

The role of the bicycle in the integration and settlement of refugees in the Netherlands.



An analysis of the bicycle's status and its potential role in helping refugee integration and settlement in the Netherlands!

Bachelor Thesis in Spatial Planning

Mbali Mbuyisa
Radboud University Nijmegen
Email: S4783034@ru.nl / m.mbuyisa@student.ru.nl
Date: August .2017
Supervisor: Dr Fariya Sharmeen

Student No: S4783034



Figure 1: Asylum seekers at the now closed reception center in Heumensoord by Robin Utrecht.

“Life is like riding a bicycle. In order to keep your balance, you must keep moving.” Albert Einstein!

Table of Contents

Contents

Table of Contents	iii
Preface.....	v
Glossary	vi
Abbreviations.....	vii
Abstract	viii
Chapter 1	1
Introduction.....	1
Research Objectives.....	3
Research Questions	4
Scientific Relevance.....	4
Societal Relevance	5
Chapter 2.....	7
Literature Review.....	7
Transport	32
Social Exclusion.....	19
Mobility.....	19
New Mobility Paradigm.....	20
Mobility-related exclusion	21
Accessibility.....	22
Can mobility be inclusive?.....	23
Chapter3.....	14
Theoretical Framework	7
Motility	7
Transport equity	8
Horizontal Equity.....	8
Vertical Equity	8
Introduction to the Bicycle culture	14
Cycling in the Netherlands.....	24
Refugees.....	27
Defining Integration.....	27
Criticism of integration	29
Integration Policies in the Dutch Context.....	30

Type of integrations	28
Social Integration	28
Cultural Integration	28
Chapter 4	18
Methodology	14
Study Limitations	15
Sampling Procedure	16
Ethical considerations	16
Data collection	18
Literature review	Error! Bookmark not defined.
Respondent and Expert Interviews:	34
List of participants	34
Data analysis	48
Chapter 5	36
Results	48
The bicycle	48
The Bicycle and refugee opinions	48
Knowledge of Dutch:	58
Friendship with the locals	60
Host culture adoption: the Bicycle use	60
Chapter 6	Error! Bookmark not defined.
Discussion	Error! Bookmark not defined.
Chapter 7	63
Conclusion and Recommendations	63
Conclusion	63
Recommendations	Error! Bookmark not defined.
Appendices	67
Appendix A	67
Van Der Kloof, A., 2003: Breaking out by bike: Cycling courses as a means of integration and emancipation.	79

Preface

Living in Nijmegen has made me realize the convenience of using bicycles as a means of transport and the freedom of movement it offers an individual. In the past I viewed bicycles as children entertainment tools, used by professional cyclist and an occasional leisurely cycle while on holiday. However, since coming to Nijmegen, I quickly realized that Dutch people were avid cyclist, and that I too needed to tap in and participate in this practice of cycling. In the beginning, it was tricky and stressful, however I got the hang of cycling pretty fast and it soon became my best friend. I realized that for short distances of around 5kms I could pretty much go anywhere, from the university, to doing some shopping, visiting friends and much more. Furthermore, because of the influx of refugees in Europe, I felt concerned about other people who were not from the Netherlands like me and how different cycling was for them. This drew my attention to the role the bicycle played in helping in refugee settlement in the Netherland, if at all, being from completely different backgrounds to that of the people coming from Western countries. This desire led me to want to investigate the role of the bicycle with new refugee communities in Nijmegen.

Nijmegen: August, 2017

Glossary

Refugee: are persons fleeing armed conflict or persecution (UNHCR, 2016) and a refugee is someone who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country,” according to the 1951 Convention (UNHCR 2007, p. 14)

Asylum seeker: is “someone whose requests for sanctuary that has not yet been processed (UNHCR 2017).

Abbreviations

NGO Non-governmental organization

Word Count: 36117

Abstract

Moving from one place to another involves utilizing different types of transportation, such as private cars, public transit, and non-motorized transportation like bicycles. Globally, the use of cars seems to take precedence, however in the Netherlands biking is also an important part of everyday life, it is a way of life and a part of the Dutch society and an identity to the country. It is a healthier option that is environmentally friendly and more flexible than other modes of transportation. Many studies have examined the importance of biking, and further encouraging more individuals to cycle. In the Other studies show that bicycles within the Dutch society play a significant role as many people depend on the bike as their major form of transportation, leisure, health exercise and the fact that it is good for the environment. Nonetheless, refugees come from different places, with completely different backgrounds, culture, beliefs and lifestyle.

In order to expand and understand of the role of the bicycle this study will focus on the new communities of refugees of the Netherlands. The aim of this thesis is to assess the role and status of bicycles within the new refugee communities in the Netherlands city of Nijmegen. The study participants included a number of refugees participating in a project called Unity in Diversity in The Hague, which focusses on organizing and setting-up projects that support and promote the socio-cultural integration of refugees. The organization helps them settle in their new homes away from home. This thesis further presents the current situation of the bicycle as a form of transportation in the Netherlands in general. The study involves a Qualitative research whereby a detailed literature review on cycling within the Dutch and immigrant society living in the Netherlands. In addition, an in-depth analysis on the usage of bicycles by the new refugee communities in their home countries and how this has affected their lives, if at all, since arriving here in Nijmegen will be done. Most importantly, the study will investigate what role the bicycle has played in helping the refugees' integration since their arrival in the Netherlands. Based on the study findings a conclusion will be drawn on the role of the bicycle in the integration and settlement of refugees in the Netherlands.

Keywords: Bicycle, Refugees, cycling, Nijmegen, Integration

Chapter 1

Introduction

One of the most remarkable developments in the age of globalization is the rapid influx of people across national and international borders. More and more people in developing and developed countries think about immigrating, either permanently or temporarily, in search for new and better opportunities (Keeley 2009, p. 12). As Furnham and Bochner (1986) put it, the “mass movement of people changes as a function of social, political, and economic conditions, but never in history have so many people moved from place to place in search of education, sanctuary and work, as well as a better and healthier lifestyle.” For example, many people cross borders for educational purposes or economic reasons, this is usually a well thought out move with a belief that the country of destination has a better education, life, better work and good standards of living. For other people, going to another country is purely for entertainment and self-fulfillment; which is mainly through tourism and leisure. However, not everyone is fortunate, and some people are forced to leave their home countries because of war, civil unrest and genocide. For this group of people, leaving home is their only chance of survival. They are innocent men, women and children fighting for their lives. This thesis focuses on these people, who are generally known as refugees or asylum seekers.

Since the war crisis in Syria, Yemen, Afghanistan and some parts of Africa, hundreds of refugees fled their countries in search of a peaceful life. Due to these conflicts, the number of people fleeing their countries has increased tremendously. According to the UNHRC, “over the past two decades, the global population of forcibly displaced people has grown substantially from 33.9 million in 1997 to 65.6 million in 2016 and it remains at a record high (UNHCR report, 2017). The growth was concentrated between 2012 and 2015 driven by the Syrian conflict along with other conflicts in the region such as in Iraq and Yemen as well as in sub-Saharan Africa including Burundi, the Central African Republic, the Democratic Republic of the Congo, South Sudan and Sudan.” (UNHCR report, 2017).

In pursuit of safety and a better life, many refugees risk their lives while trekking to reach Europe and other parts of the world to seek asylum. According to the UNHRC website in 2015 alone, “persecution, conflict and poverty forced over 1 million people to flee to Europe, many came seeking safety for themselves and their families, risking their lives and facing a treacherous journey.” (UNHRC, 2017)

The media has reported widely on the issue of refugees, even characterizing it as Europe’s biggest crisis and there have been heated debates on how to handle this influx of people. In March, 2016, the BBC reported that “more than a million migrants and refugees crossed into Europe in 2015, sparking a crisis as countries struggled to cope with the influx and creating division in the EU over how best to deal with resettling people.” (BBC news, 2016).

These host countries are finding themselves caught between supporting and resenting the reception and recognition of refugees into their countries. Nevertheless, that has not dissuaded many refugees and asylum seekers from leaving their countries in search of a safer life. Many of those that made it, have settled in countries like Canada, USA, the Netherlands, Germany, France and many others, seeking refuge away from the life they left behind torn apart by war, human rights abuse and persecution.

Upon arrival in to their host countries, these refugees quickly realize that new beginnings are never easy. Refugees face socio-cultural, political and economic challenges as they try to settle and integrate into their host country and a new life for themselves. Even though these refugees are coming from challenging backgrounds, they have a long battle to get recognized. In an effort to make the reception and stay of refugees smoother, “half of EU Member States now have annual refugee programs: Belgium, the Czech Republic, Denmark, Finland, France, Germany, Hungary, Ireland, the Netherlands, Portugal, Romania, Spain, Sweden, and the United Kingdom” (Katsiaficas, 2015). While still in the process of acquiring their legal status and waiting for their asylum applications to be approved, initiatives to help and assist refugees with their settlement has varied from helping them with finding a place to live, to getting legal papers sorted, food, health care facilities, clothes and financial assistance.

Further, because these refugees come from countries with a different background, culture, values and belief system, host countries are often advised by the UNHRC to set up integration policy that educate, facilitate, foster understanding and help these refugees and immigrants alike gain knowledge about their new country and how things work in that society. According to their website, “the logic of the Convention framework is that, with the passing of time, refugees should be able to enjoy a wider range of rights as their association and ties with the host state grow stronger. In this sense, the 1951 Convention gives refugees a solid basis on which they can progressively restore the social and economic independence needed to get on with their lives.” (UNHRC, 2013) Hence in Europe, due to "past, recent and projected migration into and within European Union (EU) Member States has placed integration high on the policy and political agenda particularly since the mid-1990s. In many EU countries, significant investment has been made in programmes and associated support to facilitate immigrant integration and identify good practice.” (UNHRC, 2013)

When it comes to the integration of recognized refugees, there are many aspects and considerations included that are taken into account. On a document prepared by Rosa da Costa on behalf of UNHRC, it states that “The type of legal residency status to be granted recognized refugees not to benefit from an explicit provision in the 1951 Convention or any other international instrument, but is nonetheless an integral aspect of integration, particularly so in this region where rights are with residency status, rather than citizenship. Seen from this perspective, granting refugees a long-term residency status may be

interpreted as a concrete measure facilitating integration.” (Da Costa, 2006) Other aspects of integration include the host state being able to find ensure employment, education, healthcare, financial assistance, housing rights, laws of the host nation, social assistance including learning the language of the host state. Learning the local language is also believed to be most significant, in the sense that it holds and unlocks all the doors to knowing and understanding the local people, culture, values, beliefs and institutions of the host nation. “The term integration (“assimilation”) has also been interpreted as referring to the process of laying the foundations for the refugee to become familiar with the customs, language and way of life of the country of asylum, so that without any feeling of coercion, he/she may more readily be integrated into the different aspects of life in the country of refuge. This may be accomplished through such means as, inter alia, language and vocational courses, lectures on national institutions and culture, and by creating opportunities for stimulating contacts between refugees and the host population.” (Da Costa, 2006)

All the above has been regarded as top priority to the process of integration of refugees. However, limited attention has been paid to the role of transportation in the integration and settlement process of refugees. Transportation has the capacity and capability to transform lives and change the lives of those most vulnerable and ostracized in our society. This study focuses on the aspect of transportation and mobility in the integration and settling of refugees in their host country. The mode of transport in focus will be the use of the bicycle as a mode of transportation amongst refugees in Netherlands. Bicycles are widely used and are an integral part of the Netherlands transport systems. The study will therefore examine the mobility and transportation aspect of the bicycle in helping refugees’ with their integration within their new communities in Nijmegen and The Hague cities in Netherlands.

The study further examines how useful the bicycle is to the recent refugee communities in Nijmegen and The Hague. Further, it will focus on the role that the bicycle has as a mobility tool for helping refugee settlement and integration in the Netherlands. Also interestingly whilst doing the research, It would be significant to find out if the mobility aspect offered by cycling makes them feel integrated in some way, if not, how could this be achieved. The refugee communities will get an opportunity to explain what the bicycle and cycling means to them, does it help them at all, if so, in what ways, also does it help them feel integrated and settled in some way within the Dutch society, and how they experience this process of integration in the Netherlands.

Research Objectives

1. To determine if there is bicycle usage amongst the new refugee communities in Nijmegen and The Hague cities?
2. To Investigate reasons influencing bicycle usage among the refugee communities
3. To find out who is the most and least bicycle user and why; and what are the challenges there.

4. To evaluate research policies and government interventions that impact or hinder the communities' use of bicycles.

Research Questions

1. Is there bicycle usage and access amongst new refugees in Nijmegen?
2. Who has the highest and lowest rates of bicycle usage and what are some reasons encouraging and discouraging cycling within the refugee communities?
3. What are the benefits of bicycle usage?
4. What bicycle policy and planning development in Nijmegen are geared towards helping refugees with adapting to life on the bike? What does literature reveal about factors that influence rates of cycling for transportation amongst refugee communities?
5. Do bicycles play a role in refugee integration and settling in Nijmegen and the participants of Unity in Diversity project community in The Hague?

Scientific Relevance

It is not until recently that transport has been included as a key factor in social networks due to the recognition that a human travel has a motivation to interact with others (Axhausen 2005). There are several recognized modes of transport. However this study focuses on the use of bicycles as mode of transport. Existing literature shows that bicycles have been used for social, economic and political development purposes. With the growth in the use of bicycles for accessibility and transportation, many studies are being conducted to assess the trends of bicycle use for social, economic and political development as well as evaluating the effectiveness of the bicycle for promoting activity participation. In addition, the role of bicycles in integration has received a lot of attention within the social sciences due to the increased migration of people around the world. This study hopes to build on literature and add valuable information to the existing body of knowledge.

This study is based on the emphasis and importance given to bicycling in the Netherlands and the current issue of the influx of refugees in the country. Although a reasonable amount of research has been done on the role of bicycles, its empowerment qualities and increased activity participation, little research has been conducted looking specifically at the bicycle as a tool that could potentially contribute positively towards the integration of refugees into Dutch society.

Martens, Bastiaanssen and van der Kloof (2014) focused on the role of bicycle lessons, activity participation and empowerment for immigrant and refugee women. In their study they found that "bicycle lessons confirm that the competences learned during the lessons can contribute to a higher use of the bicycle and to increased activity participation. But for a substantial number of the participants the bicycle lessons alone did not increase their motility or activity participation. However, with the recent increase in the flux of refugees in the Netherlands, and with the prospects of them never returning home, the need to find more ways that could help with the integration process of most refugees and immigrants

alike is paramount.

It is therefore important to look at different ways that can foster integration and help new refugees fit in better in their new societies. This is important especially now with all the conflicts around such as the rise of Isis and suicide bombers all around the world. It is important to find ways to make people feel safe, at home, and help them better fit in and with strong ties to their host nation.

By obtaining detailed information on the role of the bicycle in integration within the refugee community this study will, help in formulating strategies and policies that are focused on the groups that are most affected during their integration into the host nation.

These strategies can help to counteract and prevent the feelings of isolation, social exclusion and marginalization of refugees. Through these study insights in how the bicycle is used and how it facilitates and helps with integration and settlement issues for refugees and asylum seekers in Nijmegen and The Hague's refugee communities will be obtained.

Societal Relevance

As for societal relevance, this research might be beneficial and useful for the municipality in Nijmegen and many other municipalities across the Netherlands in dealing with how bicycle policy could be approached when taking into consideration the integration of refugees and how it can be used to help facilitate smooth and better integration of refugees in to society. These refugees are not going back home anytime soon, and finding faster and more suitable ways to integrate them can only be beneficial for both them and the societies they settle in. Further, this research could also help other governments outside of the Netherlands to push for their own bicycle policy that further contribute and help facilitate the integration of refugees in their societies. Moreover, the Fietsberaad and the Fietsersbond could also benefit from this research when looking for ideas on how to they could further develop programs that stimulate integration with the use of the bicycle in new refugee communities in the Netherlands. Many studies conducted about immigrants and their attitudes and cycling behavior indicated that immigrants especially from non-Western countries cycle less compared to the local Dutch people (Van Boggelen, 2006). Angela van der Kloof (2003), also find the same to be true, when she found out that "many foreign inhabitants of the Netherlands do not know how to ride a bicycle." So in finding way to encourage new refugees to take on the bicycle, this research might also be of help. concept of transport poverty and disadvantage within society caused by unequal or lack access to transportation systems

Also what is relevant in making use of the bicycle would be bridging the gap in the issue of transport disadvantage within society caused by unequal or lack access to transportation systems. Wachs (1973), postulated that "inequalities in physical mobility are major contributors to social and economic inequality." Many refugees are predisposed to these

circumstances. This research might be useful to them when trying to find ways to stay socially included, participating and integrated in society.

Finally, another place where this research could be beneficial is in the organizations or centers that help with teaching cycling to refugees and immigrants. In Nijmegen, there is an organization called Stepnijmegen that has a program about teaching refugees bicycle lessons. Most of these centers also offer refugees Dutch lessons to help them with their integration process. These organization and centers could benefit even more from this research and find out how they could further utilize the bicycle for integrating refugees into the community. What future programs could they bring about in this regard. This could help them further improve their practices and services thus playing an even bigger role in helping refugees settlement and integration in their cities. Studying of peoples' social networks amongst the refugee communities will help understand the impact of transport decision making.

Chapter 2

Theoretical Framework

In order to answer the research and draw on important theoretical knowledge, this thesis will attempt to use transport equity and motility theory. It will later assess if these theories apply or not to the research towards fostering integration of refugees. In order to specify how social change in terms of integration can occur, in this case through the bicycle, I will make use of the different theories mentioned above, which are transport equity and the motility concept.

Motility

Kaufmann (2002) suggest that, “motility is a key tool to analyze the relationship between mobility and social integration”. Motility was “first defined by biology as the ability to move spontaneously and independently’ that some living creatures have, even if they don’t use it actively” (Miller et al., 2003). In social terms, motility can be defined as “the way in which entities access and appropriate the capacity for socio- spatial mobility according to their circumstances’ (Kaufmann, 2004, p.76). In other words, the notion of motility is a way of illustrating one person’s access to being able to move, the capabilities to use these movements and the needed understanding of these forms of movement in relation to own ideals. In the concept of motility, can thus be explained through these three notions, access, competence and appropriation.

According to Kaufmann (2006), access is “related to concept of service.” In terms of offering movement and mobility, the notion of access can mean what options or infrastructure facilities of transport are available to an individual, and what array of services are offered to that individual by those forms of transport at any given time or place. Kaufmann gives as examples, prices and schedules. (Kaufman, 2006)

The second feature is that of skills or competence. Skills here “refers to an actor’s savior-faire.”(Kaufman, 2006) Savior-faire is a French phrase meaning “being adaptable and knowing what to do in any situation.”(Wikipedia, 2017) In this context, competence is used to describe the actor or individual’s abilities and proficiencies to use the different forms of movement that are accessible. Kaufmann suggests two things that are important to the notion of skills, that is “acquired knowledge and organizational capacity in order to plan activities.” (Kaufman, 2006)

The last feature of the motility concept is appropriation. Kaufmann states that cognitive appropriation is “what actors do with access and skills,” (Kaufman, 2006) and how that actor utilizes and employs that available access to transport and skills learned in her everyday life.

Additionally, according to Kaufmann (2002), mobility is a part of a value system which can only be illuminated by integrating the intentions of the individual and the reason that makes them mobile. Understanding this theory and using it can provide a better overview of an individual’s association to being mobile. Applying this theory on bicycle usage is fitting. Having a reason to move and the access to a bicycle and knowing how to cycle mean that

one can easily move whenever they want and go about doing their business. They can rely on themselves to get things done when they need to without any barriers, except those that are technical in nature.

Transport equity

According to Litman, (2002) Equity (also called justice and fairness) refers to the distribution of impacts (benefits and costs) and whether that distribution is considered fair and appropriate. “Access to affordable and reliable transportation widens opportunity and is essential to addressing poverty, unemployment and other opportunity goals such as schools and health care services.” (Civilrights, 2017) There are two different components of equity, namely horizontal and vertical equity:

Horizontal Equity

Litman & Burwell (2006) suggests that, horizontal equity implies that externalities of transportation should be reduced except where they are specifically justified. This includes reducing pollution emissions and accident risk from motor vehicle use, or compensating those who bear such external costs. Horizontal equity also implies that users should ‘get what they pay for and pay for what they get’, which could involve more road and parking fees, more accurate insurance pricing, and other pricing reforms (Litman & Burwell, 2006).

Vertical Equity

Vertical Equity with Regard to Income and Social Class

Vertical equity implies that access options should improve for people who are economically, socially and physically disadvantaged. This can include improved transit, ridesharing, cycling and walking conditions, and discounted prices for disadvantaged people. (Litman & Burwell, 2006) Vertical equity also called social justice or environmental justice (Alsnih & Stopher, 2003). Social inclusion (Litman, 2003b) is concerned with the distribution of impacts between individuals and groups that differ in abilities and needs, in this case, by income or social class. By this definition, transport policies are equitable if they favor economically and socially disadvantaged groups, therefore compensating for overall inequities (Rawls, 1971).

Vertical Equity with Regard to Mobility Need and Ability

This is “concerned with the distribution of impacts between individuals and groups that differ in mobility ability and need, and therefore the degree to which the transportation system meets the needs of travelers with mobility deficiencies. This definition is used to support universal design (also called accessible and inclusive design), which means that transport facilities and services accommodate all users, including those with special needs.” (Litman, 2015). Examining Vertical Equity might help with making a link between individual cyclists and their mobility needs.

