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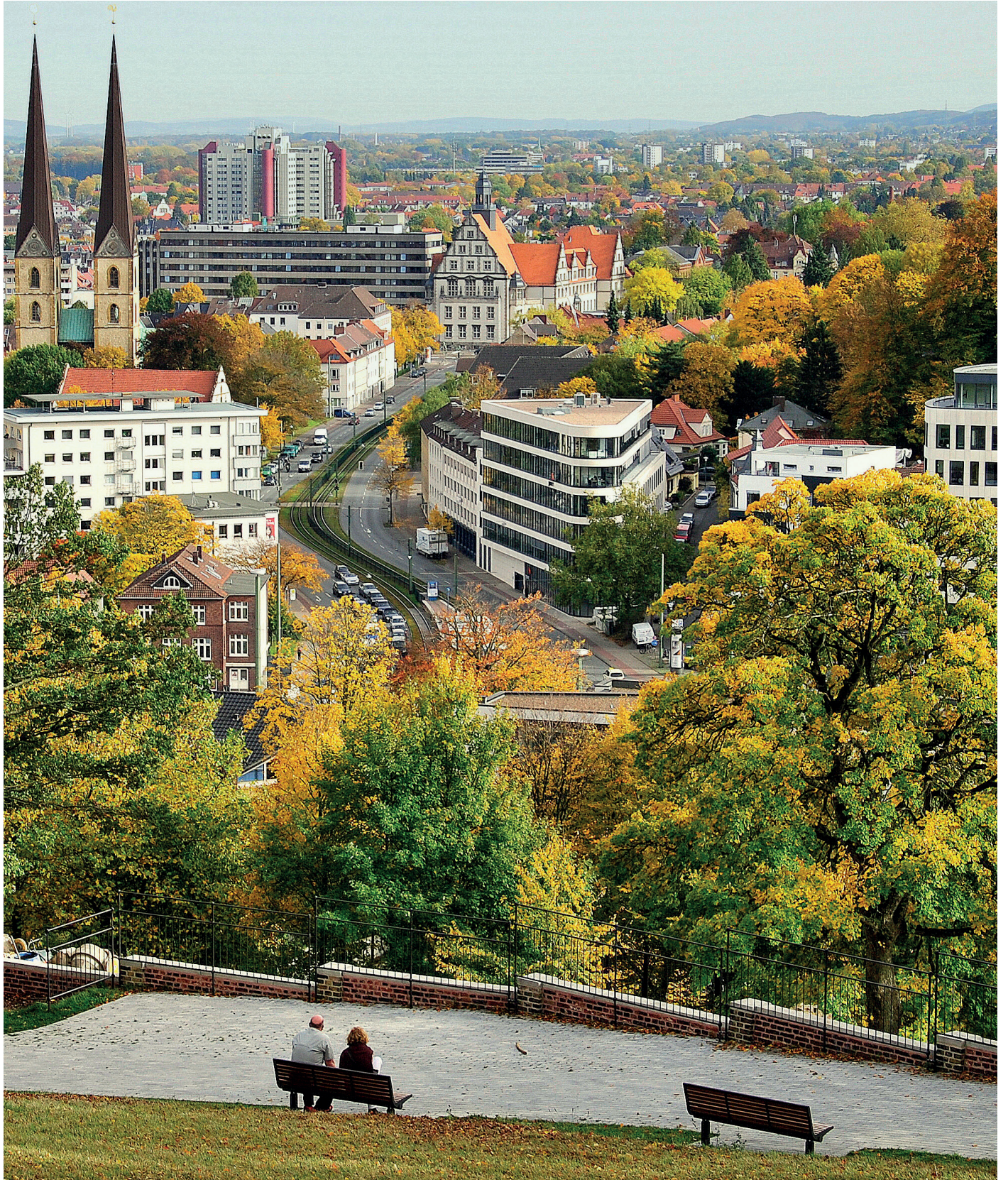
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6 | Preface

Dear readers,

The city of Bielefeld is characterized by the coexistence of a wide variety of people – with different attitudes, cultural backgrounds, and life experiences. But how do people in Bielefeld feel about this coexistence? Where do they see opportunities and potential for conflict when very different people come together in their everyday lives, at work or when dealing with the authorities?

