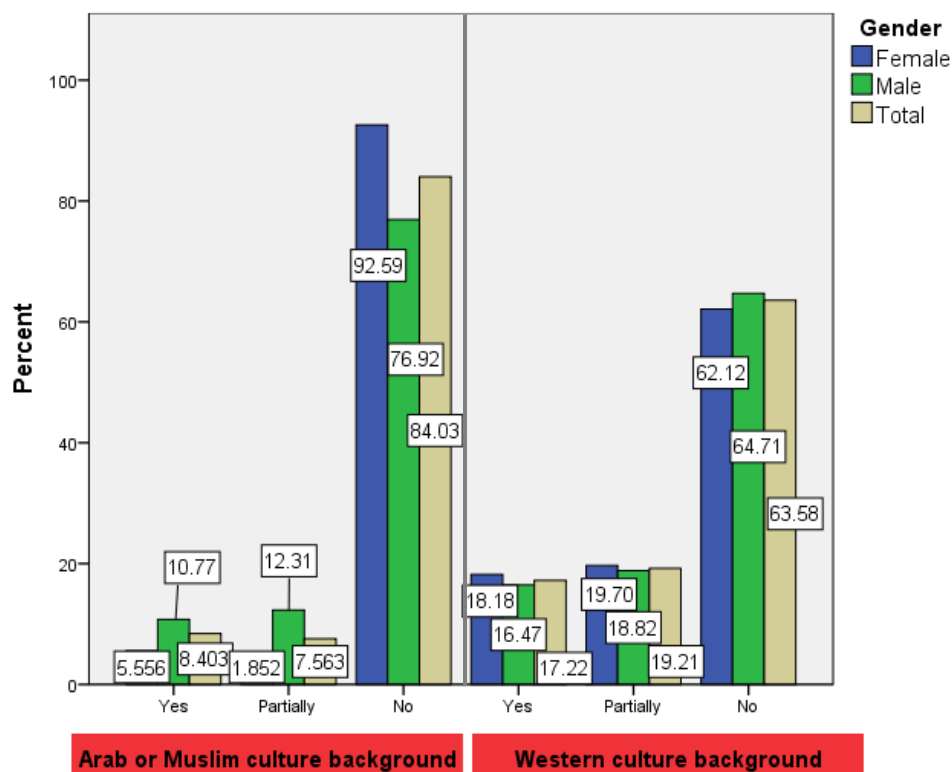


Figure 4-67: Going with friends to a disco.

4.4.3.6.10 Leisure-time activities

The frequency and type of leisure time activities in both adolescents' groups are summarized in Table 4-14. As a clear difference between the two groups is observed, the corresponding rows are green highlighted.

Spending time surely increases the connection among the family members. In adolescents with a German/Western background, only 16.7% spend leisure time with family daily and 18.2% several times a week. These percentages for spending leisure time with parents are 6.3% and 24.1%, respectively. A better frequency of spending leisure time with family and parents is recorded in adolescents with a Muslim/Arabic background. 25.4% spend daily part of leisure time with family and 32.2% several times a week. These percentages with parents are 14.4% and 25.4%, respectively. The difference between the two groups could be because of the unemployment situation of the parents, which is 76% in the case of mothers with a Muslim/Arabic background, as discussed in section 4.3.2.3.

Table 4-14: Leisure time activities of both adolescents' groups.

Leisure time activity	Daily		Several times a week		Once a week		1-2 times a month		Rare		Never	
	Muslim/ Arabic	German/ Western	Muslim/ Arabic	German/ Western	Muslim/ Arabic	German/ Western	Muslim/ Arabic	German/ Western	Muslim/ Arabic	German/ Western	Muslim/ Arabic	German/ Western
With family	25.4%	16.7%	32.2%	28.2%	20.3%	23.1%	6.8%	14.7%	9.3%	10.9%	5.9%	6.4%
With Parents	14.4%	6.3%	25.4%	24.1%	26.3%	25.9%	11.9%	19.6%	17.8%	19.6%	4.2%	4.4%
Visiting relatives	7.7%	7.7%	12.8%	5.8%	12.8%	16.8%	13.7%	14.2%	21.4%	29.0%	31.6%	26.5%
Visiting friends	17.6%	18.4%	41.2%	38.6%	21.8%	23.4%	10.9%	12.7%	5.0%	3.8%	3.4%	3.2%
Calls	25.9%	17.2%	31.9%	25.5%	11.2%	20.4%	6.0%	7.0%	12.1%	15.3%	12.9%	14.6%
Pets	10.2%	36.3%	4.2%	11.5%	5.1%	5.7%	0.8%	3.8%	5.1%	7.6%	74.6%	35.0%
Work	5.0%	5.1%	5.9%	7.0%	5.9%	7.0%	2.5%	5.1%	19.3%	22.9%	61.3%	52.9%
Working on computer	12.0%	17.8%	17.9%	20.4%	12.0%	17.8%	6.0%	14.6%	22.2%	14.6%	29.9%	14.6%
Courses & training	0.9%	2.6%	6.0%	2.6%	11.2%	3.2%	3.4%	3.8%	18.1%	23.7%	60.3%	64.1%
Reading	6.8%	15.2%	11.0%	10.8%	12.7%	5.7%	11.0%	10.1%	28.0%	31.6%	30.5%	26.6%
Political groups	5.9%	0.6%	6.7%	1.9%	5.9%	1.3%	4.2%	1.9%	9.2%	8.3%	68.1%	86.0%
Shopping	6.0%	3.2%	17.1%	14.6%	35.9%	16.5%	20.5%	35.4%	13.7%	23.4%	6.8%	7.0%
Eating outside	15.4%	6.4%	23.1%	16.6%	23.9%	15.3%	20.5%	29.3%	9.4%	26.8%	7.7%	5.7%
Competitive sports	13.3%	10.8%	30.0%	32.3%	13.3%	8.9%	4.2%	4.4%	9.2%	20.3%	30.0%	23.4%
Hobby sports	18.3%	15.9%	35.0%	45.9%	17.5%	10.2%	6.7%	7.6%	5.0%	12.1%	17.5%	8.3%
Mosque/Church	7.6%	0.6%	17.8%	2.5%	16.9%	9.6%	14.4%	6.4%	20.3%	22.9%	22.9%	58.0%
Religious groups	6.0%	1.9%	10.3%	2.6%	14.5%	9.0%	8.5%	3.2%	14.5%	14.1%	46.2%	69.2%
Listening to music	64.7%	75.0%	19.3%	12.8%	5.0%	3.2%	2.5%	2.6%	4.2%	2.6%	4.2%	3.8%
Dancing theater singing	6.7%	14.6%	11.8%	4.5%	5.9%	8.9%	2.5%	4.5%	18.5%	17.8%	54.6%	49.7%
Watching tv	37.8%	31.8%	21.8%	25.5%	9.2%	15.3%	3.4%	7.6%	15.1%	9.6%	12.6%	10.2%
Parties & disco	2.6%	1.3%	4.3%	5.1%	5.1%	18.5%	7.7%	17.8%	17.1%	28.0%	63.2%	29.3%
Cinema	2.5%	0.0%	8.5%	3.8%	16.9%	12.1%	28.0%	36.3%	38.1%	40.8%	5.9%	7.0%
Computer games	18.6%	28.8%	13.6%	21.2%	5.9%	5.8%	4.2%	5.8%	14.4%	9.0%	43.2%	29.5%

Another important difference between the two groups is spending leisure time with pets, which is much higher in the case of adolescents with a German/Western background. This pet's situation is somehow related to the cultural differences and Islamic regulations of having pets, especially dogs. According to Islam regulations, keeping a dog is prohibited unless it is for guarding or hunting purposes [184]. The frequency of reading, doing hobby sports, playing computer games is higher in the case of adolescents with a German/Western background. On the other hand, eating outside and visiting the house of God is higher for adolescents with a Muslim/Arabic background.

4.4.3.7 Marriage and future planning

4.4.3.7.1 Getting married in future

The adolescents were surveyed about their future's plan of getting married. The available choices were "Yes", "Probably", "Unlikely" and "No" as summarized in Figure 4-68. The percentages of these selections in adolescents with a German/Western background are 63.8%, 33.1%, 3.2% and 3.8%. On the other hand, these percentages in adolescents with a Muslim/Arabic background are 81.6%, 16.7%, 0% and 1.8%. There is no impact of gender on the results of adolescents with a Muslim/Arabic background, while a weak impact is observed in adolescents with a German/Western background. The comparison between the two adolescent groups shows that the confidence in marriage and the importance of family is much higher in the case of adolescents with a Muslim/Arabic background.

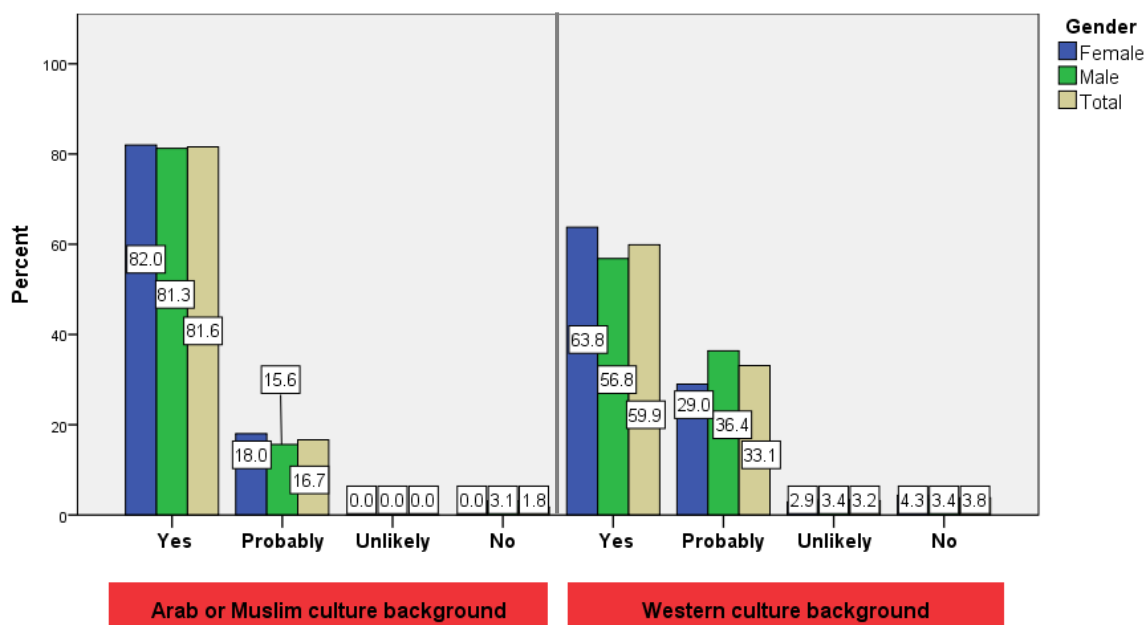


Figure 4-68: Getting married in the future for both adolescents groups.

4.4.3.7.2 Getting married to a partner from the same cultural background

Each group of adolescents was questioned about the probability of getting married to a partner from the same cultural group. In adolescents with a German/Western background, the choices were “Fully agree”, “Agree”, “Rather agree”, “Rather disagree”, “Disagree” and “Strongly disagree” as shown in Figure 4-69. The percentages of various answers are 10.1%, 11.6%, 37.7%, 21.7%, 8.7%, 10.1%, respectively. To get a clear overview, the selections have been combined into two categories only, i.e., agree to get married to a partner from the same cultural group and disagree to this statement. 59.5% of the adolescents agree to this statement and 40.5% disagree with this statement. The percentage of females who agree to this statement is 52.5%, while the percentage of males is 65%. The percentages of adolescents who disagree to this statement are 47.5% for females and 35% for males. The Mann-Whitney U test of the results confirms the existence of the significant differences between females and males.

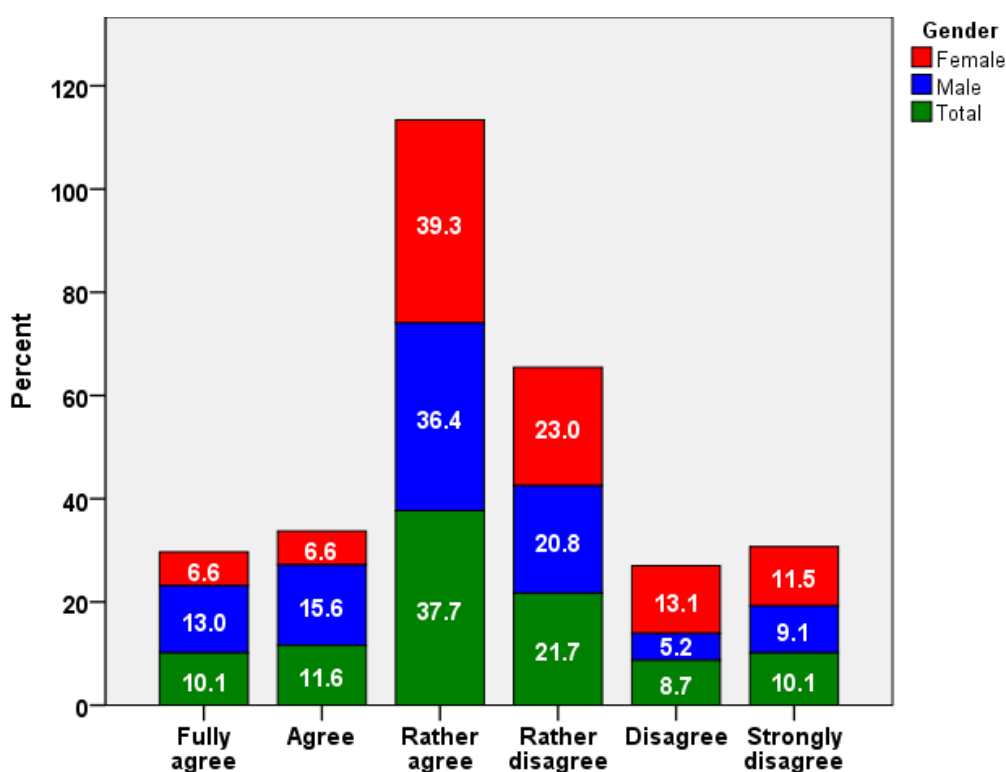


Figure 4-69: Getting married to a partner from the same cultural background for adolescents with a German/Western background.

For adolescents with a Muslim/Arabic background, the selections were “Yes”, probably”, “No” and “Do not know” as shown in Figure 4-70. The percentages of various selections are 39.3%, 28.6%, 5.4% and 26.8%, respectively. In this case, there are no statistically

significant differences between the males and females, as also confirmed by the Chi-Square test of the results.

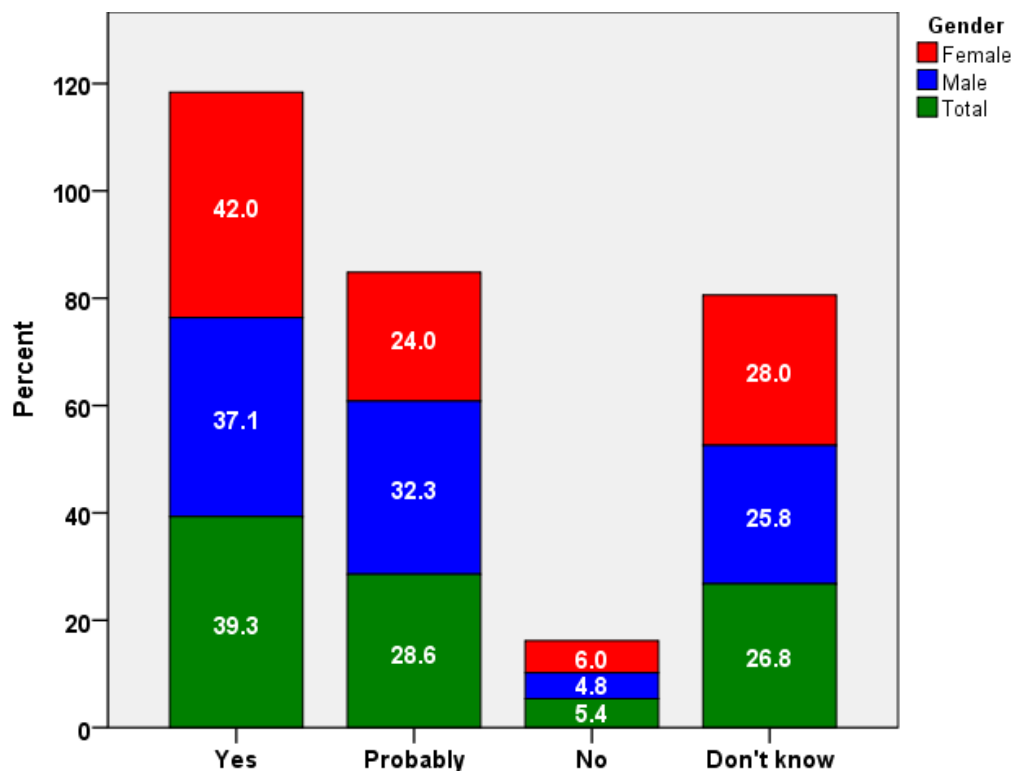


Figure 4-70: Getting married to a partner from the same cultural background for adolescents with a Muslim/Arabic background.