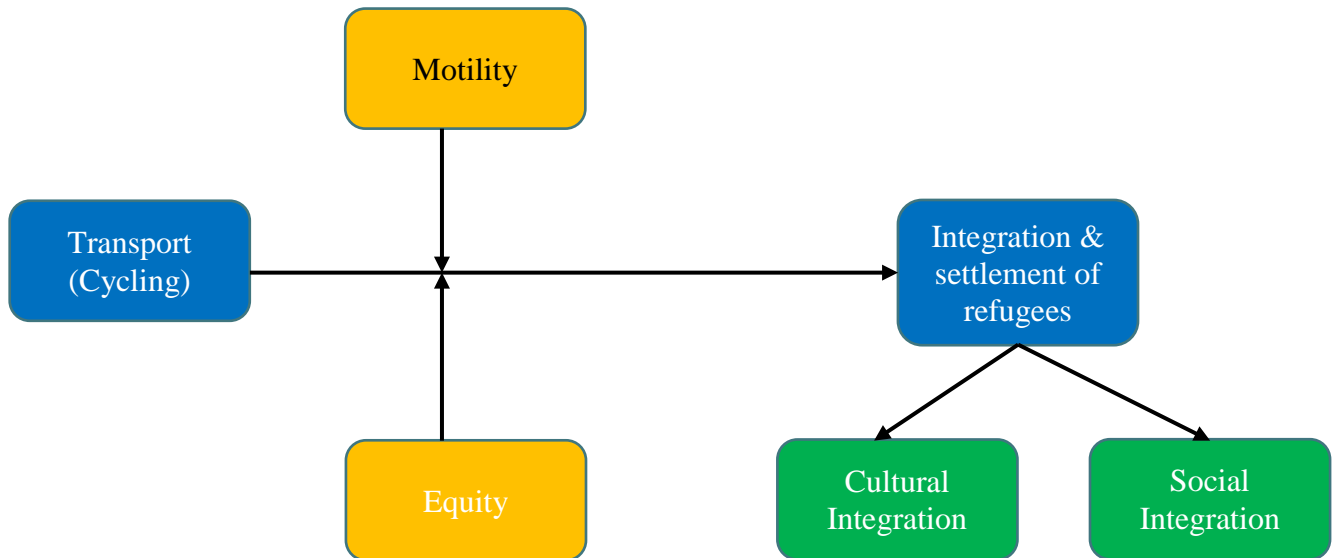


Figure 2: The conceptual model

Defining the conceptual model:

When looking at transportation and integration, the link between the notion of motility and equity can be made to ensure accessibility and increase activity participation. Integration can be attributed to the practical activities that individuals participate in, in their everyday life that help them towards feeling part of that community and finding and learning ways, rules and skills about their new host society in order to a later stage appropriate them to their own standards. In this case, the provision of transport, in this case the bicycle, is used as the tool that can help towards integration through its qualities of offering movement, movement that leads to open opportunities that one can participate in. The equity concept here contributes in making sure that those who cannot afford a bicycle, in the theories of fairness and justice are provided with systems that can help him with acquiring a bicycle based on his economic, social class status and for those who do not have skills at all, the equity concept of mobility disadvantage and ability applies in helping them acquire those skills.

Motility further contributes positively in that it offers and afford one access to movement, once they have that access, it checks for skills and competence in using those movements and then once those are acquired, cognitive appropriation and full use of those movement can stimulate and ensure increase activity participation. And since most of the refugees are concerned with getting their legal status approved, the motivation for increased

participation in this regard is at a high, this is how the link to integration is made and for this thesis, since most refugees are not economically and politically participating in their Dutch host communities, only social and cultural integration was appropriate for this study.

Operationalization of the Motility Concept

When looking at the role of transportation in integration and settlement, a link can be provided using the motility concept in understanding the use of transport as a tool to foster integration and settlement of refugees in society. Integration is what happens when there is active participation and reciprocal sharing and acquiring of different cultures in society “mixing with and joining society or a group of people, often changing to suit their way of life habits, and customs (Cambridge dictionary, 2017). Nowadays because of industrialization and population growth, cities are no longer concentrated in one specific areas, they have grown bigger and wider making location of activities, goods and services further away for populations living in the periphery. According to Mathew (2007), transport is a “non separable part of any society. It exhibits a very close relation to the style of life, the range and location of activities and the goods and services which will be available for consumption. Advances in transportation has made possible changes in the way of living and the way in which societies are organized and therefore have a great influence in the development of civilizations.”

The concept of motility offers a set of features that can indicate a person’s connection to being mobile and the results of their mobile actions or lack thereof. As previously discussed, a person’s motility is shaped by having access, skills and cognitive appropriation. (Kaufmann, 2006)

With regards to the above, a number of parallels can be found to using transport(bicycles) as a tool for integration. Refugees who can cycle and want to participate more in activities outside of the camp find ways to get their hands on a bicycle. Those who cannot cycle, find programs that offer cycling lessons and teach them how to cycle first. This can be attributed to the notion of access in motility. Access can be considered as the construction providing movement, which surrounds refugees, it is options and facilities of transport available to an individual, at any given time or place. Using the bicycle as transport provides the ease and access to the movement of an individual.

Additionally, another parallel is that of skills and competence. This can be viewed as resources that can be used by a person to adapt him/herself to any situation. Because refugees find themselves in a different country, with a different language, norms and values, they need to find ways to adapt themselves to ensure that they get back on their feet again and prosper socially, economically and politically. This usually means they have to acquire certain skills that will facilitate and make their movements smooth. This can be in

the form of acquiring skills to learn how to ride a bicycle, learning traffic rules or looking for activities that further facilitate their adaptation. These include taking language course, getting involved in activities organized for local and refugees to get in contact with the local population and so on. These contacts help them learn more about their host culture and in finding different ways to fit in.

Participating in these activities is further motivated by the knowledge that once refugees are granted status, they have to go through an integration program. This includes but not restricted to learning a language, knowing and learning about the host society's norms and values, making friends with the local and so on. Acquiring skills and abilities of adaption early on since their arrival, can only help facilitate smoother and faster integration for some individuals. Also participating fully in language schools or going to social events organized for locals and refugees means that one needs to have access to movement since normally all these activities are normally located in areas outside of the refugee camps and centers. So it is not only access but also the skills and abilities to use the different forms of movements available.

Moreover, the notion of cognitive appropriation can be looked at as that person's struggle to adapt to or learn the conditions for utilizing a system of movement, how they utilize their access to transportation and skills and abilities to use them to their own benefit. Since this thesis is about using transportation as a tool to assist integration, individuals could then later evaluate upon their own mobility actions, and find out if they have helped them to maximize their participation in their integration process. The final step to getting refugees' status legal in the Netherlands is that they have to take a civil integration exam. If they pass the exam, they are then granted status, but if they do not, they have to enroll again into an integration program until they pass. These exams also serve as a kind of an evaluation as to whether these refugees have fully utilized the access and resource available to them, if not, they can evaluate for themselves what barriers they came across and how they can improve themselves for next time. Having access to the transportation could mean that for the next time, they take full advantage.

When considering the location of activities, many refugees in the Netherlands are housed in refugee camps which are located away from the centers of the city. This means that the range and location of activities, goods and services are not easily reachable. Some refugees live in these centers for a long time before they are granted legal status. In that time, refugees are given a stipend to support themselves while their cases are being processed. This stipend is meant to support the refugee in all areas of his life while living in the camp. Using this money on transport, which is usually expensive in many western countries can put these refugees at a further disadvantage. Using the bicycle as transport could alleviate some of this pressure.

The grouping of transport and the motility concept might lead to a process further facilitating integration in the way in which individuals access and appropriate the capacity for socio- spatial mobility according to their circumstances. The motility concept helps makes clear the use of transport in the everyday life. The use of the bicycle can expand refugees' motility. Increasing motility might mean an increase in a person's potential to participate in activities that facilitate and helps them with their integration process. Once refugees are granted legal status, they are required to integrate into their host nation. Appropriating the bicycle sooner after their arrival could fast track their integration. Transport can be used as a tool that offers access to participating in programs that help with integration. However, it must be mentioned that using the bicycle does not automatically result in the integration of refugees in to society, this has to be applied in context. But bicycle

and/or transport offer a tool that can be used to reach activities that potentially promote and stimulate further integration of refugees into society. It would be up to the refugees themselves to use the bicycle as a means of transportation and for everyday purposes.

Operationalization of the Equity Concept

Transportation equity takes on variety of shapes and components with regard to transport justice and fairness. This thesis will utilize the component of equity concerned with income and social class. This notion of equity can help better understand the situation of refugees when they arrive in their host nation. They come with nothing on their names, no finances or support and most of them depend on government assistance until they acquire status and are legal. Before that, these refugees are not allowed to take up any kind of employment to support themselves. Vertical equity denotes that access options should improve for people who are economically, socially and physically disadvantaged. The access to the bicycle here could better assist refugees when the first arrive because they fall into this category and many of them have no access to transportation systems, not even the bicycle. For months, they rely on themselves to walk everywhere, which cost them time. According to Litman (2006), to help foster transport justice and offer opportunities to those at a disadvantage in terms of income and social class, improvement could include but not limited to improved transit, ridesharing, cycling and walking conditions, and discounted prices for disadvantaged people. (Litman & Burwell, 2006) Many of the refugee camps do not offer free bicycle services for refugees to use, however some NGO organization have recognized this disparity and thus have helped with providing free used bicycles to refugees, with some second hand bicycle shop offering discounts.

Another notion of vertical equity that could help in examining the equity concept is with regard to mobility need and ability. This is "concerned with the distribution of impacts

between individuals and groups that differ in mobility ability and need, and therefore the degree to which the transportation system meets the needs of travelers with mobility deficiencies.” (Litman, 2006) There are indeed many refugees who have never cycled and don’t know how to cycle when they arrive. They don’t have the skills and ability to use the bicycle. Focusing on helping this group of refugees to acquire the skills needed to appropriate the bicycle could prove beneficial for the activity participation and integration process. Some refugees reflect on their lack of skills and abilities when it come to the bicycle and thus they take up bicycle riding lessons to better improve and equip themselves. Further application of this component of equity could see increased participation in activities by refugees. It also should be noted that, providing bicycle lesson bicycles does not automatically mean that individuals will utilize them as predicted, it is those who realize their value towards reaching their ideals who fully appropriate and rip the benefits.

In Short

Transportation with the influence of the motility concept and equity, could potentially stimulate and help influence further the integration process of refugees through the increase access to activity participation.

Chapter3

Methodology

The objectives of this research study are to evaluate and assess the role of the bicycle in refugee integration and settling in. In trying to answer the research question, the following chapter will focus on the research design of this study and the data collected. According to Silverman (2005) there are no rights or wrong methods, just that there are only methods that are appropriate to your research topic and the model with which you are working. The research was qualitative in nature. It is a case study and involved the use of interviews using semi-structured questions. This chapter deals with the aforementioned methodology used in this thesis.

Case study

This thesis is a case study of the role of the bicycle in assisting refugee settlement and integration. It tries to present a picture of the bicycle's contribution in the process of helping with integration through giving access to participation in society. Eisenhardt (1989) further goes on to define case studies as "particularly well suited to new research areas or research areas for which existing theory seems inadequate. This type of work is highly complementary to incremental theory building from normal science research. The former is useful in early stages of research on a topic or when a fresh perspective is needed, whilst the latter is useful in later stages of knowledge." According to Yin (1984), he defines a case study research method is a realistic and empirical inquiry that examines and explores a contemporary phenomenon within its real life context, when the boundaries between that phenomenon and context are not clearly visible and evident and multiple sources of evidence are used. Furthermore, he postulates that case studies are useful in cases where a "how or why question is being asked about a contemporary set of events over which the investigator has little or no control." (Yin, 1994) This proclamation highlights that an important characteristic of case studies is their capability to assume an investigation into a phenomenon in its context. This distinctiveness is the reason why a case study in this thesis is justified. In this context, a case study was appropriate as it allowed an in depth understanding of the refugee situation.

When analysing the role of the bicycle in helping refugee integration and settlement in Nijmegen and for some participants in an area in The Hague, it is most useful to use a case study as this is a phenomenon happening in context. As previously stated, bicycles are a common phenomenon in the Netherlands as a whole, and since they are used pretty much for everything in the country, their role as a means of transportation is one of importance and thus allows and stimulates further participation in society. Integrating into society requires the population at hand to actively participate in programs that facilitate and help

them with this process. Since these activities and events are usually spatially located in different areas, transportation plays a role in helping bridge this distance and insure participation for those that utilize and take advantage of it. Doing the same research in a country where bicycles are not an important means of transport would probably not work, probably a focus on a different means of transport popular in that country would be needed.

Interviews:

To successfully carry out this research I chose to use a number of research tools, namely interviews, participant observations and literature study. I used the interview to gather detailed primary data, first hand descriptions of how the bicycle has helped in the integration and settlement process of refugees, if at all in Nijmegen and The Hague. Because integration is a social issue and rather different for every individual. Using interviews seemed more appropriate in trying to get first hand account on how these refugees use bicycles and if they have helped them refugees towards their integration process. The research questions presented in the first chapter of this thesis could only be partially answered by literature studies, so first hand accounts of refugees living in Netherlands and describing their experiences of how they use the bicycle would help get a complete picture of the role of bicycles in the integration of these refugees and thus prevent an incorrect interpretation and speculation from existing data and literature.

Interviews were done with new refugees living in Nijmegen and The Hague. And expect interviews were done with individuals that are involved in the process of helping refugees with integration and expects working within the bicycle policy promotion and the usage of bicycle in refugee communities, society as whole and even abroad. Furthermore, in order to get reliable information about the integration of refugees and the process they have to go through in the Netherlands, I analyzed some public documents from the Immigration and Naturalization Service, which is an organization that deals with cases pertaining to any kind of immigration services in the country.

Study Limitations

Firstly, this study only focused on the lifestyle use of bicycles by refugees who have been resettled in city of Nijmegen, and with some refugee participants involve in the organization Unity in Diversity in The Hague. It did not conduct an extensive research with other cities in the Netherlands where other refugees have been resettled. Also, language was a big limitation in this study. Most of the refugees did not speak English fluently and I did not speak their languages either. Some of them spoke better Dutch, but I on the other hand did not speak Dutch at all, so communication was a bit tricky at times and the level of responses

given was also very limited to short answers. Furthermore, this study aimed at finding respondents from 3 different groups of bicycle users and none-users. I would have liked to have a balanced access a broader selection of refugees coming from different backgrounds who were utilizing the bicycle.

This study required to find refugees who were constant cyclist, which it did. The second group was to find refugee who used to cycle but don't do it anymore due to having purchased a car, in this field, this study did not manage to get any refugee respondents. Third, it would have like to find respondents that didn't cycle at all. In this regard, it only managed to find two respondents only. Thus It would have liked to have had equal representation in all those field. This would have made for a balanced study with a more accurate reflection of how the refugees utilized or not utilized the bicycle. Since the refugees are relatively new and the subject of the status is a bit sensitive, getting deeper into the interviews was made extremely hard especially when considering asking about the backgrounds and their current situations. Some of them still live in the refugee camps, so it was also a bit hard to get more information, which may or may have not been useful. In some case where this information was offered, it was useful. Also, If I had more time to spend with refugees, once I had gained their trust, maybe it could have been helpful in getting information.

Sampling Procedure

Initially I wanted to interview mainly refugees that lived in the camps, but due to lack of access I had to diversify my sample and find also refugees living outside the camp too. With no luck finding refugees to participate in Nijmegen, I looked to another city for more participants, hence the decision to interview some participants from The Hague. I managed to get a response from an organization that helps refugees dealing with the socio-cultural aspect of integration. They were more than happy to assist in my research; hence I decided to include them in my research. Furthermore, I also wanted a diverse group of participants, for example some that worked, had already a status here but that was very difficult, so instead my sample mainly consisted of refugees that are still in the process of application.

To find potential respondents, I attempted to contact a lot of the AZC refugee camps with no luck. I managed to get invited to go the center in Arnhem for one interview. I also went to the stepnijmegen for more interviews, however due to language barriers; I only managed to secure one interview there with the expert and one with the participants. I asked some friends for assistance in getting some respondents and that was successful. The last group of respondent was from an organization in The Hague.

Ethical considerations

Before giving consent to participate, respondents received brief information about the

purpose of the study. This information was briefly given again at the beginning of every interview and the respondents were asked to give their consent to participate in the study. The respondents were not so enthusiastic about the interviews in the beginning, but once started, they were good. Upon request, the respondents were promised to be sent a copy of the thesis by email.

Not all the interviews were recorded and subsequently transcribed, after I had asked for permission and assured the respondents that their responses would be kept confidential and anonymous, 2 respondents were not so comfortable with the recording and the other informed that her English skills were not good. However, respondents' confidentiality was guaranteed throughout the research process.

Chapter 4

Literature Review

This chapter provides a summary and review of the literature relating to transportation and its qualities that foster activity participation and how those could help contribute positively in the integration of refugees in society. It will look at integration as a concept and its policies in the Netherlands. Finally, it will look at bicycle policies in the Netherlands. Agencies and researchers who support the settlement of refugees have increasingly recognized bicycle lesson as a useful tool in assisting immigrant and refugees to participate in their new environment more effectively.

Transport

Transport is the moving of goods or people from one place to another (Business Dictionary, 2017). Movements of people, goods and information have always been fundamental components of human society (Rodrigue, Comtois & Slack, 2006). Nowadays, the lack of accessibility in transportation services and systems has been identified as one of the factors affecting many societies around the world. Transportation systems have the ability to contribute positively within society. However, many would argue that this is depended on a good transport system, which can facilitate a better quality of life for a great number of people, or restrict access to opportunities and entrench poverty for the marginalized (Efroymson & Rahman, 2005). Good, well-organized and accessible transport is very important for the effectiveness and bettering of people's lives, building of nations, economic growth and employment. This is due to the fact that livelihoods are no longer centered in one specific area that is close to everyone. Modernity has made a lot of development spread out and it is no longer easy for many people to get to place of work, shops and so on. According to the European Commission (2014e), "transport is also vital to the quality of our daily lives, making places accessible and bringing people together."

Millions of people everywhere use transportation systems such as buses, taxi, trains, tuk tuks and bicycles to get from one place to the next, hence transport plays such a crucial part in people's mobility, access to job opportunities, and participation. People without access to any of these forms of transportation services and systems are at a disadvantage, thus they find themselves facing a lot of challenges and excluded from participating economically, politically, and socially in their society. For this research, refugees find themselves in this disadvantage. In the Netherlands, when they arrive, they tend to be house in refugee centers. Spatially these centers are located in the outskirts of the cities, a few kilometers away. The camp at Heumensoord in Nijmegen was located more than 5kilometres away from the city center, making refugee access to the city, making contact with locals or participating in activities even more difficult. What also is difficult is the fact that they come with no finances to help sustain themselves, so using public transport is not an option since

it is quite expensive in the Netherlands. Many of these refugees decide to stay at the camps isolated from the rest of the population, so utilizing the bicycle would prove to be more advantageous and offer more freedom of movements.

Social Exclusion

Firstly, the concern with social exclusion originated in France from where it diffused to the European Union and its Member States (Silver, 1994; Beland, 2009). It is a significant term well talked about in the transport and accessibility field as many planners believe that lack of accessibility to transportation services and systems leads to such. Social exclusion is defined as a “constraints-based process which causes individuals or groups not to participate in the normal activities of the society in which they are residents and has important spatial manifestations.” (Raje, 2006) Another definition of social exclusion is that it “reflects the existence of barriers which make it difficult or impossible for people to participate fully in society (Social Exclusion Unit, 1998). Though different, both definitions focus on the constraints and barriers that space produces in the unequal access to participation in society (Duffy, 1998). As mentioned above in the transport section, some people reside on the edges of cities away from social, economic and political participation, the lack of transportation, mobility and accessibility can lead to them being excluded in society.

Studies have shown that immigrants and refugee populations tend to group together in their host societies and thus not mix with the locals. Most of them are left out in society feeling marginalized and discriminated against. Because refugees already live in these secluded camps, the chances of them getting in contact with locals becomes more difficult especially if there is no easier, cheaper and more efficient way to offer movement. In order to prevent this from happening, more and more governments and policy makers try to implement strategies and policies geared towards high mobility, with the creation of transport systems, infrastructure and services that are geared towards high mobility of the population at hand and open access to all. Bicycle is one easy and cheap way to offer mobility, thus ensuring that there is movement for those who appropriate it and offer participation in opportunities that can help facilitate social inclusion.

Mobility

Mobility in transport research has become an important concept. The concept of mobilities encompasses both the large-scale movements of people, objects, capital and information across the world, as well as the more local processes of daily transportation, movement through public space and the travel of material things within everyday life (Hannam, Urry & Sheller, 2006). Further, Freudendal-Pedersen (2009) asserts that, “mobility is an essential part of late modern everyday life. To go from place to place, to move and to seek out new and old communities plays a large role in an individual’s identity.” An important characteristic of mobility is the notion that increased mobility provides increased freedom

(Freudendal-Pedersen, 2009). According to Ureta (2008), mobility seems to be a criterion to participating in a social order that demands a certain degree of mobility as a key component of social participation and inclusion. Mobility has a decisive influence on a wide range of social, political and economic processes and has had a significance for the organization of society. In this research, providing greater mobility to refugees could further facilitate their inclusion into the Dutch society. Refugees could bridge the spatial distances that separate them from the locals, to the job market to meeting new people and friends.

New Mobility Paradigm

A new paradigm shift took place in the social sciences (Urry, 2007). "This new paradigm suggested that all social relationships should be seen as involving diverse connections that are more or less at a distance, more or less fast, more or less intense and more or less involving physical movements. In a way, this is trying to imply that there are many ways to be mobile, and that some things don't even have to move at all, they can just use technology. Furthermore, social relations are never only fixed or located in a fixed place but are to very varying degrees constituted through circulating entities (Latour, 1987, 1999). Urry (2007) asserts that all societies deal with distance but they do so through different sets of interdependent processes and these include various discourses of movement. In this, he sees distance and mobility, as a significant structure of sociology instead of society (Urry, 2007).

