

Radboud University

Master thesis

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# PARTICIPATE YOUR WAY INTO INTEGRATION

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A research on the factors that play a role for female asylum seekers to  
participate in integration activities

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## Title page

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## Preface

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In front of you is the thesis ‘Participate your way into integration’. The research for this thesis on the factors that cause women to participate in integration activities in the asylum seekers centre in Grave was conducted at Centraal Orgaan opvang Asielzoekers (COA). This thesis was written as part of my graduation from the Human Geography master program at the Radboud University in Nijmegen. For me, the period from January 2021 to May 2021 was dominated by this research.

I would not have been able to complete this thesis without the help of others. I would like to express my gratitude to those who contributed to the completion of this research. First, I would like to thank the COA team in Grave, for they have given me the opportunity to do this research. In addition, I would like to especially thank my graduation supervisor from the university and from the COA, doctor Bert Bomert and Arezoe Semim; they have guided me intensively during the entire thesis, without their insights, support and dedication I would not have been able to complete this research the way I did. Of course, all respondents also deserve to be mentioned – I would like to thank them for their time and dedication to this research.

It was with great pleasure that I delved into the range of activities and reasons for women to participate and I hope that you will also enjoy reading this research.

Nienke Wierenga

Heesch, May 2021

## Abstract

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The asylum seekers centre in Grave has approximately 415 residents. In 2018, a project was started for these residents under the name of 'Aan de slag' [To get going], later to become the project 'Participatie en taal' [Participation and language]. The project's aim was to involve residents of the asylum seekers centre in the local community, as volunteers in activities and events of societal organizations and associations. This arguably was a win-win situation, since the participating organizations and associations were given the opportunity to expand their volunteer base and their Dutch employees had the chance to come into contact with newcomers. At the same time, it gave the residents of the asylum seekers centre the opportunity to be actively engaged, to make a meaningful contribution to Dutch society, to meet Dutch people, to learn the Dutch language and to lay the groundwork for their future.

For the project to be as successful as possible, the data relating to the 'Aan de slag' project has first been analysed, to figure out what these data exactly mean and how the results of the analysis can contribute to even better results in the future. The analysis of this data shows that only very few women participated in the activities. It was therefore decided to focus this research on giving insight in the factors that cause women to participate in integration activities. To achieve this goal, the reasons why women are (not) willing to participate have been analysed, based on the experiences of 25 female residents who live in the asylum seekers centre in Grave.

A literature study on culture, the role of religion and language, the benefits of volunteering and the integration process formed the basis for the interview script.

This research points at a number of important factors that influence women's decision whether or not to participate. The first factor is information sharing. Currently this is not yet sufficient, since one third of the women interviewed were not familiar with the existence of the activities. Religious and cultural factors do also play a role. For example, gender roles were perceived very different in the countries of origin of the women compared to the Netherlands. In addition, the current range of activities does not fully meet the needs of women. For example, there are no activities that are only accessible to women and insufficient attention is paid to sports and contact with the Dutch.

It should however be noted that the range of activities on offer is indeed important, given that it contributes to the well-being of residents and to a certain extent prepares them for their future. Nevertheless, there are a number of points for improvement.

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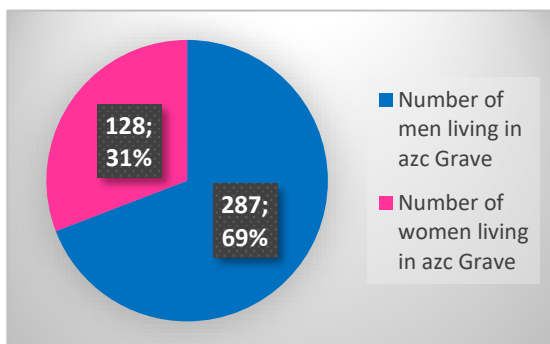
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# 1. Introduction

In 2020, a total of 13,673 people asked for asylum in the Netherlands (VluchtelingenWerk Nederland, n.d.); just under forty people a day who have fled their country and are seeking protection in the Netherlands. These people must all be taken care of, so that they can start an asylum procedure, which consists of five steps (COA, n.d.-b).

During the first step, 'Application and registration', asylum seekers must report to the AVIM (Afdeling Vreemdelingen Identificatie en Mensenhandel; Identification and Human Trafficking Department) at the application centre in Ter Apel (COA, n.d.-c). The asylum seeker may then stay for three to ten days in the 'central reception location' (col) (COA, n.d.-c). During their stay in the col, asylum seekers get a medical intake and registration interview (COA, n.d.-c). Next, the asylum seekers move to a 'process reception location' (pol), where the general asylum procedure (COA, n.d.-c) starts. During this stage, COA employees take on the guidance of asylum seekers (COA, n.d.-c). Asylum seekers stay at a pol for only a limited period of time; for that reason, the number of activities on offer at such a location is rather small (COA, n.d.-c). Asylum seekers can start with a basic Dutch course and/or they can do some voluntary work at the location (COA, n.d.-c). During this phase children go to school and there is also the possibility to get involved in some sports, games, art or music (COA, n.d.-c). Only when it is likely that asylum seekers will obtain a permit to stay in the Netherlands, they might start the process of integrating and participating in Dutch society (COA, n.d.-c); lessons in 'Dutch as a second language' (NT2) are offered (COA, n.d.-c).

At the end of the initial, general asylum procedure, a decision will be made by the IND on whether or not an asylum seeker can stay (COA, n.d.-b). Irrespective of the decision, the asylum seekers move on to an asylum seekers centre (COA, n.d.-c). Asylum seekers with a residence permit live in the asylum seekers centre until they are allocated a place to live in a municipality; asylum seekers in the extended procedure – since no decision has been made yet – will live in the asylum seekers centre until a final decision has been made, while asylum seekers whose residence permit has been rejected are only allowed to stay in the asylum seekers centre for another 28 days, during which time they are still entitled to care from the government (COA, nd-c). If they do not leave independently within that timeframe, they have to move again, this time to a 'location for return' (COA, n.d.-c).



**Figure 1: Gender of the residents of the asylum seekers centre Grave**

One of the asylum seekers centres is located in Grave, with a capacity of up to 600 people (COA, n.d.-a). In the winter of 2020, a total of 415 (adult) people lived at this location, who came from sixty different countries (COA, 2020). The vast majority were male – 287 persons (69%) – and a smaller proportion of females, 128 persons (31%) (see Figure 1: Gender of the residents of the asylum seekers centre Grave) (COA, 2020). For these residents a project has been initiated, called 'Aan de slag' [To get going]. The project's aim was to involve residents of the asylum seekers centre in the local community, as volunteers in activities and events of

societal organizations and associations. This arguably was a win-win situation, since the participating organizations and associations were given the opportunity to expand their volunteer base and their Dutch employees were given the chance to come into contact with newcomers. At the same time, it gave the residents of the asylum seekers centre the opportunity to be actively engaged, to make a meaningful contribution to Dutch society, to meet Dutch people, to learn the Dutch language and to lay the groundwork for their future.



This project has been in existence in Grave since 2018 and good connections have already been made. For example, asylum seekers worked at the local crafts centre and the community centre. During the so-called children's building week, organised annually, asylum seekers centre residents helped in the organisation and implementation of activities; when chores needed to be done, residents were ready to help.

This 'Aan de slag' project has been completed and on November 1, 2020, a follow-up started in Grave; the project on 'Participatie en taal' [Participation and language] which is scheduled to run until December 31, 2021. The project is co-financed by the European Asylum Migration and Integration Fund (AMIF). For the project to be as successful as possible, the data relating to the 'Aan de slag' project must first be analysed, to figure out what these data exactly mean and how the results of the analysis can contribute to even better results in the future. For a detailed analysis of these data, see Appendix A – Data of the 'Aan de Slag' project.

## 1.1 Research focus

Based on the data of the 'Aan de slag' project (see Appendix A – Data of the 'Aan de Slag' project), various relevant conclusions can be drawn for the research focus. The figures show that only 13.3% of the female residents of the asylum seekers centre participate in the activities, which is considerably less than the 30.7% of male residents. This substantial difference has not been fully and properly explained, yet. The main aim of this research is therefore to gain more and better insight into the factors that make that women do (not) participate in activities. Seen from that perspective, it is also important to know which activities were popular among participating women. In addition, the figures show that most of the participating women belonged to the 41-45 age group. This is also interesting, since it differs from the participating men. This research will therefore also look at these differences. The results of the analysis may not only be of interest to the asylum seekers centre in Grave, but also to COA in general, so that the 'Participatie en taal' project can get off on a good start. This research evaluates the experiences of women living in the asylum seekers centre, in order to create insight into the factors that make that women do (not) participate. Based on this, recommendations can be made concerning follow-up steps to take to motivate women to participate.

## 1.2 Relevance

### 1.2.1 Social relevance

Integration is important for each and every newcomer to the Netherlands, especially if he/she wishes or needs to stay in the Netherlands for a longer period of time. Asylum seekers are people who seek protection in the Netherlands; because they will stay here for a longer period of time, it is important for them to integrate into Dutch society.

Integration is not only the responsibility of the newcomer, however, but also of the society in which they end up. This will be elaborated upon in the theoretical framework, but for now it is important to realize that integration is a two-way process, where refugees must be willing to adapt to the host society while for host communities and public institutions it is important to welcome refugees and to meet the needs of a diverse population (UNHCR, Executive Committee of the High Commissioner's Program, 2005).

This research aims to provide insight into the factors that make that women from the asylum seekers centre in Grave take part in participation activities. Participation activities are an important step in the integration process of asylum seekers. By providing insight into those factors that make that women participate, COA can take steps to motivate (other) women to participate more in these activities. In other words, this research will arguably contribute to the integration process of female residents of the asylum seekers centre in Grave. This makes this research socially relevant; the better the integration in a society, the more chances of being accepted by this society.

### 1.2.2 Scientific relevance

In theory, every status holder should be housed in a municipality in the Netherlands within 14 weeks of receiving his/her status (Ministry of Justice, 2021). In practice, however, this turns out to be much longer,

partly due to the low housing market (Ministry of Justice, 2021), but also due to the enormous increase in asylum seekers in recent years. That is why organizing early integration activities, especially aimed at residents of asylum seekers' centres. However, this is not only the case in the Netherlands, but across Europe countries are setting up more integration programs for people residing in asylum seekers' centres (Trine, 2021; European website integration, nd; The Migration Observatory, 2020).

However, the academic debate does not yet focus on the asylum seeker or status holder living in the asylum seekers' centres. When it comes to integration in the academic debate, the focus is currently mainly on status holders who are housed in the host society. This research can therefore be the start of an academic debate about 'early integration', by already starting the integration process with residents of asylum seekers' centres.

For this study, use is made of the literature on housed refugees. For this study it is investigated whether the results of previous studies concerning housed refugees can also be applied to asylum seekers and refugees living in asylum seekers' centres.

### 1.3 Research objective

The aim of this research is to provide insight into the factors that cause women to participate in integration activities, by analysing the motivational factors that women recognise. Based on this insight, recommendations can be made to COA regarding steps that should be taken to motivate women to participate. In order to reach this insight, the following question is answered in this study:

*Which factors influence women's decision whether or not to participate in integration activities organised in the asylum seekers centre in Grave?*

To answer this main question, a number of sub-questions have been formulated:

1. What is integration?
2. Which dimensions does integration consist of?
3. What obstacles may the asylum seeker encounter while integrating?
4. What is the importance of integration?
5. What reasons do women have for not participating?
6. What reasons do women have for participating?

Question 1, 2, 3 and 4 are answered based on a theoretical framework in combination with the views of the women that have been interviewed. Questions 5 and 6 have been entirely answered by the women.

Question 1 shows the meaning of the concept 'integration'. Question 2 states of which dimensions integration consist of, so what kind of activities can be organised in order to integrate. The third question sets out obstacles that asylum seekers may encounter during their integration process. Question 4 examines why asylum seekers should integrate at all, what the importance of integrating is. Questions 5 and 6 looks at what the reasons are for women to participate or not; based on these questions, unforeseen factors could be identified.

## 1.4 Research model

Figure 2: Research model shows the various steps in the research process (an explanation follows the figure).

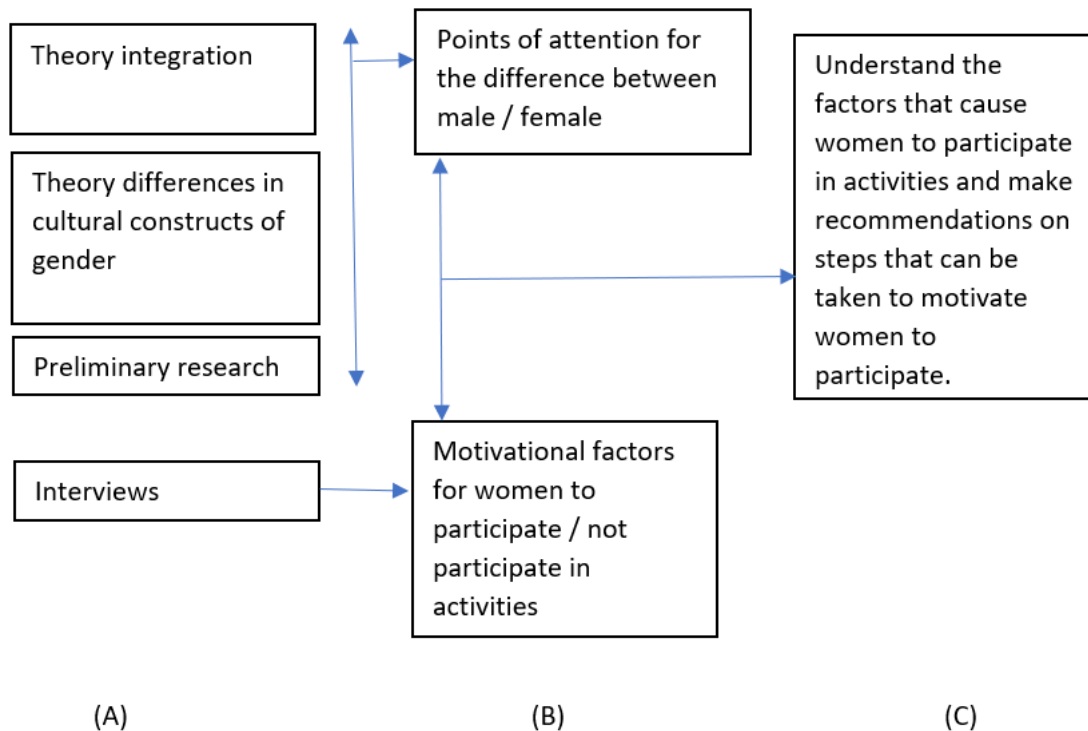


Figure 2: Research model

By using relevant theories about integration and differences in cultural constructs of gender and after a preliminary study (A), specific topics and issues can be identified that play a role in the difference between the integration of men and women. In linking these topics and issues to the motivation factors that women recognize for (not) participating in activities (B), an analysis can be made, in order to ultimately gain insight into the factors that make that women do participate in activities; finally, recommendations can be made regarding steps that can be taken to motivate women to participate (C).

## 1.5 Thesis outline

This research consists of five chapters. Chapter 1 is the introduction to the study. It describes the reason for the research, as well as the focus and relevance of the research. In addition, the objective, the research model and the research questions are described in this chapter. Chapter 2 sets out the theoretical framework. The theoretical framework forms the foundation of the research and consists of a description of what is understood by 'integration', what obstacles asylum seekers may encounter while integrating, what the importance of integrating is and how the examined literature can help this study to identify factors that can play a role for female asylum seekers decision whether or not to participate in integration activities. The chosen research methods are presented in Chapter 3. It describes which research strategy was used, how the data was collected and how it was subsequently analysed. The quality aspects of the research are also discussed in this chapter. In Chapter 4 the results of the collected and analysed data are discussed, while in Chapter 5 the conclusions of the study are described. This chapter also answers the research questions, and the results of this research are linked to the literature described in Chapter 2.

## 2. Theoretical framework

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This study looks at the factors that might prevent women from participating in the activities that are organized in the asylum seekers centre. As addressed in the introduction, people from in total sixty nationalities live together in the asylum seekers centre; in other words, the background and origins of the residents are quite different. That is why, in this theoretical framework, a number of dimensions are addressed that could play a role in the choice to whether or not participate in activities. It begins with an explanation of the concept of integration, what it means and who is responsible for the process of integration. Subsequently, the two dimensions of integration were discussed and after that which obstacles people may encounter during the integration process. After that, the importance of participation was discussed and, lastly, we looked at what the presented literature actually means for this research.

### 2.1 Integration

The focus in this research is on activities meant to promote the integration of the residents of an asylum seekers centre. But what is integration and why does it matter? To start with, according to the dictionary, integration is developing yourself in such a way that you fit into another group, especially in a society of which you were not or insufficiently part of (Woorden.org, n.d.). However, this definition is not fixed. Especially since the refugee crisis, the concept of integration has been referred to often, not only by academics but also by policymakers; however, everyone has a different definition for the concept of 'integration'. As for policymakers, regarding the definition of integration used by governments, UNHCR (2009) states:

“most countries have the definition of integration in their policies or in strategies rather than in law [...] the definition is often formulated in broad terms describing the aim of integration, the indicators of integration and the means by which the government sets out to achieve integration. Integration as such is not defined in one uniform or clear way.” (UNHCR, 2009, p. 45)

Looking at the academic debate about the concept of 'integration', we also see that there is no consensus. Garcés-Masareñas & Penninx (2015, p. 12) argue that since the concept of 'integration' originates from policy documents and debates, the definition and related discussions are highly normative in nature. Several authors have tried to make the definition as analytical as possible (Anthias & Pajnik, 2014; Bommers 2012; Esser 1980; Heckmann 1981, 2015). For instance, Esser (2004, p. 46) describes integration as “the inclusion [of individuals] in already existing social systems”. Bommers (2012, p. 113) indicates that integration “refers to no more (and no less) than the conditions under which [individuals] succeed or fail to fulfill the conditions of participation in social systems”. In order to subsequently be able to work or access goods, education, rights and social welfare, Bommers argues, each individual must have some knowledge of what it means to work or how to behave as a patient, client, apprentice, student or job applicant. Heckmann (1981, p. 18) in turn explains that integration is a generational process of inclusion and acceptance of migrants in the core institutions, relationships and statuses of the host society. Anthias & Pajnik (2014, p. 167) state that “Integration [...] refers to the process by which individuals become functioning members of a society, and to their multi-level and multi-form participation within it.” What all these definitions have in common is that they regard the individual as an actor in the integration process.

Integration as a process can also be seen as a two-way process, where the immigrant is one actor and the host society the other. Anthias & Pajnik (2014, p. 167) add the following to their definition, “such a concept, therefore, conceives of integration as a social process concerning all members of society.” Bhatia and Ram (in Bakker et al., 2016, p. 120) state that “integration is a negotiation between contexts and cultures, past and present, and country of origin and country of refuge, wherein identity is contested and constantly moving.” In both these explanations of integration, the host society is therefore also seen as an actor. The European Union regards integration as “a dynamic, two-way process of mutual accommodation by all

immigrants and residents of Member States” (Council of the European Union, 2004). UNHCR has also described integration as

“a dynamic and multifaceted two-way process, which requires efforts by all parties concerned, including a preparedness on the part of refugees to adapt to the host society without having to forego their own cultural identity, and a corresponding readiness on the part of host communities and public institutions to welcome refugees and to meet the needs of a diverse population.” (UNHCR Executive Committee of the High Commissioner’s Programme, 2005)

The research population in this study consists of asylum seekers who are not yet certain whether or not they can stay in the Netherlands. The activities in which they participate are in preparation for possible integration into Dutch society. According to VluchtelingenWerk (n.d.), integration is necessary in order to be able to participate fully in Dutch society as quickly as possible. Because the activities take place in collaboration with Dutch companies and organizations with Dutch employees, this research uses the definition of the UNHCR Executive Committee of the High Commissioner’s Program (2005); the responsibility for integration lies with both the immigrant and the host society.

## 2.2 Two dimensions of integration

Now that we know what integration is, we need to look at how someone can integrate. In the asylum seekers' centre, it is assumed that participating in activities can ensure a good preparation for possible full integration in the Netherlands. But how exactly do these activities contribute? To answer this question, this study distinguishes between two dimensions of integration, namely the structural dimension and the sociocultural dimension (Entzinger, 2013; WRR, 2001). Activities are offered in the asylum seekers' centre within these two dimensions. First, the structural dimension is explained, followed by the sociocultural dimension.

### 2.2.1 The structural dimension

Structural integration is a concept many authors agree on; it is a necessary dimension in the integration process. Heckmann & Schnapper (2016, p. 56) describe the structural integration policies as “policies for easing the access to the core institutions of society”. It gives the immigrant access to various core institutions, such as education and labour (WRR, 2001, p. 85-133).

#### Education

Education is important to ultimately be able to function in society, and it is therefore an element of and a condition for structural integration (WRR, 2016, p. 86). In the Netherlands, specific rights apply to children, for instance the right to education. Children living in asylum centres also have the right to education. Research by UNICEF (2018, p. 23) shows that 99% of children and young people living in asylum centres go to school. Most asylum seekers centres in the Netherlands are linked to a local primary school, but the choice is up to the parents; if they prefer another school, this is also possible. If necessary, children are first placed in specialized groups where they are intensively guided in learning the Dutch language. Older children, between the ages of 12 and 18, will have to complete an international bridging program first; when their Dutch is sufficient and their level of knowledge is in line with regular education, they will be transferred to a secondary school – vocational training (MBO) or higher education (Ministerie van Justitie en Veiligheid, 2020).

Not only children are entitled to education, adults must also receive education in the context of integration. A status holder can take various courses. In the Netherlands, it is mandatory for most status holders to pass an integration exam. To this end, the Ministry of Education, Culture and Science offers three courses: a literacy course, where the student gets lessons in reading and writing; an integration course, in which the student learns about living and working in the Netherlands and also gets Dutch lessons at an A2 level; and finally a Dutch as a second language (NT2) course, in which the student learns Dutch at a B1 level (for people

who want to study or work at a MBO 3 or 4 level) and/or B2 (for people who want to study or work at a higher education or university level) (Ministerie van Onderwijs, Cultuur en Wetenschap, nd).

Status holders who have already been educated in the country of origin can also start a procedure to have their diploma evaluated. This involves looking at the quality of education followed (NUFFIC, n.d.). In this way, diplomas obtained abroad are not necessarily lost.

Integration exams and language lessons are not compulsory for non-status holders, although the government does offer them language lessons in the form of a 'Basic Dutch' course (Ministerie van Justitie en Veiligheid, 2020c). Furthermore, an asylum seeker who has a decent chance of obtaining a residence permit can voluntarily follow 24 hours of language lessons in Dutch as a second language (NT2) (Ministerie van Justitie en Veiligheid, 2020c). In addition, COA offers the program 'Preparation for Integration, which consists of 121 hours of language lessons (NT2), orientation on the Dutch labour market and knowledge of Dutch society (Ministerie van Justitie en Veiligheid, 2020c).

### Labor

"Integration into the labour market has been the prime area of integration" (Heckmann & Schnapper, 2016, p. 60). In other words, integration on the labour market is seen as a key indicator of integration – when one has a job, one is integrated. However, this only applies to status holders (Ministerie van Justitie en Veiligheid, 2019). Asylum seekers are restricted by various rules regarding their employment position on the Dutch market. For example, they are only allowed to work 24 weeks per year and must apply for a work permit ('Tewerkstellingsvergunning'), but this is only possible if the asylum application has been processed for at least six months (Ministerie van Justitie en Veiligheid, 2019). An asylum seeker who has a job must pay COA a personal contribution, including the costs of the stay (Ministerie van Justitie en Veiligheid, 2019). According to the Ministry of Justice and Security (2019) a working asylum seeker may keep 25% of the income, up to a maximum of € 185 per month. In case someone earns more than the amount he has to pay COA, then he can keep the rest of the income as well. Asylum seekers who would nevertheless like to go to work despite the rules must look for work themselves; COA has an advisory role but does not mediate (Ministerie van Justitie en Veiligheid, 2019). COA can also act as an employer, in that asylum seekers can work within the asylum seekers centre, such as cleaning and helping with the maintenance of the buildings and garden (Ministerie van Justitie en Veiligheid, 2019). This is possible for a maximum of 25 hours a week and no employment allowance is required (Ministerie van Justitie en Veiligheid, 2019). The remuneration for such activities is very low, between € 0.56 to € 1.10 per hour with a maximum of € 14 per week (Ministerie van Justitie en Veiligheid, 2019). Asylum seekers are free to do voluntary work, although the organization where they perform this must have a 'volunteer statement' (Ministerie van Justitie en Veiligheid, 2020a). An organization can request this statement from the Employee Insurance Agency (UWV), which decides whether the organization meets specific conditions.

The WRR (2001) has formulated a number of key indicators relating to labour integration: labour market participation, the degree of inactivity (unemployment, incapacity for work), and the level and sector in which the workers are active (WRR, 2001, p. 104). The first key indicator needs a little more explanation; what is labour market participation and who does (not) belong to this category? The potential labour force includes anyone between the ages of 15 and 64. The working population includes anyone in that age category who works or aspires to work for twelve or more hours per week (WRR, 2001, p. 104). The ratio between these two categories (potential labour force versus labour force) shows the labour market participation (WRR, 2001, p. 104). For example, children attending school, people working in the household and disabled people (WAOs) do not participate in the labour market. These core indicators can also be applied to the participation of asylum seekers in activities.

### 2.2.2 The socio-cultural dimension

While many authors agree on the concept of structural integration, hardly anyone agrees on socio-cultural integration. This concept is therefore often put forward in broad terms, without any unambiguous

indicators to measure socio-cultural integration. Some definitions will be elaborated upon below, followed by the indicators used in this study to measure socio-cultural integration.