In order to compare the results of the two adolescents' groups, the selections are combined into three selections only, i.e., "Yes", "No", and "Do not know". These percentages in females are 66%, 6% and 28% and in males are 69.4%, 4.8% and 25.8%. The comparison of the two adolescents' groups shows that adolescents with a Muslim/Arabic background are more likely to get married to partners from the same cultural group. However, the uncertainty of this adolescent group about future marriage plans is higher compared to adolescents with a German/Western background.

4.4.3.7.3 Getting married to a partner from the other cultural background

The second part of the marriage plans of adolescents is the plan or desire to get married to a partner from other cultural groups. The achievement of large-scale intermarriage among immigrants and natives should lead to identification assimilation as described in Gordon's theory [4]. To investigate this case, both adolescents' groups have been surveyed about the probability of getting married to a partner from other cultural groups. They could select a

response from a six-level scale, i.e., “Fully agree”, “Agree”, “Rather agree”, “Rather disagree”, “Disagree” and “Strongly disagree”. The results of the two adolescents’ groups are summarized in Figure 4-71.

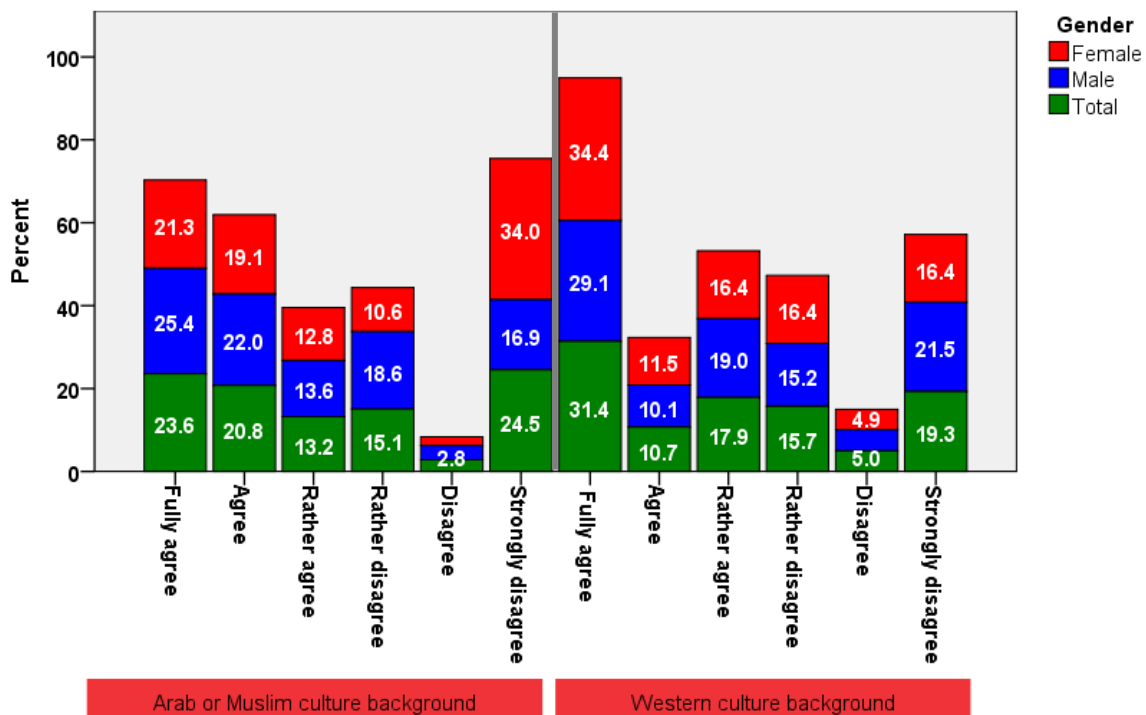


Figure 4-71: Getting married to a partner from the other cultural background for both adolescents groups.

To compare between the two adolescents’ groups, the scale is reduced into two selections, i.e., agree and disagree. More than half of both the groups agree to get married to a partner from the other group, i.e., 60% of adolescents with German/Western background and 57.6% of adolescents with a Muslim/Arabic background. That means, there is no difference between the two adolescents’ groups. However, when we focus on the gender of both the groups, a significant difference is observed for females with a Muslim/Arabic background. Only 53.2% of them would agree to get married to a partner from the other group. This percentage is less than the percentage of males with a Muslim/Arabic background and the percentage of males and females with German/Western background.

4.4.3.7.4 Getting kids in the future

The adolescents from both the groups were surveyed about their wish to have kids in future. Three choices were available to select from, i.e., “Yes”, “No” and “Do not know”. The results of both groups for males and females are given in Figure 4-72.

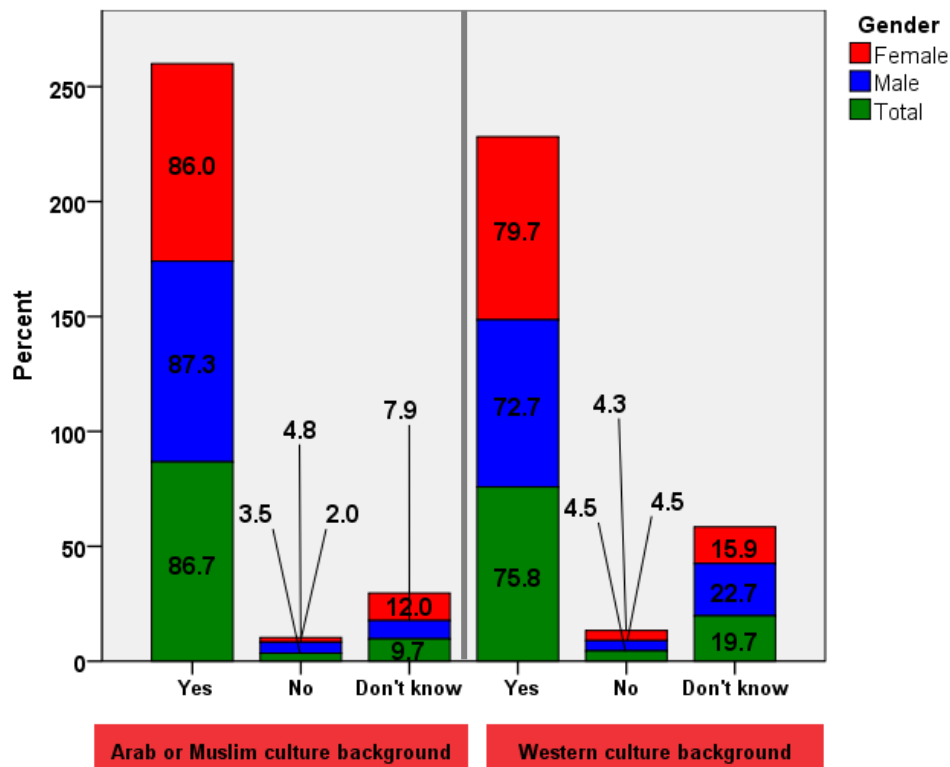


Figure 4-72: The wish to get kids in the future for both adolescents groups.

The percentages of adolescents with a Muslim/Arabic background are 86.7% for “Yes”, 3.5% for “No” and 9.7% for “Do not know”. These percentages for adolescents with a German/Western background are 75.8%, 4.5% and 19.7%, respectively. More 10% adolescents with a Muslim/Arabic background answered “Yes” to this question compared to the second adolescents’ group. A closer analysis of the results shows that the maximum difference is between the males of the two groups. The percentage of males with a Muslim/Arabic background is 87.3%, while this percentage in males with a German/Western background is 72.7%. In comparison to the shell youth study of 2019 [178], a higher percentage in the current study is recorded. The percentage of adolescents who wished to have children in the future is 68%, which is somehow comparable to the results of adolescents with a German/Western background.

4.4.3.7.5 Number of children

The adolescents were asked to provide their wishes for the number of bear children in future. A comparison of the desired numbers of children in both adolescents’ groups is shown in Figure 4-73.

Most adolescents wish to have two or three children, i.e., 94% of adolescents with a German/Western background and 83.4% of adolescents with a Muslim/Arabic background. However, a higher percentage of adolescents with a German/Western background wish to have only two children (63.2%). Approximately, 12.5% of the adolescent with a Muslim/Arabic background wish to have four children, while this percentage in adolescents with a German/Western background is 0%. In adolescents with a Muslim/Arabic background, there is no impact of gender on the desired number of children. The situation is different for adolescents with a German/Western background. The percentage of females who would like to have two children is 52.8%, while this percentage for males is 71.9%. In the case of three children, the percentage of females is 45.3% and the percentage of males is 18.8%.

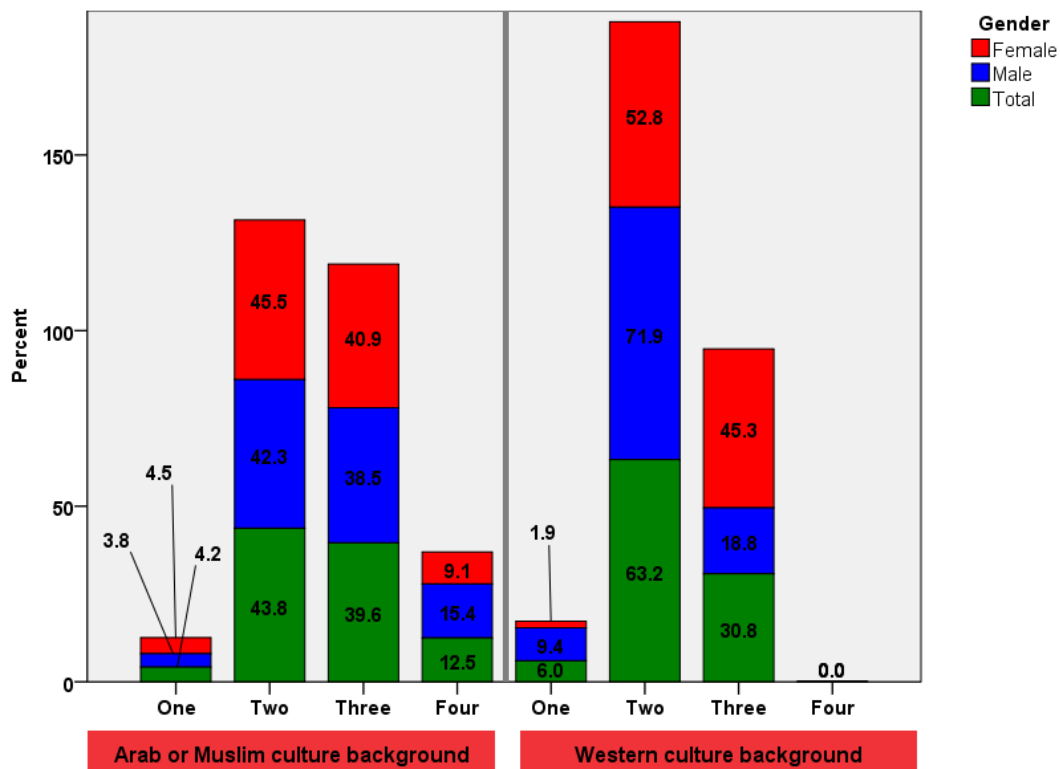


Figure 4-73: The desired number of kids for both adolescents groups.

4.4.4 Identification integration

4.4.4.1 Visiting homeland

Keeping a strong connection to the homeland could help in increasing the impact of the culture of the homeland on adolescents with a Muslim/Arabic background. One indicator of the strength of this connection is the frequent visiting of the homeland. Therefore,

adolescents have been surveyed about visiting their homeland. The results based on gender and age are shown in Figure 4-74.

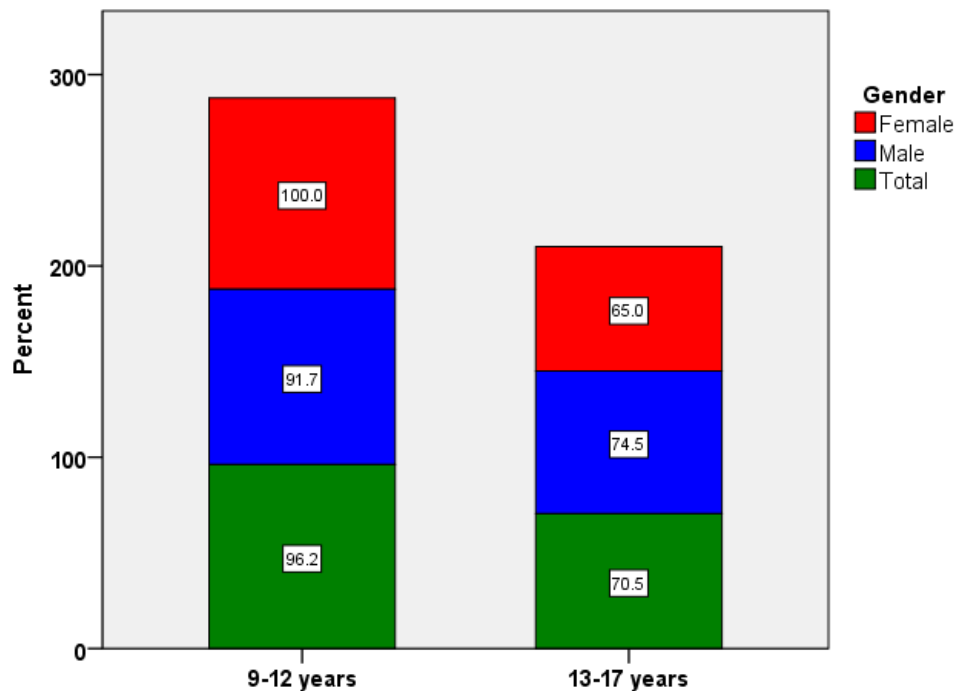


Figure 4-74: Visiting the homeland based on gender and age.

The percentage of adolescents with age from 9-12 years, who visit their homeland, is 96.2%, while this percentage in adolescents with age from 13-17 years is 70.5%. This apparent difference between the two groups can be explained by the fact that the parents cannot travel to their homeland and leave their children aged from 9-12 years alone in Germany. The situation is more manageable and flexible for the adolescents aged between 13 and 17 years. In young children (9-12 years old), the percentage of females is higher than the percentage of males by 8%, which also agrees with the expectation of the presence of higher controllability on females than males. The situation for adolescents with age between 13 and 17 years is reversed, which was not expected.

The frequency of visiting the homeland based on gender and age is shown in Figure 4-75. Approximately, 60% of all adolescents, regardless of age, visit their homeland once per year. However, the gender impact is noticeable where the percentage of females is 10% higher than the males in both age groups. For visiting the homeland twice per year, the frequency in the case of 9-12 years group is a bit higher (by 6%) than the 13-17 years group. The situation of

visiting the homeland several times per year is reversed, where the percentage of 9-12 years age group is 4% and the percentage of 13-17 year age group is 9%. For both frequencies, a clear impact of the gender is observed. However, the percentage of females is higher in the case of visiting the homeland twice per year and lowers in the case of several times per year.