Furthermore, Cresswell (2006) believes that mobility is "central to what it is to be human'. For him, mobility is more than just a movement, the movement of people and things all over the world and at all times and at all scales are after all full of meaning and thus he argues that movements can be thought of as abstracted mobility. Moreover, Cresswell (2006) sees mobility in a number of different ways, firstly as something that is observable, secondly, through an array of representational strategies and thirdly, as something that is practiced and experienced. It is a way of being in the world and can be important in identity formation.

Another important concept in mobility is that of time. According to Freudendal-Pedersen (2009) "one of the key concepts in the sociology of mobility and in everyday life is time. Urry (2007) elaborates on this by stating that time is instantaneous "With instantaneous time, the individual is constantly ready to respond to the impulse and pieces of information which constantly surrounds them (Freudendal-Pedersen, 2009). Instantaneous time happens due to the "compression of time and space" (Harvey, 1989) in the modern day world, and "is a consequence of the acceleration of time." Harvey 1996 uses the relational conception of space in an attempt to develop an understanding of the concept of place not functioning as a container and thereby points out that spaces are also socially constructed (Freudendal-Pedersen, 2009). Because of this compression of time and space, the desire for high mobility has tremendously increased.

However, there was some criticism towards the mobilities paradigm. This criticism stemmed from the notion that some mobilities created immovability for others. Some researchers believed that there were some new technologies that enhance the mobility of some peoples and places; they also intensified the immobility of others, especially as people try to cross borders (Timothy, 2001; Verstraete, 2004; Wood & Graham, 2006). These new mobilities focused on movement which was not inclusive, as mobility was limited to those who could afford to move and had the means to

Nowadays many people who work and have jobs, have managed to either buy themselves a car or have their work give them a transportation stipend for the travelling to and from work. This is usually very helpful for those people that work outside of the city. These people normally have good jobs and they are well educated, hence they have the means to have the car and they can afford one. For these people life is a little bit easier than people who do not have an education or good jobs and they live in the outskirts of the city. Ahmed (2004) emphasizes this point by, criticizing the bias and prejudice of some mobile forms and the 'idealization of movement, which rests at the exclusion of others who are already positioned as not free in the same way' (Ahmed, 2004, p.152). This is further supported by Skeggs (2004), stating that mobility is a resource to which not everyone has an equal relationship'.

Here bicycle come in handy for those people who cannot afford day to day transport and here in the Netherlands, transportation is very expensive if one is not using a bicycle. This is said with the assumption that most people know how to cycle and have access to a bicycle. But then again this is not always the case, especially for many immigrants and refugees that have just arrived in the Netherlands and have never cycled or been on a bicycle before. So even this would not be necessarily helpful or accessible to them, thus it has also the ability to not be inclusive, which leads us to the following term,

Mobility-related exclusion

Kenyon describes mobility related exclusion as "the process by which people are prevented from participating in the economic, political and social life of the community because of reduced accessibility to opportunities, services and social networks, due in whole or in part to insufficient mobility in a society and environment built around the assumption of high mobility." (Kenyon et al., 2002, pp. 210–211). By this, Kenyon implies that problems related to transport can hamper open entry and access to participating in society, preventing opportunities like education, work and so on to be gain access to. An alternative to looking at social exclusion has not only been to focus on mobility alone but mobility in relation to the accessibility to certain places and people when needed (Ureta, 2008). Hence Madanipour (2003) believes that 'the question of social exclusion and integration, it can be

argued, largely revolves around access.’ Through mobility and better accessibility, the poor and marginalized people in society are given better opportunities to improve their lives (Madanipour, 2003, p. 185).

When refugees first arrive in the Netherlands, they experience some of this mobility related exclusion. Not having any money to use public transport or afford a bicycle meant for many refugees staying inside the camps or for those who were determined, walking long distances to get to places. Most of them spent more time walking than actually conducting activities that would help them with integration. Providing a bicycle and or teaching refugees gives them a better opportunity to engage themselves more in society and acquire the right tools to help them integrate, be employable and live a life that is normal again.

Accessibility

Accessibility for refugees can be facilitated by the provision of functional, easy to use transport systems. Accessibility is “the ease of reaching goods, services, activities and destinations, which together are called opportunities. It can be defined as the potential for interaction and exchange.” (Hansen, 1959) Taking this definition of accessibility puts an emphasis on the provision of access to goods, services, activities which plays an important role in helping with social inclusion and fostering greater mobility of people in society. According to Kirkels, city planner should start planning for accessibility, because doing so removes a bias for planning around a precise transport mode, It stresses on what needs to be accessed by all households, and what is the most efficient way to reaching those demands (Kirkels, 2011).

Cass et al. (2005, pp. 548–551) classifies four dimensions of this accessibility, “Financial: all forms of mobility, even the simpler ones, involve the expenditure of some amount of financial resources, at least in the form of alternative costs. Physical: in everyday movement there are always certain physical barriers that must be overcome to reach a certain destination (escalators, detours, passageways, etc). Organizational: even the most individualized forms of mobility (like walking or car driving) depend on certain organizational aspects, from the building of infrastructure to the everyday coordination of flows in urban contexts. Temporal: movement always implies a certain amount of time in going from one place to another.”

Hence looking at accessibility from these four measures, social inclusion and integration might be possible. The Council of Europe (2014), defined social inclusion as “a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have greater participation in decision making which affects their lives and access to their fundamental rights.”

Can mobility be inclusive?

How can enhancing mobility contribute to integration? Mainly, as mentioned previously in the mobility section, it allows “access to participation” (Blomley, 1994; Lucas et al., 2001) in activities within society. If people are not or cannot be mobile, they cannot get to places and do things that are necessary for them to survive in everyday life. Today, one must move to go to school, to get to the grocery shop, hospital, work and even seeing family and friends. With people living in different places, in order to keep contact and seeing each other and maintain those relationships, mobility plays a role. Axhausen (2008) attributed this to social capital, which he asserts as a joint skilled ability of members of a network to perform, act and enjoy each other’s company” (p.981); Without being mobile, one is excluded and isolated, with no possibility of ever being included and integrated in society.

In Summary

Transportation plays a major role in making sure people get to places and do things that help better their lives. It helps people partake in society. Because cities are spatially distributed with longer and further distance to service, transport is very much needed in helping with bridging the gap and making sure people are not disadvantaged based on the location they live in. Depending on the distance that needs to be travelled, all kinds of transport are beneficial. For the purpose of this research and on the context of integration in the Netherlands, bicycles being one of the most important forms of transportation in the country are the transportation tool in question. As provided by this literature review, transport does indeed contribute and provide access to participation that result to one being included in society and not left feeling marginalized. It is up to the individual to use it according to her needs.

Cycling in the Netherlands

In the Netherlands, one of the most popular forms of transportation is the bicycle. According to Lowe (1989), in several countries—among them Denmark, West Germany, and the Netherlands—bike owners outnumber non-owners, and pro-bicycle planning in the last twenty years distinguishes Europe's truly "bicycle friendly" countries. The Netherlands and Denmark lead this group. Bicycling is not only used for recreational activities or exercise, but it is a way of life. "The bike is an integral part of everyday life rather than a specialist's accessory or a symbol of a minority lifestyle." (Holligan, 2013) It is mainly used "for travelling short distances up to 5 kilometers, particularly for shopping, commuting and trips to schools and sports facilities. In recent years the distances traveled by bicycle have increased, due to spatial concentration of facilities and increased distances between home and places for work, education and other facilities" (Planbureau, 2010). Dutch cycling culture is very different from that of the rest of the world. It is not only supported by the people and society, but it is also reinforced by government policies; hence everyone is able and seems to cycle in the Netherlands, the sociologist Pierre Bourdieu would probably term this practice a part of the Dutch habitus.

According to many Dutch citizens, the enthusiasm for using the bicycle a lot in the Netherlands can be attributed to the country being flat, though not completely. Another reason has been attributed to the good bicycle infrastructure that was developed, because "during the seventies, there was massive popular reaction against the automobile demanding more and more of the limited Dutch space, which led to the present situation where bicycle paths, bike parks and other facilities are pretty standard in street planning." (Guideholland, 2017) Policy to promote bicycle in the country strengthened. In many other countries around the world, using the bicycle for practically everything is perceived less normal. This is sometimes ascribed to bad or unfavorable weather conditions in other countries, having mountains, dominant car uses due to longer distances needed to be covered and different cultures that perceive bicycle use differently.

Taking the Netherlands as an example, it can be said that using bicycles can be good and beneficial to many people and the environment. Bicycles have been linked to the empowerment of people since their invention almost two centuries ago. They offer a way to keep going forward, as well as the self-reliance on one's own ability to pedal them from one destination to the next, feel the breeze, enjoy nature, solve their problems and get themselves back home without any hassles. Firstly, most policy research in the Netherlands seems to be concerned with "Increasing the accessibility of companies and facilities, Improvement in the quality of the living environment, increasing social safety and traffic safety, Improvement of public health, Increase development opportunities, reducing the number of bicycle thefts. The province of Gelderland implements a strong bicycle policy in areas where the province does have actual influence." (Fietsberaad, 2009) For the most part, most of the bicycle policies are geared towards motivating the local people who already know how to cycle and grew up doing it. The Dutch have impeccable bicycle

infrastructure, that is easily accessible and bicycle friendly. This a great strategy to keep people motivated in that they will continue cycling, lessen congestion on the roads, to better their health, the environment and for leisure purposes. With that said, there is some evidence of specific bicycle policies directed towards refugee communities concerning the use of bicycle as a way to help them settle and integrate but these are not overly emphasized and well know.

Cycling by Non Western Immigrants:

Many immigrants come to the Netherlands from countries where cycling is not a common mode of transportation. Research that has been conducted indicate that foreigners cycle less than native Dutch people. According to the Ministry of Infrastructure and Environment, people of non-Western backgrounds walk twice as much as people with a native Dutch background, although the non-Westerners cycle significantly less frequently. The Netherlands has a big population of Indone'sian Dutch, Turks, Surinamese, Moroccans and Antilleans. Centraal Bureau voor de Statistiek (2000) An analyses conducted by the ministry revealed that differences in percentages of cycling and walking exist between people of non- ethnic Dutch origin and people of native Dutch origin. People of non-Western origin walk on average twice as much as native Dutch people, but they cycle significantly less. People of Western ethnic origin also walk somewhat more frequently and cycle less frequently than native Dutch people, but there is less of a difference compared to people of non-Western ethnic origin. In short, the non – western population of the Netherlands has been found to cycle less than their Dutch counterparts.

Dutch Cyling Policy

Cycling is a very common activity in the Netherlands. Cycling policy in the country are managed by local governments, especially in the municipalities (Schultz van Haegen, 2011) Bicycle policy “has primarily been the responsibility of municipalities. Municipalities are responsible for the majority of the facilities used by cyclists. This not only involves the road infrastructure, but also bicycle parking facilities at shops and schools. The local cycle path network is also a municipal responsibility. Each municipality has a different approach to cycling. (Ministry of Transport, 2009) The promotion of bicycle use and increasing traffic safety is often the main objective within the bicycle policy and the aim is to make choosing to bicycle as attractive as possible. (Ministry of Transport, 2009) The construction of good cycling networks and parking facilities are the main components. Combating bicycle theft is a major component of the bicycle policy in large municipalities. Besides physical and spatial measures to stimulate bicycle use, education and information are vital. (Ministry of Transport, 2009) Many municipalities have programs in place to help with the the education of using the bicycle, cycling lessons and so on. In Nijmegen, there is a community organization that started as a community initiative and thus grew into a place where people

can learn to ride the bicycle, learn the Dutch language, computer skills and more. Most of the people that utilize these programs at the Stepanijmegen are indeed refugee and immigrant women. One of them also participated in this study.

This section of the literature review will discuss the issue of refugees and the integration concepts. It will also discuss the link between the bicycle and the integration of refugees.

Refugees

According to the UNHRC, refugees are defined as “persons fleeing armed conflict or persecution (UNHCR, 2016), this definition is further elaborated as “a refugee is someone who “owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country,” according to the 1951 Convention (UNHCR 2007, p. 14) While asylum seekers are defined as “individuals whose applications for asylum or refugee status are pending a final decision. Those covered in this report refer particularly to claimants whose individual applications were pending as of the end of 2007, irrespective of when they may have been lodged the so-called “backlog” of undecided or “pending cases.” (UNHCR 2007, p. 3). When refugees reach their destination country where they will seek asylum, they are registered in those countries and their process of applying for asylum begins. During at that time, according to the UNHRC, refugees are to be treated fairly and supported by the host government, and since many of them will never return again, they are required to be integrated into the host nation, so as to later be able to participate in that society culturally, socially, economically and politically.

Economical and Political integration in most Europe countries happens when refugees are granted legal status and they are allowed to part take in the job market and the political arena of that country. For the purpose of this thesis, during the process of the interviews, this study realized that most participants were relatively new to the Netherlands and had yet to be granted their legal status, hence this thesis made the decision to only focus on social and cultural integration of refugees.

Defining Integration

‘To integrate’ according to the Cambridge dictionary means “to mix with and join society or a group of people, often changing to suit their way of life habits, and customs (Cambridge dictionary, 2017) What is most significant in the integration process is to insure that both participants involved agree to share things they have in common and people join in diversity to make a new society. According to Spencer, he argues that Integration is not simply about access to the labour market and services, or about changing attitudes or civic engagement; it is a twoway process of adaptation by migrant and host society at all of those levels (Spencer, 2003). Favell and Martiniello even go further as to say that integration is ultimately all about the ongoing political struggle and the challenge of blending or “fitting in,” about populations in the city and how the immigrant groups themselves may or may not be able to work the conflictual system surrounding them to their own advantage, which might possibly also include the advantage of their former country of origin (Favell &

Martiniello, 1999).

Subsequently, integration has many definitions and it is, in a way, a more ambiguous concept because it can refer both to the intake of new members and to the forces of internal cohesion within the wider social unit (Baubock et. al., 1996; Ager & Strang, 2008) Chantal Lacroix (2010) argued that different meanings of integration form the basis of national policies for improving immigrant integration and have consecutive effects on measuring, analyzing, and studying the levels of integration. (Lacroix, 2010; Ager & Strang, 2008) This in turn determines when integration has been successful. Overall, according to Heckmann (2003), “a successful or progressing integration process could be characterized as increasing similarity in living conditions and ethnic-cultural orientations between immigrants and natives, and a decrease in ethnic stratification” (Heckmann, 2003). Some researchers determine that there are different types integrations, cultural integration, social integration, economic integration and political integration. This thesis, as indicated earlier in the conceptual model, will examine only the following: cultural integration and social integration.

Type of integrations

Social Integration

Van Tubergen describes social integration as the interactions between immigrants and natives, and cultural integration, the level to which immigrants and natives share cultural values and patterns (Van Tubergen, 2006). This means that there is an inclusion of the new population into the social structures of the host society, obtaining an association and connection into the host society which would eventually grant them (refugees) citizenship, registration to vote, participation in demonstrations, voting, membership in political parties, involvement in political campaigns, contact with politicians, political group membership and so on. For Heckman, “a successful or progressing integration process could be characterized as increasing similarity in living conditions and ethnic-cultural orientations between immigrants and natives, and a decrease in ethnic stratification” (Heckmann, 2003).

Cultural Integration

In the case of migration and immigration in general, when a new culture is introduced to a host society intercultural interactions are inevitable, it occurs when immigrants or refugees come to obtain a relationship within the new society or country which would incorporate social and cultural interactions. Kreps (1990) views culture as a vehicle for providing generally accepted solutions to problems that can be tackled in different ways. According to Cremer (1993), he defines culture as that portion of a stock of knowledge that is “shared” by a substantial segment of a group, but not by the general population from which that group is drawn. Garcia determines that cultural integration is “the persistence of a strong cultural identification with ones’ country of origin, it does not necessarily have a negative association with developing a sense of belonging to the new host society, but it does play a

role in the process” (Garcia, 1981).

In addition, some researchers believe that cultural and social go hand in hand, even affording it the term, sociocultural integration. Sociocultural integration is said to combine both concepts.

In terms of measuring integration, according to Europe Council, “There is no such thing as “one meter of integration” or “two kilos of integration.” (Europe Council) There is no measurement or scale to which one can measure this phenomenon. However, a few researches have suggested some indicators that can be used to look at integration. For this thesis we will look at socio-cultural indicators of integration. Hosseini-Kaladjahi, 1997 and Van Tubergen (2006), agree on the interaction with the local population, making friendships with the local population. Also, one’s ability to speak the host language is equally important. (Hosseini-Kaladjahi, 1997, 91; Van,2006, 7). In the context of the Netherlands, and its culture of bicycle use, I will add the adoption of host culture as the third indicator. This will mainly focus on the adoption of cycling in the Dutch context, since cycling here has become part of culture. One’s ability to cycle and have access to a bicycle contributes tremendously towards their integration process and makes one feel like they fit in.

Finally, this thesis will be examining the respondents’ sociocultural integration in the analysis section; this thesis will be using knowledge of Dutch, friendships with the Dutch, and the adoption of the bicycle.

Criticism of integration

There some scholars who are precarious of the concept of integration and are critical of the way integration have been defined. Some researchers criticize the way some countries have combined the process into their policies. One notable research is Li, who states that Integration is about incorporating newcomers into a democratic process of participation and negotiation that shapes the future, and not about conforming and confining people to pre-established outcomes based on the status quo” (Li, 2003, 330). Li accuses academics of not having done much to contest normative standard of integration, thus treating them as “scientific standards of integration” (ibid, 318). She further claim that integration is a “two-way street,” demanding participation from both the immigrants and the receiving society (ibid, 327).

Another aspect that can be attributed to integration is the fact that “it is not necessarily in the interest of minorities to become ‘integrated’, or their host nation some opt for the highest possible degree of autonomy, while others thrive through transnational networks where the nation-state in which they reside is largely irrelevant.” (Eriksen, 2007) Some of these refugees don’t want to adopt their host nation’s cultural norms, habits and values, as they hope that this will be a temporary easy stay until their country becomes better. So they just want to be safe and healthy, first and foremost. And then with time, things like

integration come into play. When it comes to integration, some refugees want to stay true to who they are and continue their life according to where they come from, so much so that they would want to share it with their host nation. For these refugees, integration is not necessarily a priority or positive and good thing. In many cases, integration is always implied as something new arrivals or foreigners must do in order to fit in, in that country, It' s always made to sound like its for their own good to integrate and learn the local ways of doing things, but that is not always true. As Li points out below, integration is a two way street.

Also from the host nation side, some governments also do not want to integrate refugees for the reason that they too hope that the refugees would one day also go back home. For them, integration is not a priority as they hope to repatriate illegal residences back to their home countries someday. In some of these cases, they do little to help refugees, which is really bad. For the purpose of this thesis, integration will be defined as refugees and immigrants adapting and gaining some aspect of their host community they deem useful and appropriate. However, at the same time, this thesis does share some of Li's concern that integration should and is a two way street. It should not only be the immigrant or the refugee alone who must adapt to his/her new society, the local population too, should get involve in the process and be welcoming in building social relations.

Integration Policies in the Dutch Context

Since about a century, Denmark, the Netherlands and Germany amongst other countries have presented "stricter socio-cultural integration requirements for naturalisation. Existing language requirements have been extended, with formalised tests that sometimes also include a cultural section." (Ersanilli & Koopmans, 2010) The history of the Netherlands integration policy dates back to the employment of guest workers that began around the 1950's onwards. Also, this was furthered by the immigration of people from former Dutch colonies that were now allowed to come live in the Netherlands. Since then, the Netherlands became well known for its openhearted and tolerant attitude towards immigrants and tourist alike due to its extended past of immigration.

According to Evelyn Ersanilli, an author on focus migration, "both refugees and economic migrants have come to the country in large numbers and currently almost 20% of the Dutch population are immigrants or children of immigrant parents. (Ersanilli, 2017) Pending the 1970s, The Netherlands lacked an integration policy because "both the Dutch government and immigrants believed that their stay in the Netherlands would be temporary." (Ersanilli, 2017) According to Duyvendak (2005), Policy in the 1970s focused on managing labour migration, encouraging a return to the country of origin, and on regulating family and marriage migration.

During those days, migrants didn't need to integrate or assimilate into Dutch society, as they were thought to be only in the country temporarily. This meant that most immigrants were welcomed to practice their cultures, speak their language and continue living their life as if they were still back in their home countries, that were the time when multiculturalism was esteemed. However, as time passed and instability around the world increased, this proved to not be the case, more and more immigrants began to live permanently in the country, thus "in the late 1970s and early 1980s there was a "growing realization that immigrants would stay in the Netherlands. In the early 1980s the ethnic minority policy was introduced with the later infamous slogan of "integration with the preservation of migrants' own identities." (Ersanilli, 2017)

This period in Dutch political discourse was intended to allow ethnic minorities in Dutch society to keep their identity but still be integrated and be part of Dutch society. This was done by "supporting group structures and cultural identity formation as well as promoting socio-economic participation. The goal was integration, with retention of cultural identity." (Scholten & Holzhacker, 2009) During this period, besides encouraging integration through language and other cultural activities, "the policy aimed at equality before the law and equal opportunity in the labor market, housing market and education." (Ersanilli, 2017). The 1980s were said to have brought about 'controlled integration' through these policy measures (Rath, 1993) Implementation of these policy manifested themselves in the creation of labour market programmes, special training courses as well as education programmes for ethnic minorities (Entzinger, 2003, 63).