#### Definition of socio-cultural integration

The WRR (2001, pp. 11-13) refers to various authors and their vision on socio-cultural integration. In the end they have chosen to describe social integration as the degree to which immigrants maintain contacts with native Dutch people and find such contacts desirable, and cultural integration as the degree to which a group unite itself with the indigenous population in terms of language, customs, norms and values. To this, they add a subjective indicator, described as the degree of identification with their own group. In other words, how immigrants identify themselves. As mentioned earlier, Heckmann & Schnapper (2016) distinguish four dimensions (structural, cultural, social and identification dimension); the latter three dimensions therefore are part of the socio-cultural dimension, according to the WRR (2001). For this research, all three dimensions of Heckmann & Schnapper (2016) are therefore described, but together they belong to the socio-cultural integration. Starting with cultural integration; according to Heckmann & Schnapper, “The cultural dimension of integration is a process that encompasses the acquisition of cognitive abilities and knowledge of a society’s culture. Language is of prime importance here” (Heckmann & Schnapper, 2016, pp. 65-66). They add that the internalization of norms, values and behaviours and the formation of belief systems are also part of cultural integration. Social integration is building contacts and relationships with indigenous people in society; this is a task for both the private actor and the state, because the state must, for instance, prevent that ethnicities separate themselves from society by “ethnic housing segregation” (Heckmann & Schnapper, 2016, pp. 66-67). Finally, they describe the identification dimension as a process that “includes a variety of practices to arrive at subjective feelings of belonging to the nation and nation state” (Heckmann & Schnapper, 2016, pp. 67-68). As examples of such practices they cite political socialization, the teaching of history, the celebration of particular historical events, the internalization of symbols and the development of specific emotions. These definitions are very similar to the descriptions of socio-cultural integration, as used by the WRR (2001).

Finally, the definition of Garcés-Mascreñas & Penninx (2015, p. 14) is also described here, as they recognize three dimensions (the legal-political dimension, the socio-economic dimension and the cultural-religious dimension), where the cultural-religious dimension most closely resembles the socio-cultural dimension as conceived by Heckmann & Schnapper (2016) and the WRR (2001). According to the former mentioned authors, the cultural-religious dimension “pertains to the domain of perceptions and practices of immigrants and the receiving society as well as their reciprocal reactions to difference and diversity” (Garcés-Mascreñas & Penninx, 2015, p. 15). In other words, it is about the extent to which new cultures and beliefs are accepted in the host society. Once the immigrant has adapted to the accepted form of cultural and religious aspects in the host society, the socio-cultural integration is successful. What this definition adds is the religious element, which is specifically mentioned here, while the other authors discussed classify it under cultural integration.

In this study the threefold definition of Heckmann & Schnapper (2016) is used, as this provides the best tools for distinguishing indicators. These indicators used are the level of knowledge of the language, the degree of contact with the native Dutch, and the feeling of belonging to Dutch culture. All three indicators are discussed below.

#### Level of knowledge of the language

In the structural dimension, education has already been cited as an indicator for structural integration. However, the level of language knowledge is an indicator of socio-cultural integration, because contact with the native population is facilitated when an immigrant speaks the language of the host society. As explained in the section on the structural dimension, there are various programs for immigrants to learn the Dutch language. Asylum seekers are free to determine whether they want to learn the language, as they do not yet have a decision on the status of their residence permit.

### Contact with native Dutch people

Contact with the natives strengthens integration into a particular culture. When people are in contact with each other, they can learn from each other, not only in terms of language, but also about each other's culture, norms and values and (religious) beliefs. The contact of an immigrant with a native Dutch person can therefore ensure integration into the culture of the host society. According to Heckmann & Schnapper (2016), school and education play an important role in the integration of young people, "since common schooling and occupational training are a major opportunity for establishing social relations and friendships among young people" (Heckmann & Schnapper, 2016m p. 66). For adults (just like for children), sports clubs also play an important role in building social contacts; parents of children involved in sports can also build social relationships with other parents (Heckmann & Schnapper, 2016, p. 67). In this social integration indicator, a distinction can be made between two elements: the behavioural element – to what extent does the immigrant have contact with the native Dutch?; and the attitude element – to what extent does the immigrant find contact with the native Dutch desirable? (WRR, 2001, p. 15)

### Feeling of belonging

A number of practices has already been mentioned with which a subjective sense of belonging can be created: political socialization, the teaching of history, the celebration of specific historical events, the internalization of symbols, and the development of particular emotions (Heckmann & Schnapper, 2016, p. 67). Yet, these are subjective indicators that have everything to do with the personal feelings of the immigrant. This sense of belonging can also be brought about by the other indicators of integration, such as following an education, having a job, having a good knowledge of the language and having a social circle with (among others) natives around you. In this way, a person can start to feel more connected to the host society.

All of the above indicators can be indications of the degree of integration of a person in the host society. This is of course different for status holders than for asylum seekers. However, asylum seekers can already start integrating, despite the uncertainty as to whether or not they can stay. It should be noted that integration for asylum seekers is always on a voluntary basis, so they do not have an obligation to do so imposed by the government.

## 2.3 Obstacles for integration

Because asylum seekers in an asylum seekers' center are free to participate in the activities, we have seen that not everyone does this. Chapter 1 already mentioned that about 31% of male residents participate in integration activities compared to 13% of female residents. This research focuses on the second group, namely female asylum seekers. This research attempts to identify the obstacles that women experience to participate in integration activities.

First of all, research shows that refugees often see their time as asylum seekers as "lost years" in terms of integration, because little is organized for this group of people to integrate in the country where they have applied for asylum (Mestheneos and Ioannidi, 2002, p. 310). However, Mestheneos and Ioannidi did not research the integration of asylum seekers, they focused their research on the obstacles refugees (i.e. people with a residence permit) experience during their integration process. Their research may, however, contain clues that may be important for this research, so a number of obstacles identified by Mestheneos and Ioannidi (2002) are discussed below.

First of all, refugees often have to deal with racism: "The colonial pasts and continued economic dominance of many of the European Union countries has had an effect on the attitudes of some people in the host society, even if they do not consider their attitudes as racist." (Mestheneos and Ioannidi, 2002, p. 311). Even when the refugee has a higher education in the country of origin, they are often looked down upon by Europeans. This ensures that refugees who come from the middle or higher class in their own country, end up in Europe in a kind of disillusionment where they are suddenly part of a lower social class.



Mestheneos and Ioannidi (2002) describe that as “This affects refugees' expectations of integration and many cannot adjust to their loss of social status. Only a few are willing or able to start again.” (p. 312). Age and personality also play a role in the integration process, according to Mestheneos and Ioannidi (2002). Their research shows that younger refugees are often better able to adapt to the host culture than older people, regardless of the length of their exile. According to Mestheneos and Ioannidi (2002), older people more often linger in the past and often want to return to their country of origin when possible. In addition, personality plays a major role according to Mestheneos and Ioannidi (2002), they recognize that personality is something that people already have before they become refugees. They indicate the following:

“It appears that some refugees are more able than others to deal with uncertainty, new cultures and situations, the traumas of the past. Others need a lot more help and support. It can be expected that those who are more active and positive will also be those who are able both to take advantage of what is offered in the host society and also to make efforts to reach out into the society.” (Mestheneos and Ioannidi, 2002, p. 316)

Language is also seen as an obstacle (Mestheneos and Ioannidi, 2002, p. 318). This obstacle is discussed in detail in section 2.3.1. Another aspect recognized as influencing the integration process is culture:

“Being brought up in a different culture affects the experiences of integration, sometimes positively, but more commonly it represents a barrier. This does not relate to education but to central values and the fact of not having previously experienced individualistic Western cultures and society.” (Mestheneos and Ioannidi, 2002, p. 312).

Not only Mestheneos and Ioannidi (2002) recognize culture as an obstacle, other academics such as Hofstede (1980) recognize that there are differences between cultures. Culture is thus recognized in the literature as an obstacle to integration. That is why section 2.3.2 first provides a definition of 'culture' and then looks at the different types of culture. Finally, not recognized by Mestheneos and Ioannidi (2002), but by many other academics, religion and the gender roles associated with religion appear to be an important obstacle in the integration process:

“Existing research suggests that affiliation with Western religions, such as Christianity, is associated with better outcomes for immigrants, whereas affiliation with non-Western religions, including but not limited to Islam, may serve as an obstacle to acculturation.” (Kogan, Fong & Reitz, 2020)

Religion and gender roles will also be discussed in detail in section 2.3.3 below.

Thus, it appears that Mestheneos and Ioannidi (2002) recognize racism, lowering of social class, age, personality, language and culture as obstacles encountered by refugees while integrating. In addition, other academics have also recognized religion and gender roles as obstacles. Language, culture, religion and gender roles will be further explained below. It has been chosen to further explore these four obstacles because the racism and lowering of social class apply more to status holders who are already living in society, age speaks for itself as an obstacle and the obstacle personality is personality dependent and therefore based on this obstacle, no generalizable conclusions can be drawn. Culture, religion, gender roles and language, on the other hand, are generalizable obstacles that also play a major role in the lives of asylum seekers.

### 2.3.1 Language

As we have seen above, Mestheneos and Ioannidi (2002) recognize language as one of the obstacles that refugees have to overcome. Not knowing the language can cause anxiety according to Mestheneos and Ioannidi (2002, p. 313) and a feeling of being lost, besides, a refugee cannot express his/her concerns, without a translator. Language can also be one of the defining characteristics of a cultural group. Language might indicate a region in which the same culture prevails, but language can also indicate a group with a different culture within a broader region (for example, Spanish-speaking Latino's in the USA). Some researchers have therefore analysed the influence of language on the world view of people; for instance,

Sapir (1949) and Whorf (1956). They have formulated the so-called Sapir-Whorf hypothesis, stating that people from different cultures think differently because they use different languages. For example, the Dutch might regard their country as more malleable than, for instance, Austrians, because the Dutch have more words referring to the manipulation of the environment, such as dam, bridge, dike, embankment, polder, lock, etc. (Van Oudenhoven, 2012). However, later research has shown that this view is not entirely correct (Heider & Oliver, 1972; Rosch, 1973; Kay & Kampton, 1984). Researchers have investigated the number of words depicting colours in various languages. For example, Heider & Oliver (1972) compared English with Dani, a local language in New Guinea. Dani has only two words for colours: *mili* for dark and cold colours, *mola* for warm and light colours. According to the Sapir-Whorf hypothesis, Dani-speaking people should, given their limited vocabulary, be less skilled at remembering and distinguishing colours. However, the study showed that Dani speakers could distinguish and remember colours just as well as English speakers (Heider & Oliver, 1972). Although language and culture are often closely intertwined, it is hard to determine the influence of language on people's thinking; other elements of culture might also play a role (Van Oudenhoven, 2012).

Moreover, these studies have been conducted among people who only speak one language. More interesting for this study is perhaps research among people who are bilingual or multilingual. In this respect the so-called culture affiliation hypothesis is of importance. This hypothesis proposes that bilingual or multilingual people identify with the values and beliefs of the culture of which they speak the language at the time (Van Oudenhove, 2012). Ramírez-Esparza et al. (2006), among others, have conducted research among bilinguals, using (Mexican) Spanish and English. Their conclusion was that respondents, when completing the questionnaire in English, scored higher on items such as extroversion, friendliness and diligence, which was consistent with their actual behaviour in an English-speaking cultural environment as compared to a Spanish-speaking one (Ramírez-Esparza et al., 2006).

For this research, this might mean that the residents of the asylum seekers centre may respond differently to questions depending on the language in which the interview is conducted. In total 23 interviews were held in the language of the interviewees' country of origin; two interviews were conducted in a 'second' language – one of the respondents spoke fluent Dutch, another was fluent in English.

### 2.3.2 Culture

Cultural differences are thus obstacles for refugees when they integrate, according to Mestheneos and Ioannidi (2002). According to the United Nations, there are 853 officially registered cultures, and all of these have their own norms and values, rules of conduct and customs (Pinto, 2004, p. 41). Dozens of these cultures come together in an asylum seekers centre, where people from different cultures live side by side with each other. The COA is responsible for managing this rather unique living environment in asylum seekers centres. It is therefore of relevance that a number of the most important cultural differences are recognized for this research. But first of all, it has to be clear what culture in itself is.

What is culture?

Culture is an old concept, with many definitions over the years. In 1954, Kroeber and Kluckhohn already identified more than 200 different definitions. The two most commonly used definitions of culture are (Pinto, 1994, p. 38):

1. Culture is the entirety of non-hereditary expressions of life of a self-aware human community.
2. Culture is "the man-made part of the environment".

Keesing (1974) combines these definitions by describing culture as "designs-for-living", thus viewing culture as a guiding factor in human behaviour. So, when we talk about culture, this more often than not refers to behaviour displayed by a group of people on the basis of common norms and values of that group (Pinto, 1994). According to Hagendoorn (1986), culture not only involves behaviour and norms and values, but

culture is a system of rules, codes and symbols for the interpretation of objects, incidents and human actions; culture is therefore a model of reality (Hagendoorn, 1986, in Pinto, 1994).

However, in talking about the meaning of culture, none of the above authors take place and time into account. Oyserman on the other hand does emphasize the importance of time and place when speaking about culture: "Culture can be operationalised as a set of structures and institutions, values, traditions, and ways of engaging with the social and non-social world that are transmitted across generations in a certain time and place." (e.g. Shweder & Levine, 1984, in Oyserman, 2011) This means that culture is not perfectly transferable from one generation to the next, because it is bound by place and time. Moreover, obviously culture is not necessarily entirely the same among all members of a culture; in the words of Oyserman: "In that sense culture is shared but practised in settings." (Oyserman, 2011, p. 167) The place of an individual within a society and the social networks in which he or she finds him/herself thus influence those aspects of a culture that are experienced (Atran, Medin, & Ross, 2005; Sperber, 2001). Pinto (1994; 2004) has also formulated a definition of culture incorporating the dynamic aspect of culture – according to him, culture is an evolving system of values, norms and rules of life. In a group of people who feel that they belong to one group, culture is passed on from generation to generation and thus internalized. For the people in a group, their culture is often unconsciously guiding their behaviour and their view of the world (Pinto, 1994, p. 39). Kitayama et al. (2006) have done research on what this means for migrants, indicating that the changes in context can lead to cultural changes within a group. Atran et al. (2005), however, indicate that this partly depends on the characteristics of the social networks of an immigrant before and after immigration.

In addition to (collective) culture, there are of course also individual factors that play a role in people's behaviour, such as intelligence, creativity, flexibility and exuberance; obviously not everybody in a culture or society will act the same way in a particular situation. These individual factors are, however, not included in this research, because most people within a culture are influenced by social control; furthermore, based on 'the law of big numbers', generalizations can be made for cultural aspects (Hofstede Insights, 2020).

#### Two kinds of culture

Although, as argued, culture is time- and place-bound and there may be (small) differences within cultures, researchers involved in this topic are mostly interested in cultural differences between specific cultures. Given the diversity, it is important to be able to distinguish between the various cultures. To this end, most authors make a distinction between two types of culture: collectivistic cultures versus individualistic cultures (e.g. Hofstede, 1980, 2001; Kagitcibasi, 1997a; Kashima, Kashima & Aldridge, 2001; Triandis, 1995, 2007; Hui & Triandis, 1986). Hui and Triandis (1986) investigated these two broad constructs by spreading a questionnaire dealing with individualism and collectivism among fellow researchers to see if there was any consensus about the meaning of those two constructs. They found that each researcher uses his own definitions and only in case a researcher has enough influence to convince all others of a meaning, consensus might develop (Hui & Triandis, 1986, p. 244). Over the years some degree of consensus about the meaning of the two constructs has been reached. Based on this, Dang et al. (2018) give a clear description of individualism: "In individualistic cultures, the individual forms the basic functional unit, and 'self' is based on one's personal rather than group identity; hence, personal autonomy, independence, self-fulfillment, and personal accomplishments are prioritized over group harmony." (Dang et al., 2018, p. 623) In case of collectivism, on the other hand, the group forms the basic functional unit, and the group therefore determines the identities of its members. Honour, group harmony and interdependence are prioritized (Triandis, 1995, 2007). Jason et al. (2016) describe this difference as: "Collectivism assumes that the group influences and molds the individual, whereas individualism emphasizes individual self-determination and self-actualization." (Jason et al., 2016, pp. 223-224)

In the words of Oyserman: "Differences in values, relationship focus, self-concept content, and cognitive processes are all implicated in distinctions between individualism and collectivism." (Oyserman, 2011, p.

170). Based on the distinction between collectivism and individualism, researchers such as Hofstede (1980), Triandis (1995), Inglehart (2020) and Gregg (2005) have all created models to determine how individualistic or collectivistic a country is. Hofstede (1980), for instance, has designed a tool to be used for country scores on individualism. For example, the Netherlands scores 80 out of 100 on a scale for individualism, whereas Syria only scores 35 out of 100 (Hofstede Insights, 2020). This means that the Netherlands has a more individualistic culture than Syria.

Those scores give an indication of differences, but in what respects do individualistic and collectivistic cultures actually differ? Some of these differences have been addressed by Pinto (1994; 2004); for a comprehensive overview of all the differences identified by Pinto (2004), see Appendix B – Overview of the differences between collectivistic and individualistic cultures.

#### Culture as a rather fluent concept

The question is arguably whether culture is as black-and-white as described by Hofstede (1980) (Oyserman, Coon & Kemmelmeier, 2002; Oyserman, 2011; Jessurun, 2010). As previously addressed, Oyserman argues that culture is dictated by time and place (Oyserman, 2011). A number of academics therefore indicate that Hofstede (1980) his research is now out-dated (Jones, 2007, p. 5). In particular, this rapidly changing and globalizing world would make Hofstede (1980) his research obsolete. However, Hofstede his research (1998, p. 481) has shown that culture is not something that changes quickly. Culture is the result of centuries of indoctrination (Hofstede, 1998, p. 481). Another critic, in Hofstede (1980) his research, the domestic population is regarded as one homogeneous whole. The individual aspect is omitted in his study (Nasif et al., 1991, p. 82; Redpath, 1997, p. 336). McSweeney (2000) also indicates that culture is not necessarily limited by national borders as in Hofstede (1980) his research has been assumed. However, Hofstede (1998) indicates that national identity is the only identity with which we can measure cultural differences. There is also criticism of the way in which Hofstede (1980) conducted his research, namely by means of surveys, including Schwartz (1999) his criticism, who indicated that culturally sensitive and subjective matters cannot be measured by means of surveys. Hofstede (1998) has indicated in response that surveys were not the only method used to measure during the research. An alternative to Hofstede's dichotomy was therefore sought. However, there is currently no timeless alternative according to Jones (2007):

“More research is needed to capture the shifting cultural maps which are influenced by, and influence, globalisation and technology, however this is difficult to achieve and may have temporal value. As a result the work of Hofstede will continue to have value now and into the future.” (Jones, 2007, p. 7)

So, despite all the criticism, from Jones (2007), Hofstede (1980) according to Jones (2007) his work remains one of the most timeless theories about cultural differences.

But what does this mean for immigrants? Afterall, this group of people changes from one cultural setting to another. Jessurun (2010) has conducted specific research among migrants and the role of culture in their lives. She has done so for all groups of migrants, i.e. not only refugees, but also former colonials, labour migrants and highly educated migrants (Jessurun, 2010, pp. 48-51).

Migration can be seen as a special transition in life; according to Jessurun, every person goes through a number of life phases, the so-called life-phase cycle, of which migration is a special life-phase transition. More specifically, during this migration phase, a migrant goes through three phases (Jessurun, 2010, pp. 51-53):

- The separation phase, in which the migrant literally moves from an old to a new situation. Arriving in the new situation will evoke all kinds of (new) feelings, although the old culture still plays the biggest role.
- The transition phase; during this phase, the migrant will feel as if he is in a kind of no man's land: he has already left his old life behind, but he cannot or does not want to fully connect with the new

life. During this phase people can develop psychological problems, which might lead to a stagnation in the integration process and can also cause the idealization of the country of origin. This phase is also characterized by getting to know the new environment and culture. Activities meant to assist in the integration process can play an important role during this phase.

- The reintegration phase, in which the adaptation process is concluded. At this stage, the migrant has found a balance between the old and the new.

Jessurun (2010) does acknowledge that this is not a stable process; it can rather be characterized as a dynamic process, combining progression and regression. In particular major events in the life of a migrant (for instance an approved or rejected residence permit) can lead to progress or relapse. At that point, features of multiple phases can be present at the same time (Jessurun, 2010, p. 54). Migrants who find themselves in this special phase of life are therefore in-between cultures, characterized by, for instance, changing identities, experiencing multiple and sometimes conflicting loyalties, family and hierarchy and dealing with gender differences (Jessurun, 2010, p. 54). These characteristics as recognized by Jessurun (2010), are quite similar to the ones mentioned by Pinto (1994; 2004) as being differences between collectivistic and individualistic cultures (Hofstede, 1980). To put it differently, the characteristics of Jessurun (2010) can be seen as characteristics that play a role in the transition from a collectivistic culture to an individualistic culture.

It is important to note that a person not necessarily has to apply the structures and institutions, values, traditions and ways of dealing with the social and non-social world of one particular culture, but rather that there can also be a grey area in between different (collectivistic and individualistic) cultures. Specifically for this research, it is important to properly interpret the phases of Jessurun (2010); in advance or during the interview the assumption should not be that people apply specific norms, values, customs, or traditions from the country of origin in their daily life. The respondents were therefore explicitly asked which cultural differences they recognized and what their feelings were about those differences. In addition, differences between the individualistic and collectivistic cultures have been taken into account, in order to make a correct interpretation with regard to what has been stated in the interviews.

### 2.3.3 Religion and gender roles

In addition to culture, religion can and does also play a significant role in people's daily lives. Religious differences can therefore lead to different views. In terms of religion, the Netherlands has traditionally been a Christian country, but nowadays more than half of the Dutch population indicate that they are no longer religious (CBS, 2020). Residents of the asylum seekers centre are by definition non-Dutch. They originate from sixty different countries all over the world, and all of these countries have a different religious composition. For this study, 25 people from 12 countries were interviewed (see Table 1: Country of origin of interviewed women Table 1).

<b><i>Country of origin</i></b>	<b><i>Number of people interviewed</i></b>
<i>Iran</i>	8
<i>Venezuela</i>	3
<i>Afghanistan</i>	2
<i>Colombia</i>	2
<i>Syria</i>	2
<i>Yemen</i>	2
<i>Georgia</i>	1
<i>Somalia</i>	1
<i>Azerbaijan</i>	1
<i>Pakistan</i>	1
<i>Turkey</i>	1
<i>Palestine</i>	1

**Table 1: Country of origin of interviewed women**

Religion can obviously have a major impact; not only does religion influence people's daily lives because they choose, for example, to pray, visit religious venues or adhere to religious rules (such as refraining from premarital sex, restricted dietary rules), but religion can also influence people's daily lives because in many countries laws and regulations are based on religious rules. For this research, we also take the religious composition of the countries of origin of the interviewees into account (see Table 2; The Global Economy, n.d.).

<b>Country of origin</b>	<b>Christian</b>	<b>Islamic</b>
<i>Iran</i>	-	99%
<i>Venezuela</i>	89,7%	-
<i>Afghanistan</i>	-	96%
<i>Colombia</i>	94,1%	-
<i>Syria</i>	7,4%	87%
<i>Yemen</i>	-	99%
<i>Georgia</i>	87,1 (orthodox 87%)	10%
<i>Somalia</i>	2,5%	98%
<i>Azerbaijan</i>	4,6% (orthodox 5%)	88%
<i>Pakistan</i>	3,6%	96%
<i>Turkey</i>	-	99%
<i>Palestine</i>	-	-

**Table 2: Religions in countries of origin**

The vast majority of the interviewees come from a country where the Islamic faith is dominant. This obviously brings up the question whether religious influences can be the explanation for women to participate less in the activities, as compared to men. There are a number of dimensions that can play a role, such as the religious-based view on gender or the rights of women. Bonvillain (2020) argues that religion can be a cause of viewing gender differently:

“Because believers often have unquestioning adherence to their religion, religion is among the domains that most influence their construction of reality and society [...] because attributes and relationships of people are basic features of social life, religions offer explanations for and justifications of prevailing cultural constructs of gender.” (Bonvillain, 2020, p. 387)

Given the composition of the group of respondents in this research, the decision has been made to focus on the rights and opportunities of women within Islam.

In the religious and academic debates on these issues, two perceptions can clearly be distinguished, broadly characterized by the view that Islam does not limit women in their possibilities versus the one that argues the opposite. Syed and Ali (2010) argue that “Islam, as a religion, neither limits women to the private sphere nor does it give men supremacy over the public and private life” (Syed & Ali, 2010, p. 458). In addition, they argue that according to Islamic teaching, gender should not be a reason for discrimination (Syed & Ali, 2010, p. 459). Zuhur (2002) adds that many scholars and legal experts on Islam, such as Khaled Abou El Fadl, state that it is not the intention of Islam nor its legal system to belittle or hurt women (Zuhur, 2002, p. 204). In fact, Islam regards a woman, single or married, as an individual with her own rights; the right to property and the right to dispose of property and income without any custody of her (Abdullatif et al., n.d., p. 37).