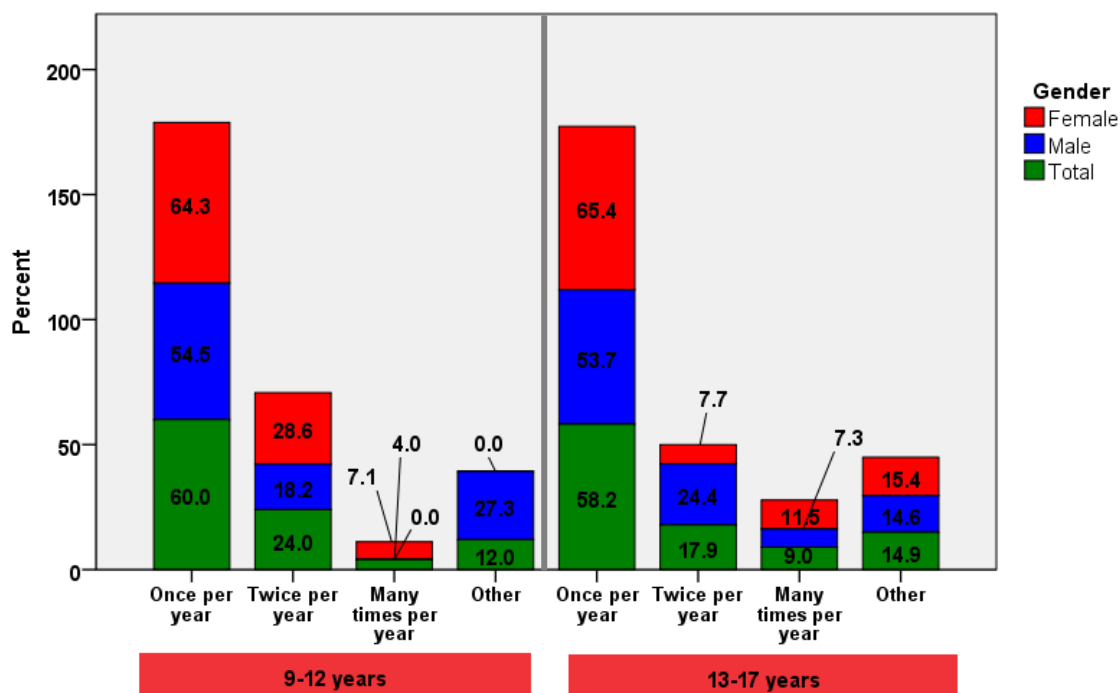


Figure 4-75: Frequency of visiting the homeland based on gender and age.

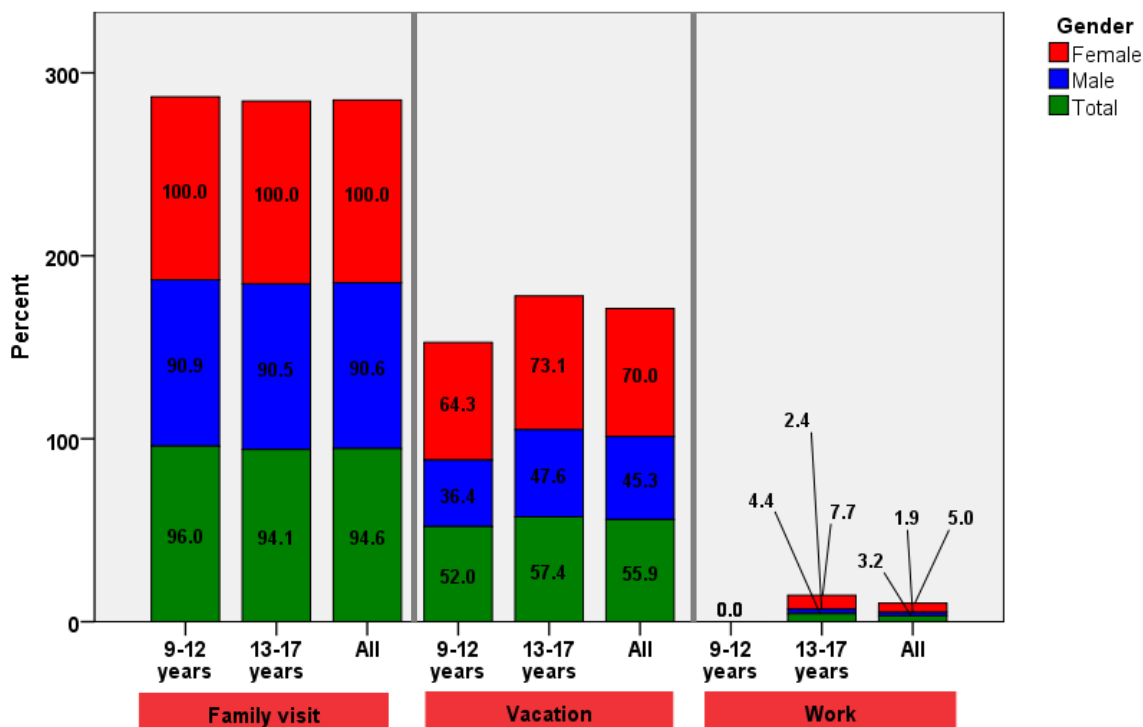


Figure 4-76: Reasons for visiting the homeland based on gender and age.

However, we cannot confirm the strength of the connection to the homeland, only through the frequency of visiting the homeland. It could be that the adolescents visit their homeland for tourism purposes. Therefore, the adolescents were asked about the reasons for visiting their homeland. The choices were family visits, spending vacation or work (see Figure 4-76). Regardless of age, all females and approximately 91% of males visit their homeland because of family relationships. 52% of 9-12 years old group visit their homeland for tourism purposes, while this percentage in 13-17 years group is 57.4%. The percentage of females in this case is always twice the percentage of males. It is very clear that a portion of adolescents visits their homeland for a family visit and the same time for tourism purposes. These results prove that most adolescents still have good contacts with families from their homeland, and hence they are still exposed to the culture of their homeland.

4.4.4.2 Satisfaction with homeland

The attitude of immigrants towards their homeland plays an important role in accepting the values and abstracts of the host society. For that reason, the adolescents with a Muslim/Arabic background were surveyed about the satisfaction with their homeland, where the available choices are “Yes”, “Partly” and “No”. The results of this question based on gender and country of birth are shown in Figure 4-77.

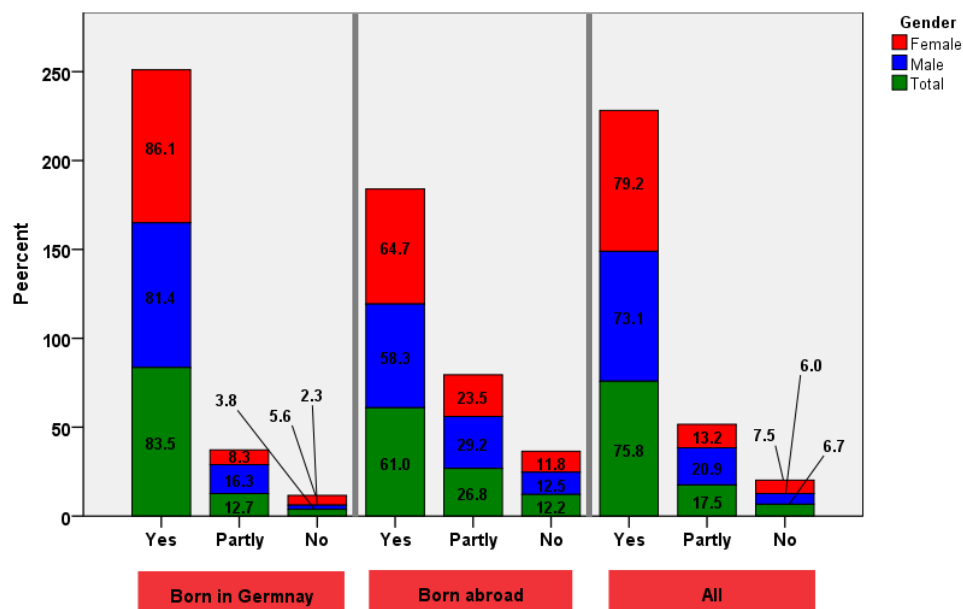


Figure 4-77: The satisfaction with homeland based on the gender of adolescents with a Muslim/Arabic background.

The overall results show that more than three-fourths of adolescents are satisfied with their homeland, which is a strange result. However, a much stranger result is that the satisfaction

with the homeland is higher in the case of adolescents born in Germany. The percentage of satisfaction of adolescents born in Germany is 83.5%, while this percentage is only 61% for adolescents born abroad. On the other hand, the percentage of unsatisfied with the homeland for adolescents born in Germany is only 3.8% while this percentage for adolescents born abroad is 12%. The reason for this behavior could be that the adolescents born in Germany have only contact with their homeland in vacation time. At this time, they meet their relatives and friends and they spend their time there only for enjoyment without any responsibilities or school tasks. The situation of the adolescents born abroad is different, where some of them somehow have seen another view of the homeland, which could include war, poverty or corruption. However, the results do not reflect a bad attitude towards the homeland. The satisfaction of females is a bit higher than the males in both groups, i.e., born in Germany and born abroad.

4.4.4.3 Satisfaction with the democratic system in Germany

The most significant difference between Germany/Western culture and Arabic/Muslim countries is the democratic system, which is firm and stable in most Western countries. Therefore, adolescents with a Muslim/Arabic background were surveyed about their satisfaction with the German democratic system. The available choices were “Very satisfied”, “Satisfied”, “Partially satisfied”, “Unsatisfied”, “Very unsatisfied”, and “Do not know”. The results of this question based on gender and country of birth are shown in Figure 4-78 and based on gender and age are shown in Figure 4-79.

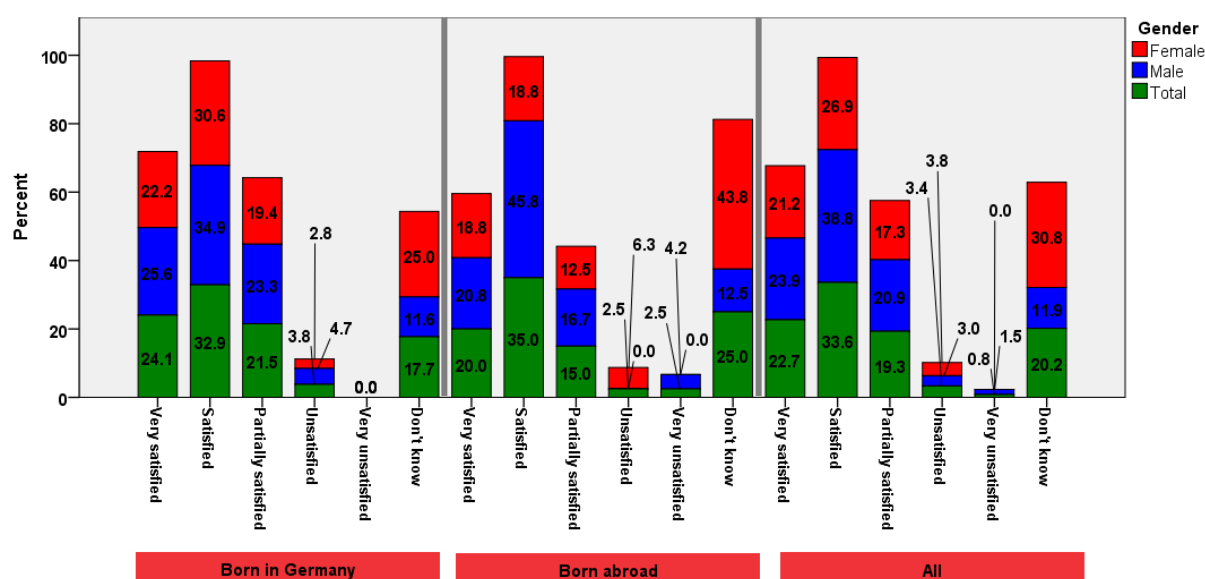


Figure 4-78: Satisfaction with the democratic system in Germany based on country of birth and gender for adolescents with a Muslim/Arabic background.

The overall results show that 75.6% are satisfied with the German democratic system, while 4.2% are not satisfied. The percentage of adolescents who answered, “Do not know” is 20.2%. The results of satisfaction with the German democratic system are similar to the results of the 18th shell youth study [178], i.e., 77% of youth are satisfied with the German democratic system. However, there are two differences between the current study and the 18th shell youth study. The first difference is that there is an additional choice (Do not know) in this study, which is not given in the shell youth study. Second is the age range for the surveyed youth in shell study is from 12 to 25 years old.

The uncertainty in the case of females is much higher than the males, i.e., 30.8% of females and 11.9% of males answered, “Do not know”. On the other hand, 83.6% of males are satisfied with the German democratic system, while this percentage for females is 65.4%. The impact of the country of birth on the results is also observed. The uncertainty of the females born abroad is 43.8%, which is much higher than the females born in Germany, i.e., 25%. The percentage of females born abroad who answered “Satisfied” is only 18.8%, while this percentage is 30.6% in females born in Germany. The percentages of this answer in males born in Germany and born abroad are 34.9% and 45.85%, respectively. The overall impact of the country of birth is that the percentage of adolescents born in German who are satisfied with the German democratic system is 78.5%. In comparison, this percentage for adolescents born abroad is only 70%. The difference in this case is mainly between females, i.e., the satisfaction with the German democratic system in females born in Germany and born abroad are 72.2% and 50.1%, respectively.

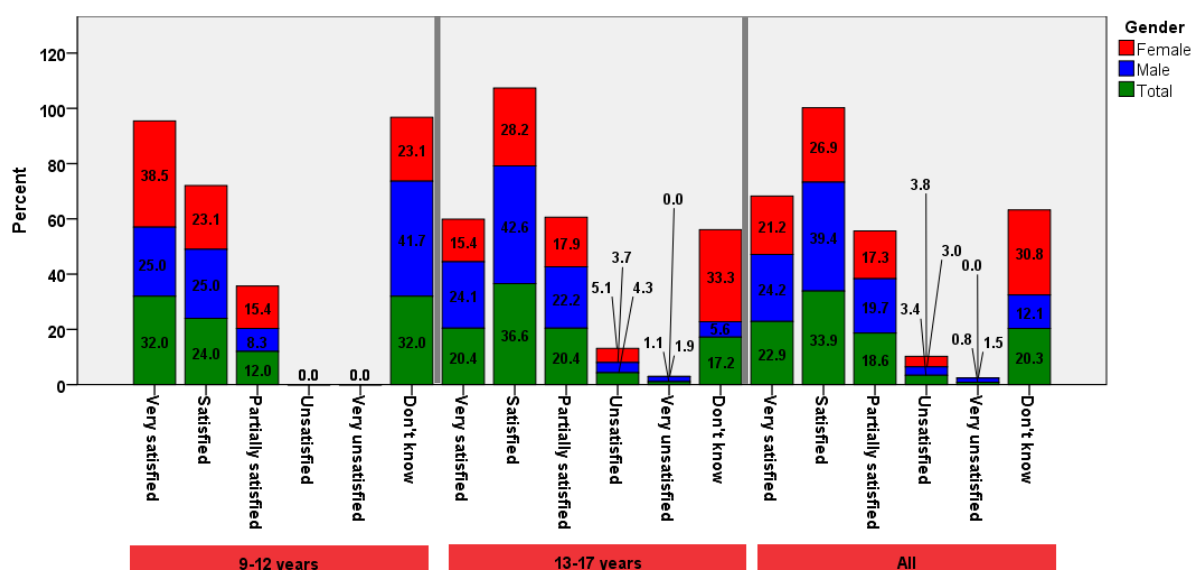


Figure 4-79: Satisfaction with the democratic system in Germany based on age and gender for adolescents with a Muslim/Arabic background.

The results in Figure 4-79 confirm that the uncertainty in the 9-12 year age group is too much higher in the case of males. At the same time, uncertainty is lower in the case of females. 23.1% of females in 9-12 years old group answered “Do not know”, while this percentage in 13-17 years old females is 33.3%. The male's percentages are 41.7% and 5.6% in 9-12 years old group and 13-17 years old group, respectively. Furthermore, 42.6% of the males with the age of 13-17 years answered “Satisfied”, while this percentage for 9-12 years old males is 25.8%.

4.4.4.4 Pride of homeland identity

The revolution in transportation and communication technologies reduced the boundaries between various human cultures. However, the differences between the German/Western and Muslim/Arabic cultures are obvious and cannot be denied. For that reason, the pride of the homeland identity can be used as an indicator of the weak identification integration of adolescents with a Muslim/Arabic background. The analysis of the results of the question about the pride of the homeland culture based on gender and country of birth are shown in Figure 4-80 and based on gender and age in Figure 4-81.