However, during the 1990s, it was apparent that "the socio-economic position of the four main non-Western immigrant groups (Turks, Surinamese, Moroccans and Antilleans) remained poor and minority youth were overrepresented in crime statistics." (Ersanilli, 2017) In trying to combat this, the government introduced new integration policies. A new Integration Policy was then introduced in 1994, based on the idea that integration should be understood as 'a process leading to the full and equal participation of individuals and groups in society, for which mutual respect for identity is seen as a necessary condition' (Entzinger 2003, 72). Further, this new integration policy was said to have paid attention on "fostering increased participation in education and on the labour market. The emphasis shifted to the socio-economic integration of the individual. Attention for collective emancipation through cultural distinctiveness faded into the background." (Duyvendak et. al, 2005).

Moreover, according to Scholten & Holzhacker (2009), in the 1990's there was "more assimilationist approach that emerged, stressing the bridging of immigrants to Dutch society through adaptation to national norms and values. Bonding within one's group is now

perceived as a threat to national social cohesion and even contributing to an alleged clash of civilisations in Dutch society.” Cultural dimensions of integration are stressed with a focus on common citizenship (Duyvendak & Rijkschroeff 2004; Scholten et al., 2015). This thus forced “cultural minorities to had to adapt to the Dutch culture, with the assumption that a well-functioning democracy requires protecting a fixed) national identity” (Ghorashi, 2003; Entzinger, 2006; Scholten & Holzhaacker, 2009; Vasta, 2007) Consequently, this lead to a lot of changes being made in immigration and integration laws, making “Dutch immigration and integration policies stricter.” (Ersanilli, 2017).

The Scientific Council for Government Policy (*Wetenschappelijke Raad voor het Regerings-beleid, WRR*) recommended language training programs for newly arrived immigrants to support their integration. It was however not until 1998 that the law on the civic integration of newcomers (*Wet Inburgering Nieuwkomers, WIN*) was introduced. The law required all new immigrants aged 18-65 with the exception of students and temporary workers to take 600 hours of language and societal orientation classes (Ersanilli, 2017). The government stressed that immigrants had to prove their loyalty to the Netherlands and emphasized their civic obligations towards their new country (Joppke, 2004; Kofman, 2005). Seemingly, the program was destined to help immigrants find their way in Dutch society and become self-supporting. If new immigrants did not comply, their social security could be cut or they could be fined (Ersanilli, 2017).

Subsequently, as with time, things have since changed, many alterations have been made, now “new immigrants no longer have an obligation to attend a civic integration course, instead they must pass a civic integration exam to qualify for a permanent residence permit.” (DUO, 2017) However, recently with the refugee crisis and unrest around the world, immigration has once again gotten a lot of attention and debate in the Netherlands, this has seen the country drop in status when it comes to its immigration and integration policy. According to Mipex, “From 2010-2014, the NL abandoned its traditional commitment to equal opportunities for immigrants and dropped -8 points on MIPEX, more than any other country has from 2007-2014. The NL is no longer a leader on integration policy.” (Mipex, 2015)

The bicycle and integration

When it come to immigrants in general moving and settling in a different country. The question of integration always surfaces. It is assumed that in order for one to fully enjoy and embrace their host country they have to integrate. Most people assume that the new people coming to a country are the ones that need to integrate as they are the ones that chose to move to a different country. Part of that integration process involves learning the local language, making friends with the local people, adapting and appropriating attitudes and norms of that host society and more. Cycling being a stereotypical trait in the Netherlands can be looked at as part of the Dutch culture. It has become associated with

“being Dutch.” Using cycling as tool for integration could warrant some benefits. First acquiring the skills associated with the practice and then later fully utilizing the movement provided by using the bicycle. Since integrating into a society is more practical in that individuals have to participate in activities only have to participate in those activities offering the opportunity to integrate. For Li, using the bicycle would probably warrant some concerns as she would see conforming and confining people to pre-established outcomes based on the status quo” (Li, 2003) Because the Dutch cycle, now refugees must too. In this respect, the act of using the bicycle come across as a forced cultural aspect attached to the integration process rather than being an option of a transportation tool that can be used to achieve some level of integration deemed acceptable by the individual at hand. This research is careful in suggesting bicycle be used for integration as a requirement for integration. It is more looking at the bicycle as a transportation that offers huge benefits in terms of money spent on transport, it offers greater accessibility to more opportunities to those without other means of transport, it saves time, its fun, can be used for sport and that is offer a sociality component to its existence. Many refugees use it out of necessity but that is because they see the value and the opportunities it offers them.

Chapter 5

Collection of Data

The literature review included reports (annual, research, technical, project, etc.), working papers, government and municipal documents and evaluations, books and academic articles, and any documents provided by interviewees or experts, government departments, non-governmental organizations, academic centers and departments.

Respondent and Expert Interviews:

Interviews included the new refugee community in Nijmegen, and some participants from the Unity in Diversity project in The Hague. For the expert section, the thesis interviewed a community engagement initiative consultant and sustainable mobility consultant.

Purposeful sampling method will be utilized. According to Patton (2015), “The logic and power of purposeful sampling lie in selecting information-rich cases for in-depth study. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry. Studying information-rich cases yields insights and in-depth understanding” (p. 264). The community of interest is the new refugees in Nijmegen and The Hague, they are involved in some kind of cycling, be it observational or actual participation involvement. The selection of respondents is based on internet research, NGO, volunteers.

A total of 11 semi-structured interviews and 2 focus group discussions were conducted from May 25th – August 5th. Twelve of them were with refugees and one with an expert in the field. There were 8 females in the interviews including the experts and twelve of the interviews were live interviews whereas one interview was conducted via a skype call and one through an email. Most respondents were from Syria, 2 from Kenya, 2 from Somalia and 2 from Eritrea. All of the refugees were mostly students and the majority of them arrived in the Netherlands about 3 years ago now, with an exception of 1 who has been here for almost 17years. All respondents came to Netherlands as refugees.

List of participants (not their real names for purposes of Anonymity)

Brief Profile

Malak – Syria: A wife and a mother. She currently does not work. She is currently taking Dutch courses and bicycling lessons at the Stepanijmegen Community Initiative. She does not have a bicycle yet, but once she has learned how to cycle, she will buy one.

Lulu, Amal, Raghad: These are Malak's 3 daughters, also from Syria, ages 23, 21 and 15. They too, do not work, at the moment, they are only going to school to learn the Dutch Language. All 3 of them have bicycles and use them every day.

Alex – Eritrea: Is a male, he doesn't work at the moment. He is also participating and taking Dutch language course. He plays hockey and sometime volunteers behind the bar after their games. He has a bicycle.

Angosom – Eritrea: Is a male, also not working at the moment. He is taking Dutch language courses too. He has a bicycle.

Linus – Kenya: Is male. He volunteers at the AZC computer center when he is free. He is also taking beginner language course at the center where he lives in Arnhem. He has a bicycle.

Magret – Kenya: Is a female, She also doesn't work. She would like to take some course and cycling lesson as she does not know how to cycle.

Abdi – Somalia: is male, he has been in the Netherlands the longest of all the refugees interviewed. He used to have a bicycle but gave it away. Now he walks everywhere or uses the tram as he lives in The Hague. Abdi says he will buy the bicycle soon again, because it used to help him a lot when he has one.

Samah – Sudan: Is female. She doesn't work. She came to the Netherlands to find a better life. She has a bicycle.

Anis – Syria: Is a male. He doesn't work. He volunteers at the local municipality in The Hague and is currently taking both Dutch and English lessons. He has a bicycle.

Alaa – Syria: Is male and like Anis, he too doesn't have work but is currently taking Dutch and English language courses in the Hague. He has a bicycle

Rebecca – is a volunteer English teacher at the Unity and Diversity project in the Hague. She mentioned that she was a refugee in England, hence she also offered her opinions on the study. She has a bicycle.

Amin - Syria: Is a male. He doesn't have a job. He is taking Dutch and English courses and has a bicycle.

Hamoudi – Syria: Is male. He doesn't have a job. He is not taking any language courses as he mentioned that his situation was a bit more difficult than most people. He has a bicycle.

Then expert interviews were conducted with two people. These experts were as follows, one interview was with **Angela van der Kloof** – a Sustainable Mobility Consultant at Mobycon, and another by **Riny Hendrickx**, a Consultant in Education at Stepanijmegen.

The Interviews: Some parts of interviews

This section will give the results from the interviews and thus try and link those to the literature review. A brief summary of the interviews will be given and then these interviews of refugees will be compared with one another. Also, the interviews from the experts will be shared.

First: Malak and her Daughters

Malak and her children were born and raised in Syria. They tell their story about how they flew from their country to Turkey, then from there to the Netherlands. Malak's family did not know about the cycling culture in the Netherlands. One of her children Amal states that "Actually we don't know before that there is bicycles, like like this, ehm we don't know and Uhm I shocked because I used to use the bus or car, so I was shocked, to learn bicycle because it was very difficult for me. To use it's very difficult." Raghad mentions that "Ya, I am too, but I should learn bicycle because the bus uhm not very cheap." She further mentions the qualities she likes about the bicycle, "The bicycle is sneller and easy." Amal indicated that she wanted so much to learn to cycle because "I want very much to, to ride bicycle because I feel like a (Arabic) confidence" Malak shares the same sentiment. Lulu enjoyed that she could just go at any time when she felt like it, "Every time you can, you can go, everytime on 12 uur af, half hour" Malak expanded on Lulu's point by saying that bicycle offers you "freedom." The girls did not know how to cycle before arriving in the Netherlands, they recall doing a bit of it when they were younger but nothing like here. They mentioned that their "father learned me to make balance on it. He caught me, held me to, to make it go, to make balance." For Malak, it was her Dutch friend that made her want to cycle, she says "Uhm I have a friend, Netherlands friend, so my friend came, come to me by bicycle. She wants to learn to ride a bicycle, so I learned the bicycle, just from my friend." After that Malak decided to take up some cycling lesson from an organization called Stepanijmegen, that teaches immigrant and refugee women how to cycle. Furthermore, in Syria they mention only teenage boys occasionally cycled "Boys, just boys, goes to centrum and market," but it was not a women or girl thing to do.

The family shared their concerns about riding the bicycles. Amal states that "It's difficult, I feel scared from the traffic jam and from the people, they go very quickly. I feel scared and I don't know how to stop, until now on traffic jams then the bicycle make weeeee, it's very difficult for me" When asked about their activities they participate in using the bicycle, they mention going "to the Centrum or Radboud university, which is where go for their Dutch language courses, they go shopping, to the park, museum and just cycling with their friends. Malak mentions that when she learns how to cycle, she "want to go with my friend to meet my friend at gardens and to centrum, not to school, at the moment though, she sometimes I go with my husband by auto and by bus." Her children cycle every day, Raghad feels like "I'm too, good and free. I'm good, I'm feeling like sporting." Like she is exercising as well.

Lulu, who is the youngest says that for her riding the bicycle “feel like the holidays come.” The girls also appreciated the independent qualities that the bicycle offers, Amals said that “Ya because when I want to buy something from the winkel, I need to say to my father, my father took us to centrum we need you. When I have a bicycle, by myself.” When asked about feeling safe on the bicycle, the girls said yes, however Malak preferred the car for safety, she mentions that “when I was in the car, no dangerous but when I ride a bicycle, maybe its dangerous.” Malak and her children also don’t work because they are not yet Dutch citizens too. The difficulty they mentioned with using the bicycle was with traffic rules, fixing bicycle when they are broken and the weather. When ask if riding the bicycle makes them feel like Dutch people, Malak responded by saying that “We are like Netherlands mensen.” She follows her response by saying, “Why they use and why we are not using it.” The family all got their bicycle on Marktplaats as that was the cheapest place they could find. All the girl

Second: Alex

The Interview

Alex was born in Eritrea and raised in his home country until the age of 20/21. After that, he made the trek and came to the Netherlands about 2 years ago. Alex came alone in this country and left his family in Eritrea. When he first arrived in the country, Alex tells me that he “lived in other cities before and then finally came to live in Nijmegen about 1.5 years ago.” When asked about bicycles and if he used bicycles before he arrived in the Netherlands, Alex tells that he used the bicycle before, in fact he knew already how to cycle before he arrived in this country. He recalls that “he was using my bicycle to go to my friend when its necessary not uhm everyday also.” When he arrived here, he was amazed by how much the bicycle was being used, he says that “the Dutch people uh using the bicycle every day, even little girls and little boys, from 5 years or so, they can bicycle there.” Children riding bicycles everywhere was even more of a surprise to Alex, because in his native country, this is indeed not the case. It took Alex about 3 months to acquire a bicycle. He states that before then, “early I lived in camps, I don't have money to shopping or go to supermarkets or other places, so I can't other places go. I just stay in camp” he said. After 3 months, Alex indicated that he got some money from the camp and what he did first with it was to buy a bicycle. Now as previously mentioned in this thesis, refugees once registered and their cases start the processing phase, they are given a stipend to go towards supporting themselves until they get their legal status. With his money, Alex decided to get a bicycle.

When asked what the differences in cycling was between the Netherlands and Eritrea, Alex mentioned these to be very different practices comparing both countries. Talking about

knowing the rules and regulation of bicycle in the Netherlands, Alex mentions that, this is something difficult at first, “firstly I was fine, the rules a little bit difficult with the, with the traffic, and now I am, i am adjusted to traffic rules” so he learned from his friends and by doing and observing what other cyclists were doing when cycling in traffic conditions. When asked about how he uses his bicycles, he answers by saying “Right now, uh I can go with my bicycle to my school. I can go uhm everywhere closer in Nijmegen, shopping, to the park, with his friends, So its helpful for me.” Alex also believes that the bicycle empowers him. Most of his friends also have bicycles, so he also goes to meet them and go to the city for sun and leisure. When asked about having Dutch friends, Alex indicated that he did not, he only knew his Language teachers and host people from gastgezin(a volunteer organization helping with hosting refugees and helping them in their daily life). “Ya, I don't have Dutch friends, but I have Taalkurs Trainer and ook, I have a gast gezien, gast gezien, the people dus oh like Kiki.” When asked how he meets with these people, Alex say that I am using usually my bicycle to go to my friend, and ook to go to my language trainer” When asked about participating in local Dutch holidays and events, Alex indicated that he does participate and mainly uses the bicycle to get to those events. When asked about how the bicycle helps in his integration process, Alex responded by say that “I didn't very oftenly bicycle in my country but here I am using very oftenly the bicycle”

When asked about social and cultural activities, Alex indicate that he often attends these events as he gets to see what people do in these events and why they celebrate them. Because refugees don’t work or are not yet legal, they couldn’t answer any economic and political integration as these really did not apply in their situation at the moment.

Third: Angosome

Much like Alex, Angosome is from Eritrea and raised there until the age of 20/21, however he was born in Ethopia. He also made the trek and came to the Netherland about 2 year ago. Angosome’s initial reaction when he witnessed how much bicycles are a part of Dutch society, he was amazed. He says “when I saw veel bicycles in the Netherlands, and really amazing, I expect not in Europe or not in Holland veel bicycles, I expect always veel cars.” He had very different expectations. Angosome also learned to cycle in Eritrea through a neighbor, so by the time he arrived in the Netherlands, he already had the knowhow of how to use bicycles. Even though it took Angosome 3 months to get his bicycle, he indicated that he knew that “I think always I have to bicycle.” Like Alex, in the beginning Angosome could also not afford to buy himself a bicycle, he had to wait until he had money to buy one. When asked what he uses his bicycle for, he mention going to his Dutch course, to the station, shopping, visiting friends and for health reasons, getting some fresh air. ” Further more, he also mentions that “Ya, actually I live in Dukenburg. Dukenberg is een bietje, a little bit further, ya. I must have a bicycle.” If he doesn’t, the cost of transportation would be too expensive for him. Alex agreed with him on this point. For Angosome too, cycling rules were difficult in the beginning because he didn’t know the, but he said that “I get the cycling rules through experience.” Unlike Alex, Angosome has appropriate the bicycle just

like Dutch people do. He states that for him, even when its raining or snowing “Ya I use it” because for him it is very useful. Even though, he lies to use the bicycle, later in the interview Angosome proclaimed that he would like to use both the car and the bicycle. When asked about what happens when his bicycle is broken, Angosome indicated that then he doesn’t “go often niet centrum.” When asked if bicycle make him feel part of the Dutch society, he responded by saying, “a little bit.”

came alone in this country and left his family in Eritrea. When he first arrived in the country, Alex tells me that he “lived in other cities before and then finally came to live in Nijmegen about 1.5 years ago.” When asked about bicycles and if he used bicycles before he arrived in the Netherlands, Alex tells that he used the bicycle before, in fact he knew already how to cycle before he arrived in this country. He recalls that “he was using my bicycle to go to my friend when its necessary not uhm everyday also.” When he arrived here, he was amazed by how much the bicycle was being used, he says that “the Dutch people uh using the bicycle every day, even little girls and little boys, from 5 years or so, they can bicycle there.” Children riding bicycles everywhere was even more of a surprise to Alex, because in his native country, this is indeed not the case. It took Alex about 3 months to acquire a bicycle. He states that before then, “early I lived in camps, I don't have money to shopping or go to supermarkets or other places, so I can't other places go. I just stay in camp” he said. After 3 month, Alex indicated that he got some money from the camp and what he did first with it was to buy a bicycle. Now as previously mention in this thesis, refugees once registered and their cases start the processing phase, they are given a stipend to go towards supporting themselves until they get their legal status. With his money, Alex decided to get a bicycle.

When asked what the differences in cycling was between the Netherlands and Eritrea, Alex mentioned these to be very different practices comparing both countries. Talking about knowing the rules and regulation of bicycle in the Netherlands, Alex mentions that, this is something difficult at first, “firstly I was fine, the rules a little bit difficult with the, with the traffic, and now I am, i am adjusted to traffic rules” so he learned from his friends and by doing and observing what other cyclists were doing when cycling in traffic conditions. When asked about how he uses his bicycles, he answers by saying “Right now, uh I can go with my bicycle to my school. I can go uhm everywhere closer in Nijmegen, shopping, to the park, with his friends, So its helpful for me.” Most of his friends also have bicycles, so he also goes to meet them and go to the city for sun and leisure. When asked about having Dutch friends, Alex indicated that he did not, he only knew his Language teachers and host people from gastgezin(a volunteer organization helping with hosting refugees and helping them in their daily life). “Ya, I don't have Dutch friends, but I have Taalkurs Trainer and ook, I have a gast gezien, gast gezien, the people dus oh like Kiki.” When asked how he meets with these people, Alex say that I am using usually my bicycle to go to my friend, and ook to go to my language trainer” When asked about participating in local Dutch holidays and events, Alex

indicated that he does participate and mainly uses the bicycle to get to those events. When asked about how the bicycle helps in his integration process, Alex responded by saying that “I didn't very often bicycle in my country but here I am using very often the bicycle” When asked about social and cultural activities, Alex indicates that he often attends these events as he gets to see what people do in these events and why they celebrate them. Because refugees don't work or are not yet legal, they couldn't answer any economic and political integration as these really did not apply in their situation at the moment.

Fourth: Margret

Margret is from Kenya. She is one of the refugees who don't cycle here in the Netherlands. Being from Kenya, Margret mentions that in Kenya, riding a bicycle for girls is not a common thing. When you are a child yes, but once you grow up, this no longer applies. Also for Margret, not riding a bicycle was also a reason out of fear. She says “In Kenya I didn't have a bicycle because so far I didn't know how to ride a bicycle, so I didn't have one. The reason being is umm once time when I was small, I tried to ride even though I was trying to learn how to ride a bicycle and I nearly injured myself, understand, you know.” That fear has stayed with her ever since, hence she hasn't yet picked up the bicycle once she arrived in the Netherlands. She, like Malak's family touches up on different cultural beliefs for not cycling. She mentioned that in Kenya, though now outdated but “culture thinks that ladies are not supposed to ride bicycles. The women say somehow that bicycles, they break virginity, a woman's virginity. They say like that.” Margret aspires to learn how to cycle. She says that “people are really enjoying, you know. It looks fun and for sure I will learn, because and then transport here is expensive. you, know, it's so expensive. I think bicycles make it easy.” She says that for her, she walks a lot and she uses the tram. Though walking is something she enjoys doing, cycling would be more beneficial. She hasn't taken up any cycling lesson but her Dutch friends have offered to help her learn.

Margret also feels the inconvenience of not having or using the bicycle here, even her friends ask. “It's a little bit weird if you tell someone here that you don't know how to cycle! They will look like are you serious, are you kidding me, you don't know how to cycle?” Moreover she mentions that not having a bicycle “of course you lose a bunch of money, at the same time you lose a lot of time. Of course, Because I have to wake up early that the person who has a bicycle.” That she also needs energy too, is needed, you still need it to walk that distance. Margret says that not using the bicycle means that she has to depend on public transport or friends, if not then she does not go to many events and places. She also mentions that she must plan ahead if she needs to do things, which can be very restricting and require much effort. Margret's biggest complaint is how expensive transport can be for her. She has to always think about this and try to plan ahead. Margret is learning the Dutch Language on her own at the moment. When asked if she will learn to cycle soon, she says she will sometime soon.

Fifth: Abdi

Abdi used to cycle in the past but not anymore. His first thought on the bicycle was that he very surprised, never seen them being used at such a large scale. He then quickly realized they were an asset. Since the Netherlands is a bike country, and everyone cycles he mentions that it's good to adopt the culture, otherwise you won't understand how these things work. When asked how he gets around, he said that by walking, takes his time and not hurry so as to enjoy the walk. Sometimes tram, if he is in a hurry. He also mentions that the bicycle is money saving. He further went on to say, If one want to do anything that is typical Dutch, it's to pick up the bicycle, Its very important. He says that bicycles helped refugees with going to lessons in class, it's good for the environment, health benefits, and its cost and repair expenses are not expensive. He thinks that the security and infrastructure are great toward motivation people to cycle. He goes on further to say that social life is attached to the bicycle. It is good for sociality, builds character , responsibility, skills and attention, you get to learn and know your city more.