There are different opinions, however, as to whether or not a woman is allowed to work outside the home (Vraagislam.nl, 2015). Some argue it is only allowed under certain conditions, such as the husband's consent; the work has to be suitable for a woman (so, for example, she could work in a day-care centre, but not as a car mechanic); and/or there has to be a (financial) necessity (El Moumni et al., 2002, pp. 78-79). But, as emphasized, there is no clear consensus on this. Van Bommel (2017) has conducted research into, among other issues, the labour participation rate among Dutch Muslim women, and concluded that among

Muslim migrant women in the Netherlands, just like among Muslim women in the 'Muslim world', religious ethical compulsive thinking in the area of gender segregation is the main obstacle to women's labour participation. Among conservative Muslim families in the Netherlands, the decision whether or not women may work outside the home depends on the economic necessity to do so (Van Bommel, 2017). Women adhering to the Islamic faith (in the more progressive views) are allowed to work outside the home. Nevertheless, the media wants us to believe that the Muslim women are oppressed. Zuhur (2002) explains this as follows:

"Just as the media have exploited the connection between Islam and 'Islamic terrorism,' they have written about Muslim women in a manner that highlights the differences between 'Western values' and 'Islamic values,' or international human rights and the rights and legal restrictions pertaining to Muslim women." (Zuhur, 2002, p. 203)

According to her, the Muslim woman is not oppressed, and this view is increasingly coming to the fore in the media. Nowadays, one sees more and more headlines such as: "Burkini is not a form of oppression, it is society that oppresses" [translated from Dutch] (De Morgen, 2016) or "The image of the oppressed Muslim woman is so outdated" [translated from Dutch] (Riemersma, in de Volkskrant, 2016).

However, harsh criticisms against these and similar statements are also made. One of the main voices in the debate on Muslim freedom is by Mona Eltahawy. She is committed to more freedom for Muslim women all over the world; on her website she presents herself as an "international public speaker on Arab and Muslim issues and global feminism" (Eltahawy, n.d.). Eltahawy grew up in England and moved to Saudi Arabia at the age of 15: "Being a woman in Saudi Arabia is that you are a walking embodiment of sin [...] misogyny, misogyny everywhere" (Eltahawy, 2018). At the age of 16, she 'voluntarily' started to wear a hijab, realizing that she had only made this choice to hide her body from all comments, touches and sexual assaults (Eltahawy, 2018). Nowadays, she no longer wears a head covering and fights, partly fuelled by her own experiences, for more freedom for Muslim women.

There is not only an academic debate about the construction of gender in different cultures and religions, but also a societal debate. To conclude, given that religion is subject to the interpretation of the believer, it cannot be assumed on the basis of religious conviction that people have specific norms or values regarding the rights of women. Religion can, however, influence this point of view, which is why in this study women were asked which general – not specifically religious – differences they see between the country of origin and the Netherlands. In other words, no questions were asked that were guiding towards a particular answer.

## 2.4 Importance of participation

Despite all the obstacles that need to be overcome, there are also benefits to participating in integration activities, especially volunteering. A large part of the range of activities consists of voluntary work. This includes a broad range of various activities, such as cutting hair, helping to organize a festival, walking with the elderly, but also making mouth masks, folding clothes that are shipped to Africa or being involved in garden maintenance. Since there is, relatively speaking, not much participation in the activities, this section starts with summarizing findings from previous research.

### 2.4.1 Indicators for participation

Research has previously been conducted regarding the differences in levels of participation in voluntary work between native Dutch residents and immigrant residents (Van Daal, 2001). Native Dutch residents were much more likely to do voluntary work than immigrant residents (Van Daal, 2001, p. 60). More recent research also shows that native Dutch people more often participate in non-religious voluntary work (Carabain & Bekkers, 2011, p. 36).

Carabain and Bekkers (2011) tried to come up with an explanation for this difference. They concluded that language plays an important role in this, in the sense that people with a higher level of knowledge of the

local language are more likely to do voluntary work (Carabain & Bekkers, 2011, p. 28). In addition, the level of education and having a job are also indicators for participating in voluntary work. For example, people with a higher level of education and people who work, more often participate in voluntary work (Carabain & Bekkers, 2011, p. 28). A positive relationship has also been found between a higher income and owning a home with regard to doing voluntary work (Carabain & Bekkers, 2011, p. 28).

The level of knowledge of the language is an interesting and relevant element for this research. This research is not about native Dutch people or immigrants, but rather about people who live in an asylum seekers centre – in other words, people without a status, who most likely don't speak Dutch.

#### 2.4.2 Effects of volunteering

Volunteering has been shown to have multiple effects. Verba et al. (1995) describe that volunteering can contribute to citizenship skills; for example, experiences that people gain while doing voluntary work can prepare them for paid work. Volunteering can contribute to skills such as taking part in a meeting, taking notes, working together, listening and empathizing with others (Verba et al., 1995). Such experiences can therefore contribute to a better start on the labour market (Verba et al., 1995).

Lately, there has been a lot of discussion about discrimination when applying for a job. Research by Andriessen et al. (2015) shows that people are rejected based on their name. However, Belgian research by Baert and Vujić (2016) has shown that applicants with a migrant background are more valued when they have demonstrably done voluntary work. Participating in voluntary work therefore increases the chances of paid work.

Voluntary work is also conducive to expanding, and in the case of asylum seekers the establishment, of a social network in society (Bekkers et al., 2008, p. 203). Finally, volunteering can contribute to improved mental and physical health (Wilson & Musick, 1997, p. 694). Thus, there are many benefits to be gained from participating in voluntary work; especially for migrants this can have positive effects on their careers.

### 2.5 Significance of literature for this study

First, an explanation is given of the different meanings of integration, where one sees it as a one-way process, where only the immigrant is responsible for the integration process (Garcés-Mascreñas & Penninx, 2015; Esser, 2004; Bommers, 2012; Heckmann, 1981), others see it as a two-way process, in which the host society also bears a certain responsibility for integration (Anthias & Pajnik, 2014; Bhatia & Ram in Bakker et al., 2016; Council of the European Union, 2004; UNHCR, 2005). For this study it was chosen to adhere to the two-way definition of UNHCR, so the responsibility for integration lies with both the immigrant and the host society.

Subsequently, the two dimensions that make up integration were examined, namely the socio-cultural dimension and the structural dimension (Entzinger, 2013; WRR, 2001). All activities organized in the asylum seekers' center fall within one of these two dimensions. This research examines which activities the female residents prefer and within which dimension these activities fall. In this way insight is gained into the preferences of women, this insight can help to set up new activities that are more in line with the wishes of the female residents.

Subsequently, a number of obstacles were identified that housed status holders experience during their integration process. The current academic debate focuses mainly on status holders and not on asylum seekers. In that respect, the current academic debate lacks solid foundations regarding the obstacles that apply to asylum seekers. This literature does not focus on the group that is central to this study, but the literature can contain points of reference for the group of asylum seekers.

Obstacles that have been identified are racism, lowering of social class, age, personality, language, culture (Mestheneos and Ioannidi, 2002), religion and gender roles (Kogan, Fong & Reitz, 2020). The last four obstacles have been further explored for this study. The choice is on the last four obstacles because racism



and lowering of the social class mainly play a role when status holders are in society, in addition, age speaks for itself, young people can adapt faster and better than the elderly, given that the young are trying to be built up their future in the host society, lastly, personality is person-dependent and therefore cannot be generalized over a group of people.

- Research has shown that language can play an important role in how people interpret certain things around them. It was therefore decided for this study to conduct most of the interviews with the help of an interpreter, in order to give the respondents the opportunity to answer the questions in their own language. In addition, this literature is interesting because it indicates that language can also be an obstacle for refugees during the integration process (Mestheneos and Ioannidi, 2002). However, other academics indicate that language has no influence on people's worldviews (Heider & Oliver, 1972; Rosch, 1973; Kay & Kampton, 1984). For this research it was therefore examined what role language plays for the female residents of the asylum seekers' center. Does language hinder them from participating in activities? Does language influence the contact they have with fellow residents?
- Culture is a controversial concept in the literature, but it can be concluded that culture is bound to time and place. Culture can therefore change over time, for asylum seekers the context, the place where the culture is practiced, also changes.  
Initially, it was assumed that there are two types of culture, namely individualistic and collectivistic culture (Hofstede, 1980). However, there has been much criticism on Hofstede (1980) his approach, but none of the critics has provided an alternative that can thoroughly refute the timeless approach of Hofstede (1980). One of Hofstede's most important critics, Jones (2007) indicates that Hofstede will retain his work value for now and in the future. For this research it is important to keep in mind that Jessurun (2010) has recognized that migrants are in a special stage of life, in which they will find themselves between cultures. The respondents were therefore asked which differences they recognize, without directing them towards collectivism versus individualism. What cultural differences do they see? What are reasons for women not to participate? Do these reasons stem from cultural differences? In this way, it is examined whether terms such as collectivism and individualism hold up in practice or whether Hofstede's division into two turns out to be irrelevant in practice.
- Religion and gender roles were discussed as final obstacles. It appears that there is no consensus among academics about the construction of gender in different cultures and religions. It was concluded that it cannot be assumed on the basis of religious conviction that people have specific norms or values regarding the rights of women, because religion is subject to personal interpretation. That is why the respondents in this study were asked what differences they see in gender views between the country of origin and the Netherlands. They were then asked what they thought was the cause. In this way, the obstacles of religion and gender roles were asked in a non-directive manner, to see what the respondents themselves think about this highly debated subject.

Despite all the obstacles associated with integration, there are benefits to participating in integration activities. Research shows that knowledge of the local language is an important factor in the choice to do voluntary work. It has already been stated above that language can be an obstacle, so that is confirmed again here. In addition, it appears that while doing voluntary work citizenship skills can be contributed to (Verba et al., 1995). Furthermore, doing voluntary work can increase the chance of a paid job in the future (Baert & Vujic, 2016), a social network can also be built by doing voluntary work (Bekkers et al., 2008) and volunteering can enhance participants' mental and physical health (Wilson & Musick, 1997). In this study, the women are asked what they think the benefits of participating could be. This makes it possible to estimate whether residents at the asylum seekers' center have sufficient knowledge of the usefulness of participating.

## 3. Methodology

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This chapter describes the method(s) used in this research. First, the research strategy is elaborated upon, followed by the method of sampling, the data collection and the method of data analysis. Finally, the quality aspects of this research are described.

### 3.1 Research strategy

This research consists of two parts: a quantitative part and a qualitative part. Starting with the quantitative part. Prior to the actual research, a content analysis has been performed. A content analysis is a specific approach in the analysis of documents and texts that seeks to quantify content in terms of predetermined categories, doing it in a systematic and replicable manner (Bryman, 2016, p. 285). For this research, data was used collected by the asylum seekers centre Grave about the people that participated in the 'Aan de slag' project. An analysis of these data has been presented in Appendix A – Data of the 'Aan de Slag' project of this study. In addition to this content analysis, a qualitative research method has been used by analysing semi-structured in-depth interviews about the experiences of women living in the asylum seekers centre in Grave in order to provide insight into the factors that make that women participate in activities. Given the language barrier between the interviewer and the interviewee, an interpreter was used during these interviews. An observation of the various participation activities was also carried out as part of the qualitative research.

In other words, this research concerns a practical study in which a specific and unique case, the participation of women in activities in the asylum seekers centre in Grave, with idiographic characteristics was evaluated (Bryman, 2016, p. 61). This study concerns a descriptive analysis of an explicit case, which may find application in similar disciplines or asylum seekers centres. Therefore, this case study is best described as a unique case study, in terms of Bryman (2016, p. 62), but also as an evaluation study in practice, in terms of the intervention cycle of Verschuren and Doorewaard (2015, p. 109). They also describe this type of research as a single case study, since it concerns one case that is thoroughly studied and described (Doorewaard & Verschuren, 2015, p. 182). It is a descriptive study because there was no clear pre-measurement on which to base the evaluation. The evaluation was conducted by interviewing women about their reasons for whether or not to participate in activities. The knowledge needed to map the factors is obtained by answering the various sub-questions. The answer to the first four sub-questions is obtained by means of a literature search, whereas the answer to the last two sub-questions is given based on the interviews (this is further elaborated upon in the section below); the answer to the main question is obviously given by analysing the results from the sub-questions.

### 3.2 Research design

In this study, the female residents of the asylum seekers' centre in Grave were used as the research population. This group was specifically chosen and below I will explain how this choice was made. First of all, a choice was made specifically for asylum seekers and status holders living in the asylum seekers' centre because the current academic debate focuses on the group of housed status holders. So, at the moment of this research, little research has been done into the integration and integration process of asylum seekers and status holders living in an asylum seekers centre. In addition, one location was specifically chosen, namely Grave, because the range of activities offered by COA differs per asylum seekers centre. This is due to the fact that many activities are organized in collaboration with local entrepreneurs and municipalities. In order to give the results of this research as much practical value as possible, it was decided in consultation with COA, the client, and the thesis supervisor from the university to have the research take place at one location. Grave was specifically chosen because they could make data available that they had collected about participants in the activities between 2017 and 2020. This data was used to investigate whether the current assumptions made by COA regarding the number of participants were justified. More on this later.

Finally, the target group of women was chosen because a content analysis of the available data showed that women participated less in the activities than men. The question that was therefore recognized at COA was: why do women participate less often?

Furthermore, as indicated above, both a quantitative research method and a qualitative research method were used. First of all, the quantitative method of research was chosen to find out whether the ideas that COA had about the number of participants corresponded with reality. They had the idea that considerably fewer women participated in the activities than men. To this end, the data that was available about the participants was quantitatively examined by using bivariate analysis.

In addition, qualitative research was done, this was chosen because the research population is relatively small, there are a total of 128 female residents of the asylum seekers centre in Grave. The idea of this research is to find out which factors influence women's choice of whether or not to participate in the activities. Through interviews, the experiences of women could be mapped in order to see which factors are of influence. In addition, interviews were chosen because questionnaires often provide more superficial and socially desirable answers. Moreover, semi-structures interviews offer the interviewer the opportunity to ask in-depth questions. This was also chosen because the respondents often did not speak the same language as the interviewer. By using an interpreter, both the respondents and the interviewer were able to conduct the interview in their own language and illiterate people could also participate in the study. Finally, interviews were chosen because in the current academic debate little is mentioned about the research population. Through interviews, the interviewer was free to explore unknown areas with the respondents.

### 3.3 Method of sampling

For this study, a total of 25 women have been interviewed. It concerns 25 women who reside in the asylum seekers centre in Grave. Purposive sampling (Bryman, 2016, pp. 410-416) was used for the semi-structured interviews; this means that 25 women were recruited who had characteristics that apply to the research subject, i.e. women residing in the asylum seekers centre in Grave, including both women that did participate in activities, and those that did not. Purposive sampling was chosen because only a small group of women have already actively participated in activities; it was therefore the best choice to interview a representative group of respondents. A so-called key informant recruitment (Bryman, 2016, p. 413) was used to compile the group of respondents. This means that a representative group of respondents has been composed by a key person who knows the research group. In this way, a representative group of 25 women has been compiled, who all live in the asylum seekers centre in Grave and are representative of the entire population of women living there.

### 3.4 Data collection

It was decided to use both quantitative and qualitative research methods for this research. This was executed in two ways: by semi-structured interviews and by observation. All the methods and their application are detailed below.

#### 3.4.1 Semi-structured interviews

In a semi-structured interview, the researcher prepares a questionnaire in advance based on the literature review. The interviewer does not have to stick to this questionnaire, it only serves as a guide during the interview. The interviewer is free to change the order of the questions and ask follow-up questions if necessary (Bryman, 2016, p. 466). The semi-structured interview method was chosen because several issues and topics were derived from the theoretical research. Earlier research among housed status holders showed that this group of people encounters a number of obstacles during integration. Through this research, it is investigated whether the obstacles that have been identified with housed status holders also apply to asylum seekers and status holders who still reside in asylum seekers' centres. Obstacles that have been identified include cultural differences, language, religion and gender roles. In addition, it is examined

which type of activities the women prefer and in which dimension these activities fall. Finally, it is checked whether the women are sufficiently aware of the benefits of participating in the activities. A topic list has been drawn up based on these topics, and this formed the basis for an interview script (Bryman, 2016, pp. 469-476), made to guide the interviews (Doorewaard & Verschuren, 2015, p. 141). This list included topics that were covered during the interviews to discuss all dimensions of the research. This topic list was therefore not leading, but mainly intended as an aid for the interviewer to have a guideline during the conversation. The interview script was developed based on this topic list (see Appendix C – Interview script). All interviews with the women were conducted at the asylum seekers centre in Grave.

Informed consent was also used during this interview method (Bryman, 2016, p. 129); all participants received all relevant information about the study in advance and also gave their consent to participate in the study (see Appendix D – Consent formD). This informed consent states that participants were always free not to answer questions or could at any time withdraw from the study completely. Moreover, to guarantee anonymity, no names are shown in this study. All semi-structured interviews were then, with the consent of the respondents, recorded with sound recording equipment so as to be able to transcribe the recordings later on. The interviews were then anonymized, and the recordings were removed after transcribing. After the interviews were transcribed, the transcript was presented to a third person who know the respondents very well – this is referred to as respondent validation (Bryman, 2016, p. 385). The third person could suggest changes to the transcription; however, the third person did not change anything.

### 3.4.2 Observation

In addition to interviews, observations of the participation activities took place at the location where the activities were carried out. These observations served to support the mapping of the contributions of activities to the integration of the participants. The observation made in combination with the policy documents provide a good insight into this. It has been decided to use a form of participant observation (Bryman, 2016, p. 423). Participant observation means that the observer identifies herself as an observer and observes the activities of the group for a specific period of time. The behaviour of participants is observed, the observer listens to the interactions that take place, and the observer can ask participants as well as supervisors questions about the situation observed (Bryman, 2016, p. 423). This observation has been used to gain a better insight into the methodology of the activities on offer. During the observations, the various dimensions reflected in the activities were examined. By doing so, a good analysis could be made of the contribution of the activities to the integration of the residents of the asylum seekers centre in Grave.

## 3.5 Data analysis

Several methods of data gathering have been used: content analysis, semi-structured interviews and an observation. All this data has its own method of analysis, which are detailed below.

### 3.5.1 Content analysis

Between 2017 and 2020, the COA collected data regarding participants in the ‘Aan de slag’ project, which is why a coding schedule had already been drawn up (Bryman, 2016, p. 293). A depiction of data is shown in Table 3, with the researcher’s data to serve as an example. Each column contains a dimension that can be filled in. However, the document contained a few ‘errors’, that have been filtered out by the researcher and adjusted where necessary; obviously, in close consultation with the COA. The adjustments are listed in Appendix E – Overview of adjustmentsE.

Activity category	Date of activity	Name of participant	Sex	Age	Age category	Country of origin	Language
Walking	11/21/2020	Nienke Wierenga	Woman	2/4/1996	21-25	Netherlands	Dutch, English

Table 3: Coding schedule

The researcher adapted the file so that the figures used in the introduction could be drawn up. These figures were generated by using bivariate analysis, which are analyses based on two variables at a time (Bryman, 2016, p. 339). For this study, contingency tables have been made, based on gender (Bryman, 2016, p. 340). This means that the values have been compared per sex. In addition, a coding manual has been made (Bryman, 2016, p. 295), in which the values in the table are converted into figures, because using Excel and the written-out data worked well.

The results of this bivariate analysis show that there are indeed far fewer women participating in the activities, namely 13% female participants compared to 31% male participants. In addition, it appears that the active women generally undertook more activities than the active men. This can have several causes, the interviews were used to find out what possible causes are. The analysis also showed that the active women were on average slightly older than the active men. The cause of this difference can also be determined by means of the interviews. Finally, it was found that women participate in different activities than men. The conclusion examines within which dimension the activities undertaken by women and men fall in order to see whether there are differences in the preference of activities within certain dimensions between men and women.

### 3.5.2 Semi-structured interviews

As mentioned above, a questionnaire was drawn up prior to the study based on the analysed theory. The questionnaire therefore contains questions about possible obstacles that may apply to women, namely which cultural differences they recognize between their country of origin and the Netherlands. What differences do they see in gender roles between the country of origin and the Netherlands and what they attribute these differences to. They were also asked what role the Dutch language plays in participating in the activities. They were also asked which activities they had already undertaken or would like to undertake in order to see within which dimension those activities fall and finally they were asked what benefit participating in the activities could have. Appendix C – Interview script contains the questionnaire, which was used as a guideline during the interviews. Then analysing itself; the choice was made to use a method of data analysis according to the principles of grounded theory (Glaser and Strauss, 1967). It is necessary to note that grounded theory “is not a theory – it is an approach to the generation of theory out of data.” (Bryman, 2016, p. 381). Thus, through this research, a new theory will be developed, recognizing the factors that influence women's choice of whether or not to participate in integration activities in an asylum seekers' centre. This was done by recording the interviews, using recording equipment, and then fully transcribing them. These transcripts were then encoded. Coding is important to reduce a large amount of data to manageable pieces. The data is labelled and organized in this way. This method of processing data originates from the Grounded Theory (Bryman, 2016). According to Bryman (2016, pp. 581-594), there are three steps in coding:

- Open coding (descriptive codes)
  - Codes / labels have been attached to text fragments, by placing keywords in the margin
- Targeted / axial coding (thematic codes)
  - The codes are compared, and associated codes are merged under one code
- Selective coding (pattern codes)
  - The main themes from axial coding have been analysed and based on this, relations and connections between the themes have been displayed

After these three steps were completed, the various codes were processed in tables to obtain a clear overview. Such a table in which this is incorporated is referred to as a matrix; the matrices for this research are included in Appendix F – Data matrixF. The theoretical framework formed the basis for the matrices; additions to this literature arising from the coding, have been added to the matrices to make them complete. The data processed in the matrices was then analysed by looking for patterns, such as similarities

within themes or, conversely, contradictions in what respondents said (Bryman, 2016). These relationships are discussed in Chapter 4 to provide an answer to the main question in Chapter 5.

### 3.5.3 Observations

As described in the section on data collection, an observation was carried out based on a topic list, consisting of components identified in the theoretical framework. In addition to this topic list, field notes were kept during the observation (Bryman, 2016, p. 440). The combination of the field notes and the documents, which form the basis of the policy, together provided an insight into the different dimensions that are reflected in the activities.

## 3.6 Quality aspects

Reliability and validity are two important concepts for any research. In addition to reliability and validity, trustworthiness and authenticity are often used as quality aspects for qualitative research. Since this research is mainly based on the in-depth interviews with the women, these two criteria are therefore used as quality aspects in this research. Trustworthiness consists of four parts, which can be linked to the parts of reliability and validity (Bryman, 2016, p. 384):

- Confirmability equals objectivity
- Reliability equals reliability
- Transferability equals external validity
- Credibility equals internal validity

Trustworthiness is elaborated upon below, so it can also be read as reliability and validity applied to qualitative research. In addition, the authenticity of the research is described.

### 3.6.1 Trustworthiness

More often than not there is not just one possible outcome of a study, but two or even more outcomes are possible in qualitative research. It is the task of the researcher to demonstrate these results and to ensure credibility (Bryman, 2016, p. 384).

#### Credibility

To ensure credibility in a study, the research must be conducted according to the principles of good practice and the researcher must submit the research results to the members of the social world being studied, to obtain confirmation that the researcher has correctly understood that social world (Bryman, 2016, p. 384). This technique is often referred to as respondent validation (Bryman, 2016, p. 385). In this study, respondent validation was used by sending the transcripts to the interviewee for approval after conducting the interviews. The interviewee could then still report changes or choose not to include the interview in the research. In addition to respondent validation, several methods of data collection were used, namely content analysis, semi-structured interviews and observations. The use of multiple methods is also referred to as triangulation (Bryman, 2016, p. 386). By using triangulation and respondent validation, it can be stated that credibility is guaranteed in this study.

#### Transferability

Because qualitative research is often based on an intensive study of a small group, or of individuals who share a particular trait, the outcomes of qualitative research usually focus on the contextual uniqueness and significance of the aspect of the social world being studied (Bryman, 2016, p. 384). This means that the research results often do not apply to other contexts, or even to the same context in a different time period (Bryman, 2016, p. 384). This research is indeed a unique case, which results in a limited generalizability of the research. However, the extensive description of the research situation allows the reader to estimate the applicability of the research to his/her situation. COA as an organisation, for example, can use this research to get the 'Participatie en taal' project off to a good start, taking into account that this research was only carried out at one of their locations.

## Reliability

To determine the merits of research in light of this criterion of reliability, researchers must adopt an 'audit' approach (Bryman, 2016, p. 384). The idea is that the researcher maintains an audit trail, in which all data collected by the researcher – formulation of the problem, method of sampling, fieldwork notes, interview transcripts, data analysis decisions – is shown in an accessible way (Bryman, 2016, p. 384). This should be done so that a reader is aware of the realization of the research. For this study, adjustments for the content analysis were noted, transcripts were kept and, in addition, three people (including the supervisor and a contact person at the COA, the external supervisor) read along during the study to check whether the study was carried out correctly.

## Confirmability

A researcher must act as objectively as possible during the research (Bryman, 2016, p. 385). A researcher can never act completely objectively, however, but must act in good faith. The researcher can demonstrate to do this in the same way as reliability is demonstrated, by audit trail (Bryman, 2016, p. 385). As explained above, this has been taken into account in this study.

## 3.6.2 Authenticity

Authenticity consists of five parts: fairness, ontological authenticity, educative authenticity, catalytic authenticity, and tactical authenticity (Bryman, 2016, p. 386). All five parts are explained below.

### Fairness

Fairness argues that the study should be able to fairly reflect all the participants' different views of the social setting (Bryman, 2016, p. 386). This research meets this requirement because a representative group of respondents was acquired. In addition, multiple data collection methods were used during this research, a content analysis, an observation and in-dept interviews.

### Ontological Authenticity

Ontological authenticity indicates that the research must contribute to a better understanding of the participants of the social setting about their social environment (Bryman, 2016, p. 386). Through this research, both the participants and other stakeholders in the asylum seekers centre will gain insight into the factors that make women decide to participate in participation activities. An activity offer can therefore be created in such a way that several women will be motivated to participate in activities. In turn, residents will consider their personal reasons for (not) participating and perhaps gaining insight into their own choice process.

### Educative authenticity

Educative authenticity ensures that the research helps the participants of the social setting to better understand the perspective of other participants (Bryman, 2016, p. 386). In this study, general reasons for women to participate or not in activities will be unravelled; as a result, everyone will gain insight into the choice process of other participants.