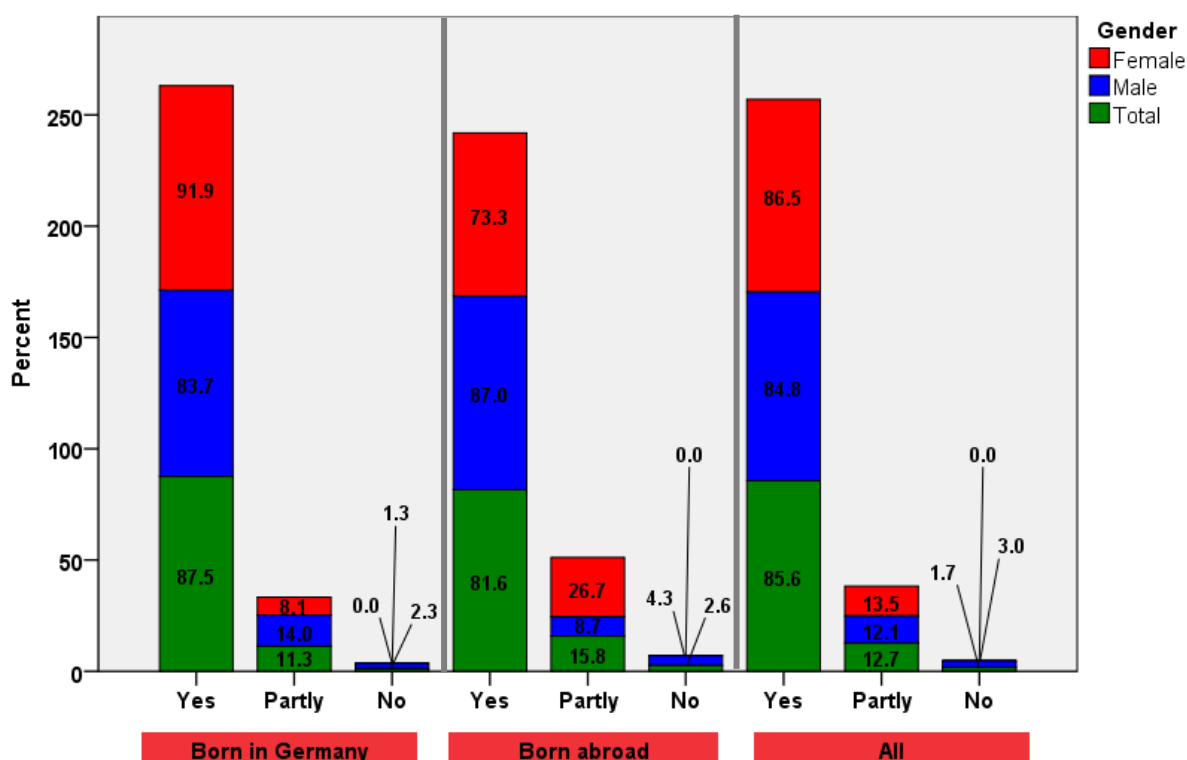


Figure 4-80: Pride of homeland identity based on country of birth and gender adolescents with a Muslim/Arabic background.

85.6% of adolescents with a Muslim/Arabic background are proud of the homeland identity, 12.75% of them are partially proud and only 1.7% are not proud. The impact of gender cannot be observed while the impact of the country of birth is clear. A surprising result is that the adolescents born in Germany are prouder of the homeland identity than the adolescents born abroad. The percentage of adolescents who are proud of their homeland identity is 87.5% in adolescents born in Germany and 82.6% in adolescents born abroad. A closer look at the details of these results shows that the pride of the homeland identity for females born in Germany is much greater than the females born abroad, i.e., 91.9% and 73.3%.

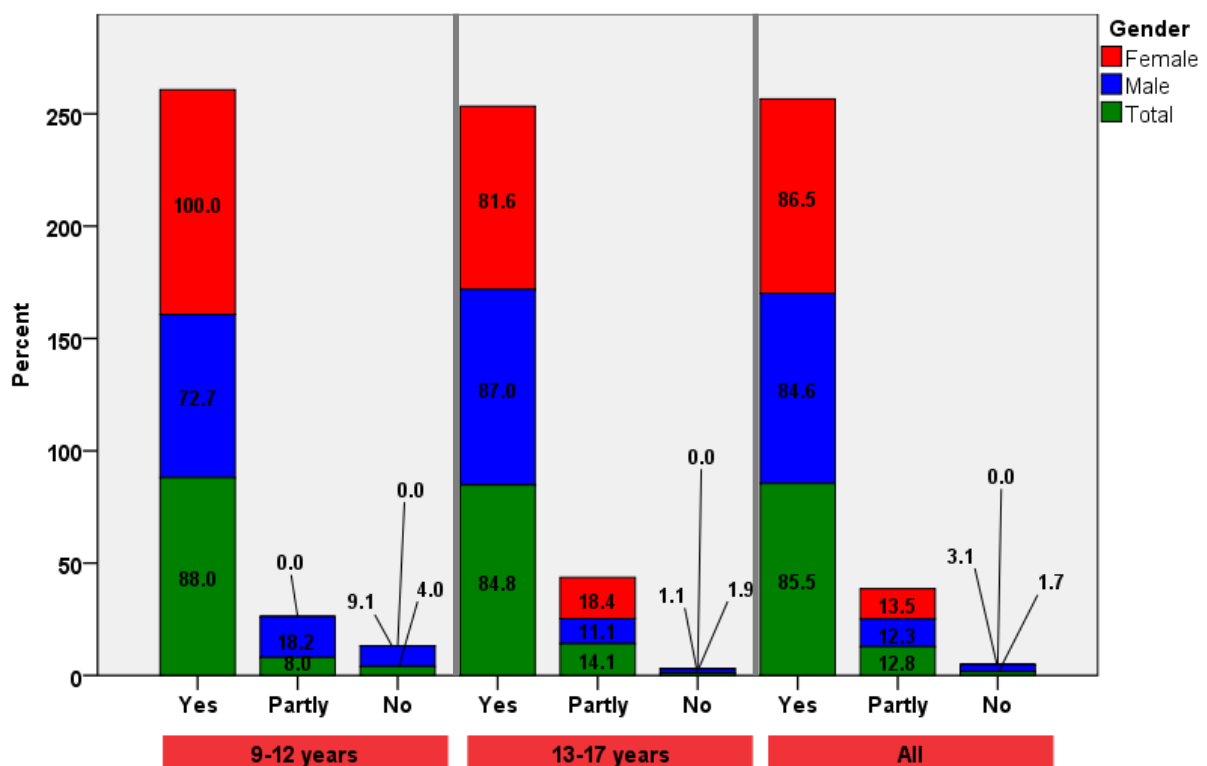


Figure 4-81: Pride of homeland identity based on age and gender for adolescents with a Muslim/Arabic background.

The impact of age is observed to be small, where 88% of adolescents aged 9-12 years are proud of their homeland identity, while the percentage for adolescents aged 13-17 years is 84.8%. Again, the impact of gender on these subgroups is clear where 100% of females with 9-12 years are proud of their homeland identity and the percentage of the females with the age of 13-17 years is 81.6%. The difference between males in the two age groups is only 5%.

4.4.4.5 Practicing homeland culture in Germany for Muslim and Arabic adolescents

The pride of homeland identity does not necessarily mean that adolescents practice their homeland culture in Germany. Therefore, the adolescents were questioned about their status of practicing their homeland culture in Germany. The available choices were “Always”, “Often”, “Rarely,” and “Never”. The analysis of this question based on gender and country of birth, is shown in Figure 4-82.

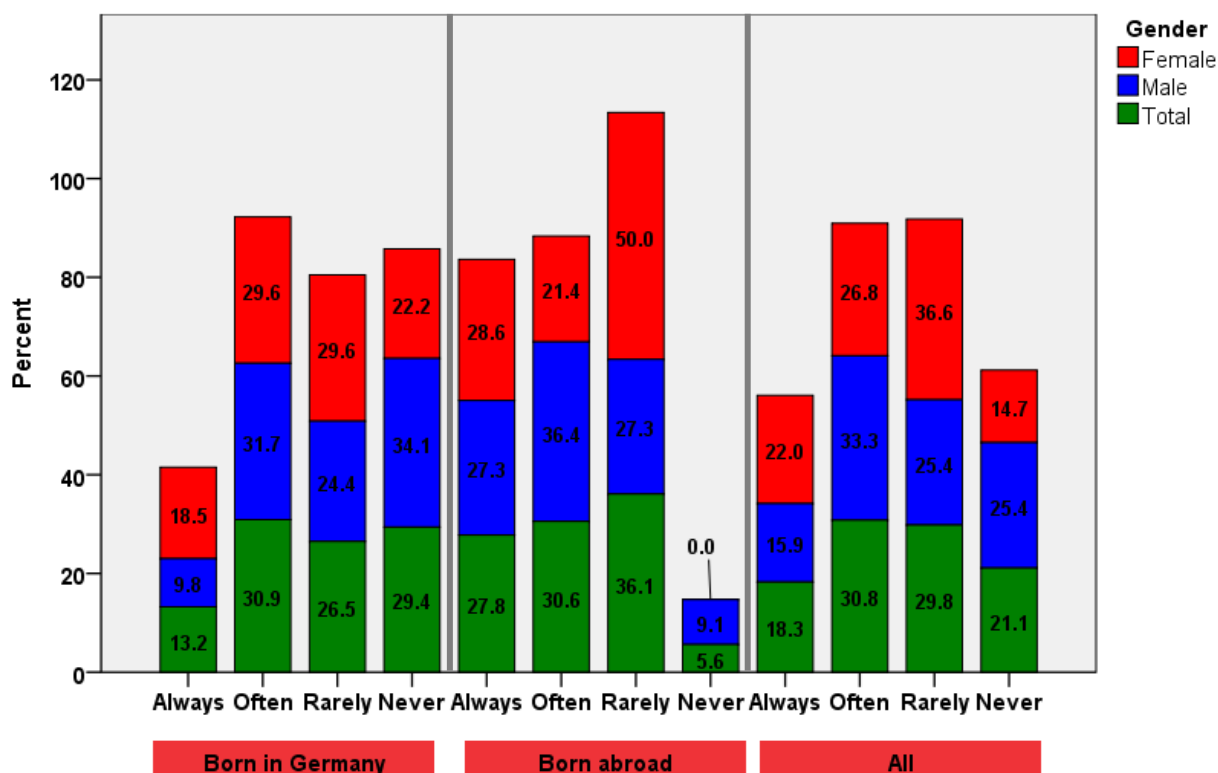


Figure 4-82: Practicing homeland culture in Germany for adolescents with a Muslim/Arabic background based on gender.

To draw a concrete conclusion, “Always” and “Often” are grouped together while “Rarely” and “Never” are also grouped together. Approximately half of the adolescents with a Muslim/Arabic background practice the homeland culture. Also, the impact of gender on these results is very small and can be neglected. The impact of the country of birth is confirmed where 44.1% of adolescents born in Germany and 58.4% of adolescents born abroad practice their homeland culture. The percentage of females is higher than the percentage of males in the adolescent born in Germany. On the other hand, the difference between males and females is 13% in the case of adolescents born abroad.

4.4.4.6 Fear of losing homeland culture for Muslim adolescents

As approximately 85% of adolescents with a Muslim/Arabic background are proud of their homeland identity and half of them already practice their homeland culture, it was important to know whether they are afraid of losing this cultural identity by living in Germany. The available choices were “Fully agree”, “Agree”, “Rather agree”, “Rather disagree”, “Disagree” and “Strongly disagree”. The analysis of this question based on the gender and the country of birth is shown in Figure 4-83.

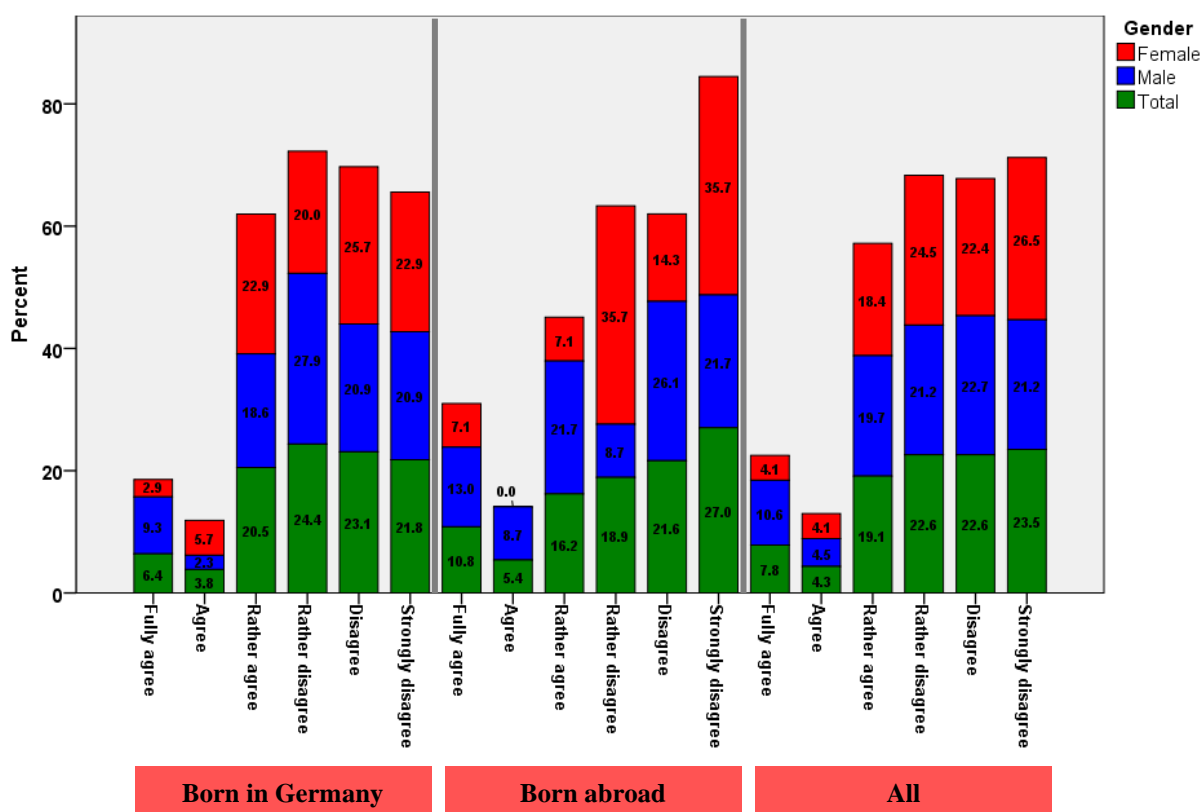


Figure 4-83: Fear of losing homeland culture based on gender for adolescents with a Muslim/Arabic background.

To compare the results, the “Fully agree”, “Agree” and “Rather agree” are combined to represent the status of agreement of being afraid while “Rather disagree”, “Disagree” and “Strongly disagree” are joined to represent the disagreement. 31.2% of adolescents are afraid of losing their homeland culture in Germany and this fear is 8% more in the case of males. Also, this percentage in adolescents born in Germany is 8% higher compared to the adolescents born abroad. The impact of gender in adolescents born abroad is very small, where the percentage in males is 30.2% and in females is 31.5%. On the other hand, the

percentage of males born in Germany, who are afraid of losing homeland culture, is much higher than the females, i.e., 43.4% in males and 14.2% in females.

4.4.4.7 Satisfaction with life situation in Germany

For a person to decide to stay and integrate into the host society, he must develop a positive attitude toward the society. Such an attitude can be measured from the level of satisfaction with life situations in the host society. All adolescents were questioned about their satisfaction with the life situation in Germany. In this case, the adolescents with a German/Western background were used as a reference group. The results of this question for both adolescents' groups based on gender are shown in Figure 4-84.