Sixth: Samah

For Samah, "There's no much bicycles in the Sudan because we didn't have the organized city for cycling I mean like Netherland here there is this special roads for bicycles and everything is organized but in Sudan we didn't have that, most of the people in Sudan they use their cars instead of bicycle." Samah "learned to cycle when I was young apparently but I didn't use to cycle much more when I get older but yeah I just continue to cycle in here so yeah." Samah had to remind herself how to cycle when she arrived here, but "when I cycle for the first time I find it very easy and very useful and very fun." For Samah, "I know how to ride the bicycle but the things which I didn't know about is traffic lights and the rules; yeah you have to go left and right and that's it that was the hard thing for me and the first time but when I tried it for the second and third time everything become like easy and normal so yeah." Samah also uses her bicycle for everything, she says that she feels comfortable and saving money. Much like Malak and her children, for Samah too, the bicycle gives her a lot of freedom she didn't have before, "when you have your own bicycle you can go wherever you want whenever you want. You just take the bicycle and go." Since she bought my bicycle I didn't go anywhere by transport or whatever especially if I want to travel out of the city yeah I will use the train but here inside the city I will never use it." Samah, like most refugees also doesn't have a job, but she has made local friends and uses her bike to plan events with them, "when the weather is nice and there is sunshine we just cycle around and yeah there just to have a good time of cycling yeah." On Duthc holiday, Samah also participates, on Kingday she "had my bike and I went to, o the King's Day, I went to, there are a lot of markets on the streets so I just went there and had a look around." Futhermore,

she enjoys the independence that the bicycle offers, you can do many things by your own, you don't have to wait for anyone to pick you up or anything yeah you're independent." When asked about the bicycle helping with integration, Samah mentioned "It's very important for anyone to know the society which he's live and to know the people and to know the rules of their city and all of these, of course anyone should do this."

Seventh: Anis

Anis was one of the few refugees who knew about the cycling culture of the Netherlands. He was "expecting to have roads like special roads for bikes and stuff like that because everybody knows about Netherlands, it's famous and bikes." He already knew that he was going to use the bicycle. He says "actually I'm used to use cars and anyway when I came here I was thinking like, I was like I know I'm going to use bikes to transport here like fits in Dutch so I wasn't going to like buy a car or something like this or use buses. I always thinking I want to use a bike yeah." For Anis, using the bicycle was also not a new thing, he used to use it in Syria for "fun actually, we used to use it for fun we used to have like I don't like a group we used to bike together fifteen like motorcycles game but it was bicycle we used to you know it's bakes so we used to do stuff on it like to make it like a Harley or make it longer yeah. We used to put speakers on. So it was like a game, sort of biking game. More than fifteen guy, we were biking around the city taking tools yeah. It was fun, it was fun." Anis got his bike through his volunteering service, "I have no idea actually but it's volunteering and then my person ask me how you transport. I told him I walk and I really was walking. And now he's volunteering like a lot and I was doing this volunteer by walking. Anyway he told me why you don't have bike. I told him I don't have money so he offered me a bike." While living in the camp, Anis didn't have a bicycle because he didn't have money. He further goes on to say, "when you live in a camp you need bike to transport because the camp always will be far, a little bit from the city. So if you don't have a bike then it will be a problem for you, to buy food, everything, he mentions that some people will use some people's stolen bikes and sell to other people."

He mentions that lack of transportation sometime leads some teenage refugees astray because they see the gap and want to exploit it. He says that camps should have bike borrowing services, then people would for example, refugees they would stop for example going to the city because you know some teenagers they would do that, they would go to the city local park and stole it and come sell it in the refugee camp. But if there is like a borrow bikes there it's going to be useful you know so it's a suggestion." Anis also does everything on his bicycle. He attends he Dutch and English Language course using the bicycle. He uses it for fun and for mental health and depression. He mentions that some refugees when they are living in the camp tend to get very depressed and bicycle help them with being active and finding things to do. He mentions that "like refugee when he come from the refugee camp, very important for him to feel welcome. How you can make him feel welcome? You're not going to give him a hug aren't you? I mean if there are some

people who give hug, it will be helpful for him totally but you can give him hug in a material way like bike, like some things are really useful to the life here.” When asked about integration, Anis feels strongly about the subject. He states that he has been integrated from the first day. He has had to follow rules and chose some aspect of the culture he is in that help him fit in better.

Eight: Alaa, Amin and Rebecca:

Alaa, Amin and Rebecca found the cycling in the Netherlands interesting in that people were cycling even when it was raining. They all used to cycle when they were younger but nothing like they do now in the Netherlands. All of them have adopted the bicycle quite well. They goes everywhere, shopping, meeting with friends, leisure, for sport just to clear the head. Alaa and Amin use their bicycle to go to their language courses. They believe that having and usig the bicycle save them time and money. It grants them much freedom to do what they want, when they want including going to school. For Alaa, mentions that the bike makes him much more flexible. For Amin, it helps him with gong out and meeting new people and making friend with Dutch to help him with understanding the culture. Rebecca believes that even the act of being on the bicycle is plays an important role in helping one integrate in to the Dutch society. She says the fact that you cycle without the helmet, Dutch people may assume that you are one of them, and treat you as such. For her this bring a feeling of comfortable and a sense of feeling at home. Like Anis, she thinks programs to teach refugees short course on cycling under traffic conditions should be made available to every immigrant regardless of status.

Nineth: Linus

Linus knew how to cycle from Kenya. He came to the Netherlands already know how to cycle. For him, traffic rules were also a bit tricky in the beginning, but with time and observant behavior he managed to figure them out on his own. Linus also struggle to get his hand on the bicycle. For months he also borrowed from friends until he could get enough money to buy himself one. He likes the fact the bicycle is very convenient and helps him with his daily life. If he wasn't to go somewhere, the first thing he does is use his bicycle. Though he too like walking, he mention that he appreciates the fact that the bicycle saves him a lot of time and helps him get a lot of things done in the day as oppose to walking everywhere. Linus also takes Dutch courses to learn the language and help him with his integration process. For Linus, cycling in the Netherland is great because of the bicycle lanes and infrastructure that goes with it. This for him, made it much more easier to also join in on the cycling culture of the country. Linus mentions that the bicycle is quite economical, but in his case that is not the reason why I am use the bike. In my case, me when I am ready I want to go, so you know in Kenya our buses don't operate on time. If you are ready, you go to the bus stop, all the time busses are passing, so here its, it was kind of inconvenience to me, I am ready to go and then when I go to the bus stop, then I find the

bus has just passed 5 minutes ago and the next bus like its on the weekend, its still an hour later, so with in an hour, I am suppose to be very far, and in that case I just oh, I need a bike. Ye, its kind of emm, I dont feel left out in the Dutch society. I have already fit in. Like Rebecca, Linus also states that bicycle helps a lot, because thats a, that is the Dutch norm. They use, they cycle a lot, so if you do also, its easier to interact with them more easily because in some cases you find like if you are attending a function ya, in common, ye people in your neighbourhood always cycle and sometimes they dont even use a car, they dont need a bus, so its kind of.

Hamoudi:

Hamoudi is I'm from Syria. I was born and raised in Kuwait. He too also learned to cycle in Kuwait when he was young but he mentions that in Kuwait the weather is usually the number one thing that prevents the use of the bicycle. There he say, "its very hot" close to 50 degrees outside. Hamoudi was impressed by how organize the bicycle system here in the Netherlands were, he mentions that the have parking and lanes, he mentions he likes this very much because it save you a lot of money time instead of walking and make you really fit and lose some weight. Even though you are cycling you are doing some exercises at the same time. For Hamoud, he had difficulties with walking everywhere, I used to walk and it was horrible, I would walk for half an hour to get back from somewhere, it was really tough and when I got it I was like thank God! He also found the traffic sign tricky, Well in the beginning it's a little bit tricky because you don't know the signs and what they mean, so you make mistakes but once you get used to it or someone tells you what it means it very easy. Hamoudi believes that I think it's important to integrate, for a better community and a better society, it's easy to live together and break the differences or get over it. And both parties need to make efforts to come together the locals and the immigrants.

Expert Interviews:

Angela:

According to Angela, while doing her research on bicycles and immigrant women, she found that in the research many immigrant women found using the bicycle challenging because of their lack of skills and also culturally. "I have learned that in many countries it is an issue and it is in many countries. And in many countries cycling is problematic anyways and for women it is even more problematic, so I think to not bike is also a lot about that and not just about the skills, its a combination of factors." As is the case in Kenya and other conservative countries, she found that some cultures believe that for women riding a bicycle break your virginity. Angela mention as that ofcourse I think bicycles can play a role but not only bicycle ofcourse. Then you have to put it in perspective and also it can play a role for many people and for others not. Ya, in that way, the bicycle is not just a mean to get around and do your things but it is also an opportunity to meet people. Angela also says that integration is very political, the process of integrating into society is very practical, Like day to day things you

do to make you integrate or not and in that sense, transportation can play a role, but she also ask but to what extent does Dutch society want refugees to be integrated. She also mentions that the bicycle really is social in the sense that people who do use them tend to have this shared experience of going somewhere. This is one point Linus made too. Then you will, what I find really nice, is you know, you move in space, so there is always something to talk about. And you don't have to talk about the problems people have, or you know, often times when you just like, when you uhm when you would have a conversation with say a refugee and say that you are maybe a what you call it, a mentor or whatever and you sit around the table and you start talking before you know it, its about their problems and of course it is important for them to share that but on the other hand i find it very relieving to have this opportunity and forget about it for a while, so I think thats also an important factor of what the bike has to offer."

Rinny:

Is employed as a Consultant in education at STEP. My activities are mostly focused on the guidance and support for the language and cycling lessons, as well as determining the teaching materials. I have been responsible for the design and execution of the cycling activities within STEP for over 15 years. She mentions that the program the have at the Stepanijmegen contains ": 12 lessons of an hour and a half, which of half hour is dedicated to theory and an hour to a practical lesson. In the practical lesson the participant learns the technical cycling (?) and when all the skills have been practiced the participant can practice his/her skills in real traffic. The course is given two times each year. Being able to cycle helps getting self-sufficient and independent, especially for women. According to her, the target group is very enthusiastic, they discover that they have what it takes to learn this, be able to do it and to experience it. For a lot of women, it's long wish. I also cycle myself and know the importance of this way of transport to get to places. Rinny echoes a lot of what the participants mentions, " You're more independent as a woman. You're part of a social environment. It's good for your health, it's fun and it costs you less money. It's important as part of raising your children. In short: The position of mainly the woman improves. Finally, Rinny emphasizes the role of the municipality for the cycling program. She says that, It's important that there's an organization like STEP who has been giving cycling lessons for over 25 years now. The demand for learning how to cycle stays constant, the cycling courses at STEP are always full. It's important that there's also attention from the municipality in it's policies.

In short

From the interviews it is clear that the bicycle is highly utilized in everyday doing of

refugees, including in reaching activities that are geared helping them with their integration processes.

Chapter 6

Data analysis

The aim of this chapter is analyse and answer the research questions using the finding of the literature review in chapter 4 and the research interviews in chapter 5. It will try and link the conceptual model and the theories in chapter 2. I will present the findings by answering the research questions of this thesis.

The bicycle

The first part briefly looks at the opinion of refugees about bicycles usage in the Netherlands when they first came. This part is then followed by the challenges that the refugees faced when the first arrive in the Netherlands, before they used the bicycle. The second part looks at how the refugees used bicycles in their home countries versus how some of them have appropriated the use of bicycles since arriving in the Netherlands, followed by the ways in which the bicycle offered new opportunities and solutions. The final section evaluates some of the difficulties and issues experienced by the refugees when it comes to bicycle use.

The Bicycle and refugee opinions

In the beginning, some refugees were not really aware that cycling was very popular in the Netherlands, Alex said he was surprised, he states that “I am really amazed about the bicycle. The Dutch people uh using the bicycle every day.” For him, this was something new he had never experienced before. What surprised him more was the fact that “even little girls and little boys, from 5 years or so, they can bicycle there.” Angosom shares a bit the same sentiments as Alex, he elaborates by saying that when he “saw veel bicycles in the Netherlands, and really amazing, I expect not in Europe or not in Holland veel bicycles, I expect always veel cars.” Malak and her daughter felt the same, they all agreed that they “don't know before that there is bicycles, like like this, ehm we dont know before”

Samah had a different opinion, she was scared by the bicycle culture of the Netherlands, for her, it was scary because “I didn't thought that I can cycle one day because you know it's like crazy. When I cycle for the first time I find it very easy and very useful and very fun.”

For Linus, he says that he “felt they were too many, but this was not a bad thing because they control them. There is no, nobody who wants to be, nothing to be controlled. People are responsible to using it.” Rebecca's thoughts were, “They must be mad, it rains all the time here.”

Anis, was one of the few that were aware that bicycles were a thing in the Netherlands, for him, nothing surprised him, when asked this question he answered by saying “nothing actually I was expected and I was expecting to have roads like special roads for bikes and stuff like that because everybody knows about Netherlands, it's famous and bikes. He further mentions that “I'm used to use cars and anyway when I came here I was thinking

like, I was like I know I'm going to use bikes to transport here like fits in Dutch so I wasn't going to like buy a car or something like this”

Before the Netherlands: how the refugees used bicycles

Most of the male refugees reminisce about having some encounters with the bicycle when they were younger. However, with the exception of a few, most of them say that their bicycle experience ended with their childhood. For Alex, he “was using my bicycle to go to my friend when it’s necessary not uhm everyday also.” It was not a necessary thing for him to use a bicycle in his home country of Eritrea. For Anis, it was merely in his teens that he used the bicycle, before he arrived here, the “last time I cycled I guess I was, I don't know, fifteen years old. Further, he mentions that it was just for fun actually, we used to use it for fun; we used to do stuff on it like to make it like a Harley or make it longer yeah. We used to put speakers on.” For Linus, the bicycle in Kenya was for sports, “It was just for exercise and occasionally he said “I used it to visit my friend, ya, as a kind of, as a means of transport. uhm to go from one place to another, which are not too far apart.” For Malak and her children, riding bicycles in the centrum was something the young boys did back in Syria, but it was not an everyday thing.

Results

Research question 1: Is there bicycle usage and access amongst new refugees in Nijmegen/The Hague?

Firstly, with regards the usage of the bicycle, as can be found in Chapter 5, there is indeed high and frequent usage of bicycles within the refugee community in Nijmegen and the refugee participants from The Hague. Out of the 13 refugees interviewed for this research, this study found that there were only 2 refugees who did not use the bicycle and 1 refugee who was still in the process of learning how to use the bicycle. The other 10 refugees were fully using the bicycle to reaching their activities. All most all the trips they make in their day warranted the use of the bicycle. Secondly, dealing with the issue of having access to a bicycle. Most of the participants in the study indicated that they did indeed in the beginning have no access to any transportation including the bicycle. They indicated that most of the walked to places if they needed to and some of them did not even bother leaving their camps because of lack of finances anyways. Lack of money was the number one factor that resulted in refugees not being able to buy a bicycle. They had to wait for months until they could be able to buy a bicycle. For one refugee, he was fortunate enough that the center where he volunteered offered him a bicycle. When ask the question of know NGO and some

other project in their city who offered free bicycle or at a cheaper rate, most of the participants indicated that they were not aware of any organization that provided free bicycles. Furthermore, most of these refugees didn't not know of any organization that even offered cycling lessons. One family of refugees in Nijmegen found out about bicycle lessons through the internet because the mother was interested in learning how to cycle.

Most participants in this study had to wait until they received some stipend money from the asylum center and use it to bicycles. This money is said to be enough for food and necessities but because most of these participants saw the value of having bicycle, they decided to buy it for themselves. This is how the motility concept of access can be applied, according to Kaufmann, motility is a way of illustrating a person's access to being mobile. Here these participants recognized that walking everywhere was a way to be mobile however it required a lot of effort and took away a lot of time without having completed as much activities as they would like. Also since they did not have huge amounts of money to spend on public transport, getting a bicycle would give them a lot of access to being mobile. Once having that access, they then would need to have skills and competence to use these movements to gain resources that help them in their daily lives. Most of the refugee because the do not work, they are concerned with getting their statuses recognized and finally be allowed to work and participate freely within Dutch society. Part of the requirement to being granted status is that they have to adhere to a few conditions, one most notable is learning the Dutch language and familiarize themselves with Dutch norms, legal systems and values.

Many of the participants in this study indicated that they take Dutch language courses. To get to these course, the bicycle to them plays a big role. It affords them the opportunity to participate as fully as they want, however in order to be able to participate, they have to acquire skills associate with the use of bicycles, knowing the traffic rules and how to cycling and knowledge of why they should cycle. Most of the refugees in this study indicated to having already learned to cycle back in their home countries. Some of them learned when they arrived here. Even though they know how to cycle, many of them mention not ever knowing bicycle traffic rules and regulations before they got on the bicycle. They did not have these skills, however, that did not stop them as they still wanted to cycle because they wanted to take part in their language courses for their integration process, meet friends, exercise and go to the city. They wanted to participate and acquire resources that are useful to them, this is the final step in the motility concept, which is the needed understanding of these forms of movements in relations to their own ideals. For one participant enrolled in a cycle lesson program, in motility, this is would be known as acquiring the skills to use the movements that will later be offered to her by the bicycle.

Additionally, applying vertical equity with regards to income and class in terms of access, would mean that access options would improve for people who are economically, socially

and physically disadvantaged. When the refugees came, they had and still have nothing when they arrive. Using vertical equity in their cases would mean that improve systems such as providing refugees with bicycles would be put in places. Even the participants themselves suggested some transportation or provision of bicycle in the camps for use would have been very helpful for them. They would not have to sacrifice their stipend money for their necessities to buying a bicycle. As Anis puts it, some refugees would also not feel the need that they need to steal bicycles in order to make use of them. For those who do not have the skills of using the bicycle, systems should be put in place in refugee camps to teach and provide skills needed to adopt the use of bicycles. Once cycling is adopted, and appropriated as a means of transport for virtually everything, it is then that many refugees can take full advantage of these forms of movement in relations to their ideals. Increased motility and equity means increase activity participation by all. And refugees with the goals of getting their status legalized would organize their movements in ways that would most benefit their situation.

The finding from the research indicated that there is indeed bicycle usage in these refugee community in Nijmegen, however when looking at the issue of access, it is evident that refugees did face some barriers in this regard. Most of them had to wait months in order to get a bicycle. Because of lack of funds, buying a bicycle for them was also not an option. For those who want to use the bicycle having access to a bicycle is important step that leads towards usage. With out that access, choice to use a bicycle becomes slim. To the refugees who took full appropriation of the bicycle expressed feeling of freedom, flexibility, empowerment and independence. They celebrate their own success and dedication to learning and using the bicycle fully to their advantage.

Research question 2: Who has the highest and lowest rates of bicycle usage and what are some reason encouraging and discouraging cycling within these refugee communities?

Firstly, using the literature review to answer this question seems to suggest that immigrant and refugee women have the lowest rates of bicycle use in the Netherlands. From research conducted by Van den Kloof (2009) found that many female immigrant and refugee women did not cycle or even know how to cycle. According to Martens et al, (2014), they found that there are clear differences when ethnic background is taken into account, that bicycle use is relatively low amongst non-Western immigrants in the Netherlands, especially among women. Instead of using a bicycle, they tend to travel more on foot or by public transport.” Sometimes this is caused by different views held about the bicycle in different regions around the world. Much research conducted on this issue went on to inspire much action and initiative geared towards teaching these women how to cycle. Many initiatives by NGO and some local municipality have programs teaching women how to cycle. Stepnijmegen in Nijmegen is a community based initiative teaching women how to cycle. It is also subsidised by the municipality of Nijmegen. From the research conducted for this thesis, both women

and men were equally participating in the usage of the bicycle. It was only 1 female and 1 male who were not cycling. For this study, both women and men were equally represented.

Finances

When the refugees arrived, they faced some financial issues. Many of the refugees arrived in the Netherlands with no money. According to Alex, “early I lived in camps, I don't have money to shopping or go to supermarkets or other places, so I can't other places go.” Not only did he not have money for the bicycle, he had no money for even basic day to day things, Anis also mentions the same thing, “really when I came here I didn't have any money, no clothes, nothing. Anyway I didn't have money to buy a bike.” Anis further brings up an issue of not having money and access to bicycles, he mentions that “refugees they would stop for example going to the city because you know some teenagers they would do that, they would go to the city local park and stole it and come sell it in the refugee camp.” Rebecca also mentions the issue of money. Alaa comments by saying imagine paying 4 Euros every day. It is expensive.

According to the Dutch website, once refugees are taken in their centers and registered, they are offered a stipend for their day to day things that they need. However according to some of the refugees, this money is not enough to allow them to freely participate in society. Affording the notion of equity, investment put on providing bicycles and lesson to more refugees would ensure their participation and just and fairness would be achieved.