### Catalytic authenticity

Catalytic authenticity is all about the research serving as an incentive to improve current conditions (Bryman, 2016, p. 386). With this research, factors will be identified, and these factors can be used to motivate women to participate more in participation activities.

### Tactical authenticity

Tactical authenticity states that the research should provide the research subjects with the correct steps to take action (Bryman, 2016, p. 386). With the help of the identified factors, policymakers can take action to motivate women to participate more in activities. Additionally, residents will gain insight into the general choice process and will be encouraged to reflect on their own choice process.

## 4. Analysis

This chapter presents and discusses the results that emerged from the study, based on the 25 interviews that were conducted with female residents in the asylum seekers centre in Grave. A number of themes emerged from these interviews, which are discussed one by one in this chapter. Chapter 5 describes how these results relate to the literature reviews as presented in Chapter 2, and subsequently the answers to the research questions are presented in Chapter 5 as well.

### 4.1 Themes

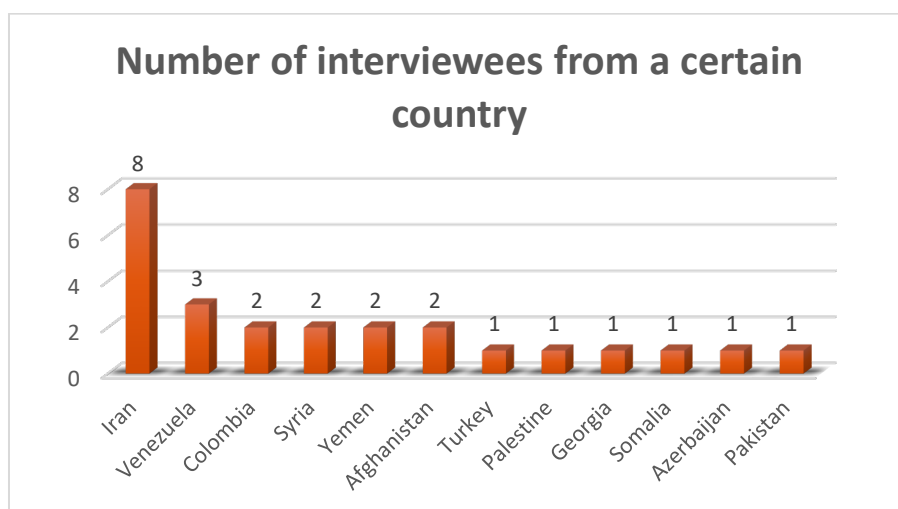
The following themes were developed on the basis of coding:

1. Women's knowledge about the range of activities
2. Information sharing
3. Reasons for participation
4. Integration
5. Differences between the Netherlands and the country of origin
  - Cultural differences
  - Gender roles
6. Reasons why women do not participate
7. Activities that can strengthen the offer
8. Ways to inform and motivate women
  - Informing
  - Motivating

All of the respondents' answers regarding these themes have been analysed and are presented in this chapter. However, some relevant information is given regarding the background of the respondents who participated in the interviews.

### 4.2 Background data of respondents

Twenty-five female residents of the asylum seekers centre participated in this study. These women were all interviewed in a meeting room at the residential location. These 25 women came from 12 different countries (see Graph 1).



**Graph 1: Number of interviewees per country**

The reasons why these women fled their own countries obviously differed to some degree. For example, five women indicated that they had had problems in their country of origin, without elaborating on the



exact cause of these problems, eight women indicated that their lives were seriously endangered by the situation in the country of origin (because of war or guerrilla movements), seven women fled for political reasons while five women fled because of religious problems in their country of origin.

Twelve women said that they did not want to return to their country of origin, although some added that they would like to return to visit family only, but certainly not to stay. Eight women indicated that if the situation in the country of origin would improve, they might like to return permanently.

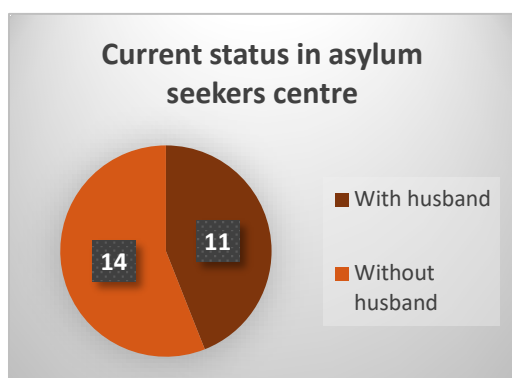
Of the 25 women, eleven had had some degree of influence on their final destination, the Netherlands, whereas twelve women said that they had no influence at all.

Of the women interviewed, at the time of the interview, 9 had a residence permit, 13 were still awaiting a decision and 3 women did not speak out on this issue.

The following table that shows the time in months since their arrival in the Netherlands and Grave respectively, indicating that all women, with one exception (R4), came to Grave relatively soon after arriving in the Netherlands. R4 has been in the Netherlands for quite some time, because she lived with friends in the Netherlands for a number of years before awaiting the asylum procedure in an asylum seekers' centre. The next section shows how the length of stay affects the participant percentage.

<b>Respondent</b>	<b>Country of origin</b>	<b>Time since arrival in the Netherlands</b>	<b>Time since arrival in Grave</b>
3	Georgia	75	60
10	Iran	72	48
17	Venezuela	48	41
18	Venezuela	48	41
12	Iran	36	33
21	Iran	36	31
16	Syria	21	21
23	Yemen	24	20
2	Iran	18	18
5	Azerbaijan	51	18
25	Palestine	36	18
22	Afghanistan	17	15
9	Turkey	14	12
4	Somalia	156	10
7	Colombia	12	10
11	Iran	29	6
19	Iran	30	5
24	Yemen	5	5
14	Colombia	14	4
1	Afghanistan	10	3
8	Pakistan	3	3
15	Syria	3	3
20	Venezuela	3	3
13	Iran	32	1
6	Iran	35	n/a

**Table 4: Time since arrival**



**Figure 3: Current status in asylum seekers centre**

Finally, in light of the focus on the question regarding whether women do participate in activities, it is important to know if women are staying alone (perhaps with children) or with their husbands in the centre. Figure 3 shows that eleven women interviewed live in the asylum seekers centre with their husbands, and fourteen without a husband.

### 4.3 Knowledge about the range of activities

Following their background, the women were asked whether they were familiar with the range of activities. Sixteen (64%) women said that they were aware of the range of activities, while nine (36%) women had never heard of the range of activities. This issue is addressed later on, in the next section.

Below is an overview of the activities in which the women who were familiar with the range of activities participated, slightly more than half of active women participated in more than one activity:

Activity	Number of women who participated
Childcare worker	5
Make face masks (at the start of the corona crisis)	4
Sorting clothes to be shipped to developing countries (- outside asylum seekers centre)	4
Beauty salon	3
Cleaning for COA - for a small salary	3
Garden maintenance activities	2
Children's activities	2
Crafts	2
Volunteer at a school for the blind - outside asylum seekers centre	1
Support during open days	1

**Table 5: Participation number per activity**

Getting involved in childcare (working as a nursery assistant) is the most popular activity. This nursery is located inside the asylum seekers centre, meant for children of residents, up till the age of four. In general, three to four supervisors take care of the children. Prior to the corona crisis, a Dutch woman was often present, but since corona started, residents have been tackling this task independently. As a result, often supervisors cannot communicate with the children because there is no shared language.

Following the day care centre, other popular activities are making masks and sorting clothes. The masks were made inside the centre for residents at the beginning of the corona crisis. These were made by hand from bed linen, so residents were provided with the mandatory mouth mask.

Sorting the clothes is a volunteer job outside the centre. A local organisation collects clothing for people in developing countries. The residents who contribute to this activity, package the clothes.

The beauty salon is an initiative set up by residents themselves, where other residents can have their hair done or their eyebrows plucked and, in this way, can have a beauty treatment that they otherwise might not have the financial means for.

Cleaning for the COA is a 'paid' volunteer job, cleaning the office buildings and public areas at the asylum seekers centre; women earn a small salary of €14 per week.

The other activities listed above actually speak for themselves: maintaining the garden at the centre; children's activities to be organised for the children that stay at the centre. The women also referred to crafts, drawing and painting. Finally, there is a large institute for the blind in Grave, where volunteers can provide a helping hand; and open days are organized at the asylum seekers centre to give outsiders an idea of day-to-day life in an asylum seekers centre and yoga was organized for the benefit of the residents.

For this research, it is relevant to know from which countries the active women come:

	Did not participate	Did participate
Iran	1	7
Venezuela	1	2
Colombia	1	1
Syria	2	
Yemen		2
Afghanistan	2	
Turkey	1	
Palestine		1
Georgia		1
Somalia		1
Azerbaijan	1	
Pakistan	1	

**Table 6: Participation per country**

Based on table 4 from the previous section, it was also looked at how long the active women had been living in Grave. A distinction has been made between women who have lived in the asylum seekers' centre for a shorter period of time than six months and women who have lived in the asylum seekers' centre for more than six months. This shows that of the women who have lived in Grave for less than six months, only 12% (2 women) were active, compared to 73% (11 women) of the women who have been living in Grave for more than six months. It thus appears that the length of stay in Grave influences the percentage of residents who are active.

#### 4.4 Information sharing

In the previous section, it turned out that one third of the women interviewed did not know about the existence of the activities on offer, so it was also investigated how the various activities were promoted – how could women have heard about it? The women who were familiar with the range of activities were asked how they knew about the activities being organized. It showed that women received this information in three ways; either by displaying information on posters in the residential areas (27%), by information provided in direct contact with a COA employee (27%), or – in most cases – by being informed by other

residents (45%). This is a rather remarkable result, given that COA uses posters and flyers as the only continuous means of informing residents.

Seven women said that posters are a bad way of communicating, for various reasons:

1. Posters are displayed in places where there are many other posters as well; too much information prevents people from reading this;
2. Information on posters is only displayed in English and Dutch, languages that are often not spoken by residents;
3. Not every resident can read;
4. In some cultures posters are not taken seriously.

In addition, the contact between residents was looked at, as this is one of the more important ways in which women get informed. The analysis shows that only 5 of the women interviewed have quite intensive contact with other residents, compared to 13 women who do not; the rest did not mention the degree of contact with other residents. Out of the 13 women who mentioned that they did not have intensive contact with other residents, 5 women indicated that they have little contact with others because of the language barrier between residents. Furthermore, five women do indicate that they have a great need for more contact. Those who do not feel the need for this, say they do not want this because they experience a lot of stress and contact with fellow residents, who also experience stress, might strengthen this.

One of the respondents, R25 from Palestine, states very clearly that she does not want contact with others because this is not the environment in which she would like to identify with or engage with others. She sees the situation as so precarious that she does not want to share it with anyone else. In addition, she mentioned that Palestine as a country and the situation in which the Palestinians find themselves is sometimes not recognised by others; she experiences this as very painful every time this is discussed, and partly because of this she prefers not to speak to others, so as to avoid the chance of experiencing any pain.

All in all, the information sharing regarding the activities is not as sufficient as it could or should be. Section 4.10 describes the ideas the interviewed women themselves have for improving information sharing.

#### 4.5 Reasons to participate

Despite the fact that some of the women did not know about it, 19 women indicated why they (would like to) undertake activities. The reasons given by the women are shown in Table 7.

Reason	Number of times mentioned
Being active in order to fight boredom and get outside the room	8
Good feeling	6
Distraction and stress relief	6
Learning the language	6
To be among other people	5
Learning new skills and gain experience in order to prepare for the future	5
Participating in society in order to get to know the culture	4
Being able to help others	3

**Table 7: Number of times per reason why women participated**

For each reason it is briefly explained what women meant by this. This is relevant for this research, as these reasons can be used to motivate women to participate.

*Good feeling:* women reported that performing the activities, especially volunteering, gave them a sense of accomplishment. After they participated in an activity, they noticed that they gained a better mental well-being.

*Learning the language:* the activities are often conducted under the guidance or cooperation of Dutch volunteers, with the exception of the childcare services as shown above. For the participants the activities are therefore a good way to learn or practice Dutch, especially since this is often the only language in common among residents when they do not have the same nationality.

*To be among other people:* this reason was mentioned by a number of women because they (partly due to corona) know few people in the asylum seekers centre, whereas the activities give them the opportunity to come into contact with other people in an accessible way. The activities are therefore also regarded as contact moments.

*Being active in order to fight boredom and get outside:* people who live in the asylum seekers centre often do not have regular daily activities, as employment is made more difficult for them, and Dutch lessons are limited. Hence, women regard activities as a means to combat boredom and getting out of the home. Besides being bored, women mentioned that they experienced a general feeling of emptiness; because of this emptiness, combined with the long waiting period during the asylum procedure, feelings of depression might easily develop. Activities serve as a substitute for the resulting emptiness, which might help in counteracting feelings of depression.

*Distraction and Stress Relief:* The women said that waiting for the outcome of a procedure is often very worrisome. It is a period full of tensions, in which distraction is very welcome. The activities provide this distraction; the participants can think about something other than their procedure and in this way also experience a moment of stress relief.

*Participating in society in order to get to know the culture:* by carrying out the activities, the participants feel that they can finally participate in society for a while. They can also become acquainted with the Dutch culture during the activities, because, as mentioned earlier, the activities often involve Dutch volunteers.

*Learning new skills and gain experience in order to prepare for the future:* despite the uncertainty about a future in the Netherlands, residents are often already quite involved in preparing for this future. By participating in activities, they can learn new skills, gain experience for later and, to some extent, prepare for a future, be it in the Netherlands or elsewhere.

*Being able to help others:* the women who brought this up, were extremely grateful to the Netherlands and the Dutch people for everything they do for them, starting with providing shelter and safety. They wanted to do something in return, give something back to those who had helped them. This was a reason for them to participate in the activities.

In clarifying the need for participation for these reasons, one of the women, R10 from Iran, made a striking comparison. She compared life in the asylum seekers centre to life in a prison. Prisoners are relatively sure of their future, as they know when they will be released and that they receive support for their return into society. Asylum seekers, on the other hand, are confronted with an uncertain future; they do not know whether or not they can stay in the Netherlands, and if not, where they will end up. Moreover, little support is offered in preparation for a future. Activities can therefore serve as a distraction, but also, to some extent, as a means to work on a future by learning new skills, gaining experience and getting to know the society and culture that may have a future for them. Feelings of desperation and despair of many of the residents can develop into a very stressful life – the activities can provide much-needed support to increase the mental well-being of residents.

## 4.6 Integration

As mentioned above, women have many reasons to participate, including getting to know the culture and participating in society. These are important parts of integration. The women were therefore asked what they exactly mean by using the term integration. This resulted in three meanings that can be distinguished.

- Getting acquainted with the new culture, learning customs and connecting with the Dutch (R1, R4, R7, R14 and R24);
- Getting acquainted with the new culture, learning customs and connecting with the Dutch and in this way acquainting themselves with the receiving culture (R3, R5, R20 and R23);
- Getting to know the new culture, learning customs and connecting with the Dutch, without losing the identity of the culture of origin (R6, R9 and R12).

Despite the fact that the meanings look very similar, they still differ a lot from each other; the first group indicated that they only wanted to *get to know* the receiving society, the second group said that they wanted to *fully adapt* to the norms and values of the receiving society, while the latter group mentioned that they wanted to get to know the receiving society but did not want to give up their own identity, so these women are faced with the task of *connecting two cultures* in a working way.

In addition to the question of what integration meant for the women, they were asked what they think is the best way to integrate. Fifteen women answered this question, nine of which indicated that learning the language was one of the most important conditions for integration. However, R18 from Venezuela who is fluent in Dutch, indicated that learning the language is not per se necessary for integration. She said that one can get to know the Netherlands without speaking the language. The women also brought up that they found it important to come into contact with the Dutch, in order to get to know the culture and society in this way.

The interviewer next asked whether the women thought that participating in activities could contribute to the integration process. Of the interviewees, 20 women answered this question. Of these, 12 thought that participating in activities could contribute to the integration process compared to 2 women who felt that the activities contributed slightly, while 3 felt that they did not contribute at all (3 others gave no answer). The 12 women who indicated that the activities could contribute indicated that by participating in the activities (in particular activities outside the asylum seekers centre) they get to know society, the language can be practiced while participating and they will get more confident by participating. The women who said that the activities do not contribute to the integration process mentioned that the activities are mainly intended as a distraction for the residents and not so much for promoting integration.

## 4.7 Differences between the Netherlands and the countries of origin

After being asked about integration, the question arose whether women experienced differences between the Netherlands and their country of origin. To this end, a distinction has been made between cultural differences, in particular differences in views on gender roles.

### 4.7.1 Cultural differences

The women were asked what differences they recognized between their country of origin and the Netherlands. These differences are set out below. However, given that this is subject to interpretation and the experiences of women differ, it was decided to also use the Hofstede Insights (Hofstede Insights, 2020), based on country scores on six dimensions: Power distance, Individualism, Masculinity, Uncertainty avoidance, Long term orientation, and Indulgence. For this research it is interesting to look at the differences in values that countries scored for individualism. The score for each country of origin of the interviewed women is shown in Table 8 (with 100 being the highest score, meaning that there is a high degree of individualism versus 0 the lowest score, in other words a low degree of individualism).

Country	Individualism score
Netherlands	80
Iran	41
Georgia	41
Turkey	37
Syria	35
Azerbaijan	22
Pakistan	14
Colombia	13
Venezuela	12
Yemen	N/A
Afghanistan	N/A
Palestine	N/A
Somalia	N/A

**Table 8: Individualism score per country**

As expected, the Netherlands scores high on individualism:

“The Netherlands, with the very high score of 80 is an Individualistic society. This means there is a high preference for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate families only.” (Hofstede Insights, 2020)

The country that scores lowest on individualism is Venezuela:

“At a score of 12 Venezuela is amongst the lowest Individualist scores; in other words, it lies amongst the most collectivistic cultures in the world [...]. Since the Venezuelans are a highly collectivistic people, belonging to an in-group and aligning yourself with that group’s opinion is very important. [...] this means that groups often have their strong identities tied to class distinctions. Loyalty to such groups is paramount and often it is through “corporative” groups that people obtain privileges and benefits which are not to be found in other cultures. At the same time, conflict is avoided, in order to maintain group harmony and to save face.” (Hofstede Insights, 2020)

Table 8 shows that all countries, especially in comparison to the Netherlands, are more collectivistic than individualistic in character, and this was also evident from what the women stated.

For example, R6 from Iran, said that everyone has their own place here – men, women as well as children. R8 from Pakistan mentioned that personal freedom applies here and that you are less controlled by family. R22 from Afghanistan, also said that family ties in Afghanistan are much closer and that life here is more formal, in the sense that you have to make an appointment for everything. And R25 from Palestine, indicated that in her country-of-origin people live much more in groups while here they live more individually. In addition, many women stated that people in their country of origin were more hospitable and warmer; you can visit anyone, without an appointment, and that a plate of food is immediately prepared for you. All these statements indicate that the women interviewed confirm the values of Hofstede Insights (shown in Table 8 above) with their own experiences of the differences between the Netherlands and the country of origin. The concept of time was also mentioned by two women, R2 (Iran) and R14 (Colombia). They indicate that the Dutch were very punctual in terms of time.

#### 4.7.2 Gender roles

In addition to the fact that the women indicated that they saw differences between the individualistic Dutch culture and collectivistic cultures in their countries of origin, they also recognized differences in the male/female role distribution. They were asked what differences they saw in the male/female division of roles,

and also what they thought the reason for this could be. Twenty-three of the interviewed women had something to say this.

*Afghanistan:* R1 stated that women are responsible for the care of the children and the household, and they are not allowed to leave the house without their husband's permission. It is common for men to work outside the home. R22 agrees and also indicates that men and women in Afghanistan do not have the same rights. R1 attributes this difference to culture as well as religion, as both influence education.

*Iran:* R6 said that women in Iran are not equal to men, just like is the case in Afghanistan. In addition, women do not have their own place in society (characteristic of a collectivistic society) and women have no right to property. She also indicates that the family is collectively punished when a woman commits a misstep. R10 adds that women are more severely punished for the same wrongdoing as men. R10 also indicated that Iran has a male culture, in which the man determines the rules for the woman. A woman must therefore pay extra attention to her behaviour when she is outside the home. R11 also said that women are less respected in Iran than in the Netherlands. R12 even describes the Islamic culture in Iran as misogynistic. The women, like the Afghan women, argue that this is due to both religion and culture – especially because the religion in these countries has a strong influence on the laws, regulations and culture.

*Pakistan:* R8 said that in Pakistani women have fewer rights than men and that women are always oppressed, first by her family, then by her husband and possibly her in-laws. Women are therefore not allowed to make their own decisions in Pakistan and are dominated by men. She indicated that this was determined by culture.

*Syria:* The Syrian women contradicted each other. Whereas R15 said that women have the same rights in Syria as in the Netherlands, R16 indicated that men in Syria have different rights than women, even going so far as to argue that women had no rights at all in Syria. She said that women always stayed indoors and took care of the children and the household.

*Yemen:* Yemeni women also said that in their country women have fewer rights, are responsible for the household and care for the children and that men and women cannot perform the same work. In addition, R24 argued that women in the Netherlands were more independent than in Yemen. R23 attributes this difference to culture.

*Turkey:* Just like the women from previously mentioned countries, R9 also said that women in Turkey have fewer rights than men.

*Palestine:* The Palestinian woman indicated that women from her culture are not used to participate in society outside the home and that in Palestine they mainly take care of the children and the household. She also argued that this is due to the culture.

*Somalia:* R4 stated that when having children, Somali women only work indoors. However, they do enjoy the same opportunities as Dutch women before any children are born.

*Colombia:* R14 mentioned that women in Colombia also only work indoors and take care of the children and the household.

*Venezuela:* Both R17 and R20 argued that women in Venezuela are not safe, their rights are less respected than men's, they are less well cared for compared to the Netherlands and women are more often the target of murder in Venezuela than in the Netherlands. R17 attributes this entirely to the prevailing culture.

*Georgia:* R3 stated that in terms of gender roles, the Netherlands and Georgia do not differ much from each other, but she did say that this does not apply to all nationalities in the asylum seekers centre and that she saw clear differences; in some nationalities women are required to stay inside and men therefore do not consider it necessary for their wives to learn to speak the language. She indicated that this is due to both culture and religion.



*Azerbaijan:* R5 also said that she experienced only a few differences between her country of origin and the Netherlands regarding the division of roles, but that this was because she herself came from an urban environment in Azerbaijan. In villages, more rural settings, women do not have the same rights as men.

In summary, it can be concluded that, according to the women interviewed, religion and culture are closely linked and that in most countries of origin women have fewer rights than men and spend their time mainly indoors. This obviously differs quite substantially from the Netherlands, where women have equal rights as men, are independent and can go outside the home without the consent of another.

#### 4.8 Reasons why women do not participate

Throughout the entire interview, women argued why they think that fewer women at the asylum centre participate in the activities than men, but they were also asked this question directly. In other words, the answers in this section include an extension of the above sections. For example, it turns out that women are often not or just poorly informed about the activities. The women who were informed added that they think that not all women are aware of the activities. In a previous section it has already been explained why women are not well informed, because they cannot (properly) read the flyers and posters, partly due to the language barrier; in addition, the posters are located in the wrong places and finally it turned out that posters are not taken seriously in other cultures.

Furthermore, the difference in gender roles between the Netherlands and the country of origin showed that women are often accustomed to taking care of the children and the household, which means that they (have to) spend a lot of time indoors. Also, in many cultures the man is the boss, as we saw in the previous section, so a man must give permission to a woman to participate in the activities. Men themselves do not have to be accountable to another person. R12 argued that this did not apply to all women, but only to those women who stay with their husbands in the asylum seekers centre. She made a distinction between three groups:

- Women who stay alone in the asylum seekers centre;
- Women who stay in the asylum seekers centre with children;
- Women who stay in the asylum seekers centre with their husband.

According to her, the first two groups participate more often in the activities than the group of women who live with their husbands. The first two groups do not have to or cannot be accountable to anyone but themselves.

Furthermore, the women indicated that language can be an obstacle. Because women do not speak the language, they tend to be insecure and do not dare to participate in the activities. This is not the only stress factor that can play a role. Women have argued that waiting for the outcome of the procedure can cause enormous stress as well. Stress therefore has a major influence on the women, on their mental well-being, but also on their physical health. Stress can cause depression, but also physical problems like – in the case of R13 from Iran – lose of hair. Stress is one of the reasons given as why women participate less. They are ‘paralyzed’ by the stress and therefore no longer have the motivation to participate. In addition to stress about the asylum procedure, some women also experience fear, including (physical) fear for male residents at the asylum seekers centre, but also (mental) fear of communicating because they do not speak the language. R3, R7, R10, R17, R20 and R22, among others, give fear as a reason for women not to participate.

Yet, the vast majority said that they feel safe at the asylum seekers centre. However, two women talked about not feeling safe. R17 from Venezuela does not feel safe following an incident with a man and her daughter (because of the privacy of those involved, it has been decided not to elaborate on this incident in this research). R22 from Afghanistan said she does not feel safe because so many nationalities live together, and this can cause conflict; a view to which R17 agrees. R9, however, argued that life in an asylum seekers centre can contribute very much to culture sensitivity and that the residents learn to deal with other cultures and nationalities.

Women also report that not all activities are suitable for women to participate in. Religion, among other things, plays a major role in this view, since not all activities are suitable to be performed in combination with men, according to R2, R9, R11, R21, R24 and R25. In addition, R21 from Iran, brings up an interesting point, in that the activities that are organized especially for women are often activities in which the participants have to give hope to others, for example in a retirement home, while the participants themselves are more often than not in a hopeless situation.

R9 and R25 also indicate that many women are not used to activities being organized for them, given their culture of origin. In their culture, women do not participate in society, let alone that an activity is organized for women.