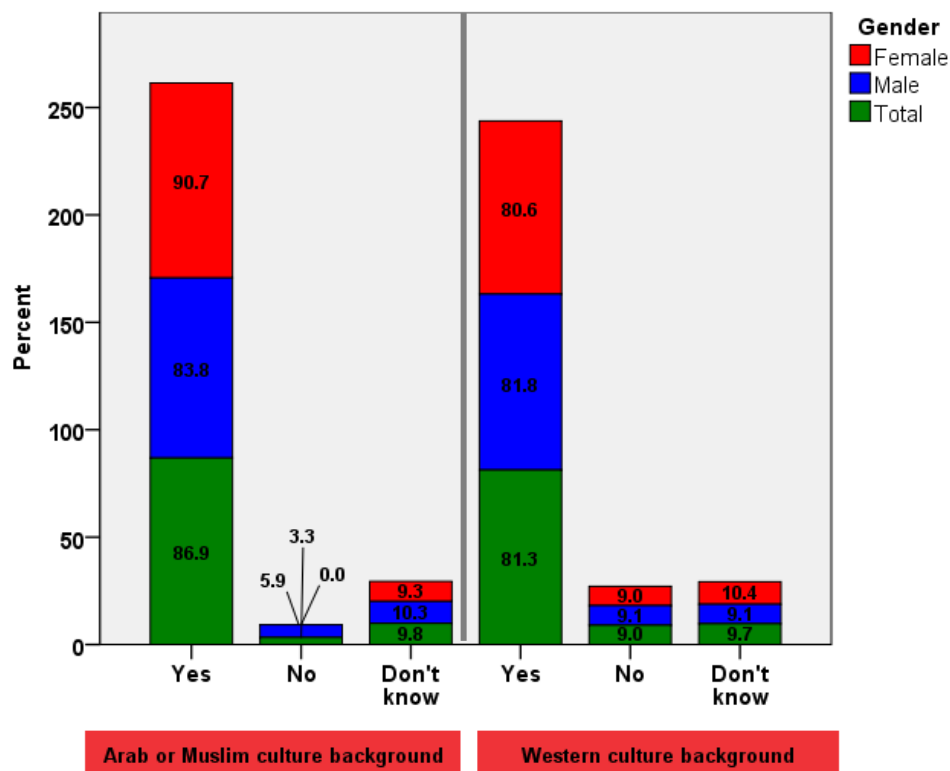


Figure 4-84: Satisfaction with life situation in Germany based on gender for both adolescents groups.

86.9% of adolescents with a Muslim/Arabic background are satisfied with life situations in Germany, while this percentage in adolescents with a German/Western background is 81.3%. Nevertheless, this difference between the two groups is not statistically significant, as confirmed by the Chi-square test. A similar result is observed when we compare the results of males from both adolescents' groups. However, the results of females show a significant difference between the two groups. 90.7% of females with a Muslim/Arabic background are satisfied with the life situation in Germany, while this percentage is 80.6% in females with a

German/Western background. It is a bit strange and surprising that the females with a Muslim/Arabic background are more satisfied with the life situation in Germany.

4.4.4.8 The expectation of adolescents' future in Germany

The expectation of the future of the adolescents is very important to evaluate the attitude of immigrants towards the host society. To be able to discuss this matter, both adolescents' groups were questioned about their expectations of their future in Germany. In this case, adolescents with a German/Western background were used as a reference group. "Confident", "Rather confident", "Mixed", "Rather gloomy" and "Gloomy" were the choices of the answer to this question. The results of the analysis of both the adolescents' groups based on gender are shown in Figure 4-85.

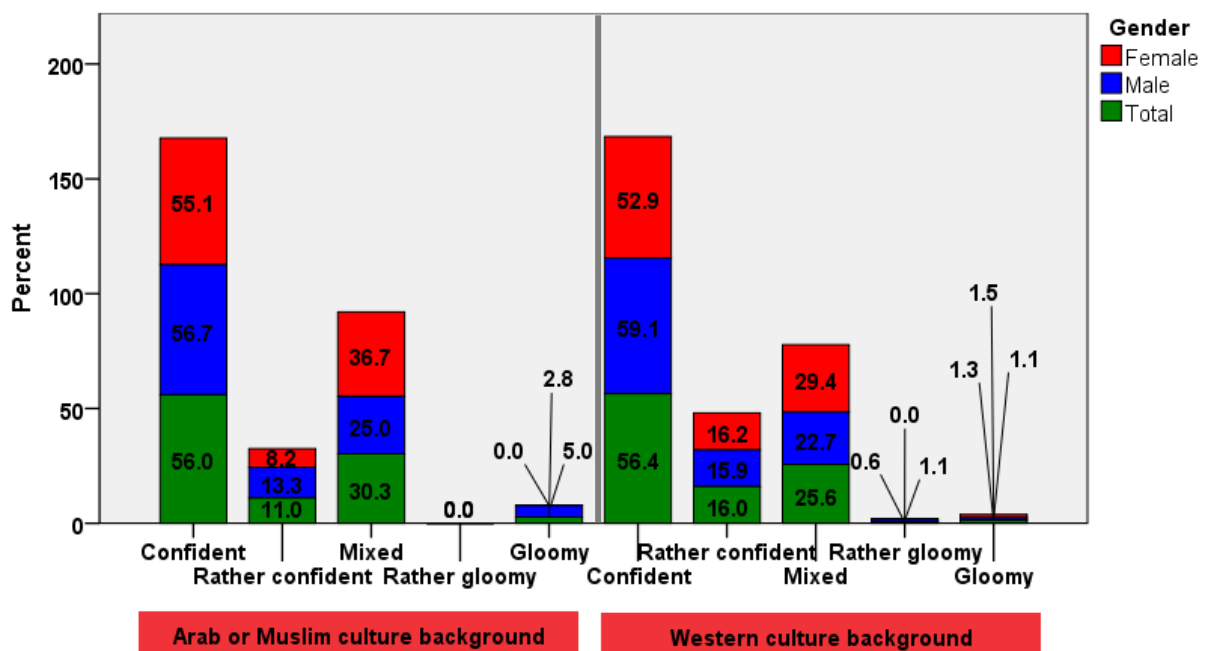


Figure 4-85: Expectation of adolescents' future in Germany based on gender for adolescents groups.

We reduced the selections into only three choices, i.e., "Confident", "Mixed" and "Gloomy". In adolescents with a German/Western background, 72.4% expect a confident future, while only 1.7% see a gloomy future. A similar result was observed for adolescents with a Muslim/Arabic background, i.e., 67% for a confident future and 2.8% for a gloomy future. That means there is no significant difference in the expectation of the future between the two adolescents' groups. The difference between the males and the females of both groups is approximately 6-7%.

In comparison to the Shell youth study of 2019 [178], better confidence in the future for the adolescents in this study is recorded. In Shell youth study, the estimation of the future is optimum in only 58% of the youth.

4.4.4.9 Living decision

It was important to investigate the living decision of adolescents with a Muslim/Arabic background. The adolescents were given three choices, i.e., “Stay always in Germany”, “Return to homeland after a couple of years” and “Return to the homeland as soon as possible”. The results have been analyzed based on country of birth and gender as shown in Figure 4-86 and based on age and gender in Figure 4-87.

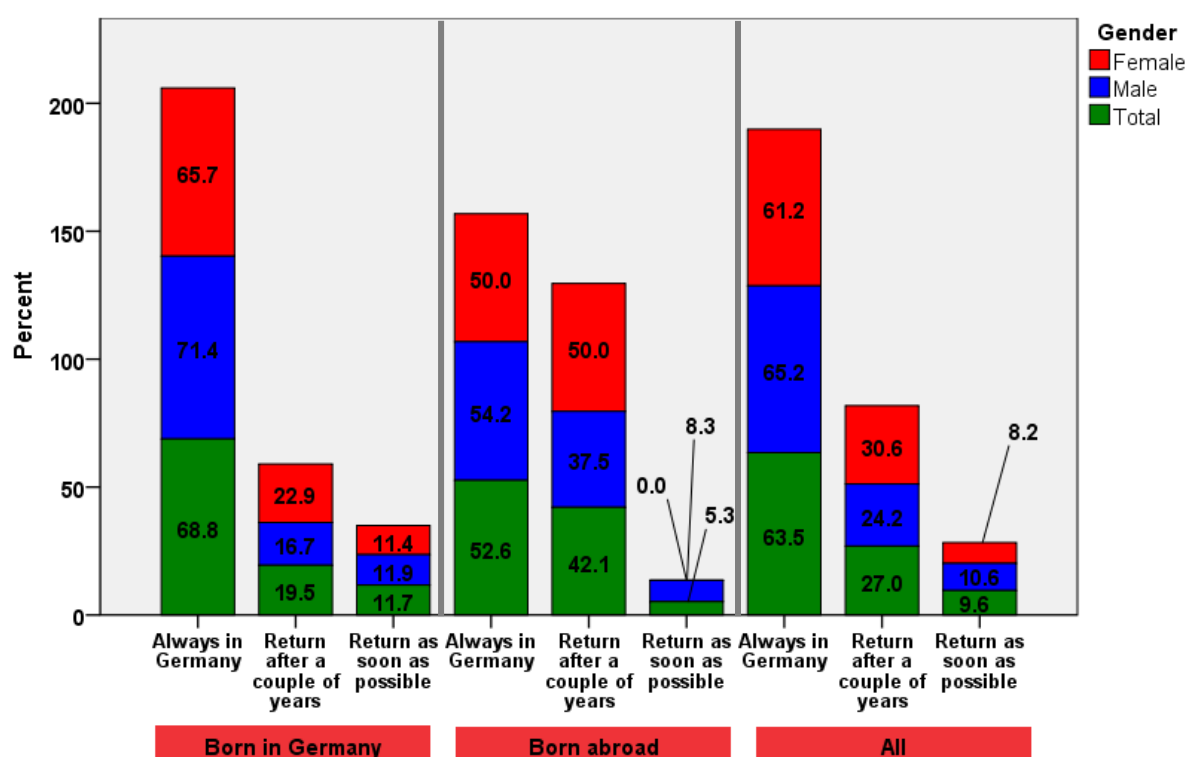


Figure 4-86: The living decision based on country of birth and gender adolescents with a Muslim/Arabic background.

Most adolescents would like to live always in Germany (63.5%), while 36.5% would like to return to their homeland. One-fourth of the adolescents, who decide to return to their homeland, would like to return as soon as possible. The impact of country of birth on the living decision is very clear. Adolescents with a decision to stay always in Germany are 68.8% in adolescents born in Germany and 52.6% in adolescents born abroad. The percentage of females is less with approximately 4-5% than the males in both the groups. 42.1% of adolescents born abroad would like to return to homeland after a couple of years,

while this percentage in adolescents born in Germany is only 19.5%. These results are logical and expected since adolescents born abroad have more positive feelings towards their homeland. The impact of gender on the results of adolescents born abroad is high, where the percentage of females is 12.5% higher than the percentage of males. In the end, 11.4% of females born in Germany would like to return as soon as possible to their homeland, while no females from the adolescents born abroad selected this choice.

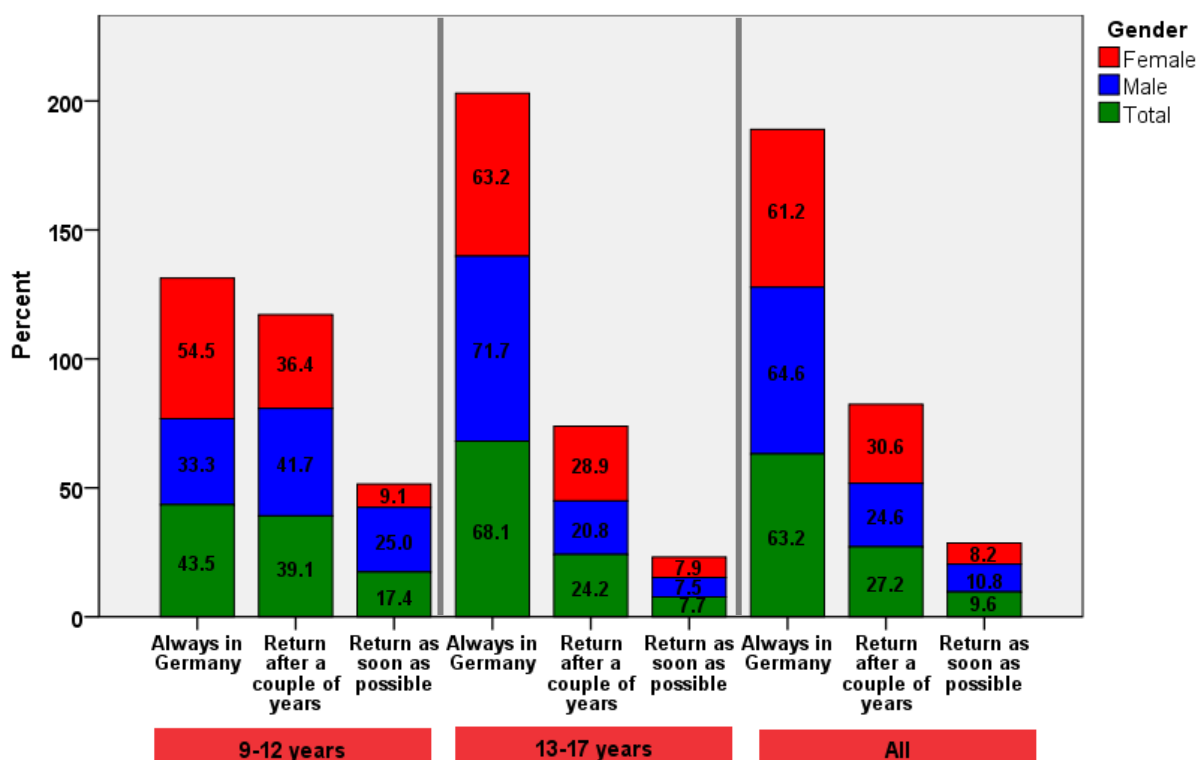


Figure 4-87: The living decision based on age and gender adolescents with a Muslim/Arabic background.

The analysis of the results based on the adolescents' age shows significant differences between the two age groups, i.e., 9-12 years and 13-17 years. For the first age group, 43.5% would like to stay always in Germany, 39.1% would like to return to the homeland after a couple of years and 17.4% would like to return to their homeland as soon as possible. These percentages in the second age group (13-17 years) are 68.1%, 24.2% and 9.6%, respectively. The reason for the difference between the two age groups could be that the older adolescents are settled down because of study and friends. The impact of gender has an inverse behavior in both age groups. The percentage of females who would like to stay always in Germany is 11% higher than the percentage of males in the 9-12 years age group. For the second age group, the percentage of females is lower than the percentage of males with 8.5%. Similar behavior is also observed for the impact of gender on the third choice, i.e., return to homeland

after a couple of years. For the last choice, returning as soon as possible to the homeland, the percentage of males from the 9-12 years age group is much higher than the females from the same age group and all adolescents from the second age group.

4.4.4.10 Country of affiliation

The Adolescent with a Muslim/Arabic background was questioned about the country of affiliation where four choices were available to answer, i.e., Germany, Homeland, Both and other. The analysis of these answers based on country of birth and gender is shown in Figure 4-88 and based on age and gender is shown in Figure 4-89.

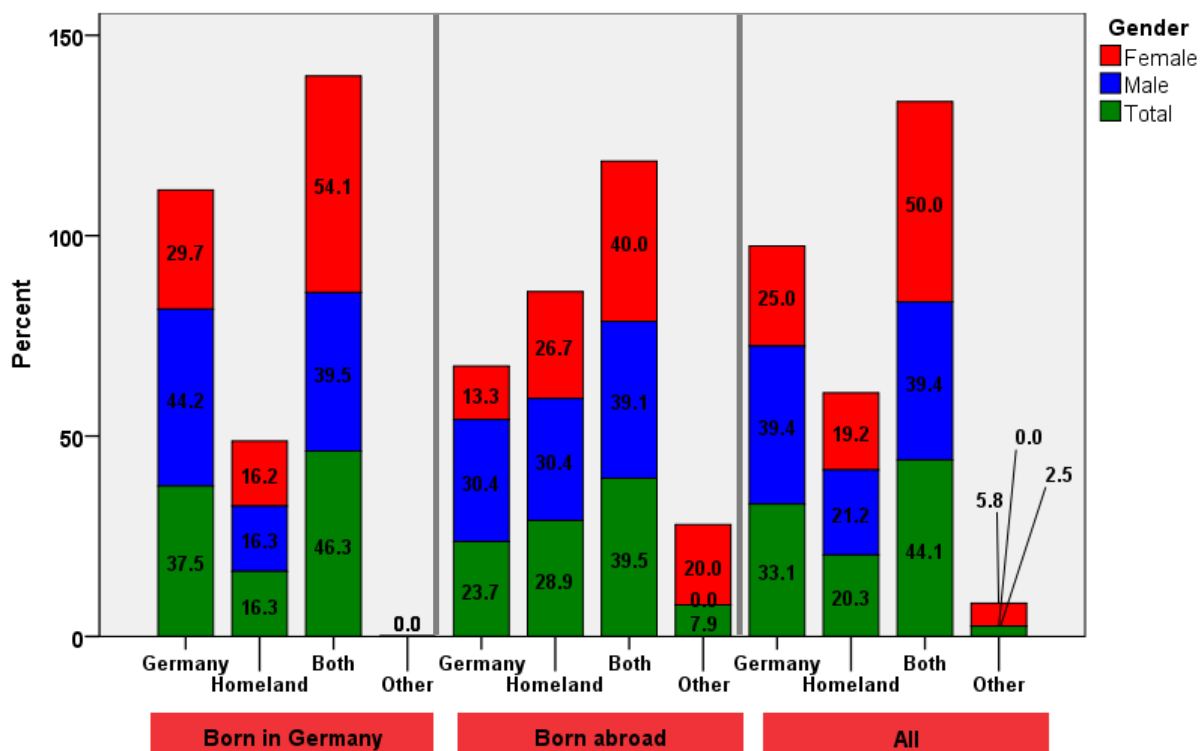


Figure 4-88: Country of affiliation based on country of birth and gender for adolescents with a Muslim/Arabic background.