Not being able to cycle and know the traffic rules:

Samah recalls that for her, she used to also cycle in Sudan but when “she was young.” She tells me that, “there's not much bicycles in the Sudan because we didn't have the organized city for cycling I mean like Netherland here there is this special road for bicycles and everything is organized but in Sudan we didn't have that.” Malak and her daughters didn't cycle before they came to the Netherlands. They used to see young boys in the city cycling around but this was not a common thing to do in their own. Once in the Netherlands, Malak, because she wanted to cycle with her Dutch friend, decided to get some bicycle lesson from Stepanijmegen. However, her daughters, were a bit adventurous, they decide to learn by themselves with the help of their father. They too, wanted to be able to cycle to school and be able to meet their friends whenever they want. They Youngers two feel confident about their cycling skills now, and the older one is still a bit uncomfortable cycling in Traffic conditions. But she perseveres and continues to cycle. Almost all the refugees mentioned the point of not knowing traffic rules and finding it difficult in the beginning. They go on to even suggest some lesson in this regard before they get on the bicycle. If like Anis suggested bicycle or transport service were accessible and provided by the camp, they would go a long to helping refugees with participating in their daily life. The notion of skills acquisition is important in ensuring the full use of movement tools resources accessible to refugees. This is also one of the notions of Motility. While conducting some research at the

stepnijmegen, one component of their program is teaching traffic rules and safety. But for those who learn outside of that, they have to struggle on their own.

The finding for this sections revolved around the issue of finance and the lack of ability to cycling the bicycle. Being a refugee in a new country, having no money meant that these refugees had to depend on other people to help them with the bicycle. However, because many of them did not know of any NGO organization offering free bicycles, they had to wait until they had enough money to buy one. Some of the participants indicated that they would borrow bicycles and arrange a time of return. However, this would also prove inconvenient at times for both them and their friends. Those who wanted to cycle got themselves a bicycle and in this study, that was the majority too. Not knowing how to cycle also came up. Two of the participants who did not cycle indicated that they wished to cycle because cycling offered people so many opportunities. Not knowing traffic rules was also indicated by 90% of the study. They found that not knowing this part of safety made them feel uneasy about cycling and scared. However, they continue to do it because they liked it and it helped them a lot in their everyday life.

Research Question 3: What are the benefits of bicycle usage?

Firstly, the most important point to the benefits of bicycle usage is the ability for one to be able to participate actively in activities that are beneficial for her life. Firstly, getting access to a bicycle proved very difficult at first for the respondent of this paper. That lack of accessibility hindered them significantly in the beginning. When these refugees first arrive, they have nothing and nowhere to go because of the location of their camps. Even if they wanted to go see the city, it always meant walking there and back which in most cases took more than an hour. The camps themselves had no bicycle rentals for them to use, so they were stuck in the camp waiting for positive news. Hence for most of the refugees, they waited until about 3 months to get a bicycle, this could be attributed to their lack of finance, not having access to a free bike or the inability to cycle. This section I will study how the bicycle, allows the refugees to settle in better, gain some freedom, overcome the problems, participate in society, improve their physical and mental health and feel part of the culture.

One of the best things the bicycle offers is the ability to move. In the beginning some of the refugees didn't bother leaving the camp because they did not have money or knew anyone. Taking the bus was expensive, so it didn't make sense for them to try. However, for some that did not want to spend their whole days at the camp and wanted to find things to do and meet people while they awaited their asylum applications, walking was the only thing they could do. Hamod, who lived in Heumensoord, a refugee camp outside Nijmegen said "he walked everywhere. It was horrible, It took a lot of time for me," and I couldn't do many things I wanted to do. Anis agreed, even though he doesn't mind walking. He found himself a volunteer position at the local municipality to keep busy, he told me "I don't mind walking

because I'm volunteering you know and that period I was out of the camp and you should notice like I was this; I was in a depression time so it was hard for me so I didn't mind walking. I didn't mind biking. I didn't mind anything, anything just to keep me busy. So I'm the kind of person who keeps himself busy."

Like Anis, Magret likes to walk, and for the most part didn't mind it, but she mentioned that "some time she had so far to go she would get worn out" Hamod share the same situation with Margret, when he was living in Heumensoord, he said he was tired a lot but he continued to do it because he didn't have a bicycle at the time. For Alaa, he tells me, "I am more flexible, I can get to any place when I want to. It has many advantages." This movement is powered by the individual him/herself, the only thing one needs is the bicycle it. It self-reliant, one depends on themselves and their capabilities to get around, it is empowering in that manner as well. Once a person knows how to cycle, the limits of where the bicycle can take one is dependent on the individual ability and motility. Alexs tells me, "Ya, I must have a bicycle, without bicycle, I can't do anything. Everywhere, everything goes with bicycle in the Netherlands." For Angosom, the bicycle offered him a lot of opportunities. He said that "I go use it my bicycle, go to school, to go naar my friend's house, to go naar parking, to go the. ya feest, to the station." For him also, the bicycle is good for the healthy."

Linus explains that for him, the bicycle is very useful for "its convenience, It is convenient to use a bike, I, I can tell you and you can phone me and where are you? Then within a very short time I am there." The appreciation of freedom the bicycle gave was mentioned in almost all the conversation and the fact that it really does save time and allows one to do more in a day as opposed to walking. Linus further elaborates by telling that because "sometimes I found the bus, the bus schedule, maybe the bus has just left and then I have to wait for too long for the other one. And this time I will be waiting for the bus is enough for me to go to the train station by bicycle." For Angosom, it's a matter of finance and distance that he needs the bike, he said that he "actually lives in Dukenburg. Dukenberg is een bietje, a little bit further, ya. I must have a bicycle."

The bicycle also offers the refugees more flexibility. For Alex, he can go anywhere he wants. He states that he "feels really good that he is bicycling. Yes, ya, I can quickly to the place what, what I need, what I want, my friends, to other places." Most of the respondents agreed that this was the case for them too. With the bicycle they can be impulsive even when they don't have any plans to go anywhere, having the bicycle affords them the ability to be spontaneous. As mentioned previous, transport can enable social inclusion, that increased mobility stimulates participation (Blomley, 1994).

The bicycle permits refugees to access other activities which would otherwise be challenging and difficult for them. For Angosom and Alex, he says that I can go with my

bicycle to my school. I can go uhm everywhere closer in Nijmegen. So it's helpful for me." For Malak's daughter too, confirm this by also agreeing, "we go to school with our bicycle" having the bicycle gives them the ability to go to school, more than they are able to go to the park with their friends and family. Here it can be said that the bicycle offers access possibilities and conditions previously unavailable, this in actual fact is Kaufman's he framework of motility. The fact that refugees have a bicycle makes the city of Nijmegen and The Hague a smaller than originally thought.

The bicycle permits them to maintain their social life and bonds. Most of the refugees mentioned visiting friends, going to their volunteer work. Alex and Anis both did some volunteer and the bicycle came in handy. Alex said that "I was doing some volunteer work, I am standing behind the bar" and he used the bicycle every time he went there. As for Anis, he was even lucky in that his volunteer boss was actually the one who organized a bicycle for him. He told that, the person at his work, asked me he got to the center, he told him, "I told him I walk and I really was walking." Because he didn't have money to buy a bike and the boss offered him a bicycle after that. The bicycle gave him this opportunity especially knowing that many refugees are not allowed to work if they haven't been granted status in the Netherlands.

Furthermore, some refugee camps in the Netherlands are located on the outskirts of the city. Linus told me, that "actually when you live in a camp you need bike to transport because the camp always will be far, a little bit from the city. So if you don't have a bike then it will be a problem for you, to buy food, everything." For Alex, because he couldn't go anywhere, "I just in the camp stay." This was a case in point In Nimegem for example; one of the arrival camps was situated in Heumensoord, which is about 7 kilometers from the city centre. For these refugees getting to the city center was not a reality for them unless they had money. Angosom elaborates on this by stating that "If mine bicycle get a problem, I go often niet centrum." For many refugees that don't have access to mobility, they are at risk of isolation. For Malak and her children, said that they couldn't join their friends when they wanted to because they didn't cycle and didn't know how. For Anis, as briefly mention before, for his mental health he needed to go out of the camp and be around people, any people.

The findings here do indicate that transportation does offer accessibility to many opportunities if use appropriately. From data collection, the participants pointed out to being able to go everywhere with the bicycle. The could go to school, park and meet friends. If they need to go to two different place, that were relatively not to far apart but with walking they would require time, participants indicated that the use of bicycles helped them a lot. These findings are also inline with the the literature review on transport being a tool bridging spaces and making them seem closer and more easy to get to. In thus in the long run be able to participate in any activity one deems appropriate to them.

Research Question 4: What bicycle policy and planning development in Nijmegen are geared towards helping refugee with adapting to life on the bike and what does the literature reveal about factors that influence rates of bicycling for transportation amongst refugee communities?

Firstly, in Nijmegen, there is an organization called Stepnijmegen that offers bicycle lessons to refugees and immigrants who do not know how to cycle. Though not originally started by the municipality, but today they do get subsidies from the government. Their vision and goal is help its participants, so that “they can easily and independently participate in Dutch society.” (Stepnijmegen, 2017) Their education consultant, one of the expert respondents of this study explains in our interview that she “mostly focused on the guidance and support for the language and cycling lessons, as well as determining the teaching materials. I have been responsible for the design and execution of the cycling activities within STEP for over 15 years.”

Rinny explains that the project works as follows, “12 lessons of an hour and a half, which of an half hour is dedicated to theory and an hour to a practical lesson. In the practical lesson the participant learns the technical cycling and when all the skills have been practiced the participant can practice his/her skills in real traffic. The course is given two times each year. Being able to cycle helps getting self-sufficient and independent, especially for women.” Malak, one of the participants in the Stepnijmegen program and also respondents in this research shares Rinny’s sentiments. She states in our interview that the bicycle offers her and her children “freedom”. According to Rinny, “the world is within your range. If you’re depended on public transit or your husband with a car you’re more limited. Traveling by public transit is pricey.”

On their website, stepnijmegen write that “STEP supports its participants in their emancipation and participation process to increase their self-reliance and participation in society.” (Stepnijmegen, 2017) The goal of all activities at STEP is that you can do more easily and independently in Dutch society. Stepnijmegen began as a foundation aimed at promoting foreign women to participate in Dutch society, it increased and became bigger when refugees started arriving more and more in the Netherlands (ibid) On October 2, 1985, a multicultural Dukenburg company founded the Intercity foundation. The purpose of the foundation was twofold: on the one hand, increasing the viability of the district of Dukenburg and, on the other hand, promoting the integration of immigrants while maintaining their own identity.(ibid) Today stepnijmegen uses bicycles to help refugee women toward their integration process.

Another organisation in The Hague focusing on the socio-integration of refugees is trying help. Unity In Diversity (UID) is a registered stichting (foundation) in the Netherlands focused on organizing and setting-up projects that support and promote the socio-cultural

integration of refugees, they thus believe all-round integration is key to the refugee challenge facing the international community today. (uid website, 2017) Though their program does not focus on bicycles per se, they do a lot of language projects and social activities to help ease refugees with their processes. This study also interviewed some of the participants in this project because most of them do utilize their use of bicycle to come this centre to participate, make friendships and be part of society.

Furthermore, not a lot existing literature on bicycle use in immigrant and refugee communities' focuses on the themes of bicycles as one of the tools to helping new refugee integration. However, there has been some literature about long term immigrant and refugee women and how bicycle lessons have lead to activity participation and empowerment in these communities. Some research indicates that "bicycle use is relatively low amongst non-Western immigrants in the Netherlands, especially among women. Instead of using a bicycle, they tend to travel more on foot or by public transport." (Harms, 2008) However, this is said to have changed over the last couple of years. "Bicycle use has increased amongst this group to an average of 20% of their daily trips in 2012. Although this is still significantly less than native Dutch women (28%), it shows that the bicycle plays an important role in daily lives. These data relate to both first and second generation immigrants. Data for first generation immigrant women from Turkey, Morocco and Suriname show that these women hardly cycled" (Fietsberaad, 2006).

According to Angela van der Kloof, the Netherlands has at least a "30-year history of cycling lessons for immigrant and refugee women. From the 1970s onwards, many women from countries at the Mediterranean and Surinam immigrated to the Netherlands. These countries had at that time, and still, no cycling culture. (Van der Kloof, 2009) Though this research does a good job of focusing on the effects of bicycle lesson helping non-Western women, it does little to explain the situation of new arrival refugees and the role the bike might play in helping them integrate. On further research aimed at trying to understand the mobility behavior, Vincent Kaufman propose a theoretical concept of "motility," which "can be defined as the capacity of entities (e.g. goods, information or persons) to be mobile in social and geographic space, or as the way in which entities access and appropriate the capacity for socio-spatial mobility according to their circumstances." (Bauman, 2000 and Mol and Law, 1999)

According to Kaufman, "The speed potential permitted by the technology of transport is often seen as an instrument for offering people mobility ... only by integrating the intentions of people and the reasons which make them mobile or leave them immobile will a fuller understanding of mobility be achieved." (Kaufman, 2002) Kaufmann further explains the notion of an individual's potential for mobility. He explains that an actor's capacity to be mobile is based on three characteristics. Firstly, there is access, which refers to the range of possible mobility's, and the actor's socio-economic position. Secondly, skills and abilities

available to the actor. Finally, the action of the actor, if they take up the possibilities available to them (Kaufmann et al., 2004). Professor Karel Marten, determines that “the notion of motility is suitable for understanding the necessary steps for the adoption of the bicycle in the everyday life of immigrant women. Bicycle lessons assist in acquiring the most crucial competences that are a prerequisite to full appropriation of the bicycle. (Marten et al, 2014)

Further research conducted by Rosen noted that “some challenges that are found in the use of bicycles as a form transport “emerged from the knowledge base were infrastructure & design, safety issues, the cultural dimensions of cycling and transport and the position of cycling within the overall modal split, he identified a limited understanding of the balance between utility and leisure cycling, little awareness of the interconnectedness between behavior and technical issues and little knowledge about how to bring new children or adults to cycling (Rosen, 2003). For the purpose of this thesis, all the features of motility might be useful in helping understand the role of bicycle in helping refugee integration and settling in.

The findings here indicated that there are policies in place for people wanting to with acquire the right skills for using the bicycle. This policies are for every one that want to take up the bicycle. The one program, stepnijmegen offered bicycle lesson on the one hand and language course on the other. The program itself require one to pay for the lesson, and for those who do not have finances, this is an obstacle. Only one refugee was participating in this program and knew about it. Her children also knew but did not participate. The majority of the other refugees did not seem to know that there was any of these service and programs on offer, teaching people how to cycle. The program at the Stepnijmegen pays full attention to theory first and then to practice. This research found that this program did help some refugees but that it was unknown amongst people who did not know how to cycle. A strategy to make it visible to people who don't know how to cycle my help motivate them to get on the bicycle. The literature review suggest that many policies in place are there to promote the use of bicycles, which the stepnijmegen does, however, more people need to find out about it.

Research Question 5: Do bicycles help and contribute to these refugees in their integration and settlement process in Nijmegen?

This question was answered using the socio-cultural indicators mentioned previously. The first indicator is about the knowledge of the local host language.

Knowledge of Dutch:

While conducting the research, the study quickly realized that because many of the

respondent in the study were living in the Netherlands for less than 3 years, the criteria for assessing their language ability had to be looked at slightly differently. Many of the refugee participants indicated that as a requirement to getting their residency approved, they had to learn the Dutch language. This is stated on the Dutch Immigration and Naturalisation website. There is written as follows: "When you have a residence permit, you may be obligated to integrate. In order to show that you are sufficiently integrated, you have to take the civic integration examination." (Immigration website, 2017) Since refugees fall under this umbrella law, they must learn Dutch, so as to be able to pass the examination. This group of refugees are already well under the way, as they know more Dutch than they do English. However, to keep improving, almost all the participants were enrolled to a Dutch language course. One was already fluent in Dutch, since he has been here longest. All the participants in my study indicated that they use the bicycle to get to their lessons. This is where the bicycle has a connection. For most of these refugees, they do not live near their language school and if they had to take public transport every day, they would have no money left to live on as the transportation here in the Netherlands is so expensive. Angosom and Alex agreed on this point, saying that "the bus is too expensive." Angosom, who lives in Dukenburg would have to pay 4 euros each way on the bus but with the bicycle, he doesn't even need to worry about money. Without the bicycle, they would probably end up not attending their lesson because of financial problems and walking would be far too exhausting for everyday travel.

This is where motility with the bicycle also comes in as a motivating tool to make the refugees go to their courses. Here they have access to a bicycle and they are able to cycle. Also they have this language courses that, if they pass, they will be able to live in the Netherlands for a long time, so they have a goal they are working towards, a better life, legal and acknowledged that they are now citizens and can work, live and do everything freely. They have even greater motivating circumstance; hence they recognize the bicycle and use it efficiently. Here the bicycle and their goals and ideals go hand in hand. That's what motility claims. So they really need the bicycle to get to these classes, the bicycle does help them with going to class and learning what they need to in order to get a residency permit. Here the notion of motility is a way of illustrating one person's access to being able to move, the capabilities to use these movements and the needed understanding of these forms of movement in relation to own ideals. So for this indicator, the research concluded that the participants are integrated in this regard. Those who can already speak have an added advantage. Language is very important not only for integration, but also for doing any successful kind of business in any country. The Dutch Language is one of the keys that both refugees and the Dutch use to open doors for job opportunities later in their time once legal status is granted.

Friendship with the locals

In terms of this indicator, for my research group, out of all the respondents I had, only 4 had Dutch friends, the rest did not. The four participant Dutch suggests that they are not highly integrated in this regard. About 4 respondents have Dutch friends, but not the rest. Malak says, "yes I have a Dutch friend and she want to teach me to ride the bicycle." The only encounter they have with the Dutch is through their refugee integration program. This are people they are assigned to report to, almost like a mentor that helps them with figuring everything out that they need in order to live here. When I asked Alex if he had friends, he said "I don't have Dutch friends" only my Dutch Mentor and Dutch language teacher. Angosom also agrees, that is his situation too. Malak's children also don't have Dutch friends but they have many friends from other countries and Syria too. Why this could be, is because first of all their language courses are with other foreign students, so it would very difficult to make Dutch friends where there are no Dutch people. Also for the older participants, since they don't work, it is not easy for them to make Dutch friends. However, with all of that said, the participants do have friends and they do everything with their just like the Dutch people do, even thou this indicator suggests otherwise. In summary, this indicator would say only four people are be integrated in this category, and the rest are not.

Host culture adoption: the Bicycle use

The last indicator here is the appropriation of the host culture. This means that refugees would be taking some bits of Dutch culture and making it their own. Since they have not been here that long, they only visible and most apparent thing that they have taken and embraced so far, next to the language is the Dutch culture of cycling. As mentioned before, Dutch cycling is not the same like the rest of the world cycling. Here is it is a national thing, everyone does, old, young, rich, poor, black or white, most Dutch people know how to cycle and own at least one bicycle. When people arrive here for the first time, you get a shock as to how many people are actually cycling on the street, even when the weather is bad. As for the refugees, only 2 of them did not cycle. Out of these 2, 1 man and 1 women, the women did not know how to cycle at all. And as for the man, he had begun with cycling before, when he first arrived but as time went by, he borrowed someone his bicycle and later gave it away.

Since he lives in The Hague, he indicated that for him it was not so bad without the bicycle but he does recognize the benefits of having a bicycle now that he does not own one. He is very determined to buy a new bicycle and get on the road again. For him, there are sometime not having a bicycle leaves him feeling left out and unable to go with his friends when spontaneous plans come up. He feels restricted at time because if he walks to some places, it takes him a while to get where he need to go. Margret feels the same way, there are things she likes about having a bicycle, and at times she feels like nuisance inconveniencing her friends and having to pre-plan everything so she can figure out her travelling schedule. For these two people, bicycles would be highly convenient for them as well. All the other participants have taken positively to the bicycle. Everything they do, they

need the bicycle, for everything and everywhere they go, they use the bicycle. Just like the Dutch people, they go shopping, out to the city for a night out, to the market and national Dutch celebrations with their bicycles. This part of Dutch culture they do enjoy and like because it is fun too. Thus for this indicator, this thesis will conclude that the participants are integrated on this part of the Dutch culture.

Moreover, on the aspect of the bicycle it was quite understandable that refugees and immigrants alike would adopt this bicycle culture. How I look at it is this, there is a sociality that is attached to the bicycle. A sociality that makes one feel like they are a part of something, they feel comfortable after some time and they start to feel at home, doing what everyone is doing and enjoying the experience while at it. It brings a certain comfort of being one with everyone around you. It makes friends even if they are not Dutch seem like a stone throw away, it makes things closer than they are. Abdi from Somalia said, it builds character, attention, responsibility, self-reliance, freedom, independence and it is empowering. As Armin told me, with the bike, you can go out more, meet new people and see new places and expand your understanding of Dutch culture. Another social aspect of the bicycle is the health and environment benefits. Bicycles are environmentally friendly. They don't have any emission, even though their infrastructure has taken over large pieces of land, for global warming and the rest, bicycles are very beneficial in this regard. Angosom, Abdi and Hamod agreed, it's very good for the health.

Some considerations of this study

It is without a doubt that refugees do face challenges when they arrive in their host countries. Even though this thesis has discussed how useful and important the bicycle is and how it helps towards their integration, it is not the complete answer. Mobility is one aspect of helping refugees with integration in terms of allowing them the ability to participate in the programs that give the even greater access to their host society. One of the challenges that came up in some of the interview was how it was indeed difficult in the beginning for the refugees to getting a bicycle. This is mainly due to their lack of finance, when they first arrive. Anis even stated how "some of the younger refugee turn to crime and stealing because they need the bicycle and some of them need money, so they sell them knowing that people need them." Most of the refugees indicated that they had no assistance to getting the bicycle until months later when they managed to get a stipend from the government. Some refugees voiced that it would have been so helpful for them if the refugee camps they were housed in in the beginning had some service offering bicycle, or a bike-share system, just something to allow them to be able to move and go somewhere when they needed. Anis talked about having "depression in the camp" and at the time, the only thing that he could do was to walk, but now that he has a bicycle, everything has become a lot easier for him, and when he feels frustrated, he can always go for a bike ride wherever really.