In addition, R12 mentioned that volunteering does not have an equally positive connotation in all cultures, arguing that in Iran volunteering is seen as an abuse of workers because they are not paid for their efforts. Asking someone to participate in volunteer work is therefore seen as an insult. This can differ per country and per culture; both R15 from Syria, and R20 from Venezuela, said that in their country of origin, at least in the universities, people are involved in voluntary work.

There is also a time issue involved; women said that they do not have time, partly because they are responsible for the children and the household. But the activities are also organized at times when women are not able to leave the house, according to R11 and R18, because this coincides exactly with the times when children come out of school or when women are preparing the food.

Finally, R15 stated that there are of course also women who are just not interested in participating in activities, as they do not like the activities, or are just not interested at all. In the next section, therefore, activities are addressed that can ensure that the range of activities is more in line with the female residents' interests and preferences.

#### 4.9 Activities that can strengthen the offer

Nowadays, due to corona, there are fewer activities on offer than previously. However, the women were asked which activities they would like to participate in once the corona pandemic is over. This resulted in a total of 18 activities (see Table 9). The four most frequently requested activities are briefly explained below.

Activity	Times mentioned
Activities for women only	12
Sports activities	10
Contact moments with Dutch people	9
Coffee moment	6
Introductory activities	5
Creative activities	5
Cooking	4
Making/ sewing clothes	4
Excursions	4
Integration promoting activities	3
Activities for children	3
Eating together	2
Mandatory language lessons	2
Teaching each other skills	2
Nail polishing	1

Meet & Eat	1
Walking	1
Activities for children with disabilities	1

**Table 9: Number of times mentioned per activity**

*Activities for women only:* Almost half of the women said that they especially need activities that are only accessible to women. As indicated in the previous section, a number of women argued that not every activity is suitable for doing in combination with men. Here, too, it appears that there is indeed a need for 'women only' activities. It does not really matter what kind of activities these are, but sports, cooking and a coffee moment are often mentioned as activities that women prefer to get engaged in with just other women.

*Sports activities:* ten women indicated that they would like to exercise more in a group – this can vary from football or yoga to swimming or volleyball, for example. In general, the women mainly have a need for exercising, and exercising in a group setting provides extra motivation.

*Contact moments with Dutch people:* the women indicated that they had little contact with Dutch people, except for the COA staff. They would therefore like to undertake activities in collaboration with the Dutch, in order to get to know their culture. A good set-up for this contact could be an activity such as 'Meet & eat', in which women first cook together and then eat it together with the Dutch. In this way a number of activities mentioned are combined: cooking, contact moments with Dutch people, meet & eat, activities promoting integration, introductory activities, eating together and teaching each other skills.

#### 4.10 Ways to inform and motivate women

As stated in Section 4.4, one third of the women interviewed were not aware of the existence of the activities and the current information method is far from optimal. However, the interviewed women bring up a number of solutions in this respect. In addition, Section 4.8 addressed the reasons women had for not participating. The interviewees also provided a number of options for motivating women. Below are, first of all, ways in which women can be better informed and then move on to ways in which women can be motivated.

##### 4.10.1 Informing

The interviews with the women revealed a number of options for better informing women. First of all, according to R2, information about the range of activities should be provided during the intake interview upon arrival. In addition, information can be sent by post. This can be in the form of leaflets that are printed in their own language, according to R8, R11, R12, R16, R17, R20, R21, R22 and R23, where R22 and R16 rightly pointed out that not every resident can read. That is why it must be ensured that there are enough pictures on the brochures as well, so that they can also be understood by illiterate residents. In addition, the mail must be sent in the name of the woman, according to R12. That way, the husband is less likely to keep the mail hidden from her. Furthermore, experiences of other (female) participants can be included in these folders. In this way, potential participants can see the usefulness of participating in the activities. The posters should also be displayed in locations where they are more visible and do not disappear under other information. Of course, more languages have to be used, with pictures to make it understandable for all residents. This information can also be displayed on the billboard. R20 proposed to distribute the information by e-mail and R11 to keep the information on 'MijnCOA' up to date. In addition, R9, R12, R14 and R24 indicated that seminars should be organized to inform women of the activities and to inform them about the possibilities. Here, experience experts can also tell you what the activities meant for them and how they experienced participating. These seminars should even be compulsory for women, according to R12. She indicates that the residents are used to obligations from their country of origin and that making something compulsory does not have to be a bad thing as such, especially since it only helps the women. R1, R7, R9, R15, R17 and R25 indicated that the best way to reach women was to inform them individually.

For this, COA employees or experts by experience could go door to door to inform the women. R11 indicated that women could be reached more easily by calling or using WhatsApp.

All in all, the women therefore have many ideas about how best to reach potential participants. Some proposals may be a bit too optimistic, or cost- and/or time-consuming (to let COA employees go door to door), but others are certainly feasible (send folders by post).

#### 4.10.2 Motivating

In Section 4.8, a number of reasons for women to not participate were highlighted. First of all, the problem that women were not informed. For dealing with that problem, various options have already been mentioned above. In addition, there are different views on gender roles. The women can be informed by means of (mandatory) seminars about their rights and possibilities to participate in activities, among other things. Then, there is the stress factor to deal with. The stress makes that some residents cannot be motivated to participate; in this case, an obligation would be a possible solution as well. When required to attend a seminar with information about the activities and information on how these activities can contribute to their well-being, residents may be more likely to be willing to participate. Although the Dutch highly value their freedom of choice, this is not always the case in other countries. R12 even argued that it is good to oblige women, as they are often also obliged to do certain things in their country of origin, so women are used to it. They do not know the Dutch freedom of choice and do not know how to deal with it. Also, these seminars can remove the negative connotations that may be attached to voluntary work from the country of origin; for instance, by giving the floor to those residents that have experience in participating. Furthermore, the women indicated that not all activities were suitable for women. In Section 4.9 a number of activities have been described that the women currently miss in the range of activities on offer. By responding more to women's needs, the activities not only become more appropriate to what women want, but can also provide motivation to participate, according to R1, R4, R6, R7, R8 and R15. In addition, according to R7, R11 and R15, it is worthwhile to allow women to organize activities themselves. These may also better meet the needs of other female residents. Moreover, R2 and R12 indicated that rewards for participating can provide more motivation. Rewards might be given in the form of a certificate for participation, but this can also be done by, for example, giving points for participation and making it into a competition between residential units or nationalities to collect as many points as possible. The activities must also take place throughout the day, so that an activity can take place for everyone at a time that is convenient for them, according to R18. However, according to R10 and R12 it is important to realise that the activities or participation may not be for everyone. It is therefore good to motivate, but this should not result in pushing people to participate in the activities against their will.

In sum, the interviews did result in quite a lot of critique and doubts, at the same time many ideas and suggestions for improvement. What these results mean and how they relate to the theory described in Chapter 2, is addressed in the next chapter. The various research questions are also answered.

## 5. Discussion and Conclusion

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This research focused on the objective of providing insight into the factors that cause women to participate in integration activities, by analysing the motivational factors recognised by women themselves. This objective has been approached with the help of a number of sub-questions:

1. What is integration?
2. Which dimensions does integration consist of?
3. What obstacles may the asylum seeker encounter while integrating?
4. What is the importance of integration?
5. What reasons do women have for not participating?
6. What reasons do women have for participating?

These sub-questions are answered in Section 5.1, dealing with 'Results'. The answers to the subquestions are based on the theoretical framework, as well as on the results of both the quantitative research and the qualitative research. In Section 5.2, the 'Discussion and limitations', the interpretations and explanations for the results of this study are discussed. Subsequently, in Section 5.3, 'Conclusion', the answer to the main question of this research is given: *'Which factors influence women's decision whether or not to participate in integration activities organized in the asylum seekers centre in Grave?'* In addition, this section describes how the results of this research relate to the theory as described in Chapter 2. Finally, Section 5.4 lists the 'Recommendations' that are based on the results and discussion of the study; recommendations that have also been submitted to COA.

### 5.1 Results

This section answers the sub-questions. The first four sub-questions were about concepts that can be answered by means of the theoretical framework in combination with the experiences of women (qualitative research) and the data collected by COA (quantitative research). The other sub-questions (5 and 6) focus on the experiences of women, and these questions are answered using the analysis described in Chapter 4.

#### 5.1.1 Integration

Integration is a broad concept with no unambiguous meaning. Where one sees integration as a one-way process, the other sees it as a two-way process. What everyone agrees on is that integration is important, as VluchtelingenWerk points out, integration is necessary in order to be able to participate fully in Dutch society as quickly as possible. Prior to collecting the data for the qualitative part of this research, it was decided to stick to the UNHCR's description for the concept of integration during the research, they describe the concept as; integration is a dynamic two-way process, where there has to be a willingness on the part of the asylum seekers to adapt to the host society without giving up their own cultural identity, and at the same time a corresponding willingness on the part of the host communities and public institutions to receive asylum seekers and meet the needs of a diverse population (UNHCR Executive Committee of the High Commissioner's Program, 2005).

In interviews women were asked what they understood by integration. Three meanings emerged:

- Getting to know the new culture, learning customs and connecting with the Dutch;
- Getting to know the new culture, learning customs and connecting with the Dutch and in this way acquainting the receiving culture;
- Getting to know the new culture, learning customs and connecting with the Dutch, without losing the identity of the culture of origin.

The latter meaning most closely resembles the definition as formulated by the UNHCR. Both state that the asylum seeker should not lose his or her own identity during the integration process. It is striking that none

of the women interviewed mentioned that integration is a two-way process. All women indicated that it is their responsibility to integrate into the host society. In practice, therefore, it appears that the persons who need to integrate see it as a one-way process, the descriptions of integration by asylum seekers, are therefore very similar to the description that Anthias & Pajnik (2014, p. 167) have given to the concept: "Integration [...] refers to the process by which individuals become functioning members of a society, and to their multi-level and multi-form participation within it."

### 5.1.2 Dimensions of integration

The theory showed that there are two integration dimensions, the structural dimension and the socio-cultural dimension. A number of subcategories belong to each dimension, for example education and work fall under the structural dimension and language, contact with native Dutch people and feeling of belonging under the socio-cultural dimension (Heckmann & Schnapper, 2016; WRR, 2016 and 2001). During this study, the women were asked what kind of activities they needed. The following activities were mentioned; the women especially need activities that are only accessible to women, sports activities and contact moments with the Dutch (see Table 9).

While it is very clear that 'contact moments with Dutch people' as an activity fall within the socio-cultural dimension, the other two activities are less clearly placed in a category. Firstly, because activities that are only accessible to women can mean all kinds of different activities, such as language lessons, but also cooking, excursions or sewing activities. Secondly, because sports activities do not actually fit into any of the dimensions, since this is not an integration activity, but more of a relaxing activity to work on one's own well-being. It thus appears that women not only need integration activities, but also activities to distract them from the stress they experience (more about this in 5.1.4 Reasons for participating). These dimensions therefore appear to be of less importance to asylum seekers than to housed status holders, as the theory shows.

### 5.1.3 Integration obstacles

The theoretical framework showed that Mestheneos and Ioannidi (2002) recognize racism, lowering of social class, age, personality, language and culture as obstacles encountered by housed status holders while integrating. In addition, other academics have also recognized religion and gender roles as obstacles (Kogan, Fong & Reitz, 2020). Language, culture, religion and gender roles have been further explained in chapter 2. Below, it will be shown for each obstacle as identified in chapter 2 how the respondents felt about this.

#### Language

Mestheneos and Ioannidi (2002) have recognized language as an obstacle to integration. According to them, if a refugee does not know the language, this can cause feelings of anxiety. The respondents also often mentioned language, not only as an obstacle to integration, but also as an obstacle to informing residents about the activities and as a reason for the little contact that some residents have with fellow residents.

Some women specifically mention not speaking the language as an obstacle to not participating in activities. They indicate that not speaking the language makes them insecure that they do not dare to participate in the activities. This is in line with what Mestheneos and Ioannidi (2002) concluded in their study.

However, not all women see language as an indispensable part of integration. One of the respondents gave as a reason for this statement that you could also get to know the Netherlands without mastering the language. The vast majority see it as a central part of their integration process and would even like to engage in more activities related to language learning.

Language was also mentioned as one of the obstacles to informing residents about the activities, the analysis showed that one third of the women were not aware of the existence of the activities on offer. They had no knowledge whatsoever about the activities, nor of the usefulness of participating. On the other hand, two thirds were aware and some of them participated in the activities.

The analysis does provide a clear explanation of why one third of the women interviewed were not aware of the range of activities on offer. First of all, it appears that women who have not been staying in the centre that long often have not participated in the activities, one of the reasons for this may be that the current information sharing is ineffective. Posters are either not read or understood by the residents. In addition, only five of the interviewed women have intensive contact with other residents. An explanation for the limited contact that other interviewees experience may be given with corona, since some women came to live in the asylum seekers centre during the pandemic and the pandemic is obviously an impeding factor in meeting others.

Not all women are aware of the range of activities on offer, they have no prior knowledge of these activities. This is to a great extent due to a lack of information. In Section 4.10, a number of recommendations voiced by the women themselves have been listed to improve this information provision. Some of these suggestions are:

- Provide information during the intake interview;
- Send information by post (in the language of the residents);
- Folders and posters with pictures and photos for illiterate residents;
- Hang posters in locations where they are more visible (in different languages);
- Organize (mandatory) information seminars for (female) residents.

COA could implement these suggestions for better information sharing.

#### Culture, religion and gender roles

The theoretical framework showed that culture, religion and gender roles are seen as obstacles to integration by Mestheneos and Ioannidi (2002) and Kogan, Fong & Reitz (2020). All three obstacles will be discussed below.

As described in the theoretical framework, culture is a much-discussed concept, with various descriptions and definitions to interpret this rather complex concept. Culture refers to the entirety of non-hereditary expressions of life of a self-aware human community, or the man-made part of the environment (Pinto, 1994, p. 38). Culture is also a model of reality (Hagendoorn 1986, in Pinto 1994) and time- and place-bound (e.g. Shweder & Levine, 1984, in Oyserman, 2011). In other words, culture is a shared good that is practiced in settings (Oyserman, 2011, p. 167). But above all, culture unconsciously directs people's behaviour and their worldview (Pinto, 1994, p. 39).

The theoretical framework also addressed the distinction between individualistic cultures and collectivistic cultures, where collectivism assumes that the group influences and shapes the individual, while individualism emphasizes individual self-determination and self-actualization (Jason et al., 2016, pp. 223-224). A number of differences between these two cultures have therefore been described. However, Jessurun (2010) has indicated that migrants are in a special phase of life in which they will undergo a transition of culture; often they find themselves between cultures, in a so-called grey area.

In addition to culture, a section in the theoretical framework has also been devoted to religion, addressing the Islamic religion, as the vast majority of the interviewees came from a country where the Islamic faith is dominant. It was concluded that it cannot be assumed that just on the basis of religious belief people have specific norms and values, especially with regard to the rights of women. Religion can influence this view, however.

The analysis has shown that, based on Hofstede Insights (2020), it can be concluded that all interviewed women originate from countries that are more collectivistic than individualistic. When women were asked to name differences between the culture of origin and the Dutch culture, it was also found that the experiences of the women corresponded with the values of Hofstede Insights (2020). On the other hand, the women indicated that religion and culture are closely linked, and they could hardly say whether

differences could be attributed to religion or rather to culture. Nevertheless, it turned out that in most countries of origin, women have fewer rights than men and spend their time mainly indoors. This differs from the Netherlands, where women have equal rights as men, are independent and can go outside the home without the consent of another. In other words, the male/female role division in other religious cultures is more visible than in the Dutch culture.

However, based on what the respondents said, it cannot be concluded that culture or religion have any influence on the choice of whether or not to participate in the activities, let alone whether this would be a possible obstacle. The women indicated many differences but did not indicate whether these differences influence their behaviour.

However, the difference in gender roles can be an influencing factor in this choice. When men forbid their wives to participate in the activities, that is a factor that influences the 'choice' of the wife.

So, what we see is that theory and practice are not fully aligned here. Where the theory indicates that culture and religion are indeed obstacles, this cannot be concluded on the basis of this research.

#### 5.1.4 Reasons for participating

The women have given many reasons why participating in the activities would be beneficial. The most frequently cited reason for this was that participating gives the women a 'good feeling', it contributes to the mental well-being of participants. In addition, participating in activities offers them the opportunity to practice or learn the Dutch language. Language was also mentioned as an important way of integrating into society as we have seen above. In addition, socializing, combating boredom, distraction and getting out of the home were often cited as reasons why women participate.

In other words, women do not only participate for fun, but really see the usefulness of the activities; getting involved offers them the opportunity to get to know society, improve their mental well-being and provide distraction while waiting for the outcome of the asylum procedure.

#### 5.1.5 Reasons for not participating

While many reasons were given for why women participate in activities, there were also reasons why they did not participate. These reasons were given by both women who did not and those who did participate.

This revealed at least nine reasons why women participate less than men in the activities. The first is that women are insufficiently informed, as described above, while a second reason is a difference in the understanding of gender roles. In addition, the lack of knowledge of the Dutch language is a reason that women are afraid to participate, whereas stress is also an impeding factor, just like fear of male residents in the asylum seekers centre. Yet, the vast majority of the women said they feel safe at the asylum seekers centre.

Furthermore, not all activities are suitable for women and not all women are used to participate in society. Besides, the time at which the activities take place does not always fit in well with the daily schedules of women. Finally, not everyone is interested in participating in activities.

So, given this variety of reasons why women do not participate in activities, a broad range of measures to take in order to motivate women to participate is possible.

### 5.2 Limitations

A number of issues during the research may have had an impact on the results of this thesis. First of all, this research took place during a global pandemic of COVID-19. Prior to the study, this pandemic might have made women less aware of the activities because they had little contact with other residents. In addition, because of the pandemic only a limited range of activities was offered to residents. The limited offer may also have resulted in less visibility of the activities.



The initial idea was also to use surveys for this study, in addition to the in-depth interviews, in order to use a quantitative method of data collection regarding the current state of affairs in this way. However, the surveys could not be conducted in light of the COVID-19 restrictions from the government and the organization itself.

In addition to COVID-19, the use of an interpreter for the interviews may also have caused translation errors. However, this could not be prevented as the interviewer did not speak all the necessary languages herself. Furthermore, during a number of interviews the husbands of the interviewed women were present, at the request of the interviewed women. Where this was the case, the men often remained aloof and possibly explained what women meant by certain statements or made additions. Due to the use of the interpreter, it was not always clear whether specific statements came from the man or the woman. A live interpreter probably could have prevented this.

Also, a third of the women were not familiar with the activities on offer, making it difficult for them to indicate why women should participate in the activities and how women can be motivated.

The analysis showed that women often saw many differences between their country of origin and the Netherlands, but that they were unable to properly identify the cause of these differences. Culture and religion were often indicated in combination. In theory, a clear distinction is made between the two, but in practice culture and religion appear to be very closely linked and it is therefore difficult to investigate the exact differences.

Another limitation is that this research was conducted among residents of an asylum seekers' centre. At the time of this research little research had been done into the integration of residents of asylum seekers' centres. That is why use has been made of theory that concerns the integration of housed status holders into society. This study has shown, among other things, that not all obstacles that apply to housed status holders correspond to the obstacles identified in this study. Thus, further research into these differences could reveal interesting similarities and differences between these two groups.

In addition, no distinction was made in this study between residents with a status and without a status. This difference can also yield interesting findings in further research.

### 5.3 Conclusion

A project has been started for the residents of the asylum seekers centre, called 'Aan de slag'. The aim of the project was to involve residents of the asylum seekers centre in the local community, as volunteers in activities and events of civil society organizations and associations. This would give the residents of the asylum seekers centre the opportunity to be active, to make a meaningful contribution to Dutch society, to meet Dutch people, to learn the Dutch language and to lay the foundation for their future. It turned out, however, that a way smaller percentage of women did actually participate, both in comparison to the number of male residents that did participate and compared to the initial expectations.

Since a follow-up project has now been initiated under the name of 'Participation and language', this research has been conducted in order to investigate the factors that influence the decision of women whether or not to participate in integration activities, as organized in the asylum seekers centre in Grave.

This research has shown that a number of important factors that influence this decision. The first factor is information sharing. This is insufficient at the moment, since one third of the women interviewed were not familiar with the existence of the activities. In addition, language is a factor that plays a role in women's choice to participate in the activities. Not speaking the language can cause feelings of insecurity, so that women do not dare to participate in the activities. In addition, stress is a big factor. Stress has a major influence on the women, on their mental well-being, but also on their physical health. Stress can cause depression, but also physical problems. Stress is one of the reasons given as why women participate less. They are 'paralyzed' by the stress and therefore no longer have the motivation to participate. Also, the

differences in gender roles between men and women are in some cases a factor that can influence the choice of women, in case the husband forbids his wife to participate. However, religious and cultural differences cannot be seen as influencing factors. Despite the fact that many religious and cultural differences were recognized by the respondents, it cannot be concluded on the basis of this study that these differences influence the choice of women to participate or not. What is a factor, is the current range of activities, this does not fully meet the needs of women. For example, there are no activities that are only accessible to women and insufficient attention is paid to sports and contact with the Dutch.

In contrast to all the factors mentioned above that cause women to choose not to participate, there are also a number of factors that ensure that women do participate; for example, participation contributes to the well-being of the residents because it makes participants feel good. In addition, the activities give the women the opportunity to improve their Dutch. Preventing boredom and distraction are also given as reasons for participating. By showing the residents the benefit of participating in activities, more participants may be obtained.

All in all, it can be said that the range of activities on offer is indeed important, given that it contributes to the well-being of residents and to a certain extent prepares them for their future. But there are still a number of points for improvement.

## 5.4 Recommendations

Based on this research, a number of recommendations can be made to the COA on steps to be taken to motivate women to participate. For example, a number of activities have been mentioned by women that can improve the offer. To mention a few important ones; activities for women only, but also sports activities and contact moments with Dutch people are high on the list of activities that can ensure that women become more motivated to participate. So, more attention should be paid to the needs of women in organizing activities. Nowadays, the offer does not fully meet the needs and not all activities are suitable for women to participate in.

Furthermore, it should be noted that the current way of informing the residents about the activities on offer does not work sufficiently. A better way to inform (female) residents would be to provide information about the activities during the intake interviews, sending information via post, add pictures and photos to the folders and posters, relocate posters for more visibility and organize (mandatory) information seminars. The seminars are not just to inform women about the range of activities, but also to explain the usefulness of participating. This can be done by using experts by experience.

In the light of further research, it is relevant to research the implementation of the suggestions made by women with regard to motivating and informing residents to participate in the activities. Moreover, it would be interesting to investigate the differences in the integration process between housed status holders and residents of an asylum seekers' centre. And, finally, it would obviously be good to repeat this research after the pandemic has ended to see if the results remain the same.

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## Appendix A – Data of the ‘Aan de Slag’ project

The asylum seekers centre Grave collected detailed records of residents participating in the various activities, for instance, regarding gender and age group.

### A.1 Gender

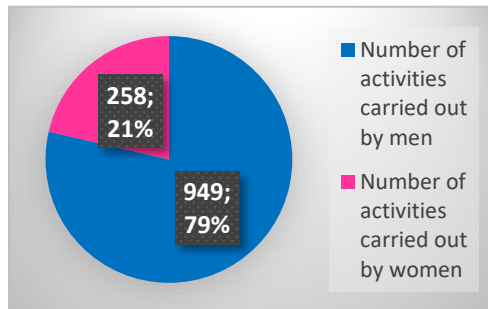


Figure 4: Gender of participants based on number of activities undertaken

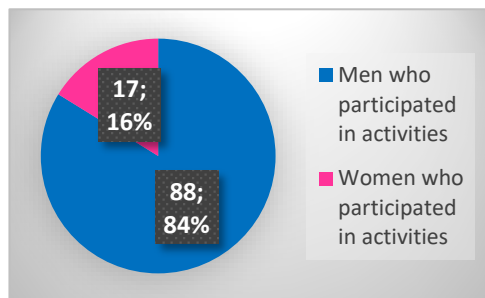


Figure 5: Gender of participants based on number of participants

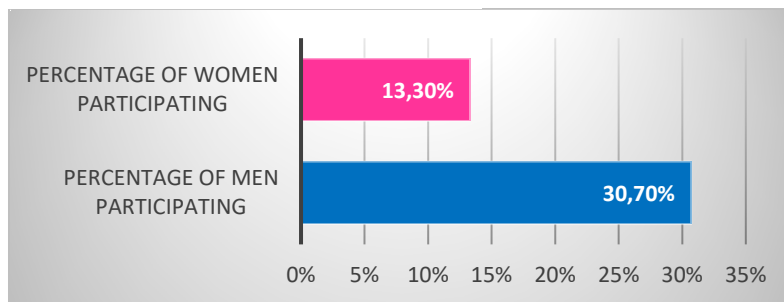
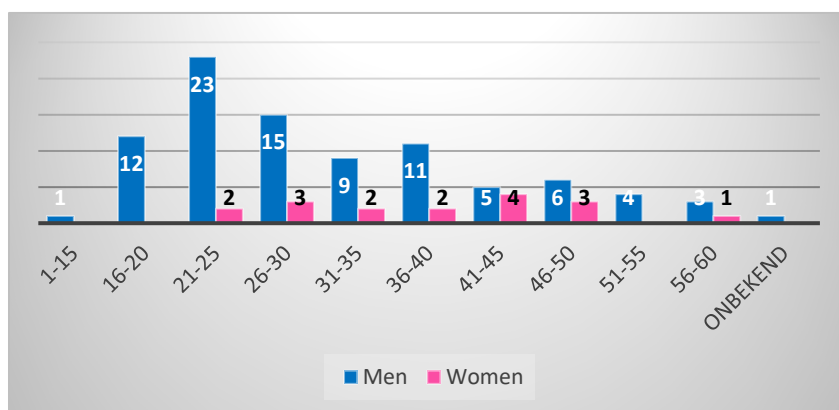


Figure 6: Gender of participants based on percentage of residents who participated

### A.2 Age

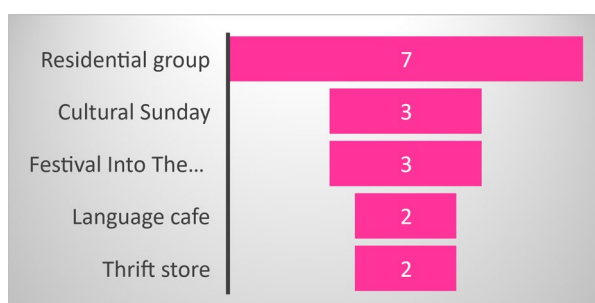
Information is also available on age categories. Graph 2 shows that most men who engage in activities are in the 21-25 age group. Most women tend to be a bit older, however, as most women fall in the age category of 41-45.