Only 33.1% consider Germany as the country of affiliation, while for 20.3%, the country of affiliation is their homeland. At the same time, the majority of adolescents, 44.1%, consider Germany and the homeland as the country of affiliation. That means for the majority of adolescents, multiple inclusion as a form of integration is observed. Only 25% of females consider Germany as the country of affiliation and 50% consider both Germany and homeland as the country of affiliation. For males, 39.4% in both cases is observed, i.e., the percentage of multiple inclusion is more in the case of females.

The country of birth has an apparent effect on the selection of the country of affiliation. For adolescents born in Germany, 37.5% has selected Germany as the country of affiliation, while this percentage was only 23.7% in the case of adolescents born abroad. At the same time, the homeland as the country of affiliation has been selected by only 16.3% and 28.9% of adolescents born in Germany and abroad, respectively. Multiple inclusion is considered in 46.3% of adolescents born in Germany and 39.5% of adolescents born abroad. For adolescents born abroad, gender has only a clear impact on the selection of Germany as the country of affiliation, i.e., 30.4% in males and 13.3% in females. However, gender has a noticeable impact in the case of adolescents born in Germany in the two cases. That means the selection of Germany and both (Germany and homeland) as a country of affiliation. 14.5% more of males have selected Germany as the country of affiliation, while 7% less of females have selected both Germany and the homeland.

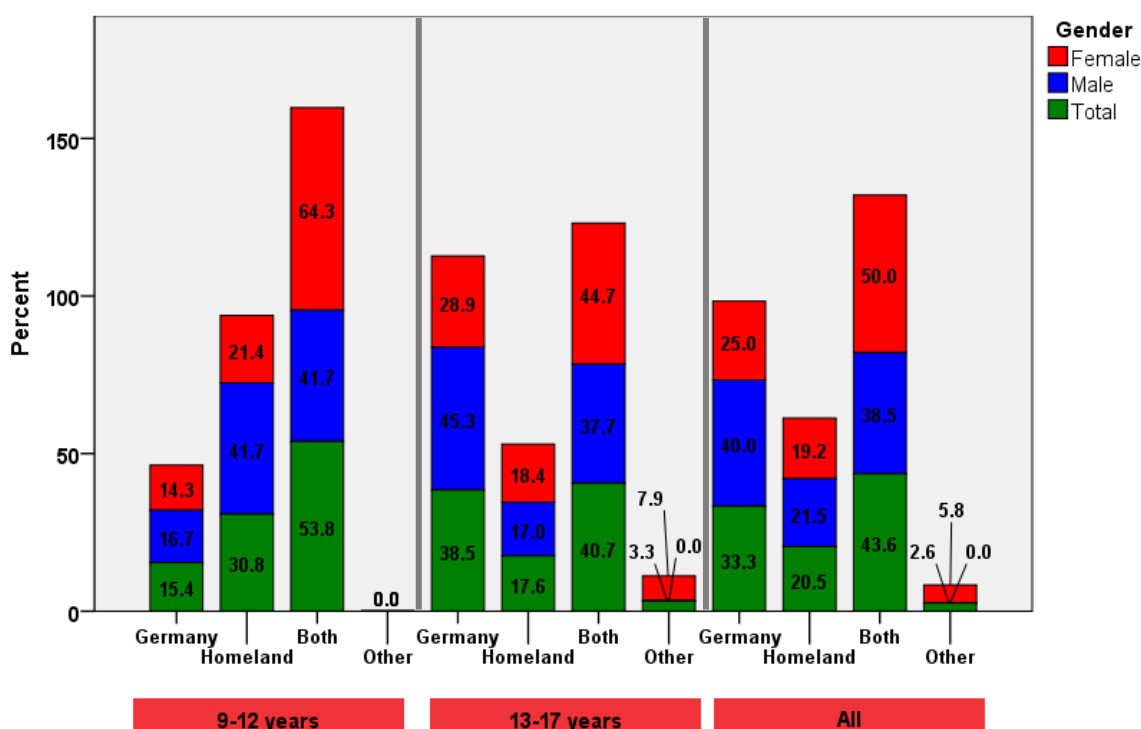


Figure 4-89: Country of affiliation based on age and gender for adolescents with a Muslim/Arabic background.

For the two age groups, 9-12 and 13-17 years, different results of the country of affiliation are observed. In the first age group, 15.4%, 30.8% and 53.8% have selected Germany, homeland and both, respectively. For the second age group, these percentages are 38.5%, 17.5% and

40.7%. In the first age group, 41.7% of males have selected their homeland as the country of affiliation, while the percentage of females was only 21.4%. At the same time, 41.7% of males and 64.3% of females have selected both (Germany and the homeland) as the country of affiliation. The impact of gender on selecting Germany as the country of affiliation is weak. For the second age group, another behavior is observed in the case of selecting Germany as the country of affiliation, i.e., 45.3% in males and 28.9% in females. Also, a small difference between males and females is recorded for selecting the homeland as the country of affiliation. For selecting both Germany and the homeland as a country of affiliation, the percentage of females is a bit higher than males, i.e., a difference of 7%.

4.4.4.11 Self-evaluation of identity

In this section, the analysis of the self-evaluation of identity for adolescents with a Muslim/Arabic background is discussed. The analysis of this question is important since it reflects the feeling of the adolescents about their position in German society. The adolescents were given four choices, i.e., German, German with another cultural background, foreign and refugee. The results of analysis based on the country of birth and gender are shown in Figure 4-90.

The surprising result is that only 5.6% of adolescents with Muslim/Arabic cultural background define their identity as Germans, while 58.3% consider themselves as foreigners. The impact of the country of birth is clearly observed. 54.4% of adolescents born in Germany see themselves as foreigners, while 39% as German with another cultural background. On the other hand, these percentages in adolescents born abroad are 65.9% and 17.1%. These results confirm that most adolescents with a Muslim/Arabic background have an identity problem in German society. Such a problem must be investigated very carefully in order to find a solution to this issue and the resulting consequences.

The impact of gender is only observed in the case of adolescents born in Germany. The percentage of females who consider themselves foreigners is very high compared to males, i.e., 62.2% in females and 47.6% in males. However, it is still less than the percentage of females born abroad. In the case of "German with another background", the percentage of males is 7% higher than females.

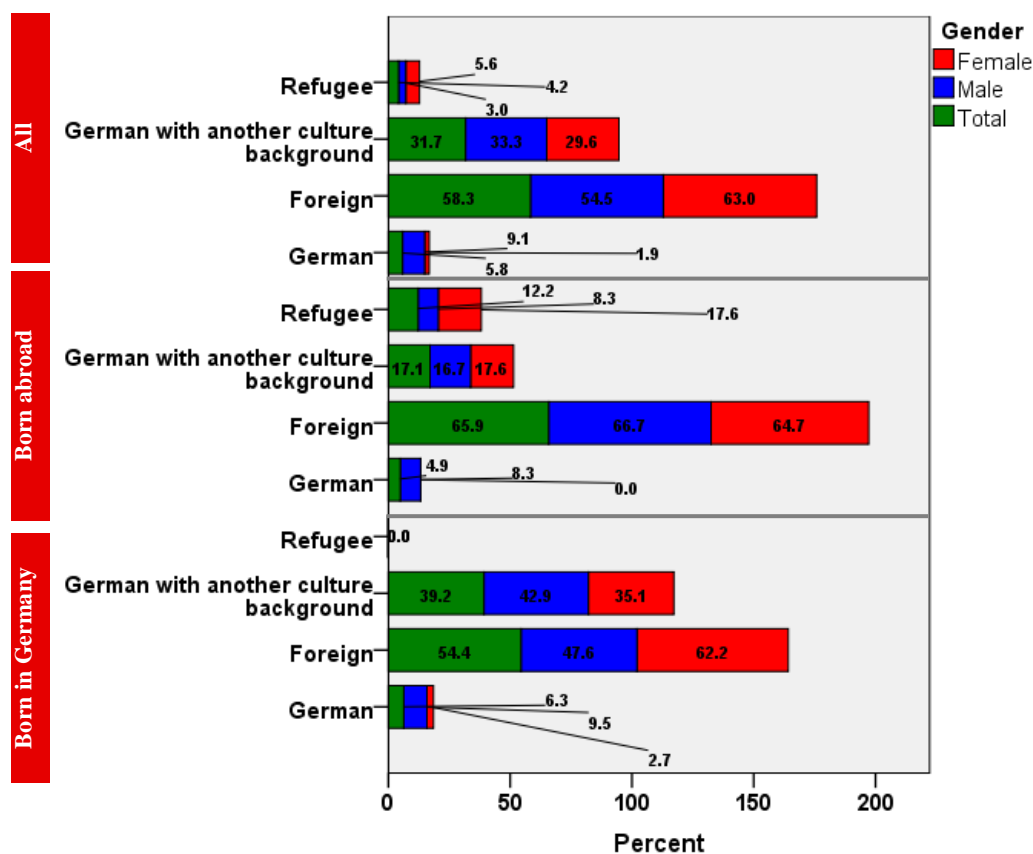


Figure 4-90: Self-evaluation of identity based on country of birth and gender for adolescents with a Muslim/Arabic background.

4.4.4.12 Commitment to the German culture and German values for Western adolescents

As a result of the increase in the population with a migration background, it is expected that a bidirectional integration process takes place. That means changes in the host society due to the presence of immigrants have to be considered. Therefore, it was important to measure the level of commitment of the adolescents with a German/Western background to the German culture and German values. The available choices were “Strict”, “Rather strict”, “Rather indulgent” and “Indulgent”. The analysis of the results based on gender is shown in Figure 4-91.

The results show that most adolescents with a German/Western background have tolerance towards other cultures. The percentages of the various answers are 2.1% for strict, 10.3% for rather strict, 59.3% for rather indulgent and 28.3% for indulgent. If we combined “rather

strict” and “strict” together and “indulgent” and “rather indulgent” together, the impact of gender is obviously weak.

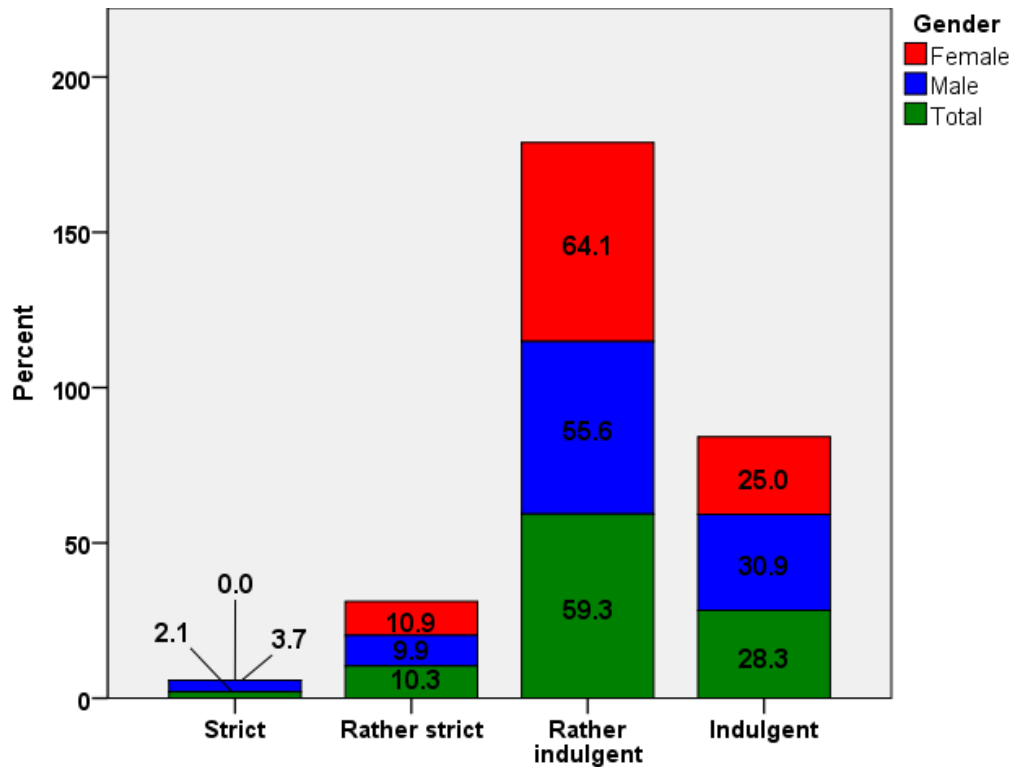


Figure 4-91: Commitment to the German cultural values based on gender for adolescents with a German/Western background.

4.4.4.13 Fear of losing German culture

As adolescents with a German/Western background somehow represent the mainstream of German society, their opinion on the fear of losing the German culture because of immigrants is very important. These adolescents were asked to give their opinion by selecting one of the choices, i.e., “Fully agree”, “Agree”, “Rather agree”, “Rather disagree”, “disagree” and “Strongly disagree”. The analysis of the results based on gender is shown in Figure 4-92.

Most adolescents are not afraid of losing German culture because of immigrants, with a percentage of 68.6%. A small impact of gender on the results is observed, i.e., the percentage of females who disagree with the statement of fear of losing German culture because of immigrants is 72.6%. In comparison, this percentage in males is only 65.9%. This result confirms that the negative opinion about the impact of immigrants on the German culture is weak. However, 31.4 % of adolescents agree to this statement, which is a high percentage.

Therefore, further investigation has to be performed in this direction to find out the reasons behind this attitude.

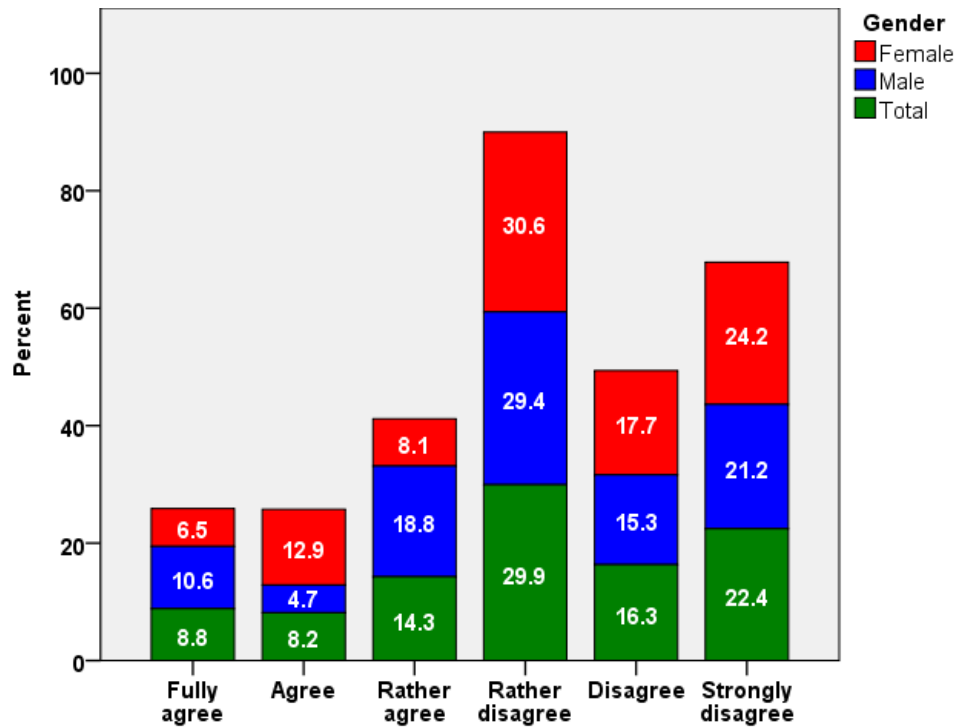


Figure 4-92: Fear of losing German culture based on gender for adolescents with a German/Western background.