Another challenge that rose in my research was for the refugees that were not able to cycle, for them not being able to cycle made them feel left out. They didn't know about any programs that offered free bicycle lessons in their cities. The issue of safety was brought up by Malak, the mother of three who is still very much afraid of cycling in traffic even though she is taking bicycle lesson from stepnijmegen. While conducting my research, I also did a participant observation interview and go to visit the stepnijmegen and see how they did things. First of all, they had a Traffic theory class, to teach the women road safety and caution when cycling under traffic conditions (stepnijmegen, 2017). Learning cycling traffic rules is important here, as Rebecca commented, when you are on your bicycle, Dutch people look at your cycling and if you "cycle the way they do, they think you are one of them." Margret said, if you tell a Dutch person you don't cycle, they look at you like, "what is wrong with you? Why don't you know how to cycle? After that lesson, they then move on to the practical side. For her, she is still persevering but for some less ambitious, this could demotivate them from even trying to start.

In my research the issue of gender didn't really come up, I am tempted to attribute this point to the fact that my respondents were young women eager to learn and try things. They were between the ages of 15 – 25, with the exception of 1, Malak, who was a little bit older than the rest. Even though the number of women and men was equal, taking Malak's concern over safety, this may result in older women being deterred from picking up the bicycle. Another reason that could contribute to many older women not cycling can be attributed to the fact that many of the refugee women come from conservative countries where bicycles are merely a male thing to do.

Comparing the participants from The Hague and Nijmegen, both groups used bicycles, with the exception of two people in theHague and Malak who is still learning. And they were highly dependent on their bicycles for everyday use, for most of them, using their bicycle really made life easy and now they manage to do a lot in their day. This is part of that sociality of the bicycle mentioned before, even in a city like The Hague, that has multiple transportation modes, and some of these refugees have chosen to utilize bicycles instead of all other forms of transport. Even Margret and Abdi, both of them from The Hague and don't cycle, they want to start doing it because it offers a lot more opportunities for people, it offers a belonging to something, some form of culture without even paying attention to it.

Chapter 7

Conclusion and Recommendations

Conclusion

In this study, I investigated the connection transport(bicycle) has to helping cultural and social integration of refugees in Nijmegen city and some participants of the Unity in Diversity project in The Hague. One of my important ideas has been to find out whether there is a connection between transport and the integration of refugees. Do the refugees feel that the bicycles played a big role in helping them towards their integration into their local communities of Nijmegen?

The overall use of the bicycle and its assessment to contributing to helping with integration by refugees is asked in a number of questions. The first question to assess the role of the bicycles is asked as: What benefits does the bicycle offer? To make this question clearer, how and do question were used to find out about daily activities that refugees participate in. For example, do you speak Dutch? Do you go to school? How do you get there? Most of the question contain the how question which made it easier for my participants to understand as language was a limitation in this study.

I used interview to collect data for analysis and interpretation. The interviews recorded helped in understanding how refugees use their bicycles, those that have them and how those that don't have, get around participate in the social and cultural world, the challenges the faced with lack of transport and the opportunities that it offered.

The finding from the data indicate that on some aspects of integration, language and adopting local culture, the refugees are proved to be integrated in these aspects and the bicycle has been their primary transport to reaching their destination however on making friends with the local, the refugees indicated a lack there of. Angela van der Kloof believes that bicycle do play a role in helping with integration but one need to put it in perspective.

This study showed some similarities and variations in some of the responses of participants to getting the bicycle and using it. Most said they bought them after having to wait a while to get them. Once they got the bicycle, they used it to participate in activities everywhere. Some of the participants indicated to not being able to cycle and not having access to a bicycle. Most refugees are taking Dutch course and using the bicycle to get there. They meet their friends and doing events in the city by the bicycles.

Recommendations

In order to fully utilize transportation service (the bicycle) to helping with integration, the municipality should promote the use of bicycle in refugee camps. This can be done by providing funding or free bicycles that refugees can use when they first arrive in the country through the notion of equity. It is not necessary for each refugee to have a bicycle but to have some form of access to one could really be useful and could offer many opportunities. As suggested by one of the participants, refugee camp need bicycle because they are usually located a little bit on the edges of the city, so even a bike sharing system could make a difference to activity participation. Also providing some traffic rules and regulations course would prove very good for those who can already cycle. For those who can't, lesson could be provided at the refugee camps while they await their legal statuses. Normally, besides doing some volunteer work or learning the language, refugees have some time on their hands, so teaching them some basic skills of riding a bicycle would ensure that by the time they leave the camp, they would be well equipped to use the bicycle and participate more in programs that would facilitate their integration.

It would also be advantageous to improve the skills of how to navigate through the city, finding your way in traffic conditions. Refugees would have plenty of practice to perfect riding the bicycle in traffic conditions if the time and programs were put in place. Furthermore, more activities with local the populations would help build friendship with refugees and even further their integration through making these friendships and learning first hand accounts of how the local society works, their culture and norms. This in turn would force refugees to share their culture with the local population, which would help foster even better understanding between the group. This is the notion emphasized by Li, that integration is a two way street, not just for those coming from the outside. Most of the refugee indicated that they don't have Dutch friends, just their mentors and language teachers. Organizing for example cycles events for women and children of both local and refugee origins would help refugees in their integration process, building relationship and practicing further their language abilities would be very useful.

Refugees are advised to quickly learn the language since the language is one of the prerequisites for getting employed and more integrate in the Dutch community. Language is essential, because it allows everyone to communicate, interchange, and establish a great social networks. Most of the participant in this study have taken this notion of language very seriously and are fully appropriating the use of the bicycle to get to their language course. It is also crucial that municipalities find ways of helping to improve the lives of refugees in their areas. The centers taking care of refugees should provide appropriate attention and assistance to refugees for them to feel relieved from the burden situations the find

themselves in and thus later contribute to the development of their host country. They need people and authorities to show them kindness, assist them in doing things, hear their voices and recognize them as people worthy of being helped. They need to be socially and culturally integrated in their new society, so they don't at a later stage feel marginalized and left out. These are mere recommendations and don't necessarily warrant the results of refugees being integrated or using the bicycle, but if these use appropriately, they could be beneficial. Also with learning to use the bicycle, one can acquire the skills but if they don't want to participate in any integration programs, they wouldn't be integrated in the long run, even though they have been provided with the right access, skills and appropriation.

In conclusion, this paper has explored the role the bicycle offers to the refugees and how it helps towards integration of refugees in their new communities. As the conceptual framework indicated, using transport equity theory and granting access to bicycles or lessons would positively contribute to helping these refugees with their integration process. Also when motility is applied, together with equity, this could further help refugees feel more at home faster and quicker. Imagine if they were handed bicycles from the beginning, this would have totally contributed to them feeling more welcomed in the Netherlands.

In summary, when looking at the bicycle and the socio-cultural indicators, with the exception of making friends with the locals, the indicator would suggest that the refugees were well under way to being integrated into the Dutch society and with that, the mobility that the bicycle has offered, has indeed contributed greatly and positively towards the process. This study also realizes that there is no integration measurement that says specifically that one is integrated and the other is not. However, with that said, this paper used the indicators to show that when people move, it is difficult to not adopt some things and parts of the new culture one finds themselves in, especially if those people see it positively and they see the benefit of adopting that particular aspect of the host nations culture. Since the bicycle is part of the Dutch culture, it does help them towards their integration process. As mentioned before, there are many factors that contribute to the integration process, and this study focuses on bicycles as one of the factors. From the study it is evident that bicycles do contribute in the refugees' integration process.

As for further research, more in-depth study in to the useful qualities of the bicycle should be done. Further study that follows refugees from the time of their arrival in the Netherlands and their adoption of the Dutch culture of using the bicycle would be important. The recommended study would incorporate refugees or immigrants separated into two 3 groups, the first group would be given access to bicycle and lessons if they didn't know how to cycle, the second group would not be given any bicycle and the third group would be given bicycles and then half way, those bicycle would be taken back. The three groups can then be evaluated on how the bicycle helps them with settling in, in their host country and how much having a bicycle or not having one has helped them in their

integration process. In addition, a comparative study on the use of bicycle amongst older and young refugee and how it helps them with settling in and integration is recommended.

A study on the undocumented illegal refugees and how the bicycle is helping them integrate would be interesting. Many of them have had their applications of residency refuted, which would mean that the government wants them to go back to their home countries and they have managed to stay under the radar and still live in the Netherlands. Many of them are probably not allowed to work as they don't have a permit to live here, they can't get support from the government. However, they find ways around this and they are still living in the Netherlands. They find their way around and surviving, they are integrating in their own way, so it would be interesting to find out; how the bicycle helps them in their daily lives.

Appendices

Appendix A

Interview questions

Sociocultural integration Indicators

This study aim was to discover the sociocultural integration of the respondents. This was analyzed using three indicators: knowledge of the Dutch language, friendships with the Dutch people and cycling. These indicators were investigated through the questions presented below.

1. Is there bicycle usage and access amongst new refugees in Nijmegen/The Hague?
2. Who has the highest and lowest rates of bicycle usage and what are some reason encouraging and discouraging cycling within these refugee communities?
3. What are the benefits of bicycle usage?
4. What bicycle policy and planning development in Nijmegen are geared towards helping refugee with adapting to life on the bike and what does the literature reveal about factors that influence rates of bicycling for transportation amongst refugee communities?
5. Do bicycles help and contribute to these refugees in their integration and settlement process in Nijmegen?

Interview guide for refugees:

Is there bicycle usage and access amongst new refugees in Nijmegen?

- i. Opening questions:
 - a. Where are you from?
 - b. Are you married or single?
 - c. What made you come to the Netherlands?
 - d. How long have you lived in the Netherlands?
 - e. When you first arrived in the Netherlands, what was your opinion on cycling? What do you think about bicycles and cycling? Was it useful or not?
 - f. What is your opinion now?
 - g. Do you own a bicycle? Did you own a bicycle in your home country?
 - h. Can you cycle? Do you use the bicycle?
 - i. Did you cycle in your home country? Why/ why?
 - j. How did you learn how to cycle? Why did you learn to cycle? Why not?
 - k. Where did you learn how to cycle?
 - l. What kind of places do you go to using your bicycle?
 - m. Do you cycle often? Why/Why not?
 - n. How does using the bicycle make you feel? How do you feel when you are cycling around?
 - o. Why do you use the bicycle?
 - p. Do you feel comfortable using the bicycle?
 - q. Do you feel highly dependent on your bicycle? Explain?
 - r. Why is cycling important to you? Why do you feel that you have to learn to cycle?

2. Who has the highest and lowest rates of bicycle usage and what are some reason encouraging and discouraging cycling within these refugee communities?

ii. Gender usage:

- a. Female/ Male
- b. Do people in your house own bicycles?
- c. How many people use the bicycle in your household?
- d. What is their gender?
- e. Can you briefly explain how they use their bicycles? Where do they go daily?

Integration:

What does integration mean to you? You are integrated when....

Would you like to integrate into Dutch society?

What you that take?

3. What are the benefits of bicycle usage? What integration and settlement capacity does it hold?

iii. Cultural Integration questions:

- a. Do you have Dutch friends?
- b. Do you meet up with them for lunch or dinner sometimes? Or visit them at home? How do you get to them? Do you use the bicycle, car, bus?
- c. Do you speak Dutch? Why did you learn Dutch? How did you learn Dutch?
- d. How do you get to your lessons? Do you use your bicycle or bus, or car?
- e. Do you go to the park or city center often? How do you get there?
- f. Do you have a bakfiets for your family?
- g. Do you know cycling rules? Do you obey cycling rules at all times? Why/Why not?
- h. Do you feel safe on the bicycle? Why/ why not?
- i. What other social relationships have you build up from using the bicycle? (Other friendships and extended family)

iv. Economic Integration questions:

- a. Can you describe your current work status?
- b. Does anyone in your family have a job?
- c. Do they use the bicycle to get to work? Why/why not?
- d. If you don't work? Are you looking for work? Have you done some interviews or work training? How did you get there, bike, car or bus?
- e. Do you children go to school? Do they use bicycles? Why/why not?
- f. Have you been to the hospital here? Do you use bicycles? Why/why not?
- g. Do you go grocery shopping and shopping in general? Do you use bicycles? Why/why not?

v. Political Integration questions:

- a. Are you a Dutch citizen?
- b. Have you participated in any Dutch elections? How did you get to the voting stations?
- c. Have you ever been to the gemeente? How do you go there, bicycle, car or bus?
- d. Are you involved in any political or government organization? How do you get to their offices for meetings, appointments and such? Bicycle, car or bus?
- e. Do you like museums? Do you cycle, use a car or bus to go there?
- f. Are you involved in any community outreach center? How do you get there, bicycle, car or bus?
- g. On Kings day, do you go to there Goffert Park/City center? How do you get there, bicycle, car or bus?

4. What bicycle policy and planning development in Nijmegen are geared towards helping refugee with adapting to life on the bike and what does the literature reveal about factors that influence rates of bicycling for transportation amongst refugee communities?

- a. How well does the use of your bicycle meet your daily travel needs? Is this, in your personal opinion, enough or would you like another alternative?
- b. Do you face any barriers to getting where you need to go with or without the bicycle? (none, cost of bicycle, crossing busy streets, inability to cycle, bad cycling lanes) Why/ why not?
- c. How easy was it for you to get a bike? Do you know of any organizations that give or donates bicycles for free? Have you benefitted from these groups?
- d. Do you use the bike for everything? Why/ why not?
- e. Do you know of any bicycle programs, (cycling lessons) offered by the city of Nijmegen? Have you participated in them? What was the process like? Could you please explain? Are they free or you have to pay?
- f. When your bicycle is broken, do you know how to fix it yourself? How?

5. Do bicycles help and contribute to these refugees in their integration and settlement process in Nijmegen?

vi. Closing

- a. Do you feel at home in Nijmegen? Do you feel that the bicycle has offered you some good opportunities? Please explain?
- b. Without using the bicycle, do you think you would have a lot of difficulties getting to places? Why?
- c. When you are cycling, do you feel part of the cycling community? Why?
- d. Do you want to feel part of the cycling community? If so, how do you think that could be achieved? Would you like to adapt this part of Dutch cycling culture?
- e. Does the bicycle empower you in some way? Does it give you some confidence? Explain?
- f. What is your motivation for cycling? Why is cycling important for you? Why / why not?
- g. Do you feel that using the bicycle has helped you make your living in Nijmegen easy? Can you explain?
- h. What positive experience have you encountered while using the bicycle?
- i. What are the highlights of using your bicycle?
- j. Do you feel that using the bicycles has helped you settle in better in Nijmegen? Can you explain?
- k. Do you feel integrated? What makes them feel integrated?

Interview guide for Angela:

- 1 Can you please introduce yourself and tell me what your role is?
- 2 How did you come to be part of mobycon and doing bicycle research?
- 3 What is skills development training in cycling? What are the objectives of bicycle training? What inspired you to be a skills development trainer or get involved in helping immigrants with cycling?
- 4 What role do you think training plays in helping people get on the bicycle?
- 5 How important is cycling in Dutch society?
- 6 How important is cycling in immigrant communities? What is the percentage?
- 7 From your research, how important is cycling for immigrants in the NL?
- 8 What benefits does cycling offer immigrant communities?
- 9 What challenges does cycling offer in these communities?
- 10 What more could be done to make using the bicycle as transportation attractive and easier for immigrants?
- 11 In your opinion, what role do think cycling has in helping immigrants with cultural, economic and political integration?

- 12 What factors do you see determining the use or lack thereof of bicycles in these communities?
- 13 What have you learned from conducting your research on bicycle usage?
- 14 Where do you see bicycle cycling go within the refugee community?
- 15 What policy initiatives have been put in place to help immigrant communities increase their use of bicycles?
- 16 Will you be attending the velo-city bicycle expo in June? Can you tell us a little bit more about it?
- 17 Thank you, I think that is all I had to ask...

Interview guide for Rinny:

- 18 Can you please introduce yourself?
- 19 What your role is at Stepanijmegen?
- 20 Can you tell me about the bicycle program? How did it start and what are its aims?
- 21 What bicycle skills development training does it offer?
- 22 What kind of people take the course?
- 23 What inspired you to be a part of the program or get involved in helping immigrants/refugees with cycling?
- 24 In your opinion, what role do you think training plays in helping people get on the bicycle?
- 25 How important is cycling in Dutch society?
- 26 How important is cycling in immigrant/refugee communities? What is the percentage?
- 27 What benefits does cycling offer immigrant/refugees communities?
- 28 What challenges does cycling offer in these communities?
- 29 What more could be done to make using the bicycle as a daily transportation tool attractive and easier for immigrants?
- 30 In your opinion, what role do think cycling has in helping immigrants with cultural, economic and political integration?
- 31 What factors do you see determining the use or lack thereof of bicycles in these communities?
- 32 What have you learned from conducting these lessons about bicycle usage in these communities?
- 33 Where do you see bicycle cycling go within the refugee community?
- 34 What government initiatives do you know of that help with immigrant/refugees cycling?
- 35 What policy initiatives have been put in place to help immigrant/refugee communities increase their use of bicycles?
- 36 Thank you, I think that is all I had to ask...

References:

AGER, A. and STRANG, A. (2008): understand integration: A conceptual framework.

Axhausen, K. 2005: Social Networks and Travel: Some Hypotheses in Donaghy.

Axhausen, K. 2008: Social Networks, Mobility Biographies, and Travel: Survey Challenges

Anna Holligan, "Why Is Cycling so Popular in the Netherlands?," News, BBC News Magazine, (August 7, 2013), <http://www.bbc.com/news/magazine-23587916>.

Baubock, R., Heller, A., and Zolberg, R (1996): The Challenge of Diversity: Integration and Pluralism in Societies of Immigration, USA: Ashgate, Alderhost.

Bauman, Z. (1992) Intimations of postmodernity. Routledge, London. DD (2000) Liquid modernity. Polity Press, Cambridge.

Bauman, Z. (2000). Liquid Modernity. Cambridge: Polity

Béland, Daniel. 2009. Back to Bourgeois? French Social Policy and the Idea of Solidarity. International Journal of Sociology and Social Policy 29, 9/10: 445-56

Bourdieu, P. 1990. Structures, Habitus, Practice. The Logic of Practice (Cambridge: Polity Press in association with Blackwell Publishers)

Boggelen, van, O. (2006). Het fietsgebruik van allochtonen nader belicht. Fietsberaad publicatie 11a. Fietsberaad, Rotterdam.

BBCNEWS, 2016: Migrant crisis: Migration to Europe explained in seven charts. <http://www.bbc.com/news/world-europe-34131911>

Blomley, N K (2004) Unsettling the city: urban land and the politics of property. Routledge, New York

Integrate; Cambridge University Press. (2008). *Cambridge online dictionary*, Cambridge Dictionary online. Retrieved at April 23, 2008, from the website temoa : Open Educational Resources (OER) Portal at <http://www.temoa.info/node/324>

Cass, N., Shove, E. and Urry, J. (2005) 'Social exclusion, mobility and access' Sociological Review (2005) 539-555

Currie, G. and Stanley, J. (2008) 'Investigating the Links between Social Capital and Public Transport' Transport Reviews 28: 4: 529-547

Chiswick, B.R. (1978) The Effect of Americanization on the Earnings of Foreign- Born Men. Journal of Political Economy, 86 (October), 897-922.

Council of Europe, 2017: Measurement and indicators of integration: https://www.coe.int/t/dg3/migration/archives/documentation/Series_Community_Relations/Measurement_indicators_integration_en.pdf

Civilrights, 2017. Transportation: Transportation Equity: <http://www.civilrights.org/transportation/>
Dutch Bicycling Council (2006). Continuous and integral: The cycling policies of Groningen and other European cycling cities. Fietsberaad Publication 7. Amsterdam, NL: Fietsberaad, April, 2006, pp. 65-70. http://www.fietsberaad.nl/library/repository/bestanden/Fietsberaad_publicatie7_Engels.pdf

Cresswell, Tim. 2006: On the move : mobility in the modern Western world: 1. Movement (Philosophy) I. Title.

Cremer, J. 1993: Corporate culture and shared knowledge.

Da Costa, R. 2006: On behalf of UNHCR: LEGAL AND PROTECTION POLICY RESEARCH SERIES
Rights of Refugees in the Context of Integration: Legal Standards and Recommendations,
<http://www.unhcr.org/44bb90882.pdf> .

Ebert A (200ebert4) Cycling towards the nation: the use of the bicycle in Germany and the Netherlands, 1880-1940. *European Review of History* 11: 347–364.

Emfroymsen, D., & Rahman, M., 2005: Transportation Policy for poverty reduction and social equity. Road for People. Dhaka, Bangladesh, Working for Better Bangladesh Trust.

Entzinger, H. (2001) 'Towards a model of incorporation: the case of the nether- lands', blz. 321-347 in K. Phaet (red.) *Ethnic minorities and inter-ethnic relations ...*

Entzinger, H. 2003 'The Rise and Fall of Multiculturalism: The Case of the Netherlands', in C. Joppke and E. Morawska (Eds.), *Toward Assimilation and Citizenship: Immigrants in Liberal Nation-States*. Hampshire: Palgrave.

Entzinger, H. 2005 'Changing the rules while the game is on; From multiculturalism to assimilation in the Netherlands', in M. Bodemann and G. Yurkadul (Eds.), *Migration, Citizenship, Ethnos: Incorporation regimes in Germany, Western Europe and North America*. New York: Palgrave MacMillan.