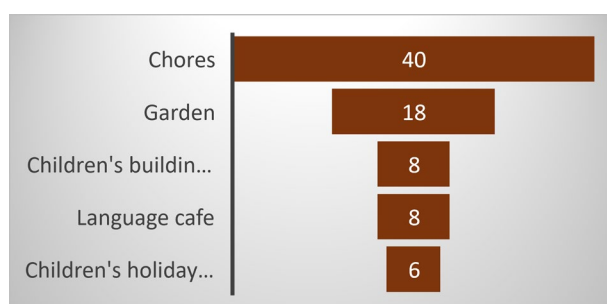
**Graph 2: Age categories of participants at the time of activity**

### A.3 Activities

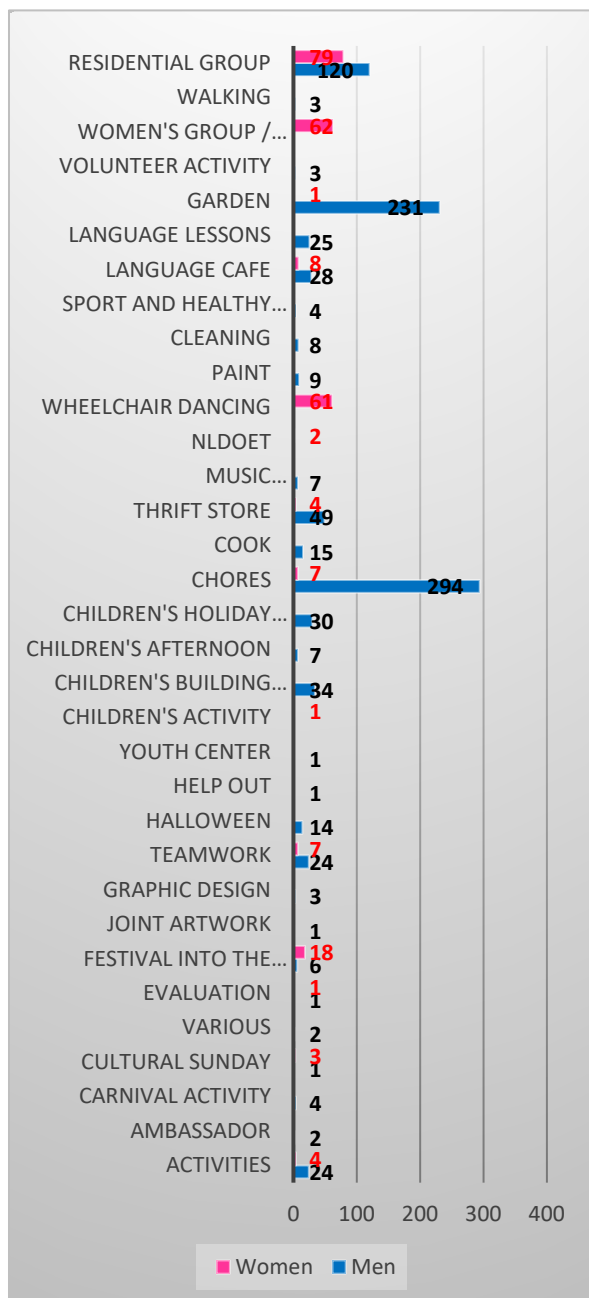
The next step in the analysis is to see which activities are carried out by men and women, respectively, so as to gain more insight into the preferences of activities per gender. First of all, there has been made a top 5 activities undertaken by woman and man (see Graph 3 and Graph 4). This shows a bit of the differences in preference between women and men. But to give a more overall view; in Graph 5 Graph 5 shows the number of activities undertaken based on gender, in which the number of activities performed by women are displayed in red and the number of activities performed by men in black. Obviously, these numbers do not say very much, since it is not clear how many men and women have taken part in specific activities. Graph 6 Graph 6 therefore shows which activity was undertaken by how many participants of a particular sex.



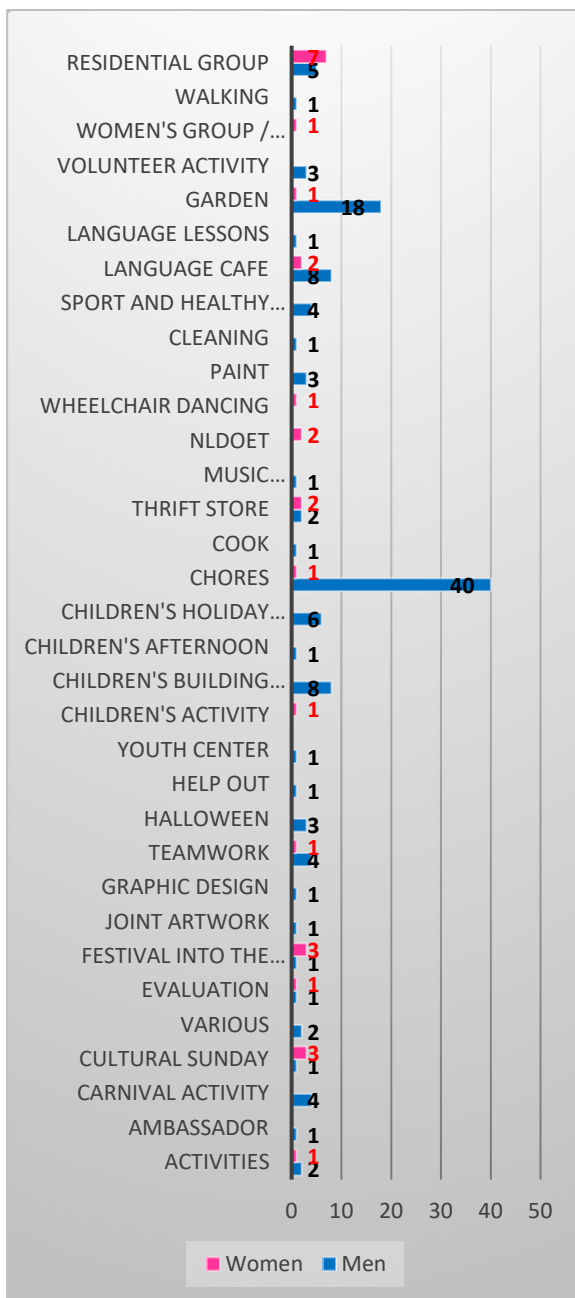
**Graph 3: Top 5 activities undertaken by women**



**Graph 4: Top 5 activities undertaken by men**



Graph 5: Activities undertaken based on gender



Graph 6: Activities undertaken based on number of participants

## Appendix B – Overview of the differences between collectivistic and individualistic cultures

This appendix shows an overview of all the differences identified by Pinto (2004).

Collectivistic cultures	Individualistic cultures
<b>The individual and his environment</b>	
Group dependence	Individuality
External frame of reference	Internal frame of reference
External inhibitions	Internal inhibitions
Shame	Guilt
<b>Status and prestige</b>	
Group honour: <ul style="list-style-type: none"> <li>- family</li> <li>- honourable behaviour / role</li> <li>- visible wealth</li> <li>- gender</li> <li>- age (respect for elderly)</li> <li>- religious profession</li> <li>- wife weak link in family honour</li> </ul>	Personal success: <ul style="list-style-type: none"> <li>- performance</li> <li>- personal identity</li> <li>- internal wealth</li> </ul> (Glorification of youth)
Parenting <ul style="list-style-type: none"> <li>- fair of shame</li> <li>- corporal punishment</li> <li>- respectful behaviour</li> <li>- knowing one's place in the group</li> </ul>	Parenting: <ul style="list-style-type: none"> <li>- fair of guilt</li> <li>- discussion/ explanation</li> <li>- equality</li> <li>- individual development</li> <li>- empowerment</li> <li>- independence</li> </ul>
Separation of sexes	No separation of sexes
<b>Behaviour and assessment</b>	
Depending on role (personality; situation; interlocutor)	Depending on personality
Courtesy <ul style="list-style-type: none"> <li>- hospitality</li> </ul>	Openness
Eating culture	Drinking culture
Relational aspect	Substantive aspect
Stranger mistrusted	Judgment about strangers has not yet been established
What one sees is not there <ul style="list-style-type: none"> <li>- to anticipate difficult situations in which gossip/ accusations must be refuted</li> </ul>	Facts are facts
Emotional	Rational
<b>Society</b>	
Social position depending on origin	Social position depending on performance
Little social mobility	Great social mobility
Social control	Control by third parties
Rules dependent on person and situation	Rules are always the same for everyone
Honor and status: appearance	Honour and status: internal

Good and bad	Nuances
Hierarchy	Equality
Contacts are more important than appointments	Appointments less dependent on person with whom in contact
Short-term planning	Long-term planning
Help by in-group members	Help by third parties
Service and reciprocity	Volunteering
Oriented on the past	Oriented on the future
<b>Communication</b>	
Implicit communication - more attention for meaning than content	Explicit communication - more attention for content than meaning
Standardization	Improvisation
Metaphoric	Specific
Relational - emphasis on form - almost everything personal - socially desirable answers	Content - emphasis on content - personal / business divorce - bad news conversation - uniformity in answers - honest answers
Indirect communication	Direct communication
Non-verbal conversation	Little gesticulation
Intermediaries	In person
Small interpersonal space	Large interpersonal space
<b>Conflicts</b>	
Avoid openly confrontations	Direct confrontations
Honour is more important than facts	Facts are more important than honour
Avoiding conflict	Rapid termination of conflicts
Emotions are shown	Emotions are suppressed
Aggression is sometimes permissible	Aggression is rude (avoided)
A fight is functional	A fight is disruptive
Reception-oriented	Solution-oriented
<b>Nature</b>	
World seems barely manageable and changeable (fatalism)	World seems very manageable and changeable
Attention for whole	Attention for constituent parts
Supernatural	
Experience religion and magic	Conduct religion
Eastern optimism	
Taboos	
Talking in mixed gender groups about sex	Showing emotions in public (especially men)
Sometimes politics	
Experienced humiliations	
Sensitive topics lead to evasive answers	You can talk about anything
Talking about emotions	Things that have to do with severe illness or death Racism or discrimination
	Talking about cultural differences
<b>Central values</b>	

Avoid: - loss of reputation - shame - disgrace	Avoid: - blame
Pursue: - honour/respect - appreciation (from outsiders)	Pursue: - personal happiness - self-esteem - integrity

**Table 10: Differences between collectivistic and individualistic cultures**

## Appendix C – Interview script

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### **Background data:**

Where are you from?

Concept formation about the interviewee and see whether this affects integration vision

What is the reason for your flight? (war, financial, regime, oppression)

Understanding about the interviewee and seeing whether this affects integration vision

Do you ever wish to return to your country of origin?

Can prevent people from wanting / thinking of having to integrate

Did you influence the final destination?

Choosing a particular final destination may improve integration

If so, why did you choose the Netherlands?

See if this influences motivation to integrate

How long have you been in the Netherlands?

Perhaps this person has already had the opportunity to integrate and if so, what has this person done to achieve this?

Are you alone in the Netherlands / with family / with relatives / with friends?

This may influence the motivation to integrate

How long have you been staying at the azc in Grave?

Introduction question to see to what extent people are aware of the range of activities

### **Integration vision:**

How long do you think you will (have to) stay here in the azc?

This can influence the choice to participate

Do you think your asylum application will be approved?

This can be a motivational characteristic to start integrating or not

Are you familiar with the range of activities in Grave?

Knowledge of range of activities

When known: How were you informed about the range of activities?

How do residents know about the existence of the offer and how can this possibly be used to generate more publicity

When known: What kind of activities are offered?

Provides insight into the residents' knowledge of the activities

When known: Which activities appeal to you?

This indicates where the interviewee's preference lies

When known: Have you already participated in the activities?

This is a necessary question in order to estimate what motivated the interviewee to participate

When participated: Which activities did you participate in?

What is the preference and what level of the participation ladder is this activity at and whether this activity falls within the structural or socio-cultural dimension

When participated: Why did you choose these activities?

This reflects the motivation why a certain activity was chosen, including a bit of preference

When participated: How did you feel about participating in these activities?

This reflects the interviewee's experience and can be used to determine whether the range of activities is well organized

When participated: Did you undertake these activities alone or together with someone?

This also indicates a motivational characteristic, if it turns out that activities are only undertaken together, a kind of buddy system may be applicable.

When participated: Did you inform other residents about your experiences?

Is the range of activities advertised through contact with fellow residents?

Why did you choose to participate / not participate in the activities?

This is a motivational characteristic about the choice to (not) participate

What use do you think the activities are?

If residents are not aware of the usefulness of the activities, they may participate less

Which activities are you missing in the offer?

Check whether the range of activities is sufficient enough and see whether the interviewee has a preference for a certain dimension of integration

What do you think integration is?

To see what vision the interviewee has with regard to integration

Why is integration important?

If a person does not see the benefit of integrating, this person may also participate less in activities

Do you think integration is important?

This reflects the interviewee's motivation

How do you think you can best integrate into Dutch society?

What vision does the interviewee have about Dutch society

Do you think the activities that COA offers can contribute to your integration process?

This indicates whether the range of activities is sufficient enough and whether the interviewee sees the usefulness of participating

Why do you think so few women participate in the activities?



**Main question of the research**

What would motivate women to participate in activities?

Perhaps this provides insight

What cultural differences do you see between the Netherlands and the country of origin?

See if these cultural differences are reasons to participate less

Can these cultural differences be bridged?

Does the interviewee see the benefit of integration?

What do you like about the Netherlands?

To see what the interviewee thinks of Dutch society

What do you find annoying about the Netherlands?

To see what the interviewee thinks of Dutch society

## Appendix D – Consent form

### ألتزام الموافقة

من أنا؟

أولاً، سأقدم نفسي. إسمي نينكا فيرنخا (Nienke Wierenga) وأنا طالبة ماجستير في جامعة Radboud في Nijmegen. أنا حالياً أدرس في السنة الأخيرة، شعبة (الأنترولوجية؛ الجغرافية البشرية) وأهوى الآن أطروحتي.

ماذا أفعل؟

الهدف الرئيسي من هذا البحث هو توفير المزيد من المؤشرات على المعلومات التي تجعل المرأة تشارك في الأنشطة التطوعية داخل مركز طالبى اللجوء. هذا من خلال تحليل العوامل الدافعة للمشاركة الفعالة للمرأة. وبناءً على هذه الرؤية، يمكن تقديم توصيات إلى لجنة COA (وغيرها) فيما يتعلق بالخطوات التي يمكن اتخاذها لتحفيز النساء على المشاركة.

لإجراء هذا البحث، سأقابل نساء مقيمات في Grave وستستغرق المقابلة حوالي ساعة ونصف (1.5) ساعة.

للمزيد من المعلومات حول هذا البحث، يمكن التواصل معي على [nienkescriptie@gmail.com](mailto:nienkescriptie@gmail.com)

**تصريح المستجيب للدعوة:**

أقر بموجب هذه الدعوة أنني قد أبلغت بوضوح بطبيعة البحث وطريقته والغرض منه.

فهمت جيداً قصد هذه الدعوة وكذلك الشروط التالية:

- ☐ يمكنني كل لحظة وبدون أسباب التوقف عن المشاركة في هذا البحث.
- ☐ لست مضطرة للإجابة على جميع الأسئلة.
- ☐ معالجة بيانات هذا البحث تتم بشكل مجهول، دون التعرف على هوية المشاركات في هذا البحث.
- ☐ سيتم مسح التسجيل بعد انتهاء مشروع الأطروحة.

وأعتماداً على هذا أصرح أنني:

- ☐ أشارك بشكل طوعي في هذه الدراسة.
- ☐ وقد تتم معالجة نتائج تحليل المقابلات بشكل مجهول في تقرير أو منشور علمي.
- ☐ وأن المقابلة مسجلة على جهاز تسجيل صوتي وسيتم مسحها بعد انتهاء مشروع الأطروحة.

إمضاء:

مكان:

تاريخ:

# Toestemmingsformulier

## Wie ben ik?

Allereerst zal ik mij voorstellen. Mijn naam is Nienke Wierenga en ik ben een master student aan de Radboud Universiteit te Nijmegen. Momenteel zit ik in mijn laatste jaar van mijn studie (Human Geography) en ben ik bezig met het schrijven van een scriptie.

## Waar ben ik mee bezig?

Het doel van dit onderzoek is om meer inzicht te geven in de factoren die ervoor zorgen dat vrouwen deelnemen aan activiteiten, door de motivatiefactoren van vrouwen te analyseren. Op basis van dit inzicht kunnen aanbevelingen worden gedaan aan het COA (en anderen) over stappen die kunnen worden genomen om vrouwen te motiveren om mee te doen.

Om het onderzoek uit te voeren neem ik interviews af met vrouwelijke inwoners van het asielzoekerscentrum in Grave. Een interview zal ongeveer anderhalf (1,5) uur duren.

Voor verdere vragen over dit onderzoek ben ik te bereiken op [nienkescriptie@gmail.com](mailto:nienkescriptie@gmail.com)

## Respondent

Ik verklaar hierbij op voor mij duidelijke wijze te zijn ingelicht over de aard, methode en doel van het onderzoek

Ik begrijp dat

- ☐ Ik mijn medewerking aan dit onderzoek kan stoppen op ieder moment en zonder opgave van een reden
- ☐ Ik niet alle vragen hoeft te beantwoorden
- ☐ Gegevens anoniem worden verwerkt, zonder herleidbaar te zijn tot de respondenten
- ☐ De opname vernietigd wordt na het einde van het scriptieproject

Ik verklaar dat ik

- ☐ Geheel vrijwillig meedoe aan dit onderzoek
- ☐ De uitkomsten van de analyse van de interviews anoniem verwerkt mogen worden in een verslag of wetenschappelijke publicatie
- ☐ Toestemming geef om het interview op te laten nemen door middel van een voicerecorder

Handtekening:

Plaats:

Datum:

## Consent form

### Who am I?

First, I will introduce myself. My name is Nienke Wierenga and I am a master student at the Radboud University in Nijmegen. Currently I am in my final year of my study (Human Geography) and I am writing a thesis.

### What am I doing?

The main aim of this research is to provide more insight into the factors that make that women do participate in activities, by analyzing the motivation factors of women. Based on this insight, recommendations can be made to COA (and others) regarding steps that can be taken to motivate women to participate.

To conduct the research, I will interview female residents of the asylum seekers' center in Grave. An interview will take approximately one and a half (1.5) hours.

For further questions about this research, I can be reached at [nienkescriptie@gmail.com](mailto:nienkescriptie@gmail.com)

### Respondent

I hereby declare that I have been clearly informed about the nature, method and purpose of the research

I understand that

- ☐ I can stop participating in this research at any time and without giving a reason
- ☐ I don't have to answer all the questions
- ☐ Data is processed anonymously, without being traceable to the respondents
- ☐ The recording will be destroyed after the end of the thesis project

I declare that I

- ☐ Participate completely voluntarily in this study
- ☐ The results of the analysis of the interviews may be processed anonymously in a report or scientific publication
- ☐ Permit to have the interview recorded on a voice recorder

Signature:

Place:

Date:

### Researcher

I have provided an explanation of the nature, method and purpose of the research. I declare that I am willing to answer any further questions about the research.

Signature:

Place:

Date:

## Appendix E – Overview of adjustments

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**This appendix is shown in Dutch, as the original document was drawn up in Dutch and the edits were therefore also made in Dutch.**

### **Sekse:**

‘m’ is aangepast naar ‘man’

Eén persoon komt meerdere keren voor als ‘man’ en één keer als ‘man, vrouw, anders’ er is aangenomen dat deze persoon zich als ‘man’ identificeert.

### **Leeftijd:**

Leeftijd stond op verschillende manieren in het document (geboortedatum of leeftijdsgroep). Alle geboortedatum zijn aangepast naar leeftijdsgroep op het moment van deelname aan de activiteit.

Eén persoon komt meerdere keren voor in de leeftijdscategorie ‘21-25’ en één keer als staat er geen leeftijdscategorie aangegeven, er is aangenomen dat deze persoon zich nog steeds in dezelfde leeftijdscategorie bevindt.

Bij één persoon stond de volgende geboortedatum: ‘01-10-1089’ aangenomen is dat deze persoon geboren is op 01-10-1989.

Bij één persoon stond de volgende geboortedatum: ‘00-00-1969’ deze geboortedatum is voor het proces aangepast naar 01-01-1969.

Bij één persoon stond de leeftijdscategorie verkeerd aangegeven, na navraag bij de stagebegeleider is dit aangepast naar de juiste leeftijdscategorie.

### **Herkomst:**

‘Afganistan’ vervangen door ‘Afghanistan’  
‘Burger van Mauritanië’ vervangen door ‘Mauritanië’  
‘ERT’ vervangen door ‘Eritrea’  
‘Etheopie’ vervangen door ‘Ethiopië’  
‘Gambië’ vervangen door ‘Gambia’  
‘Geörgie’ vervangen door ‘Georgië’  
‘Liberie’ vervangen door ‘Liberia’  
‘Nederland (Gambia: Dublin-IT)’ vervangen door ‘Gambia’  
‘Nigera’ vervangen door ‘Nigeria’  
‘Nigerie’ vervangen door ‘Nigeria’  
‘Nigerië’ vervangen door ‘Nigeria’  
‘Burger van Nigeria’ vervangen door ‘Nigeria’  
‘Oeganda’ vervangen door ‘Uganda’  
‘Soedan’ vervangen door ‘Sudan’  
‘Guinee/Liberia’ vervangen door ‘Guinee’ zie naam  
‘Israel’ vervangen door ‘Israël’

### **Naam:**

Twee personen stonden met de voornaam als initiaal en de voornaam volledig uitgeschreven, dit is aangepast naar de volledige variant. Bij één van deze personen is de herkomst ook aangepast, bij de ander is de geboortedatum aangepast.

Eén persoon heeft op meerder locaties gewerkt, waarbij bij één organisatie het land van herkomst niet is aangegeven, deze is toegevoegd op basis van gegevens van andere werklocaties van deze persoon.