5. Conclusion

At the beginning of this work, the migration and integration theories were introduced to provide a clear understanding of research focus and problem. The history of human migration, migration flow to Germany, the history of Muslim immigrants in Germany, and the impact of the Arab Spring on the migration flow was also presented. The integration of population with a Muslim or Arabic background and its obstacles were briefly discussed, taking into consideration the various dimensions of integration, i.e., cultural, structural, social and identification. Furthermore, a brief history of the development of social work and social work profession was given. The methods and fields of social work were also discussed. The impact of social work on migration research and the integration process was briefly presented.

In order to provide optimum and correct design of the current research, the research methods in social science were reviewed. This includes specifying the research problem and speculation of the hypothesis, research design, data collection techniques, data analysis techniques and interpretation techniques. As the statistical tests are important to decide whether to reject or accept the null hypothesis, parametric and non-parametric statistical tests were introduced, especially the Chi-Square test and Mann-Whitney U test.

The research problem was specified as the measurement of the level of integration for adolescents with a Muslim or Arabic background. Various indicators were used to measure the level of integration for the adolescents and the parents, such as language proficiency, employment situation, housing situation, educational situation, participation in sports organizations, political activities and cultural activities, and future planning. Five hypotheses were speculated that includes the negative impact of migration background on the active participation of adolescents in sport organizations and social and political activities (especially for females), the positive impact of the proficiency of the German language on the

on active participation in sports organizations and social activities, the negative impact of migration background on the education process, relationship between the teachers and students, social contacts with the other students, the negative impact of the religion and misunderstanding of the western and Islamic cultural differences on the integration process and the negative impact of acceptance of parental authority on the integration process.

The sample was selected from various schools and children and youth promotion institutions from various districts of Kassel, where a higher portion of people with a migration background exist, such as Bettenhausen, Fasanenhof, Forstfeld, Mitte, Niederzwehren, Oberzwehren, Nord-Holland, Wesertor, Philippinenhof, Waldau and Hasenhecke. Two questionnaires were designed, one for adolescents with a Muslim or Arabic cultural background and the second with a German or western cultural background. The second group was used as a reference group in order to compare the results of the integration indicators. The questionnaire was prepared in two languages, German and Arabic. The reason for preparing the Arabic version of the questionnaire is to reach the adolescents with an Arabic cultural background from refugee families. These adolescents were mostly new in Germany at the time of the study and had very limited German language skills.

The total number of collected questionnaires were 271, where 122 were from adolescents with Muslim or Arabic cultural background and 159 questionnaires from adolescents with German or western cultural background. The average age of the sample of adolescents with a German or western cultural background was 14.8 years and 14.3 years for adolescents with a Muslim or Arabic cultural background. 67.2% of adolescents with a Muslim or Arabic cultural background were born in Germany, while approximately 6% of the adolescents were born in Syria. This means, most of the adolescent with a migration background are from the second or third generation.

The integration indicators based on the Hessian integration monitor were applied to adolescents with a Muslim or Arabic cultural background and their parents. The integration of adolescents is unquestionably much better than their parents. This also agrees with our expectation due to the availability of more opportunities offered from the host society for adolescents. The parents reached Germany with a low level of education and poor German language skills. This agrees with the second hypothesis about the positive impact of German language proficiency on the integration process.

Religion is one of the most important factor that can form and develop the value system in any society. The religious affiliation of adolescents with a Muslim or Arabic cultural background is 99%, which is much higher than the percentage of adolescents with a German or western cultural background. These results are comparable to the results of the youth study of Baden Württemberg state in the case of adolescents without migration background. In the current study, religious affiliation is higher since all adolescents with a migration background are mainly grown in Muslim families. These results guide us to the importance of religion and how it can affect the integration of the population with a migration background.

Another important finding is the one related to the acceptance of the parental authority and its impact on the integration process, especially in the case of females with a Muslim or Arabic cultural background. The parents with a Muslim or Arabic cultural background exercise greater parental authority on their children, especially on the females. This parental authority is exercised through extreme control over the social contacts, the relationships with friends and time allowed to stay alone at night. However, most adolescents, more than 80%, accept this authority and wish to have the same relationship with their future children. This result agrees with the hypothesis about the negative impact of parental authority on the integration process. In other words, if the parents have an integration problem, it is highly expected that his problem is transferred to their children.

Considering the social relationships, adolescents with a Muslim or Arabic cultural background show better tolerance to other ethnic groups compared to adolescents with a German or western cultural background. However, most of the adolescents from both groups have a close friendship with adolescents from various ethnic groups.

The impact of the migration background on the education process and relationship with school staff is relatively small and can be ignored. This result disagrees with the third hypothesis of this work. From our point of view, we see the result is confident because most adolescents are from the second or third generation. Also, they do not have any problem with German language skills.

The overall participation in the sports and social association is higher in the case of adolescents with German or western cultural background. However, these dissimilarities are mainly because of the results of the females, which partially agrees with the first hypothesis. This means the

females from Muslim or Arabic cultural background have difficulties in participating in the sports and social association.

Considering the identification integration, most of the adolescents with a Muslim or Arabic cultural background, more than 70%, are satisfied with the German democratic system, which is similar to the results of 18th shell youth study. However, more than 80% of them are proud of their homeland identity. The unexpected part of this result is that this percentage is higher in the case of females and adolescents born in Germany.

The overall conclusion shows that the majority of the adolescents with Muslim or Arabic cultural background are well integrated in German society and at the same time in the groups of the homeland. This means integration has the form of multiple inclusions. However, there is a portion of the adolescents with Muslim or Arabic cultural background, approximately 30 %, has issues in the integration process. This portion is higher in the case of the adolescents born outside Germany and in the case of females.

The integration process is a three-dimensional process involving the migrants, the host society, and the country of origin. Therefore, the current study has focused on analyzing the impact of cultural differences on the integration process. For future studies, this means that great attention needs to be paid to these differences, as the majority of adolescents with Muslim or Arab cultural backgrounds still value the culture of the country of origin highly. Understanding the cultural differences should help social workers to understand the reasons for certain resistance to certain values of the German society. This potentially helps to find an appropriate solution for any future social issues.

The analysis of the research hypotheses and study results showed the following results. The study results agreed with the first hypothesis that the migration background has a negative influence on the participation in sports, social and political activities, especially among the girls. The second hypothesis was also confirmed, as proficiency of the German language has a positive influence on the integration process. The third hypothesis was rejected because the influence of the migration background on the educational process, the relationship between teachers and students and social contacts was small. The study results confirmed the negative influence of religion and misunderstanding of Western and Islamic cultural differences on the integration process. This means that the fourth hypothesis is accepted. The fifth hypothesis

was accepted as the negative impact of parental authority on the integration process was confirmed.

In this study, it was not easy to measure the impact of engagement in political activities since most of the surveyed adolescents are still young and they do not form a real political attitude. It was also experienced that the questionnaire was long for a single survey. In future, the questionnaire could be divided into smaller parts to make it easier for adolescents to understand and answer them better.

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Appendix A: Questionnaire for Arab and Muslim Adolescent

State:..... School:

Type of school: Class:

I. Basic Information

1. **Gender:**

Male Female Other

2. **Age:**Years

3. **Country of birth:**

Germany Outside of Germany (.....)

4. **Nationality:**.....

5. **Do you believe in a god / higher power?**

Yes No

6. **Do you feel that you belong to a religion?**

Yes No

If you ticked "Yes", which religion do you feel belong to?

Judaism Christianity
 Islam Other.....

7. **What is your mother tongue?**.....

8. **How much is your monthly pocket money?**

- More than 100 €

 From 20 € to 100 €
- Less than 20 €

 None

II. Living situation

9. What is your living place?

- Flat

 House

10. Do you have your own room, or do you share your room with siblings, parents or other people?

- Yes, own room

 No, I share my room with
- Others,

11. In which place do you live?

- City

 Village

If you live in the city, what is your residential area

12. How do you find moving to an apartment where your neighbors are from the following groups?

	Good	No matter	Not good
Russian family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Turkish family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
German family with many children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay couple	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
African family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Social network: Facebook, Twitter or Myspace

18. Which topics are you interested in?

- | | |
|------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Politics | <input type="checkbox"/> Sport |
| <input type="checkbox"/> Economy | <input type="checkbox"/> Culture or art |
| <input type="checkbox"/> Education | <input type="checkbox"/> Other, |

19. Are you satisfied with your current life situation in Germany?

- | | |
|--------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Do not know | |

20. Do you feel comfortable in your home country?

- | | |
|--------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Do not know | |

21. Are you travelling to your home country?

- | | |
|------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
|------------------------------|-----------------------------|

If you ticked "Yes", Please answer the questions:

21.1. How often do you travel to your home country??

- | | |
|-----------------------------------------------|---------------------------------------|
| <input type="checkbox"/> 1 per year | <input type="checkbox"/> 2 per year |
| <input type="checkbox"/> Several times a year | <input type="checkbox"/> Other, |

21.2. Why are you travelling to your home country?

- | | |
|---------------------------------------|---------------------------------------|
| <input type="checkbox"/> Family visit | <input type="checkbox"/> Vacation |
| <input type="checkbox"/> Work | <input type="checkbox"/> Other, |

22. Where do you feel more as a home country?

- | | |
|----------------------------------|---------------------------------------|
| <input type="checkbox"/> Germany | <input type="checkbox"/> Home country |
|----------------------------------|---------------------------------------|

- Both Other,

23. Are you proud of your cultural identity?

- Yes No
 Sometimes

24. If the life situation in your home country improves, where would you want to live?

- Always in Germany
 A few years in Germany and then going back to home country
 As soon as possible going back to home country

25. How satisfied or dissatisfied are you with democracy, as it exists in Germany?

- Very satisfied Satisfied
 Partially Unsatisfied
 Very dissatisfied Do not know

IV. Family and Social Contacts

26. Are your parents born in Germany?

- Yes both No, only one
 No, both parents were not born in Germany

27. Are your parents still alive or already dead?

- My parents both alive Father died
 Mother died My parents both died

If your parents or one of your parents live, answer the following question:

Which language do you speak at home with your parents?

- Mother tongue German
 Both

28. If you have siblings, what language do you speak to at home?

- Mother tongue German
 Both

29. Is your father currently working in Germany?

- Yes No

If you ticked "Yes", Please answer the question:

What is the job of your father?.....

30. Was your father working in home country?

- Yes No

If you ticked "Yes", Please answer the question:

What was the job of your father?.....

31. Is your mother currently working in Germany?

- Yes No

If you ticked "Yes", Please answer the question:

What is the job of your mother?.....

32. Was your mother working in home country?

- Yes No

If you ticked "Yes", Please answer the question:

What was the job of your mother?.....

33. What is the highest educational degree of your mother?

- No or a main school leaving certificate (elementary school, secondary school)
 A middle school degree (middle maturity, junior high school, POS 10th grade)

A higher school diploma

34. What is the highest educational degree of your father?

No or a main school leaving certificate (elementary school, secondary school)

A middle school degree (middle maturity, junior high school, POS 10th grade)

A higher school diploma

35. Are you still living with your parents?

Yes

No

If you ticked "Yes", Please answer the question:

Why do you live with your parents?

My own desire

Parents desire

The desire of all parties

36. Are your parents strictly at home?

Yes

No

Sometimes

37. Are your parents struggling for integration in Germany?

Yes

No

Partially

38. Where do your parents feel more as a home country?

Germany

Home country

Both

None of them

39. Are your parents interested in politics?

- | | |
|----------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Strongly interested | <input type="checkbox"/> Interested |
| <input type="checkbox"/> Little interested | <input type="checkbox"/> Not interested at all |

40. If the life situation in your home country improves, where would your parents want to live?

- Always in Germany
- A few years in Germany and then going back to home country
- As soon as possible going back to home country

41. With whom do your parents have social contacts?

- | | |
|---------------------------------------------------------|---------------------------------------------------|
| <input type="checkbox"/> Germans | <input type="checkbox"/> People from home country |
| <input type="checkbox"/> People from various homelands. | |

42. Do you go with your family or alone in the mosque?

- | | |
|------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Sometimes | |

If you ticked "Yes", Please answer the question:

For what reason do you go to the mosque with your family or alone?

(Multiple answers possible)

- | | |
|-------------------------------------------------------|---------------------------------------------------|
| <input type="checkbox"/> Daily prayers | <input type="checkbox"/> Friday prayers |
| <input type="checkbox"/> Learning Arabic | <input type="checkbox"/> Koran Reading |
| <input type="checkbox"/> Islamic festival celebration | <input type="checkbox"/> Islamic science learning |

43. Do you fast Ramadan with your parents every year?

- | | |
|------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
|------------------------------|-----------------------------|

Sometimes

44. Do your parents bring traditional people's meals to their German neighbours when there is an Islamic celebration?

Yes

No

Sometimes

45. Are your parents talking to you about the history and culture of your home country?

Yes

No

Sometimes

46. Do your parents engage if you receive a good grade in your examinations?

Strongly interested

Interested

Little interested

Not interested at all

47. Your parents play an important role in your life.

Fully agree

Agree

Rather agree

Rater disagree

Disagree

Strongly disagree

48. With whom do you talk about your personal problems?

With parents

With relatives

With friends from homeland

With friends from various homelands or cultures

With German friends

49. What cultural background do your closest friends have? (Multiple answers possible)

- From Germany
- From homeland
- From various homelands or cultures

50. What do your parents think about having friends with other cultural backgrounds?

- They find it good They are against it
- They do not care

51. Do you have any friends who are still in your home country?

- Yes No

52. Till when are you allowed to stay in the evening with your friends?

- 07:00 pm 09:00 pm
- 09:00-10:00 pm 10:00-12:00 Uhr
- Later than 10:00 It does not matter

53. Do your German friends or schoolmates invite you to their birthday?

- Yes No
- Sometimes

If you ticked "Yes" or "Partially", Please answer the following question:

Do they offer you a special meal, eg. "Halal food"?

- Yes No
- Sometimes

54. Are you going to the nightclub with your friends?

- Yes No

Sometimes

55. With whom are you chatting on the internet?

With German friends

With friends from home country

With relatives from home country

56. Do you talk with German friends about the existing problems in your home country and the living conditions there?

Yes

No

Sometimes

V. Culture, sport and leisure time

57. How often do you visit cultural institutions?

(Please review the list below and indicate how often you take the following offers)

	Daily	Several times a week	1x per week	1-2x per month	Rare	Never
Exhibitions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cinema	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theatre	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Museums	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Musical	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

58. Is there a difference between your cultural background as Arab or Muslim and the German culture in your view?

- Yes No
- Sometimes

If you ticked "Yes". Please answer the questions:

What are the main cultural differences from your point of view?

.....

.....

.....

.....

.....

Do these differences hinder the integration process in Germany?

- Fully agree Agree
- Rather agree Rater disagree
- Disagree Strongly disagree

59. In the German open society, do you orientate yourself on the home country culture and the values in German society?

- Yes No
- Sometimes

If you ticked "Yes". Please answer the question:

To what extent do you adhere to this culture and values?

- Always Often
- Rarely Never

60. Do you feel that you are losing your own home culture and Islamic everyday culture in Germany?

- Fully agree Agree

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

61. Are you a member in a club, a group or an organisation?

- | | |
|------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
|------------------------------|-----------------------------|

If yes, please identify the type of organisation

- | | |
|-------------------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Sports Club | <input type="checkbox"/> Charity Club |
| <input type="checkbox"/> Music or theatre group | <input type="checkbox"/> political club |
| <input type="checkbox"/> Club law | <input type="checkbox"/> Internet club |
| <input type="checkbox"/> Other, | |

62. Do you do any sport?

- | | |
|------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Sometimes | |

If you ticked "Yes". Please answer the questions:

62.1 How often do you play sports?

- | | |
|--------------------------------------|-----------------------------------------------|
| <input type="checkbox"/> Daily | <input type="checkbox"/> Several times a week |
| <input type="checkbox"/> 1x per week | <input type="checkbox"/> 1-2x per month |
| <input type="checkbox"/> Rare | <input type="checkbox"/> Never |

62.2 What kind of sports do you play?

- | | |
|---------------------------------------------|---------------------------------------|
| <input type="checkbox"/> Fitness activities | <input type="checkbox"/> Fun sport |
| <input type="checkbox"/> Risk sport | <input type="checkbox"/> Riding |
| <input type="checkbox"/> Football | <input type="checkbox"/> Other, |

62.3 What are your motives for practising sport? (Multiple answers possible)

- | | |
|------------------------------------------------------|---------------------------------------------------------|
| <input type="checkbox"/> To make friends | <input type="checkbox"/> To have fun |
| <input type="checkbox"/> To show others what you can | <input type="checkbox"/> To get better |
| <input type="checkbox"/> To become something | <input type="checkbox"/> To experience something |
| <input type="checkbox"/> To stay fit | <input type="checkbox"/> To reach your own limits |
| <input type="checkbox"/> To get a great figure | <input type="checkbox"/> To get respect and recognition |

62.4 Where can you play sports?

- In school AG
- In the sport clubs or other organisation.
- Self-organized, informal (eg jogging, football with friends)
- Exclusively self-organised

63. Do you go to the swimming pool?

- Yes No
- Sometimes

If you ticked "No". Please answer the question:

Why do not you go to the swimming pool?