Fietsberaad, 2006. Het fietsgebruik van allochtonen nader belicht. Een aanvullende analyse op de SCP-verkenning *Anders Onderweg*, 3-4

Favell, A. and Martiniello, M., (1999). Multi-national, multi-cultural and multi-levelled Brussels:. *Working Paper*. pp.1-23.

Farrington, J., Farrington C., 2005. Rural accessibility, social inclusion and social justice
Garrard, J., Handy, S., Dill, J., 2012. Women and Cycling. In: *City Cycling*, Pucher, J., Buehler, R

Furnham, A., & Bochner, S. (1986). *Culture Shock*. London: Methuen

Fietserbond, 2013: Bijna 35.000 km fietspad in Nederland. https://www.fietzersbond.nl/nieuws/bijna-35-000-km-fietspad-in-nederland/#.U_MBT2NArd4

Freudendal---Pedersen, Malene(2009): Mobility in daily life: Between freedom and unfreedom: *Transport and Society*.

Guideholland, 2017: "Why bicycles are so popular in the Netherlands." History and heritage of the Netherlands. <http://www.guideholland.com/histbike.html>

Garcia, J., (1981). The Political Integration of Mexican Immigrants: Examining Some Political Orientations. *International Migration Review*. 21 (2), pp.372-389

Harms, L., 2008. Overwegend onderweg. De leefsituatie en de mobiliteit van Nederlanders. Den Haag, Sociaal en Cultureel Planbureau.

Hansen, W.G. (1959). How accessibility shapes land-use. *Journal of the American Institute of Planners*, 25, 73-76.

Heckmann, F., (2003). *The Integration of Immigrants in European Societies: National Differences and Trends of Convergence*. 1st ed. Germany: Lucius & Lucius.

Hylland Eriksen, t. 2007: Complexity in social and cultural integration: Some analytical dimensions, *Ethnic and Racial Studies*, 30:6, 1055-1069, DOI: 10.1080/01419870701599481

Joppke, C. and E. Morawska (Eds.) 2004. *Toward Assimilation and Citizenship: Immigrants in Liberal Nation-States*. London: Palgrave-MacMillan.

Kaufmann, V. 2002. *Re-thinking Mobility*. Ashgate: Aldershot.

Kaufmann, V., Max Bergman, M., and Joye, D. 2004. „Motility: Mobility as Capital.“ *International Journal of Urban and Regional Research*. 28:4, p.745-56.

Katsiaficas, C., 2015: Refugee Resettlement in Europe: An important and Underutilized Protection Tool. *Bridging Europe*, Brief Commentary, No.39

Kenyon, S., Rafferty, J. & Lyons, G. (2002) Transport and social exclusion: investigating the possibility of promoting inclusion through virtual mobility, *Journal of Transport Geography*, 10(3), pp. 207–219.

Kreps, D. M. (1990). “Corporate Culture and Economic Theory.” Pp. 90-143 in *Perspectives on Positive Political Economy*, ed. J. E. Alt and K. A. Shepsle. Cambridge: Cambridge University Press.

.

Keeley, Brian (2009). *OECD Insights, International Migration: The Human Face of Globalisation*, OECD Publishing.

Kenyon, S., Rafferty, J. & Lyons, G. (2002) Transport and social exclusion: investigating the possibility of promoting inclusion through virtual mobility, *Journal of Transport Geography*, 10(3), pp. 207–219.

Kirkels, M. (2011). *Cycling at the Crossroads of Poverty Alleviation and Sustainable Transport*. Retrieved 21 July 2015 from www.slocat.net/about-slocat

Kofman, E. (2005). Citizenship, Migration and the Reassertion of National Identity. *Citizenship Studies*, 9 (5), 453-467.

Lacroix, C. 2010: *Immigrants, Literature and national integration*.

Latour, B. (1987) *Science in action: how to follow scientists and engineers through society*. Milton Keynes, Open University Press.

Latour, B. (1999b) ‘On Recalling ANT’. in J. Law and J. Hassard (eds) *Actor Network Theory and After*. Oxford, Blackwell/*The Sociological Review*: 15-26.

Li, P. 2003: *Deconstructing Canada’s Discourse of Immigrant Integration: Working Paper No. WP04-03*

Litman, T. and Burwell, D. (2006) ‘Issues in sustainable transportation’, *Int. J. Global Environmental Issues*, Vol. 6, No. 4, pp.331–347.

Litman, T. (2002), “Evaluating Transportation Equity,” *World Transport Policy & Transportation Evaluation Perspectives* (Litman 2003).

Litman, T. 2003: *Measuring Transportation: Traffic, Mobility and Accessibility*. ITE. [WWW.ITE.ORG.73\(10\):28-32](http://WWW.ITE.ORG.73(10):28-32). www.vtpi.org/measure.pdf

Litman, T., 2015: *Evaluation Transport Equity: Guidance for Incorporating Distributional Impacts in Transportation Planning*. Victoria Transport Institute

Lucas, K., Grosvenor, T. and Simpson, R. (2001) Transport, the Environment and Social Exclusion, York: Joseph Rowntree Foundation.

Madanipour, A. (2003) Social exclusion and space, in: R. LeGates & F. Stout (Eds), The City Reader (London: Routledge).

Martens, K., Bastiaanssen, J., and van der Kloof, A., 2014: BICYCLE LESSONS, ACTIVITY PARTICIPATION AND EMPOWERMENT

Martens, K., 2004. The bicycle as a feedering mode: experiences from three European countries.

Martens, K., 2012. Justice in transport as justice in access: applying Walzer's 'Spheres of Justice' to the transport sector.

Martens, K., 2013. The role of the bicycle in limiting transport poverty in the Netherlands. Transportation Research Record: Journal of the Transportation Research Board. Forthcoming in 2013.

Mipex, 2017: The Netherlands: Migrant Integration Policy Index, 2015. <http://www.mipex.eu/netherlands>

Mol, A-M. and J. Law (2000) Situating technoscience: an inquiry into spatialities. Centre for Science Studies, Lancaster University.

Mol, A. (1999) 'Ontological Politics. A word and some questions'. in J. Law and J. Hassard (eds). Actor Network Theor and After. Oxford, Blackwall/Sociological Review: pp. 123-162.

Miller, G., et al. (Eds) (2003) Wordnet, a Lexical Database for the English Language, Princeton University: <http://www.cogsci.princeton.edu/cgi-bin/webwn>.

Netherlands. Transportation Research Record: Journal of the Transportation Research Board. Forthcoming in 2013.

Phalet, K. and Swyngedouw, M., (2003). Measuring immigrant integration: The Case of Belgium. *Studi Emigrazione / Migration Studies*", 152, pp.773-803.

Rosenbloom, S., 1989. Trip chaining behaviour. In: Grieco, M., Pickup, L., Whipp, R., 1989. Gender, Transport and Employment, Gower Press, Aldershot.

Phillipson, C., Allan, G., and Morgan, D. (2004) Social Networks and Social Exclusion: Sociological and Policy Perspectives Aldershot: Ashgate.

Sager, T., 2006. Freedom as Mobility: Implications of the Distinction between Actual and Potential Travelling.

Planbureau voor de Leefomgeving, 2010. Staat van de ruimte 2010. Den Haag: Planbureau voor de Leefomgeving.

Patton, M. Q. (2015). Qualitative research & evaluation methods: Integrating theory and practice (4th ed.). Thousand Oaks, CA: Sage.

Rosen, P. (2003) How Can Research into Cycling Help Implement the National Cycling Strategy? Review of Cycling Research, Findings and Needs Report of Whitehall Summer Placement in the Department for Transport, CLT3 & CLT4, Summer 2002.

Rosenbloom, S., 1989. Trip chaining behaviour. In: Grieco, M., Pickup, L., Whipp, R., 1989. Gender, Transport and Employment, Gower Press, Aldershot.

Rawls, J., (1971), A Theory of Justice, The Belknap Press of Harvard University Press (www.hup.harvard.edu); at http://en.wikipedia.org/wiki/A_Theory_of_Justice.

Rahaf Alsnih and Peter R. Stopher (2003), "Environmental Justice Applications in Transport: The International Perspective," Handbook of Transport and the Environment, Elsevier (www.elsevier.com), pp. 565-584

Rodrigue J.P, Comtois C., Slack .B., 2006: The Geography of Transport Systems. Transportation and Geography. Taylor and Francis Group, e-Library 2009.

Silver, Hilary. 1994. Social Exclusion and Social Solidarity: Three Paradigms. International Labour Review 133, nos. 5-6: 531-78.

Social Exclusion Unit, 1998: What is social exclusion?

http://webarchive.nationalarchives.gov.uk/+/http://www.cabinetoffice.gov.uk/media/cabinetoffice/social_exclusion_task_force/assets/publications_1997_to_2006/seu_leaflet.pdf

Spoonley, P., Peace, R. M., Butcher, A., O'Neill, D. (2005). Social cohesion: a policy and indicator framework for assessing immigrant and host outcomes. *Social Policy Journal of New Zealand: Te Puna Whakaaro*, (24), 85-110. Ministry of Social Development.

Spencer Sarah (2003) The Politics of Migration: Managing Opportunity, Conflict and Change, USA, Massachusetts: Blackwell Publishing.

Spencer, P., Watts, R., Vivanco, L., Kaza, S., & Farley, J. (2014). Bicycles, Transportation Sustainability, and Quality of Life.

Stepnijmegen, 2017: <http://stepnijmegen.nl/>

Stoffers M and Oosterhuis H (2009) Ons populairste vervoermiddel. De Nederlandse fietshistoriografie in international perspectief. Bijdragen en Mededelingen betreffende de. Geschiedenis der Nederlanden 124: 390–418.

Sager, T., 2006. Freedom as Mobility: Implications of the Distinction between Actual and Potential Travelling. *Mobilities*, 1, (3), 465-488.

Strauss, A.L, and Corbin, J., (1990, 1998), Basics of Qualitative Research: Techniques and Procedures for developing Grounded Theory, Sage Publications Ltd, London

Strauss & Corbin, 1996 J. Corbin, A. Strauss: Grounded theory research: procedures, canons and evaluative criteria, *Zeitschrift für Soziologie*, 19 (6) (1990), pp. 418–427

Schaeffer, K.H., Sclar E.D., 1975. Access for all: transportation and urban growth, Penguin, Harmondsworth.

Scholten, P., AND Holzhacker, R. 2009: Bonding, Bridging and ethnic minorities in the Netherlands: changing discourses in a changing nation.

Todd Litman (2003a), "Measuring Transportation: Traffic, Mobility and Accessibility," *ITE Journal* (www.ite.org), Vol. 73, No. 10, October 2003, pp. 28-32, www.vtpi.org/measure.pdf.

Titze, S., Stronegger, W.J., Janschitz, S., & Oja, P. (2008). Association of Built-Environment, Social-Environment and Personal Factors with Bicycling as a Mode of Transportation Among Austrian City Dwellers.

Urry, J. (2002) 'Mobility and Proximity' *Sociology* 36: 255-274. Department of Sociology, Lancaster University

Ureta, S. (2008) To Move or Not to Move? Social Exclusion,

Accessibility and Daily Mobility among the Low-income Population in Santiago, Chile, *Mobilities*, 3:2, 269-289, DOI: 10.1080/17450100802095338

Unity in diversity, 2017: <https://www.uidnl.org/team-uid>

Skeggs B (2004) *Class, Self, Culture*. London: Routledge.

United Nations High Commissioner for Refugees (UNHCR) 2016, *Protecting Refugees & the Role of UNHCR*, UNHCR, retrieved 16 March 2017, <http://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html>

United Nations High Commissioner for Refugees (UNHCR) 2016, *Protecting Refugees & the Role of UNHCR*, UNHCR, retrieved 16 March 2017: <http://www.unhcr.org/3b66c2aa10>

United Nations High Commissioner for Refugees (UNHCR) 2016, *Protecting Refugees & the Role of UNHCR*, UNHCR, retrieved 16 March 2017: <http://www.unhcr.org/asylum-seekers.html>

UNHCR, 2017: Global trends on forced displacement in 2016: Trends at a glance. <http://www.unhcr.org/5943e8a34>

UNHCR, 2017: Emergencies: Europe Situation. <http://www.unhcr.org/europe-emergency.html>

UNHCR, 2006: Global Trends: Refugees, Asylum-seekers, Returnees, Internally Displaced and Stateless Persons. Division of Operational Services Field Information and Coordination Support Section June 2007.

Urry J (2007) *Mobilities*. London: Polity.

Van der Kloof, A., 2009. Bicycle training for adults in the Netherlands. Good practices and methods. Paper for VeloCity Brussels. <http://www.slideshare.net/AvdKloof/bicycle-training-for-adults-in-the-netherlands>

Van der Kloof, A., 2013. Lessons learned through training immigrant women in the Netherlands to cycle. To be published in *Cycling Cultures*, Cox, P., 2014.

van Tubergen, F. (2006): De arbeidsmarktpositie van allochtone vrouwen in internationaal vergelijkend perspectief *Migrantenstudies* pp. 199 – 218

van Tubergen, F. (2006): De arbeidsmarktpositie van allochtone vrouwen in internationaal vergelijkend perspectief *Migrantenstudies*

van Tubergen, F., H van de Werfhorst (2007): Postimmigration Investments in Education: A Study of Immigrants in the Netherlands *Demography*

Wenglenski, S., Orfeu, J.P., 2004. Differences in Accessibility to the Job Market According to Social Status and Place of Residence in the Paris Area.

Wagner, A., Simon, C., Ducimetiere, P., et al., 2001. Leisure-time physical activity and regular walking or cycling to work are associated with adiposity and 5 y weight gain in middle-aged men: the PRIME study. *Int. J. Obes. Relat. Metab. Disord.* 25 (7), 940–948.

Wachs, M., Kumagai T.G., 1973. Physical accessibility as a social indicator.

Rijkschroeff, R. Duyvendak, J. W. and Pels, T. (2003): Bronnenonderzoek Integratiebeleid. Utrecht: Verwey-Jonker Instituut.

Rijkschroeff, R. , G. ten Dam, J. W. Duyvendak, M. de Gruijter & T. Pels (2005). Educational policies on migrants and minorities in the Netherlands: success or failure? *Journal of Education Policy* 20, pp.417-435

Duyvendak , J. W. , T. Pels & R. Rijkschroeff (2009). A multicultural paradise? The cultural factor in Dutch integration policy. In: J. L. Hochschild and J. H. Mollenkopf (eds.) *Bringing Outsiders In. Transatlantic Perspectives on Immigrant Political Incorporation*. Ithaca: Cornell University Press, pp.129-139

Duyvendak, J. W. & R. Rijkschroeff (2004). De omstreden betekenis van zelforganisaties. *Sociologische Gids* 51 (1), pp. 18-35

Entzinger, H. 1975 'Nederland immigratieland?', *Beleid en Maatschappij*, 2 (1975) 12, 326-336.

Entzinger, H. 2003 'The Rise and Fall of Multiculturalism: The Case of the Netherlands', in C. Joppke and E. Morawska (Eds.), *Toward Assimilation and Citizenship: Immigrants in Liberal Nation-States*. Hampshire: Palgrave.

Entzinger, H. 2005 'Changing the rules while the game is on; From multiculturalism to assimilation in the Netherlands', in M. Bodemann and G. Yurkadul (Eds.), *Migration, Citizenship, Ethnos: Incorporation regimes in Germany, Western Europe and North America*. New York: Palgrave MacMillan.

Ersanilli, E. F., & Koopmans, R. (2010). Rewarding integration? Citizenship regulations and the socio-cultural integration of immigrants in the Netherlands, France and Germany. *Journal of Ethnic and Migration Studies*, 36(5), 773-791. DOI: 10.1080/13691831003764318

Ersanilli, E. F., 2017: Focus Migration: The Netherlands History on Immigrants .

Ghorashi, H. 2005: Agents of change or passive victims: The impact of Welfare States(the case if the Netherlands) on Refugees.

Hannam,K.,Sheller,M.,Urry,J.(2006)*Editorial:Mobilities,Immobilities and Moorings*.Mobilities,vol.1no.1.

Heelsum, A. van and J. Tillie, *Opkomst en partijvoorkeur van migranten bij de gemeenteraadsverkiezingen van 7 maart 2006*, Amsterdam, IMES, 2006.

Joppke, C. 1999 *Immigration and the Nation-State. The United States, Germany and Great Britain*. Oxford: Oxford University Press.

Joppke, C. and E. Morawska (Eds.) 2004. *Toward Assimilation and Citizenship: Immigrants in Liberal Nation-States*. London: Palgrave-MacMillan.

Rath, J. 1991 *Minorisering: de sociale constructie van 'etnische minderheden'*. Amsterdam: SUA.

Rath, J. 2001 'Research on Immigrant Ethnic Minorities in the Netherlands', in P. Ratcliffe (Ed.), *The politics of social science research. Race, ethnicity and social change*. New York: Palgrave.

Rath, J., R. Penninx, K. Groenendijk and A. Meijer 2001 *Western Europe and its islam*. Leiden: Brill.

Rodrigue J.P, Comtois C., Slack .B., 2006: *The Geography of Transport Systems*. Transportation and Geography. Taylor and Francis Group, e-Library 2009.

Vasta, E. 2007 'Accommodating diversity: why current critiques of multiculturalism miss the point', COMPAS Working Paper(07-53): 0-39.

— 2008 'Engaging with diversity: Europe between imagined homogeneity and enduring cultural difference', in S. Alghasi, T. H. Eriksen and H. Ghorashi (eds) *Paradoxes of cultural recognition: Perspectives from Northern Europe*, Aldershot: Ashgate.

Patton, Q. 2015: *Qualitative Research and Evaluation Methods. Integrating Theory and Practice*.

Hosseini-Kaladjahi, H. (1997) *Iranians in Sweden: Economic, Cultural and Social Integration*. Stockholm: Almqvist & Wiksell International.

Immigration and Naturalisation Service, 2017: *The Netherlands: Permanent Residence. Civic Integration in the Netherlands*.

Commissie blok, 2004: *Integratie geslaagd: De integratie van veel allochtonen*

C. Harvey and C. Fernandes Time Series Models for Count or Qualitative Observations. *Journal of Business & Economic Statistics* Vol. 7, No. 4 (Oct., 1989), pp. 407-417

The European Commission, 2014e: *Mobility and Transport*.

Verstraete, G. (2004) Technological frontiers and the politics of mobility in the European Union, in: S.

Ahmed, C. Castañeda, A. M. Fortier & M. Sheller (Eds), *Uprootings/Regroundings: Questions of*

Home and Migration (London: Berg), pp. 225–50.

Timothy, D. J. (2001) *Tourism and Political Boundaries* (London: Routledge).

Wood, D. & Graham, S. (2006) Permeable boundaries in the software-sorted society: surveillance and the differentiation of mobility, in: M. Sheller & J. Urry (Eds), *Mobile Technologies of the City* (London: Routledge).

Rajé, F., 2006. The impact of transport on different social groups. Transport Studies Unit, University of Oxford: DPhil Thesis.

Centraal Bureau voor de Statistiek (2000). Standaarddefinitie allochtonen. Found on July 1 2012 via <http://www.cbs.nl/NR/rdonlyres/26785779-AAFE-4B39-AD07-59F34DCD44C8/0/index1119.pdf>

D. Rojas-Rueda, A., de Nazelle, O. and Teixidó, M., 2013: Nieuwen huijsen Health impact assessment of increasing public transport and cycling use in Barcelona: a morbidity and burden of disease approach *Prev. Med.*, 57 (5) (2013), pp. 573-579

Eisenhardt, K.M. (1989) "Building theories from case study research." *Academy of Management Review*, 14(4), pp.532-550.

Jäppinen, S., Toivonen, T., Salonen, M., 2012. Modelling the potential effect of shared bicycles on public transport times in Greater Helsinki: an open data approach. *Appl. Geogr.* 43, 13–24.

Lowe, M. D. (1989). *The Bicycle: Vehicle for a Small Planet*. Found on August 20th 2012 via <http://www.worldwatch.org/files/pdf/WP90BICYCLE.pdf>

Mathew, T.V, and Krishna Rao, K.V., 2007: Role of transportation in society. Chapter 3 of *Introduction to Transportation Engineering*.

Ministry of Infrastructure and the Environment: Cycling and walking:the grease in our mobility chain. The KiM Netherlands Institute for Transport Policy Analysis

Ministry of Transport, Public Works and Water Management (2009). Cycling in the Netherlands. The Hague, the Netherlands.

Physical Inactivity: WHO Website on Health Topics: http://www.who.int/topics/physical_activity/en/
Silverman, D, (2005) Doing Qualitative Research, London: Sage Publications

Schultz van Haegen, M. (2011). Nieuw actieplan fietsparkeren bij stations. Found on May 3rd 2012 via <http://www.rijksoverheid.nl/documenten-en-publicaties/kamerstukken/2011/06/28/nieuw-actieplan-fietsparkeren-bij-stations.html>

Van Der Kloof, A., 2003: Breaking out by bike: Cycling courses as a means of integration and emancipation.

Wang,G., Macera,C.A., Scudder-Soucie,B., Pratt,M., Buchner,D., 2005. A cost-benefit analysis of physical activity using bike/pedestrian trails. Health Promot. Pract.6(2), 174–179.

Wegman,F.,Zhang,F.,Dijkstra,A.,2012.Howtomakemorecyclinggoodforroadsafety?Accid.Anal.Perv.44(1),19–29.
World Health Organisation, 2011. Health Economic Assessment Tools(HEAT) For Walking and for Cycling, Copenhagen, WHO Regional Office for Europe.

Yin, R.K. 1984. Case Study research: Design and Methods. Newbury Park, CA: Sage.