More than 1,500 people from Bielefeld took the time to answer these and other questions and contributed to this first integration monitoring. Between June and August 2023, they reported what they think about cohesion and living together in our city or what their understanding of integration is. What is important in order to belong, to integrate? Many also described their very personal experiences of discrimination or hurdles from their everyday lives. Reporting such personal experiences is not a given. This integration monitoring would not have been possible without the willingness of so many people from Bielefeld. We would therefore first like to thank all participants in the survey!

Especially in these turbulent times, it is crucial to look at integration, discrimination and our coexistence in diversity. As a society, we are faced with the challenge of having an honest discussion about these issues. This is not only important for us as the Department of Social Affairs and Integration and in conflict and cohesion

research, but for the entire migration society. We understand integration as a process that is not only important for immigrants and refugees, but for all people in Bielefeld – and it is also shaped by all of us. Regardless of whether they were born here or found a new home in Bielefeld.

Successful integration means that people of different origins, cultures and religions work together to form a society that sees diversity as a strength alongside shared norms and values. By addressing and understanding integration in urban society, barriers can be broken down and cohesion established.

The report attempts to do justice to the feedback from the people of Bielefeld who took part in the study and who represent many others. The results provide us with a whole series of starting points that are worth considering further.

As diverse as the attitudes and experiences of people in Bielefeld are, so too are the conclusions that can be drawn from them. The aim of the report is therefore to show which options we have to further improve integration processes and coexistence in the migration society. This always with a focus on cohesion and equal participation for all.

In the following, we therefore list four central topics with different focal points. These are intended to provide discussion points and an impetus for concrete change.

Explanations that are more detailed can be found in the relevant section of the report. Further information can be found on the website of the Municipal Integration Center.

The Bielefeld integration monitoring is a long-term project and does not end with the publication and discussion of this report: In the following months and years, the opinions of experts and other data generated will be included in order to add further content to the topics mentioned and to identify current challenges. The survey will also be repeated at regular

intervals in order to be able to present developments. We would furthermore like to engage in discussions with you at events.

This enables us to draw a picture that realistically reflects Bielefeld society in terms of integration, discrimination and coexistence and helps us to improve coexistence.

We wish you a stimulating and insightful reading experience and look forward to continuing to work with you to shape the city of Bielefeld based on solidarity and equal opportunities.

Bielefeld, March 2024



Ingo Nürnberger

Head of Department for Social Affairs and Integration
First Deputy Mayor of the City of Bielefeld



Prof. Dr. Andreas Zick

Scientific Director of the Institute for Interdisciplinary Research on Conflict and Violence (IKG)

8 | Summary of key findings

1. Diverse Bielefeld – identification and cohesion

- **The majority of the population feels comfortable and at home in our city.**
Around 80% of people feel this way (79% feel rather or completely comfortable and 83% feel rather or completely at home). In contrast, less than 10% do not feel comfortable or at home.
Although statistically significant, there are only slight differences between people with and without a history of immigration.
- **Diversity is a way of life.** This is evident both regarding attitudes (the majority appreciate the diversity of cultures, lifestyles, and religions (62%)) and spaces for community life (61% are aware of places of diversity).
And ideas aimed at improving community life are reported: In places that are perceived as exclusionary, the most frequent feedback is that more contact and togetherness or more tolerance and mutual understanding and fewer parallel societies would lead to better community life
- **But: social cohesion is critical.** Only just over a quarter (28%) do not believe that cohesion is at risk. And almost a third (31%) think that too many cultural differences are detrimental to cohesion in Bielefeld.
- There are statistically significant but minor differences in opinions on community life between people with and without a history of immigration. People with a history of immigration feel slightly less accepted in Bielefeld, but value diversity more and see cohesion slightly less at risk.

2. Integration perceptions – What do people in Bielefeld think about community life?

- **There is no uniform opinion on integration.** The majority of respondents (90%) believe that people who have immigrated to Germany should participate in our lives. However, their answers are more cautious when asked whether people who have immigrated to Germany should retain what is culturally important to them. Just under a third gave a mixed answer (partly/partly), while just under half agreed. Accordingly, 59% also demand that the new immigrants should adapt to the people of Bielefeld, while just under 19% think that the people of Bielefeld should adapt more.

For both questions, however, just under a third also agree with at least the „partly/partly“ category, which could express a feeling of shared responsibility. Compared to people without a history of immigration, people with a history of immigration are both more likely to agree that newcomers have to adapt and that people from Bielefeld have to adapt. They are therefore slightly more likely to demand adaptation from both sides.