- There is no separation between girls and boys
- My parents are against it
- Other,

64. In which field do you help with your free time? (Multiple answers possible)

- | | |
|-----------------------------------------------|-------------------------------------------------------------|
| <input type="checkbox"/> School | <input type="checkbox"/> Islam and Religion |
| <input type="checkbox"/> Sport | <input type="checkbox"/> People with a migration background |
| <input type="checkbox"/> Child and youth work | <input type="checkbox"/> Fire brigade and rescue services |

Religious groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Listen to music	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dancing, playing theatre, singing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Watching TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engaging in a political group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Helping with siblings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Taking care of pets	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Personal hobbies	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Going to mosque	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spend time with relatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Phoning / chatting	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Work in computer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Computer games	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Going to parties or discos	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Going to the cinema	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Visiting courses, seminars, training	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

VI. School

67. Which type of school do you visit?

- | | |
|-----------------------------------------|---------------------------------------|
| <input type="checkbox"/> Hauptschule | <input type="checkbox"/> Realschule |
| <input type="checkbox"/> Gymnasium | <input type="checkbox"/> Gesamtschule |
| <input type="checkbox"/> Special school | <input type="checkbox"/> Other, |

68. In which class are you?.....

69. How satisfied are you with your everyday school life?

- | | |
|----------------------------------------------|--------------------------------------|
| <input type="checkbox"/> Very satisfied | <input type="checkbox"/> Satisfied |
| <input type="checkbox"/> Partially satisfied | <input type="checkbox"/> Unsatisfied |
| <input type="checkbox"/> Very dissatisfied | <input type="checkbox"/> Do not know |

70. How do you feel about the syllabi at school?

- | | |
|-----------------------------------------|------------------------------------|
| <input type="checkbox"/> Very easy | <input type="checkbox"/> Easy |
| <input type="checkbox"/> Just right | <input type="checkbox"/> Difficult |
| <input type="checkbox"/> Very difficult | |

71. There are differences between teaching methods and syllabi in Germany and in your home country.

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

72. Do you take tutoring lessons?

- | | |
|-----------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Yes, regularly | <input type="checkbox"/> Yes, sometimes |
| <input type="checkbox"/> No | |

73. In which offers do you participate in at school?

- | | |
|--------------------------------------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Sports offers | <input type="checkbox"/> Art offers |
| <input type="checkbox"/> Music offers | <input type="checkbox"/> Theater offers |
| <input type="checkbox"/> Technical offers | <input type="checkbox"/> Media offers |
| <input type="checkbox"/> Courses offered by older or other student | |

74. If you have problems at school, do you talk to your teacher?

- | | |
|------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Sometimes | |

If you ticked "No". Please answer the question:

Why do you not talk to your teacher if you have problems?

- | |
|-----------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> The teachers do not have time for me |
| <input type="checkbox"/> The teachers are unusually irritable |
| <input type="checkbox"/> The teachers do not listen to me |
| <input type="checkbox"/> The teachers do not like me because I'm a foreigner or with migration background |

75. How satisfied are you with the behaviour of teachers with immigrant or foreign students?

- | | |
|----------------------------------------------|--------------------------------------|
| <input type="checkbox"/> Very satisfied | <input type="checkbox"/> Satisfied |
| <input type="checkbox"/> Partially satisfied | <input type="checkbox"/> Unsatisfied |
| <input type="checkbox"/> Very dissatisfied | <input type="checkbox"/> Do not know |

76. Can you tell your teacher what you think is good or bad about his / her behaviour or teaching?

- | | |
|------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
|------------------------------|-----------------------------|

77. Do you go on a school trip (sleeping outside the home)?

Yes No

If you ticked "No". Please answer the questions:

77.1. Why do you not go on school trips?

 You do not want to stay outside your parents' house Your parents do not accept it The overnight outside the parental home is against Arab or Muslim traditions and culture

77.2. Were the teachers convinced with your reasons for refusal?

 Yes No

VII. Future

78. How do you envisage your own future?

 Confident Rather confident Mixed Somewhat gloomy gloomy

79. How do you envisage the future in Arab countries?

 Confident Rather confident Mixed Somewhat gloomy gloomy

80. What is your career aspiration?.....

81. Would you like to get married in the future?

 Very likely Quite likely

- Neither likely Not likely

If you ticked " Very likely " or "Quite likely", Please answer the question:

81.1. Would you like to marry a partner from your homeland?

- Yes No
 Maybe Do not know

81.2. It does not matter for you to marry a Muslim man from the Arab country or from Germany? "this question is only for girls"

- Fully agree Agree
 Rather agree Rater disagree
 Disagree Strongly disagree

81.3. It does not matter for you marry a woman from Germany? "this question is only for boys"

- Fully agree Agree
 Rather agree Rater disagree
 Disagree Strongly disagree

82. Would you like to have children in the future?

- Yes No
 Do not know yet

If you ticked " Yes ", Please answer the questions:

82.1. How many children?

82.2. Do you agree with the statement: I will shape the relationship with my children like the relationship with my parents.

- Fully agree Agree

Rather agree Rater disagree Disagree Strongly disagree

82.3. Would you educate your children the way your parents raised you, or would you do it differently?

 Just like that Roughly Different Very different

82.4. Do you think that your cultural background would influence your idea of parenting?

 Yes No Maybe Do not know

83. Do you think that if more young people with a migration background live in Germany, then society will become more multi-cultural?

 Yes No Sometimes

Thank you for your cooperation!

Appendix B: Questionnaire for German Adolescent

State:..... School:

Type of school: Class:

I. Basic Information

1. Gender:

Male Female Other

2. Age:Years

3. Country of birth:

Germany Outside of Germany (.....)

4. Do you believe in a god / higher power?

Yes No

5. Do you feel that you belong to a religion?

Yes No

If you ticked "Yes", which religion do you feel belong to?

Judaism Christianity
 Islam Other.....

6. How much is your monthly pocket money?

More than 100 € From 20 € to 100 €

- Less than 20 € None

7. Nationality:

8. What is your mother tongue?.....

II. Living situation

9. What is your living place?

- Flat House

10. Do you have your own room, or do you share your room with siblings, parents or other people?

- Yes, own room No, I share my room with
- Others,

11. In which place do you live?

- City Village

If you live in the city, what is your residential area

12. How do you find moving to an apartment where your neighbors are from the following groups?

	Good	No matter	Not good
Russian family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Turkish family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
German family with many children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay couple	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
African family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. Opinion about life in Germany the presence of foreigners, immigrants and refugees

13. Do you find living together with foreigners or immigrants as stressful?

- Yes

 No
 Rather yes

 Rather no
 Do not know

14. Are you afraid of refugees and people with a migration background?

- Fully agree

 Agree
 Rather agree

 Rater disagree
 Disagree

 Strongly disagree

15. Do you think that life in Germany has recently become more difficult and that refugees and people with a migration background should return to their home countries?

- Fully agree

 Agree
 Rather agree

 Rater disagree
 Disagree

 Strongly disagree

16. Sources of information about Germany and the situation of refugees and people with a migration background.

	Much	Somewhat	Little	Never
TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Newspapers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Youtube	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

News sites

Social network: Facebook,
Twitter or Myspace

17. Which topics are you interested in?

- | | |
|------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Politics | <input type="checkbox"/> Sport |
| <input type="checkbox"/> Economy | <input type="checkbox"/> Culture or art |
| <input type="checkbox"/> Education | <input type="checkbox"/> Other, |

18. Are you satisfied with your current life situation in Germany?

- | | |
|--------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Do not know | |

19. What do you feel about the increase of Arab refugees in Germany?

- | | |
|------------------------------------|-------------------------------|
| <input type="checkbox"/> Very good | <input type="checkbox"/> Good |
| <input type="checkbox"/> Partly | <input type="checkbox"/> Bad |
| <input type="checkbox"/> Very bad | |

20. Have you ever visited Arab countries?

- | | |
|------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
|------------------------------|-----------------------------|

If you ticked "Yes", Please answer the questions:

20.1. How often do you travel to Arab countries?

20.2. Did you feel that the Arab people are friendly?

- | | |
|-------------------------------------|------------------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Rather yes | <input type="checkbox"/> Rather no |

Do not know

IV. Family and Social Contacts

21. Are your parents still alive or already dead?

- My parents both alive Father died
- Mother died Father died

If your parents or one of your parents live, answer the following questions:

21.1. Are your parents born in Germany?

- Yes both No, only one
- No, both parents were not born in Germany

21.2. Which language do you speak at home with your parents?

- German Other,

22. What is the job of your father?.....

23. What is the job of your mother?.....

24. What is the highest educational degree of your mother?

- No or a main school leaving certificate (elementary school, secondary school)
- A middle school degree (middle maturity, junior high school, POS 10th grade)
- A higher school diploma

25. What is the highest educational degree of your father?

- No or a main school leaving certificate (elementary school, secondary school)
- A middle school degree (middle maturity, junior high school, POS 10th grade)
- A higher school diploma

26. Are you still living with your parents?

- Yes No

If you ticked "Yes", Please answer the question:

Why do you live with your parents?

- My own desire
- Parents desire
- The desire of all parties

27. Are your parents strictly at home?

- Yes
- No
- Sometimes

28. Are your parents interested in politics?

- Strongly interested
- Interested
- Little interested
- Not interested at all

29. With whom do your parents have social contacts?

- Germans
- People from various homelands.

30. Do you go with your family or alone in the church?

- Yes
- No
- Sometimes

If you ticked "Yes", Please answer the question:

For what reason do you go to the church with your family or alone? (Multiple answers possible)

- Prayers
- Listening to the sermon on Sunday
- Celebrate Christmas
- Church wedding
- Other,

31. If you have Arab or Muslim neighbours, will your parent bring along German food or sweets at their Islamic festival?

- Yes No
- Sometimes

32. How would you describe the current relationship between Arabs and Germans?

- It is rather harmonious It is rather tense

33. Are your parents talking to you about German history and culture?

- Yes No
- Sometimes

34. Do your parents engage if you receive a good grade in your examinations?

- Strongly interested Interested
- Little interested Not interested at all

35. Your parents play an important role in your life.

- Fully agree Agree
- Rather agree Rather disagree
- Disagree Strongly disagree

36. With whom do you talk about your personal problems?

- With parents
- With friends from different countries or cultures
- With German friends

37. What cultural background do your closest friends have? (Multiple answers possible)

- From Germany
- From various countries or cultures

- With German friends
- With friends abroad
- With relatives from home country

44. Are you talking with your immigrant friends about the existing problems in their home countries and the living conditions there?

- Often Sometimes
- Rare Not at all

V. Culture, sport and leisure time

45. How often do you visit cultural institutions?

(Please review the list below and indicate how often you take the following offers)

	Daily	Several times a week	1x per week	1-2x per month	Rare	Never
Exhibitions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cinema	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theatre	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Museums	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Musical	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

46. Is there a difference between your cultural background as German and the Arab or Muslim culture in your view?

- Yes No
- Sometimes

If you ticked "Yes". Please answer the questions:

What are the main cultural differences from your point of view?

.....

.....

.....

.....

.....

Do these differences hinder the integration process in Germany?

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

47. In the German open society, do you orientate yourself on German culture and values?

- | | |
|------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Sometimes | |

If you ticked "Yes". Please answer the question:

To what extent do you adhere to this culture and values?

- | | |
|---------------------------------|--------------------------------|
| <input type="checkbox"/> Always | <input type="checkbox"/> Often |
| <input type="checkbox"/> Rarely | <input type="checkbox"/> Never |

48. Do you feel that you are losing your own German culture because of the immigrants and refugees?

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

49. Are you a member in a club, a group or an organisation?

Yes No**If yes, please identify the type of organisation** Sports Club Charity Club Music or theatre group political club Club law Internet club Other,**50. Do you do any sport?** Yes No Sometimes

If you ticked "Yes". Please answer the questions:

How often do you play sports? Daily Several times a week 1x per week 1-2x per month Rare Never**What kind of sports do you play?** Fitness activities Fun sport Risk sport Riding Football Other,**Where can you play sports?** In school AG In the sport clubs or other organisation. Self-organized, informal (eg jogging, football with friends)

Going to parties or
discos

Going to the cinema

Visiting courses,
seminars, training

VI. School

53. In which class are you?.....

54. How satisfied are you with your everyday school life?

- | | |
|----------------------------------------------|--------------------------------------|
| <input type="checkbox"/> Very satisfied | <input type="checkbox"/> Satisfied |
| <input type="checkbox"/> Partially satisfied | <input type="checkbox"/> Unsatisfied |
| <input type="checkbox"/> Very dissatisfied | <input type="checkbox"/> Do not know |

55. How do you feel about the syllabi at school?

- | | |
|-----------------------------------------|------------------------------------|
| <input type="checkbox"/> Very easy | <input type="checkbox"/> Easy |
| <input type="checkbox"/> Just right | <input type="checkbox"/> Difficult |
| <input type="checkbox"/> Very difficult | |

56. Do you take tutoring lessons?

- | | |
|-----------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Yes, regularly | <input type="checkbox"/> Yes, sometimes |
| <input type="checkbox"/> No | |

57. In which offers do you participate in at school?

- | | |
|-------------------------------------------|-----------------------------------------|
| <input type="checkbox"/> Sports offers | <input type="checkbox"/> Art offers |
| <input type="checkbox"/> Music offers | <input type="checkbox"/> Theater offers |
| <input type="checkbox"/> Technical offers | <input type="checkbox"/> Media offers |

Courses offered by older or other student

58. If you have problems at school, do you talk to your teacher?

Yes

No

Sometimes

If you ticked "No". Please answer the question:

Why do you not talk to your teacher if you have problems?

The teachers do not have time for me

The teachers are unusually irritable

The teachers do not listen to me

59. How satisfied are you with the behaviour of teachers with immigrant or foreign students?

Very satisfied

Satisfied

Partially satisfied

Unsatisfied

Very dissatisfied

Do not know

60. Can you tell your teacher what you think is good or bad about his / her behaviour or teaching?

Yes

No

61. Do you go on a school trip (sleeping outside the home)?

Yes

No

If you ticked "No". Please answer the question:

61.1. Why do you not go on school trips?

You do not want to stay outside your parents' house

Your parents do not accept it

There are many immigrant students

61.2. Were the teachers convinced with your reasons for refusal?

Yes

No

VII. Future

62. How do you envisage your own future?

Confident

Rather confident

Mixed

Somewhat gloomy

gloomy

63. How do you envisage the future in Arab countries?

Confident

Rather confident

Mixed

Somewhat gloomy

gloomy

64. What is your career aspiration?.....

65. Would you like to get married in the future?

Very likely

Quite likely

Neither likely

Not likely

If you ticked " Very likely " or "Quite likely", Please answer the question:

65.1. Would you like to marry a German partner (s)?

Fully agree

Agree

Rather agree

Rather disagree

Disagree

Strongly disagree

65.2. It does not matter for you to marry a man from Arabic or Muslim country? "this question is only for girls."

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

65.3. It does not matter for you to marry a woman from Arabic or Muslim country? "this question is only for boys."

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

66. Would you like to have children in the future?

- | | |
|------------------------------------------|-----------------------------|
| <input type="checkbox"/> Yes | <input type="checkbox"/> No |
| <input type="checkbox"/> Do not know yet | |

If you ticked " Yes ", Please answer the questions:

66.1. How many children?

66.2. Do you agree with the statement: I will shape the relationship with my children like the relationship with my parents.

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

66.3. Do you think that your German cultural background would influence your idea of parenting?

- | | |
|---------------------------------------|--------------------------------------------|
| <input type="checkbox"/> Fully agree | <input type="checkbox"/> Agree |
| <input type="checkbox"/> Rather agree | <input type="checkbox"/> Rater disagree |
| <input type="checkbox"/> Disagree | <input type="checkbox"/> Strongly disagree |

67. Do you think that if more young people with a migration background live in Germany, then society will become more multi-cultural?

Yes

No

Sometimes

Thank you for your cooperation!

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