### **Activiteiten:**

'Diversen/klussen' vervangen door 'Klussen'  
'Groenonderhoud' vervangen door 'Tuin'  
'In de tuin werken' vervangen door 'Tuin'  
'Tweedehandswinkel' vervangen door 'Kringloopwinkel'  
'Tuin werken' vervangen door 'Tuin'  
'Tuinen' vervangen door 'Tuin'  
'Tuin en klussen' vervangen door 'Tuin'

## Appendix F – Data matrix

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Reason of leaving</b>	Privat problems	Life was in danger at home	Husband is a political refugee	Lots of problems in Somalia
<b>Wish to go back</b>	No	Yes; is their own country, everyone loves their own country	No; she says she cannot go back because of problems her husband has in Georgia and her eldest daughter is being treated by a psychologist here; would like to go there on vacation and visit family	No; only on vacation
<b>Choice in final destination</b>	Yes, she chose for the Netherlands because her brother lives here	No; was only about safety	No; a third person has arranged a visa for them	Unclear; likes it in NL
<b>Time since arrival in the Netherlands</b>	About 10 or 11 months	1 year and 6 months	6 years and 3 months	13 years
<b>Time since arrival in Grave</b>	About 3 or 4 months	1 year and 6 months	5 years	10 months; previously also lived in Grave once
<b>Fellow refugees (with whom she fled together)</b>	Her mother (her brother was already in the Netherlands)	With her son and brother	With her husband and eldest daughter (second daughter was born in NL)	No



	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Expectations about length of stay</b>	She is going to leave the asylum seekers' center today	No idea	No idea; she hopes for a maximum of 1 more year	In 3 months she will receive an extension of her residence permit; unsure about how long to wait for home
<b>Residence permit</b>	Yes	No	Turned down; now filed for children's pardon	Yes; residence permit for one year for health reasons
<b>Aware of the existence of activities</b>	No; She was not aware, she had requested to undertake a specific activity, but this was rejected	Yes	Somewhat; knows Vrolijkheid, but knows nothing about volunteer work; Her husband has done a lot of interpreting services for coa and residents	Yes
<b>Participated in activities</b>	No	Yes; making mouth masks, hairdresser, blind school, sorting second-hand clothes outside the shelter (for African women)	Yes; Helped in the nursery (prior to corona)	Yes; She cleans for a small salary for coa; two days of online lessons Dutch
<b>Way of informing</b>		Via fellow Iranian women and later via COA employee. She also informs others herself	Has lived here for a long time, which is why she knows the activity offer	

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Reason for participating in (specific) activities</b>		Mouth masks: shortage of masks in the early corona period. Hairdresser: had her own salon in Iran, fun to do. School: love for children. African women: support her own gender		Being active; come outdoors
<b>Reason for participating in general</b>	She would like to gain experience in the field in which she wants to work and that is cutting hair and making up women	Participate in society; see people; get acquainted with the culture; counteract boredom; good feeling	Don't just sit in the room, she'll go crazy	Don't just sit in the room; gain experience; prepare for the future
<b>The necessity of participating</b>		Gaining work experience; fun activity; discover new things; good feeling	Get outside; sitting in the room is very stressful	You learn new skills; get outside; employees are getting an insight into the well-being of the resident; being active promotes health (see R7 + R8)

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>What is missing in the current offer</b>	Activities related to making up faces, cutting hair and making clothes. She misses gaining practical experience in preparation for a career in the Netherlands + women-only activities	To the library with other women (see R14); preparing food in collaboration with the Dutch (getting to know each other's culture); activities especially for women	An activity with cooking; she would prefer to give cooking and baking lessons to children from the age of 8	She indicates that she would like sewing lessons; sports with only women; activities with only women (eg coffee morning); introductory activities (this way you can learn from each other's culture); day program
<b>Daily routine in asylum seekers' centre</b>	Nothing at all. She has done nothing at all, except learning the language	She is very actively involved in the activities	Takes care of the children	Communicate with others; to walk; cleaning activity
<b>Contact with fellow residents in the asylum seekers' centre</b>	She had no contact with fellow residents at the asylum seekers' center			Communicates a lot with others

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Opinion on own integration</b>	She says she has adapted to Dutch culture		She has many friends here, like a Dutch family	Communicates a lot with others; involved in the activities
<b>First steps towards integration</b>	When one lives in a certain society together with local people you automatically get to know the culture, she was also helped by her brother, when she needs something or has questions, she always calls her brother	When one learns the language of a society, one can sooner become part of that society and make contact more easily	To learn a language	Participate in society; communicate with others; creating a connection between people
<b>Support with integration by coa</b>	The COA has organized lessons to increase the knowledge of Dutch society	Free language lessons are offered, but all of that is only temporary	Language learned herself with the oldest child, she goes to school and corrects her parents when they make mistakes in speaking	Coa should facilitate integration activities
<b>The necessity of integration</b>	100% necessary			When one has no connection with others, one goes crazy

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Meaning of integration (when is someone integrated)</b>	Learn about how Dutch people prepare food, what they eat, how the culture works and how you should approach Dutch people		Having lots of friends and creating a Dutch family that way; connection with the local Dutch; adapting to the culture -> making the receiving culture your own	Connecting with others
<b>The best way to integrate</b>	Getting to know the neighbors, make friends with Dutch people, just cycle, go everywhere and learn a bit of the culture in that way	Learning language: When one learns the language of a society, one can sooner become part of that society and make contact more easily	Learning a language: you cannot progress without language	To work; participate in society; to learn a language; to deal with people
<b>Influence of activities on integration process</b>	She believes that the activities can contribute to the integration process	Can certainly contribute: you gain experience, become self-confident and you get to know and learn about Dutch society	She believes that the activities can contribute to the integration process	

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Reason why women don't participate</b>	Women take care of children and the household. Women are more likely to stay indoors. Women are not allowed outside without permission of the men. It is common for men to work outside the home	Women are not sufficiently informed about the activities; women have no motivation; biggest problem is 'language' -> because of the lack of knowledge about a language you cannot make contact and you have less self-confidence -> women themselves do not see the point if they do not speak the language (this applies to Iranians)	She indicates that she would like to participate in the activities, but this is not possible now due to the care for her children; women are forced to stay at home by husbands; women are afraid because single men live in the camp; residents see language learning as not necessary; women don't know about it	Can't tell
<b>Gender roles</b>	Women take care of children and the household. Women are more likely to stay indoors. Women are not allowed outside without permission of the man. It is common for men to work outside the home		She indicates that there are cultures in the camp where women are obliged to stay at home by their husbands; women in those cultures may / do not need to learn the language as they only stay at home or go out with their husbands	She indicates that she does not want to do sports with men because of religion, also other activities, rather with only women; eg cleaning is possible in combination with men; women in Somalia: as soon as they have children, they only work at home
<b>Reason for differences in gender roles</b>	Has to do with everything: with religion; with culture; where people grew up; what is common practice there		Religion and other culture (she says she does not find this a good reason not to learn the language)	Religion: because of her religion she cannot participate in all the activities, her headscarf is also an obstacle to activities in combination with men

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Ways to motivate women</b>	Inform them about their rights, that they have the same rights as men here. Women don't know their rights	Hand out leaflets and brochures with residents' experiences; give rewards (e.g. points) for participating in activities -> you can turn it into a competition between units or nationalities (see R12)	Residents must be obliged to learn the language (see R7 + R12 + R13 + R21)	Women can stimulate each other; coa should facilitate this by organizing women's coffee mornings, for example
<b>Ways to inform women</b>	Inform them through posters, give them information about their equal rights, go door-to-door and organize activities for women only	Inform about the activity with the COA employee during the entry conversation; inform about the usefulness of participating	Many women only sit in their room and rarely go outside (no solution)	Invite women to participate in activities
<b>Cultural differences</b>		Iranian women very enthusiastic about activities; Arab women say they don't have time   In Iran the concept of time is different, in NL she has learned to keep agreements; spend less time preparing food here	She indicates that there are cultures in the camp where women are obliged to stay at home by their husbands; women in those cultures may not / need not learn the language as they only stay at home or go out with their husbands; Women also often work in Georgia	The situation before the war was different from now, at that time women also had opportunities in Somalia, but as soon as women have children there they stop working; upbringing differs; gender roles are clearly different in adults

	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Nice about the Netherlands</b>	That people respect each other, that women have the same rights as men, that women are allowed to work and that there is no discrimination against refugees	Spend less time preparing food; everyone adheres to laws and regulations; clean country; people are very nice / warm; Dutch people like Iranian food	Good country with friendly people; nice culture	
<b>Less nice (annoying) about the Netherlands</b>	Nothing yet	Far away from her own family, she misses them very much; stress, whether she can stay here or not; 18-year-old son was not allowed to go to school on arrival	She misses her family and friends	
<b>Misses from country of origin</b>		Family	Family and friends; actually all of Georgia	
<b>Accessibility of coa staff</b>	Very accessible, better than in Ter Apel	Very good; helpful; accessible		Very accessible; helpful; friendly



	R1	R2	R3	R4
<b>Country of origin</b>	Afghanistan	Iran	Georgia	Somalia
<b>Stress</b>		She is experiencing stress with the outcome of her procedure	Sitting in the room is very stressful	
<b>Other</b>	People work undeclared because the offer of activities is not sufficient enough and to earn some extra money	She has informed other people about the existence of activities; her expectation was that Dutch people would be cold (in their response) (she was taught that in Iran), but she has experienced that people in the Netherlands are warm	Eldest daughter was 3 (now 9) when they left Georgia and youngest daughter is now 3 and born here; Children can only speak Dutch and especially eldest daughter indicates that she is Dutch and does not know Georgia at all; Dutch people must support the staff in the nursery	She indicates that she does not want to take off her headscarf in the presence of men, in the presence of women (even if they have a different religion) that is no problem; food reflects people's identity (important part of culture)

	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Reason of leaving</b>	Husband is a political refugee due to his profession as a journalist	Daughter converted to Christianity	She was threatened, they wanted to kill her family	The family converted to Christianity. The Islamic cleric who lived above them raped and murdered their daughter. Then the Muslims came after the rest of the family and a fatwa was pronounced on them all, which is why they fled
<b>Wish to go back</b>	No	No; if that possibility existed, she would have already done so	No	No; is also not possible
<b>Choice in final destination</b>	No; only thing of importance was to leave Azerbaijan	No; daughter was on vacation when problems arose in Iran, she could not go back and mother and son also had to leave the country	No; read about NL, expectations for the time being correspond to reality	No; smuggler (travel guide) advised them to go to NL
<b>Time since arrival in the Netherlands</b>	4 years and 3 months	2 years and 11 months	1 year	3 years
<b>Time since arrival in Grave</b>	1 year and 6 months		10 months	3 months
<b>Fellow refugees (with whom she fled together)</b>	With her husband and a third person (smuggler)	Daughter 2 months earlier, she and her son followed later	With her two children	With her husband and two sons

	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Expectations about length of stay</b>	In 2 weeks they will go to their own home		No idea; she still expects to need a lot of patience	
<b>Residence permit</b>	Yes		No	No
<b>Aware of the existence of activities</b>	No	Yes	Yes	No
<b>Participated in activities</b>	No; if she had been in a better mental state she would have liked to participate	Yes; hairdresser, making mouth masks, now voluntary work: sorting second-hand clothes - outside the shelter	Yes; She cleans for a small salary for coa	No; they DID participate in the previous camp: open days supports; pruning activities
<b>Way of informing</b>		People living in the same building have informed her (residents); she subsequently informed others	Via the coa staff; <b>way it does NOT work:</b> she saw flyers, but because of the language barrier did not understand what was on the flyers (see R14 + R15)	Not informed

	<b>R5</b>	<b>R6</b>	<b>R7</b>	<b>R8</b>
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Reason for participating in (specific) activities</b>				
<b>Reason for participating in general</b>	<b>Reason for NOT participating:</b> she indicates that she does not really feel no need to participate, but she does not want to at the moment due to psychological problems	Distraction; not sit alone in the room; participate in society; to learn a language; good feeling	Time commitment; Getting to know Dutch culture; gain new knowledge	
<b>The necessity of participating</b>	Activities probably could have contributed to integration	Distraction; get outside; getting to know society; to learn a language	Time commitment; Get to know Dutch culture; gain new knowledge; sitting inside is unhealthy (see R4 + R8)	Outdoor activities are very healthy (see R4 + R7)

	<b>R5</b>	<b>R6</b>	<b>R7</b>	<b>R8</b>
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>What is missing in the current offer</b>		Sports activities; eat together; introductory activities (this way you can learn each other's culture) -> these activities can be done in combination with men; activities in which residents teach each other certain skills (see R25)	Introductory activities for both coa staff and residents together; activities that teach people Dutch standards and values and respect	She would enjoy having a coffee moment with other women (language problem!); contact moments with Dutch people (see R9 + R10 + R11 + R14 + R19);
<b>Daily routine in asylum seekers' centre</b>	Sit in the room all day	She is very actively involved in the activities		Household chores; bringing / sending children to school
<b>Contact with fellow residents in the asylum seekers' centre</b>	No; no wish for contact; she does indicate that she feels lonely	Lots of contact with other Iranians		No; is due to language barrier

	<b>R5</b>	<b>R6</b>	<b>R7</b>	<b>R8</b>
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Opinion on own integration</b>	Little difference between NL and Azerbaijan	Not yet fully integrated		A lot of integration was done at the previous camp (Budel): contact with locals and language lessons; they receive information from children
<b>First steps towards integration</b>	First learn the language and then work	Getting to know culture, getting to know people, participating in society.	First learn the language, then the culture and finally the laws and regulations	
<b>Support with integration by coa</b>	Activities probably could have contributed to integration	COA should give residents the opportunity to teach each other skills (see R25)	Dutch lessons can contribute to integration -> is currently canceled due to corona; coa should facilitate activities that contribute to getting to know Dutch culture	
<b>The necessity of integration</b>	Important to integrate	Important to integrate, because this is now her country		

	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Meaning of integration (when is someone integrated)</b>	Participate in the Dutch culture; adapt to Dutch legislation and regulations	Getting to know culture, getting to know people, participating in society; knowing habits, knowing food; know culture; become a bit Dutch without losing Iranian identity; have respect for the Dutch culture	Get to know the new country, get to know customs and learn new things about the new country and see what he/she can mean for the country	She indicates that she had a lot of contact with other Pakistanis in the previous camp (concept of integration is misunderstood)
<b>The best way to integrate</b>	To learn a language; participate in Dutch culture	Get to know Dutch culture and find a way to make Iranian and Dutch culture coexist	First learn the language, then the culture and finally the laws and regulations	
<b>Influence of activities on integration process</b>	Activities probably could have contributed to integration	Activities can contribute a little bit to integration because you get to know people	Activities can contribute because you learn new things from participating	

	<b>R5</b>	<b>R6</b>	<b>R7</b>	<b>R8</b>
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Reason why women don't participate</b>	In the case of R5: psychological problems; can't tell why other women won't participate	There are few activities that women can participate in; not all activities are suitable for women	Residents do not understand what is on the flyers; cultural differences - > women should not participate, they should devote themselves to homework; women may be afraid to participate; it is cold in NL	Not informed; not relaxed enough (she experiences too much stress to participate in the activities)
<b>Gender roles</b>	No differences between Azerbaijan and NL; in villages in Azerbaijan women have less freedoms	Women in Iran do not receive equal treatment; women in Iran do not have their own place -> experience a lot of stress as a result; woman has no right to property; family is punished when one woman does something wrong	In other cultures women are not allowed to participate; women should devote themselves to homework; In Colombia specifically, there is no respect for women	Women have fewer rights in Pakistan; are oppressed by others (family and husband); are not allowed to make their own decisions; dominated by men; no equal rights -> women in the camp ARE aware of equal rights (see R9 + R11)
<b>Reason for differences in gender roles</b>	Environment (village vs urban)		Culture -> that is the reason for corruption, violence and non equality	Culture



	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Ways to motivate women</b>		Facilitate activities that women need (e.g. flower arranging, claying, etc.)	Inform by women what they would like to do and organize it; have cultural activities organized by women themselves; residents should not be obliged to perform activities (see R3 + R12 + R13 + R21)	
<b>Ways to inform women</b>		Residents must inform each other; project information on billboard in different languages	Go door-to-door and inform women (see R15 + R25)	Send information to women by post
<b>Cultural differences</b>	Little difference between NL and Azerbaijan, only from a political point of view; women in villages in Azerbaijan have fewer freedoms	Equality (men and women) and position of women is different in Iran; here everyone has their own place (man, woman and child); women are allowed to own property here; people are punished individually for mistakes instead of collectively	Laws and regulations are different; in NL people have more respect for fellow human beings; food is different; in Colombia there is no respect for women	Personal freedom; not driven by family (collectivism vs individualism); women have more freedom, are not oppressed; more equality; Pakistan has a male-dominated culture

	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Nice about the Netherlands</b>	Good help by COA and other agencies with psychological problems; freedom for women	That she can also perform her own work (hairdresser) here	That women are treated with respect; one of the best countries to live; high standard of living; a lot of respect for a fellow human; respect for the individual; individual aspects of the culture (see annoying to NL)	
<b>Less nice (annoying) about the Netherlands</b>	She indicates that she feels lonely in NL -> this is not due to NL or to the people, but to her psychological problems		Dutch people live a bit more isolated and lonely -> she thinks this is due to corona, not because of individualistic culture -> a little later she says that Dutch people focus more on the individual than on a whole group	
<b>Misses from country of origin</b>				
<b>Accessibility of coa staff</b>	She has psychological problems but has received good help from COA and other agencies	Very accessible; nice that a specific employee speaks the language	Very accessible; respectful; friendly	Little help is offered; little cooperation; staff are aloof; makes promises and does not keep them

	R5	R6	R7	R8
<b>Country of origin</b>	Azerbaijan	Iran	Colombia	Pakistan
<b>Stress</b>		Women experience a lot of stress because they do not have their own place in her culture of origin		not relaxed enough (she experiences too much stress to participate in the activities)
<b>Other</b>	She indicates that she has psychological problems and that this is the reason for her inactivity. In Azerbaijan she was very active (but she did not have a job, because her husband earned enough); living in azc is very difficult	She indicates that she has become forgetful since her stay in the asylum seekers' center	She indicates that just sitting indoors and being inactive can make you sick = bad for your health (see R4 usefulness of activities)	She is very dissatisfied with the camp, mainly because they are living in too tight a living space; what is nice is that she was able to keep the same therapist (psychologist)

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Reason of leaving</b>	Political refugee	Because of religion	Because of religious problems
<b>Wish to go back</b>	Yes; if possible, she would like to live there again	Yes; if land would be safe; she indicates that if she could return, she would have done this earlier in her procedure	Yes; not possible at the moment, but everyone wants to go back to their own country
<b>Choice in final destination</b>	Yes; humane residents in NL; racism is less in NL; Dutch people speak good English	No	No; smuggler had arranged for them to go to England, but they were arrested at Schiphol and had to apply for asylum here
<b>Time since arrival in the Netherlands</b>	1 year and 2 months	6 years	2 years and 5 months
<b>Time since arrival in Grave</b>	1 year	4 years	6 months
<b>Fellow refugees (with whom she fled together)</b>	At first alone, after a month her father also came here	With her husband and two daughters	With her husband and daughter

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Expectations about length of stay</b>	Uncertain; but probably until early summer	No idea	
<b>Residence permit</b>	Yes	No; received negative decision	
<b>Aware of the existence of activities</b>	No	Somewhat	No
<b>Participated in activities</b>	Participated in language lessons	Sorting second-hand clothes outside the shelter (bad experience, see reason why women do not participate); hairdresser; make mouth masks; take language lessons	No
<b>Way of informing</b>	Not informed; There was a need to participate if she had not done a study		Not informed; she knew about the existence of the information desk and the presence of the activity supervisor [Name] there

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Reason for participating in (specific) activities</b>		She was already a hairdresser before arriving at the camp and had her own hairdressing equipment	
<b>Reason for participating in general</b>	<b>Reason for NOT participating:</b> she is preparing for the entrance exam + was not informed about the existence of the activities	She felt mentally able to participate at the time of participation; it gave her satisfaction	
<b>The necessity of participating</b>		Gave satisfaction to mean something to someone else; people are encouraged not to sit indoors all day; a day structure is formed for people	

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>What is missing in the current offer</b>	Group activities; sports (preferably not in combination with men); music; drawing; walking in the nature; contact moments with Dutch people (see R8 + R10 + R11 + R14 + R19 + R22 + R25)	Contact moments with Dutch people (see R8 + R9 + R11 + R14 + R19 + R22 + R25); integration promoting activities	Do nails; Cook; pastry (kind of bakery activities) can be done in combination with men; contact moments with Dutch people (see R8 + R9 + R10 + R14 + R19 + R22 + R25) -> meet & eat project; open days (with the main theme: food); sports activities (preferably with only women); activities aimed at women
<b>Daily routine in asylum seekers' centre</b>	She is studying for entrance exams for psychology	She's in bed all day	They spend most of their time in the room
<b>Contact with fellow residents in the asylum seekers' centre</b>	Not so much; greet only; no need because of shyness in the past, but now it is	The language barrier is a barrier when it comes to contact; due to the language barrier, residents do not dare to make contact OUTSIDE the camp; little contact with other residents; no need for more contact (both internal and external)	Not so much; greet only; There is a need, but language barriers (and corona) hinder this contact

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Opinion on own integration</b>	In the asylum seekers' center you learn to deal with many different cultures	She indicates that she is not yet properly integrated into society	I got to know a little bit about Dutch culture
<b>First steps towards integration</b>		Learning language: when one speaks the language, one can integrate into society; one must first have a residence permit	Getting in touch with Dutch people to promote integration
<b>Support with integration by CoA</b>	CoA should facilitate contact between Dutch people and residents to promote integration (see R10 + R11 + R14 + R19 + R22)	CoA should facilitate contacts with Dutch people (see R9 + R11 + R14 + R19 + R22); there is a need for integration promoting activities	CoA should facilitate contacts with Dutch people (See R9 + R10 + R14 + R19 + R22)
<b>The necessity of integration</b>		It is indeed useful to integrate; she expects to stay in NL, which is why she wants to integrate	



	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Meaning of integration (when is someone integrated)</b>	Without forgetting your own culture, learning about the new culture and living together		Food is an important concept of culture
<b>The best way to integrate</b>		Learning language: when one speaks the language, one can integrate into society; one must first has a residence permit	Getting in touch with Dutch people to promote integration
<b>Influence of activities on integration process</b>	Not from the activities, but life at the asylum seekers' center teaches you to deal with culture (differences)	She believes that the activities that are currently being organized do not contribute to the integration process (see usefulness of activities);	

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Reason why women don't participate</b>	Not informed; in culture of origin, women are not used to having the freedom to participate in activities	She indicates that the long stay at the centre has made her fearful of the world outside the centre; monotonous existence and the lack of contact with the outside world: life in the centre feels safe, everything outside it does not; she indicates that when there is no progress in your life you will be disappointed and can no longer muster the energy to take action	Not informed; she says she has to take care of her child (she would have more time off in the afternoon)
<b>Gender roles</b>	She indicates that women feel more comfortable not doing activities in combination with men (see R11 + R25); there is less equality between men and women in Turkey -> women in the camp DO know about equal rights (see R8 + R11)	Iran has a male culture, a macho culture, in which men are in charge; women should pay particular attention to their behavior outside the home; men determine dress codes for women; woman is severely punished for wrongdoing, while the man goes free for wrongdoing	Women are less respected in Iran; women here are equal to men -> women in the camp should be aware of equal rights (see R9 + R8); She indicates that women feel more comfortable not doing activities in combination with men (see R9 + R25)
<b>Reason for differences in gender roles</b>		Education -> children are still brought up with a male culture	

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Ways to motivate women</b>	Organize activities for women only	The COA staff tries to motivate people, but it should not turn into pushing them to do something	Facilitate women's spaces (see R15); ensure that women can get together to undertake activities together
<b>Ways to inform women</b>	Giving direct information to women through individual conversations or seminars		By calling; sending information by post; via the information desk; via whatsapp groups; Keep myCOA up to date
<b>Cultural differences</b>	Less equality between women and men in Turkey	Iranians are humble; Iranians are more hospitable; Iranians have more respect for the elderly; Iranians do not directly express their feelings; The Dutch are more direct; gender roles are different	The Netherlands has a more equal society; women are more respected here

	<b>R9</b>	<b>R10</b>	<b>R11</b>
<b>Country of origin</b>	Turkey	Iran	Iran
<b>Nice about the Netherlands</b>	People respect each other; warm-blooded; beautiful; safe	Equality for men and women; freedom for women	
<b>Less nice (annoying) about the Netherlands</b>	Nothing yet	Discrimination -> she believes this is separate from culture, has to do with upbringing; In Iran there is similar discrimination against refugees	
<b>Misses from country of origin</b>	Your own country, speaking your own language and your own culture		
<b>Accessibility of coa staff</b>	Accessible; also easily accessible outside working hours; friendly	Some do and some don't; she believes some employees think residents are taking advantage of the situation; she also has good experiences with coa employees	

	R9	R10	R11
Country of origin	Turkey	Iran	Iran
Stress			
Other		She indicates that you should do volunteer work with love, something that you enjoy, if things are going worse mentally then you no longer have that need; she compares the centre to a prison, where prisoners know how long they have to stay and they can work on their future. While the residents of the centre cannot do this, they have no future prospects; the asylum procedure is destroying people little by little	MyCOA is not up to date

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Reason of leaving</b>	Her husband has caused problems for her and her daughters	She did not feel safe in Iran, she felt danger from the secret service.	Guerrilla movement wanted to make an attempt on her life and the life of her family
<b>Wish to go back</b>		Yes	
<b>Choice in final destination</b>	Yes; father had lived in the Netherlands for 28 years	Yes; she came here as a tourist	Yes; organization in Colombia had advised them to go to NL because of the asylum procedure (which would be easier here)
<b>Time since arrival in the Netherlands</b>	3 years	2 years and 8 months	1 year and 2 months
<b>Time since arrival in Grave</b>	2 years and 9 months	1 month	4 months
<b>Fellow refugees (with whom she fled together)</b>	Her two daughters; her father came to the Netherlands 28 years ago	With her three children	With her family

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Expectations about length of stay</b>	Uncertain; wait until a house is available	No idea	No idea
<b>Residence permit</b>	Yes	No; negative decision	No; no decision yet received
<b>Aware of the existence of activities</b>	Yes	Somewhat	No
<b>Participated in activities</b>	Vrolijkheid; all children's activities; make mouth masks; needlework; OUTSIDE organized activities: written children's book; created a website	Sorting second-hand clothes outside the shelter	Did not participate; need
<b>Way of informing</b>	<b>way it does NOT work:</b> Information sharing is very bad. People often do not know about the existence of the activities.	Via friends and acquaintances (co-residents); coa staff	Not informed; <b>way it does NOT work:</b> posters don't work - > hang in the wrong place, there are a lot of posters, so people don't pay attention to this (see R7 + R15)

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Reason for participating in (specific) activities</b>		There is temporarily nothing else because of corona, hence this activity	
<b>Reason for participating in general</b>	She indicates that through her father's emigration she is a damaged child and then became a damaged woman, by participating she wants to mean something for other women	She says she does not like to do nothing; working is fun; distraction	
<b>The necessity of participating</b>	Getting to know culture; learn how to interact with others; learn how to make contact; helps you prepare for the labor market; you can start making future plans; recognize opportunities and possibilities in NL	distraction; can provide stress relief; good for overall peace of mind	To get to know people; get outside; get fresh air; distraction



	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>What is missing in the current offer</b>	Mandatory language lessons (at least then people can take care of themselves here; when they are send back to the country of origin? It is an enrichment to be able to speak Dutch) -> people are used to obligations from their own culture; seminars on Dutch culture; separate activities for men and women - > customization; more language lessons for people without a residence permit	Sports; Paint; recreational activities; swimming; dancing; to play volleyball	Sports (physical activities, fitness) -> possible in combination with men; coffee moment for women; contact moments with Dutch people (see R8 + R10 + R11 + R9 + R19 + R22 + R25); To the library with other women (see R2)
<b>Daily routine in asylum seekers' centre</b>			No specific structure (routine); sometimes walking with sister or friend
<b>Contact with fellow residents in the asylum seekers' centre</b>	Women are limited in their contact with others by men		Only contact with family and one girlfriend; does need more contact

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Opinion on own integration</b>			She indicates that she is used to Dutch people and the Dutch culture
<b>First steps towards integration</b>	when one has a residence permit, you can only really start integrating; To learn a language		
<b>Support with integration by coa</b>		Activities can contribute	Coa should facilitate contacts with Dutch people (see R11 + R10 + R9 + R19 + R22)
<b>The necessity of integration</b>		Is necessary	

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Meaning of integration (when is someone integrated)</b>	You have to adapt to the receiving culture, without forgetting your own culture and in this way find your own way and discover your own role in the new society		Interact with others; building a social network; have contacts
<b>The best way to integrate</b>	To learn a language		
<b>Influence of activities on integration process</b>	The activities contribute little to integration	The activities contribute to integration	The activities do not contribute much to integration

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Reason why women don't participate</b>	The residents come from a different society, where men are the boss; men do not allow women in the camp to participate; voluntary work is seen in other societies as the abuse of workers (insult); when people do not speak the language, the tendency is greater not to participate (because you cannot communicate or make contact)	Much stress	Women are not motivated; do not know of the existence of the activities; have other things on their mind (procedure)
<b>Gender roles</b>	Men rule other societies; women do not have equal rights; women are limited in their contact with others by men; preferably no activities in combination with men; the east has a woman-unfriendly culture		Women in Colombia do not work outside the home, but take care of the household and children
<b>Reason for differences in gender roles</b>	Society in country of origin; Islamist society; culture		

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Ways to motivate women</b>	Let female residents tell how participating has helped them to become mentally stronger -> yet residents must have the will to participate in the end; Coa must organize mandatory seminars, with information about the activities (see R3 + R7 + R13 + R21) -> so that men cannot refuse women to go + people are used to obligations from their own culture; give participants certificates (see R2)	Activities should be mandatory (see R3 + R7 + R12 + R21)	Organize seminars where information is given to the women about the existence of the activities (see R12)
<b>Ways to inform women</b>	Provide information about the activities by means of compulsory seminars (2x per month) -> invite by mail in the name of the woman; posters are not taken seriously in other cultures		By hanging posters in other locations, where they do stand out because there are so many other posters hanging; Provide information about the activities by means of seminars (2x per month)
<b>Cultural differences</b>	In Iran, women do not have the same rights as men; male culture; a lot of domestic violence; man is the boss; posters are not taken seriously; voluntary work is perceived as an insult in other cultures; The East has a woman-unfriendly culture; people from eastern cultures are used to obligations, residents here should also be obliged to do more, that's not bad, that's just helping		Dutch people are very direct; women also work outside the home here

	<b>R12</b>	<b>R13</b>	<b>R14</b>
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Nice about the Netherlands</b>	She indicates that she found out in the Netherlands that she was only busy surviving in Iran and here she started living for the first time; peace		Directness; be on time; safe
<b>Less nice (annoying) about the Netherlands</b>	As a migrant you always have to do your best in NL and always prove yourself everywhere -> but you have peace of mind here, so it is definitely worth it		Racism
<b>Misses from country of origin</b>			
<b>Accessibility of coa staff</b>	Accessible; circumstances are good and women can tell their story to employees; employees can be reached by phone	Coa staff are very good here (better than in Budel, not bad there, but better here)	Very accessible

	R12	R13	R14
<b>Country of origin</b>	Iran	Iran	Colombia
<b>Stress</b>		Experiences a lot of stress at the camp; stress causes depression; participating in activities can relieve stress; children experience stress about school	Experiences a lot of stress from being locked up at home.
<b>Other</b>	She indicates that when one is active in society, one can be helped; residents can be seen as baby's: they don't speak the language, they can't arrange things themselves, they don't know the rules and culture yet; she herself put an advertisement on the marketplace for language coach and had a lot of reaction to this, so there are a lot of volunteers; surveys can be a good way to find out people's opinions; <b>IMPORTANT !!:</b> there are three groups: women with family (incl. husband); single women and single women with children; the women in the first group do little themselves; single women have to do it themselves, so they go out and arrange things	She feels a lot safer here than in the asylum seekers' center in Budel, where she experienced a lot of fear; children experience stress about school	Women in South America should be more likely to participate in the labor market overthere; feels safe here in NL

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Reason of leaving</b>	Her brother came here for medical reasons. Her brother has applied for family reunification because they had no future in Syria	There is a war in Syria	Political persecution of her husband and later family	Political persecution of her father and later family
<b>Wish to go back</b>	Yes; she has her life there and it is her country	No; she wants a future for her children here		
<b>Choice in final destination</b>	Yes; came here on the basis of family reunification, brother has chosen NL because of the healthcare (system) here	Yes; she came here on the advice of acquaintances; here it would be fun and children would be well looked after	Yes; her brother already lived here	Yes; her uncle already lived here
<b>Time since arrival in the Netherlands</b>	3 months	1 year and 9 months	4 years	4 years
<b>Time since arrival in Grave</b>	3 months	1 year and 9 months	3 years and 5 months	3 years and 5 months
<b>Fellow refugees (with whom she fled together)</b>	With family	She is alone; family reunification is ongoing	With her daughter; later husband and two sons followed	With her mother; later father and two brothers followed



	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Expectations about length of stay</b>	Uncertain; awaiting of a home	Uncertain	Uncertain	Uncertain
<b>Residence permit</b>	Yes	Yes	No; twice negative decision; they have now applied for asylum on the basis of her daughter's illness	No; twice negative decision; they have now applied for asylum on the basis of her illness
<b>Aware of the existence of activities</b>	No	No	Yes	Yes
<b>Participated in activities</b>	Did not participate; need (e.g. activities for children)	Did not participate; no need either, maybe in the future when children are here; she did take language lessons	Helped in the nursery and chill-out room (for youth); zumba -> now stopped with activities due to medical reasons and stress regarding procedure	Helped in the nursery
<b>Way of informing</b>	Not informed; <b>way it does NOT work:</b> because of the language barrier the posters and flyers are not read (see R20); details are not read (see R14 + R7)	Not informed; <b>way it does NOT work:</b> she cannot read and write and was therefore unable to understand the posters or flyers	By means of flyers and posters; information was provided during the duty to report	By means of flyers and posters; information was provided during the duty to report

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Reason for participating in (specific) activities</b>	She would like to volunteer with children with disabilities: to learn the language and gain experience (she wants to specialize in this group); or walk along, assist with a psychologist		Enjoys working with children	Enjoys working with children; practice language; distraction
<b>Reason for participating in general</b>			Being able to give something back to COA; show that she is a good person and loves work; be useful to country that has taken them in	She had to drop out of school and had nothing to do; combat depression; fun
<b>The necessity of participating</b>	Can contribute to the integration process	No idea	Distraction from the problems people experience (stress)	Distraction from the problems people experience (stress)

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>What is missing in the current offer</b>	Activities for children with disabilities		Cultural activities with children, where you learn about each other's culture; activities exclusively for women	Sports (this is now at a time that is not convenient)
<b>Daily routine in asylum seekers' centre</b>	Shopping groceries; using the internet; talking to friends -> because of corona there is not much more to do	She just sits in the room and only goes out with friends; they don't do much		
<b>Contact with fellow residents in the asylum seekers' centre</b>	She notices that many people feel lonely; she herself has contact with fellow residents	Yes; she has some friends here	Little; alone with Venezuelan neighbor; also no need for more contact	Little; used to be more, but not anymore; not necessarily a need for more contact, during activities, okay, but nothing more really

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Opinion on own integration</b>			Slightly integrated, she does not speak the language yet, but indicates that she has become acquainted with the Dutch culture	Getting to know NL a bit, but not much yet; is fluent in Dutch -> indicates that this is not necessary for integration; got to know NL through school
<b>First steps towards integration</b>	Only really starts when you have your own home; Learning how to do legislation and regulations; get to know society	Learning a language and then working (preferably with children)		She indicates that the language is not necessary for integration
<b>Support with integration by coa</b>	Activities can contribute		Voluntary work has an influence, by participating she feels she can contribute something to society	Voluntary work has an influence, by participating she feels she can contribute something to society
<b>The necessity of integration</b>	Integration makes it easier to find work and study	Can prepare you for the future		

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Meaning of integration (when is someone integrated)</b>	Integration is key when one is migrating			She indicates that the language is not necessary for integration
<b>The best way to integrate</b>	Learning to do legislation and regulations; get to know society	Learning a language and then working (preferably with children)		She indicates that the language is not necessary for integration
<b>Influence of activities on integration process</b>	The activities contribute to integration; By participating in activities you make contacts and learn things about society	The activities can certainly contribute	Voluntary work has an influence, by participating she feels she can contribute something to society	Voluntary work has an influence, by participating she feels she can contribute something to society; practice language

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Reason why women don't participate</b>	Some are sick; have children; are not interested in it; no time; flyers and posters are not read due to language barriers (see R20)		Activities attract many different religions and nationalities which can cause conflict; disrespect (by other residents) creates fear; language can be a fear factor; religious factors	The time of the activities is often at times when women have to take care of their children / do things at home -> due to cultural differences, women are responsible for children and household
<b>Gender roles</b>	She sees no differences between NL and Syria; women have the same rights in Syria as in NL	Men have different rights than women; women have no rights; man is the boss; woman always stays indoors; she does the housework and takes care of the children	Women are safer here; are killed less; in arab culture women cannot always do activities in combination with men	She indicates that women from other cultures (than Venezuelan or NL) are often responsible for the household and the children
<b>Reason for differences in gender roles</b>			Because of their culture and religion (other than Venezuelan); In Venezuela culture	Because of their religion and culture (other than Venezuelan)

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Ways to motivate women</b>	Facilitate women's areas (see R11), where women can perform activities of their choice (eg needlework, knitting, sewing); facilitate that people can develop their talents and hobbies (by arranging teachers); give financial compensation			Schedule activities at times when women are 'free', eg in the evenings
<b>Ways to inform women</b>	Go door-to-door and inform women (see R7 + R25)	No idea; via mail may be an option for some, but not everyone can read (like her)	Visiting buildings with leaflets in different languages	
<b>Cultural differences</b>	Can't really point them out yet	Peaceful here; lots of green; people and children are well cared for, in Syria people cannot get along well (even before the war); rights for women are different from those for men	People from Venezuela are more open; Happier; Dutch are more closed; more reserved; fewer women are murdered here than in Venezuela	Everything is more organized here (e.g. app for school timetable)

	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Nice about the Netherlands</b>	People are nice; asylum seekers are accepted; people are helped; talents and hobbies are developed	That women have the same rights as men; freedom; nice people; feeling of being welcome		
<b>Less nice (annoying) about the Netherlands</b>	Nothing yet	Nothing	She feels unwelcome	She sometimes feels unwelcome
<b>Misses from country of origin</b>				
<b>Accessibility of coa staff</b>	Very accessible; no problem	Accessible; she easily gets help from everyone; very nice	Yes; decently; helpful; and fun	



	R15	R16	R17	R18
<b>Country of origin</b>	Syria	Syria	Venezuela	Venezuela
<b>Stress</b>	She does experience stress (because she does not speak the language and it is difficult to make contact with others) but is aware that this is a temporary situation (she has a residence permit)	She experiences a lot of stress (because her family reunification is approved for her children in Syria, but not for her son in Greece)	She experiences a lot of stress; due to an incident with her daughter, she does not feel safe here	She experiences a lot of stress
<b>Other</b>	She did volunteer work in Syria for her studies there (see R12 + R20); feels safe here compared to Syria	She has no idea what Syrians think about volunteerwork	R17 and R18 are mother and daughter, have been interviewed at the same time; she doesn't feel safe here	R17 and R18 are mother and daughter, have been interviewed at the same time

	<b>R19</b>	<b>R20</b>	<b>R21</b>	<b>R22</b>
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Reason of leaving</b>	Because of problems	Political (problems with someone from politics) and humanitarian reasons	Her husband had converted to Christianity -> that is punishable by death	Problems with government and ethnicity
<b>Wish to go back</b>	Yes; that is her wish	No		Yes; nowhere else is your own home
<b>Choice in final destination</b>	No	No; planned to go to Spain, but due to corona they had to apply for asylum here		No; smuggler has chosen
<b>Time since arrival in the Netherlands</b>	2 years and 6 months	3 months	3 years	1 year and 5 months
<b>Time since arrival in Grave</b>	5 months	3 months	2 years and 7 months	1 year and 3 months
<b>Fellow refugees (with whom she fled together)</b>	With her daughter	With her husband	With her husband and two children (another daughter was born here)	With her child. Later 2 other children came and again later her husband came

	<b>R19</b>	<b>R20</b>	<b>R21</b>	<b>R22</b>
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Expectations about length of stay</b>	Uncertain	Uncertain		Uncertain
<b>Residence permit</b>	No; negative decision	No		No
<b>Aware of the existence of activities</b>	Somewhat; she knows she can volunteer	No; she has indicated that she wants to learn Dutch, but registrations are closed due to corona	Yes	Yes
<b>Participated in activities</b>	Not here, but at previous camp: restaurant employee; worked for coa; helped in the nursery -> she wants to participate here (if she has time next to her studies)	No; do need to participate (depending on activity)	Helped in the nursery (stopped to look after her own children); garden activities	Never participated due to corona
<b>Way of informing</b>	She was approached and informed by a coa employee	Not informed; <b>way how it does NOT work:</b> because of the language barrier the posters and flyers are not read (see R15)		Translated a poster (poster) via google translate and children

	<b>R19</b>	<b>R20</b>	<b>R21</b>	<b>R22</b>
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Reason for participating in (specific) activities</b>	Earning something extra			
<b>Reason for participating in general</b>	To learn a language; distraction; be among the people; stress relief	Get out of the house		
<b>The necessity of participating</b>	They can help you learn the language; distraction; be among the people; stress relief	Learn how to do certain things (learn skills); distraction; helping other people; stress relief	To learn a language; can provide stress relief	Feels good; good influence on peace of mind; you can / learn to communicate with people

	R19	R20	R21	R22
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>What is missing in the current offer</b>	She does not indicate this directly, but it was present at other camps: Contact moments with Dutch people (see R8 + R10 + R11 + R9 + R14 + R22 + R25); the current offer is limited in comparison to other asylum seekers' centers, especially activities for children	Coffee moment (in combination with men); cultural activities (where you learn from each other's culture); creative activities; activities for women only; activities in combination with men where a guard is present	Activities that match women's needs; activities where you do not have to give another person hope (now only retirement homes and handicapped children); happy work (playground; nursery); creative activities; female-only activities where they can get together to chat (coffee time); sports; yoga	Excursions / days out for residents to build up knowledge of Dutch society + you come into contact with the outside world; Contact moments with Dutch people (see R8 + R10 + R11 + R9 + R14 + R19 + R25); activities for women only
<b>Daily routine in asylum seekers' centre</b>				
<b>Contact with fellow residents in the asylum seekers' centre</b>		Little; only with partner and fellow unit residents; need more contact		Little; language barriers make it difficult to communicate with each other

	<b>R19</b>	<b>R20</b>	<b>R21</b>	<b>R22</b>
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Opinion on own integration</b>				
<b>First steps towards integration</b>		To learn a language; getting to know living habits in the recipient country	To learn a language	
<b>Support with integration by coa</b>	Coa should facilitate contacts with Dutch people (see R9 + R10 + R11 + R14 + R22)	Provides enough support		Coa should organize excursions / days out so that residents get to know Dutch society + come into contact with the outside world; there is now too little contact with people outside the shelter; Coa should facilitate contact between Dutch people and residents to promote integration (see R9 + R10 + R11 + R14 + R19)
<b>The necessity of integration</b>		Integration is necessary		If not integrated you feel left out; when you are integrated you are part of society

	<b>R19</b>	<b>R20</b>	<b>R21</b>	<b>R22</b>
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Meaning of integration (when is someone integrated)</b>		Changing culture and knowledge; learn things about the new land		
<b>The best way to integrate</b>		Learn things from the new land from the people around you; to learn a language; getting to know living habits in the recipient country		
<b>Influence of activities on integration process</b>		Can't judge them	Participating in activities can help you learn the language faster	The activities serve as the first step towards society; you make contact with people outside the camp

	R19	R20	R21	R22
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Reason why women don't participate</b>		Flyers and posters are not read due to the language barrier (see R15); not everyone has the social skills to communicate with others -> can cause fear of participating in activities; barriers from culture or religion (other than Venezuelan); women may fear for their safety during activities	Women should take care of the children; there are no activities that suit women (only activities where you have to give someone else hope (old people's home and handicapped children)); no hopeful activities on offer yet; they are not getting permission to work with men by their husbands; women are not aware of the activities on offer	Women have to take care of the children, so they have no time; if women have had an unpleasant experience somewhere in NL, it can cause fear to participate
<b>Gender roles</b>		In other cultures and religions, women may experience barriers to participating in activities (other than Venezuelan); men at camp are very disrespectful; In Venezuela women are less well cared for -> their rights are not respected	Some women do not want to work with men or are not allowed to work with other men from their husbands -> it does not matter to her	In NL, man and woman have the same role; women have the same rights here;
<b>Reason for differences in gender roles</b>		Culture and religion (other than Venezuelan)	Religion (Islam)	



	R19	R20	R21	R22
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Ways to motivate women</b>			Residents should not be obliged to perform activities (see R3 + R7 + R12 + R13) -> women should be obliged to come (see R3 + R7 + R12 + R13)	
<b>Ways to inform women</b>	Provide information to residents during the duty to report (preferably by Dutch volunteers who come to tell about the range of activities)	Send posters to the room in their own language; inform by e-mail	Send invitations	Display posters in different languages + pictures -> pictures for people who cannot read well
<b>Cultural differences</b>		Men from other cultures are very disrespectful at the camp; between Venezuela and NL: Dutch people are more distant; less hospitable; women's rights are less respected in Venezuela		There are more rules here than in Afghanistan; family ties in Afghanistan are closer; life is more formal here (making appointments for everything (visits)); in NL man and woman have the same role; women have equal rights here; freedom; difficult to deal with freedom and to adapt upbringing accordingly

	R19	R20	R21	R22
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Nice about the Netherlands</b>		Safe; respect for laws and regulations; freedom of speech; welfare; women are well cared for		Equality for women; freedom (but it should not be abused); Dutch people know their own limits because they are used to freedom
<b>Less nice (annoying) about the Netherlands</b>		Nothing yet		Parents use verbal violence against their children in NL (especially in smaller villages)
<b>Misses from country of origin</b>				
<b>Accessibility of coa staff</b>		Coa does not respond adequately enough to incidents; accessible enough		Accessible; accessible, but less outside due to corona

	R19	R20	R21	R22
<b>Country of origin</b>	Iran	Venezuela	Iran	Afghanistan
<b>Stress</b>	She experiences a lot of stress; feels safe here	She sometimes experiences stress (because of uncertain future) -> but depends on the attitude of people -> she copes with the stress by chatting with others, walking, getting enough fresh air	She experiences a lot of stress (because of uncertain future and housemates who do not consider each other)	She experiences stress due to a hopeless future; residents experience each other's stress and take it over from each other
<b>Other</b>	She feels safe here	She sometimes feels a bit trapped in the asylum seekers' center (see R10); The university also does a lot of voluntary work in Venezuela (see R15 + R12) -> she thinks volunteering is a good thing; she does not feel safe in the asylum seekers' center -> coa does not respond adequately enough to incidents; feels safe in NL		She does not always feel safe in the asylum seekers' center because so many different nationalities live together; some residents of the asylum seekers' center tend to abuse the suddenly acquired freedom in NL; migrant parents have great difficulty in raising their children in a free society; children live in two worlds; the freedom here destroys more for migrants than it builds up (see R24 'annoying about NL')

	<b>R23</b>	<b>R24</b>	<b>R25</b>
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Reason of leaving</b>	War and unsafe future for children	War and trouble	Unsafe country; no opportunities; no future perspective
<b>Wish to go back</b>	No; land is destroyed due to war	No; only visiting	No; if she could, she would have; no one wants to leave their home
<b>Choice in final destination</b>	Yes; her husband's family lives here	Yes; measures (procedure?) easier in NL + better care for children	No; at least not herself
<b>Time since arrival in the Netherlands</b>	2 years	5 months (husband already 2 years and 6 months)	3 years
<b>Time since arrival in Grave</b>	1 year and 8 months	5 months	1 year and 6 months
<b>Fellow refugees (with whom she fled together)</b>	With her children; husband is almost coming	With her children, on the basis of reunification with her husband	With her parents; brother and sister study in Dubai

	R23	R24	R25
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Expectations about length of stay</b>	Uncertain; awaiting arrival husband and home	Uncertain; awaiting home	Uncertain
<b>Residence permit</b>	Yes	Yes	No; turned down
<b>Aware of the existence of activities</b>	Yes	Yes	Yes
<b>Participated in activities</b>	Yes; needlework activities; to sew; Paint; making mouth masks	Yoga and drawing with the children	Reception at the sports hall; she was NOT satisfied with the activities; did not know about volunteering -> she is interested
<b>Way of informing</b>	There is a woman who invites other women to participate in activities	Via husband and she went to an information meeting? in the sports hall; <b>way it does NOT work:</b> folders or mail, because not everyone can read	<b>Way how it does NOT work:</b> posters and flyers, they are not read

	R23	R24	R25
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Reason for participating in (specific) activities</b>			
<b>Reason for participating in general</b>	Fill emptiness; contact with other people; to learn a language; learning skills	Distraction	To learn a language; meeting people; getting used to the society and culture here -> this was NOT succeeded by means of the activities; being active; to keep busy; sharing skills
<b>The necessity of participating</b>	Getting to know the culture; stress relief; distraction; come into contact with each other	Distraction; practicing hobby	To learn a language; meeting people; get used to the society and culture here; maintain potency and motivation; women can get to know themselves and develop self-confidence; stress relief; distraction

	R23	R24	R25
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>What is missing in the current offer</b>	Activities where residents can come together to talk and practice language (coffee moment); arabic activities (cooking; drinking coffee; needlework)	Activity for children (for example a kind of shop, where they can sell things); activities for women only (sports)	More activities outside the camp; Contact moments with Dutch people (see R8 + R10 + R11 + R9 + R14 + R19 + R22); creative activities; activities in which residents teach each other certain skills (see R6); acting classes (she acknowledges that this is not going to work); activities for women only; needlework activities; to dance; making jewelry
<b>Daily routine in asylum seekers' centre</b>			She tries to learn the language; paints; sits on her phone; she is bored
<b>Contact with fellow residents in the asylum seekers' centre</b>	A lot of; more in the past than now, but those people have now left asylum seekers' center; somewhat in need of contact with new residents	Little; only with fellow countrymen and Syrians, through language barrier; do need more contact	Little; also does not need more contact (see 'other')

	R23	R24	R25
Country of origin	Yemen	Yemen	Palestine
Opinion on own integration			
First steps towards integration			
Support with integration by coa			activities in which residents teach each other certain skills (see R6)
The necessity of integration			



	<b>R23</b>	<b>R24</b>	<b>R25</b>
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Meaning of integration (when is someone integrated)</b>	Mingle in the culture; be part of society and learn all about it	Understanding and knowing the culture and society of the receiving country and everything related to it	
<b>The best way to integrate</b>	Eating together; making contacts; doing activities; living in society; learn about the culture		
<b>Influence of activities on integration process</b>	During the activities you get to know each other's culture; you get to know society	Certainly have an influence	

	<b>R23</b>	<b>R24</b>	<b>R25</b>
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Reason why women don't participate</b>	Language barriers make women fear communicating with others; not common in arab world -> women stay in there; men forbid the woman to participate; women don't know about it because they can't read posters	Women should take care of the children; women are not emancipated; women do not always want to do activities in combination with men	They are not used to participating in society from their country of origin; they have to take care of the household and children
<b>Gender roles</b>	Women are responsible for the children and the household: they stay indoors; women in Yemen do not have the same rights as men and cannot perform the same work	Women should take care of the children; women are more independent here (also financially); women have fewer rights and freedoms	Women in certain cultures have to take care of the household and children; they are not used to participating in society outside the home; She indicates that women feel more comfortable not doing activities in combination with men (see R8 + R11)
<b>Reason for differences in gender roles</b>	Culture		Culture

	<b>R23</b>	<b>R24</b>	<b>R25</b>
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Ways to motivate women</b>	Organizing Arabic activities (drinking coffee; cooking; needlework)		
<b>Ways to inform women</b>	Sending information by post in different languages; explain the activities; Put up the poster at the reception	Invite women to an information meeting where it is explained live what the offer entails; with activities (for children) gather people on the square and give information	Go door-to-door and inform women (see R7 + R15); mail probably doesn't work because they forget about it
<b>Cultural differences</b>	Women are responsible for the children and the household: they stay indoors; men and women are not equal in Yemen	Women are more independent here (also financially); women have fewer rights and freedoms in Yemen; traditions; culture; nutrition;	Here residents have more opportunities; stable environment; calm living environment; certainty; more woman-friendly; Palestinians are warmer / hospitable; group relationship vs individuality (collectivism vs individualism); less social

	<b>R23</b>	<b>R24</b>	<b>R25</b>
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Nice about the Netherlands</b>	Freedom of women; women's rights; employment for women	That women have more freedoms; rights; and have employment opportunities;	
<b>Less nice (annoying) about the Netherlands</b>	Nothing	Limitless freedom of children (see R22 'other')	Most do not recognize Palestine which only aggravates the pain (see "other"); her pain is not recognized; discrimination
<b>Misses from country of origin</b>			
<b>Accessibility of coa staff</b>	Accessible; helpful	Accessible; nice	

	R23	R24	R25
<b>Country of origin</b>	Yemen	Yemen	Palestine
<b>Stress</b>	It used to be (uncertain about procedure), but not anymore	She experiences stress about pregnancy and waiting for home	She experiences a lot of stress here; in the beginning it was hopeful stress, now it is depressive stress because she has no future perspective
<b>Other</b>	She feels safe;	She feels safe	It feels to her as if all of her potential is being wasted in the asylum seekers' center; she feels isolated by choice, because to her this does not feel like an environment in which she wants to / can develop herself; the time you live in the asylum seekers' center feels like wasted; every time the existence of Palestine is denied it feels like her pain doesn't matter; the media should pay more attention to it