- **It is a challenge to create a common linguistic understanding in the migration society.** This is particularly evident in the term „Menschen mit Migrationshintergrund“ (people with a migration background): 47% of respondents use the term, while 53% do not. There is no difference between people with and without a history of immigration. The reasons given by respondents for or against using the term vary greatly. Some say that the term is accurate, describes people well, does not discriminate or is less derogatory than other terms. In some cases, it is also used to express appreciation and for many it has simply become a habit. Respondents stated slightly more frequently that the term is understood negatively, expresses, or reproduces discrimination or does not do justice to a claim to equality between all people.

3. Experiencing discrimination

- **A large proportion of people in Bielefeld experience discrimination.** Around a third have experienced discrimination at least once. Almost half have already observed discrimination. The difference between people with and without a history of immigration is significant and clear. People with a history of immigration experience discrimination much more frequently (45% vs. 26%).
- Potentially racist discrimination characteristics are mentioned most frequently (a total of 57% from the areas of language, skin color, origin, residence, religion), followed by discrimination based on gender (31%). People report discrimination in daily life in particular. Counseling services are hardly known (only 17%) and used (3%).
- The respondents made suggestions for improvement to ensure that discrimination occurs less frequently in the future. These are mainly aimed at increasing the provision of advisory services, more communication and cooperation and making diversity visible.

10 | Summary of key findings

4. Social participation and its hurdles

- **Many people experience barriers between themselves and the institutions in Bielefeld.** With regard to general hurdles: Around a quarter of respondent's state that they have asked for help with personal issues at least once. The difference between people with and without a history of immigration is significant and clear (33% vs.19%). The most frequently mentioned issues were contacting or dealing with authorities and other institutions as well as understanding administrative procedures such as completing documents and requests.
- Only a third of people in Bielefeld are aware of **advisory services** (34%) and only a quarter (25%) uses them when they need help.
28% of respondents would like to see support services in their immediate surroundings or in Bielefeld as a whole
- Around a third of respondents state that they have had difficulties obtaining proper **healthcare** in the last twelve months. People with a history of immigration are significantly more likely to experience these difficulties (40% vs. 30%). In addition, communication difficulties were most frequently encountered in this area. When describing the situations in which respondents faced particular hurdles in dealing with their personal concerns, they mainly cited language barriers. This was particularly reported in the medical context.
- 90% of respondents believe that the city of Bielefeld is doing at least something to promote the **equal participation** of people with a history of immigration. However, half responded in the middle category. This means that there is also a need for action. Just under a quarter of respondents also put forward specific ideas as to what the city could do to promote equal participation.
The most common suggestion was to offer more courses to learn German.

Community life and identification

At the beginning of the survey, respondents were asked about community life in Bielefeld. The results show that the majority of the population feels comfortable and at home in our city. Table 1¹ clearly shows that around 79% feel rather or completely comfortable and around 83% feel

rather or completely at home in Bielefeld.

Although the differences between people with and without a history of immigration are statistically significant, they are relatively small. Overall, less than 10% do not feel comfortable or at home in our city.

Table 1 Attitudes towards Bielefeld (figures in percent)

I feel ... in Bielefeld.	...comfortable...				...uncomfortable...
[Total sample]	46,7	31,8	13,0	4,7	3,7
	...at home...				...not at home...
	58,5	24,2	10,5	3,5	3,3
[people without a history of immigration n = 726 / n = 727]	...comfortable...				...uncomfortable...
	47,7	35,3	12,0	2,9	2,2
	...at home...				...not at home...
	61,2	25,0	9,0	2,8	2,2
[people with a history of immigration n = 413 / n = 413]	...comfortable...				...uncomfortable...
	46,7	28,6	15,0	6,3	3,4
	...at home...				...not at home...
	56,4	24,5	13,1	3,2	2,9

Note: Total sample size n = 1504 (feeling comfortable); n = 1502 (feeling at home).

When asked about their opinions on community life, it is clear that the people of Bielefeld do embrace diversity (see Table 2). Concerning attitudes, around two thirds of Bielefeld residents appreciate the diversity of cultures, lifestyles, and religions. Around 82% of respondents also feel

accepted by their fellow citizens in the city. The differences between people with and without a history of immigration are significant, but not particularly high. However, statistically people with a history of immigration tend to value diversity more while feeling less accepted.

Cohesion

It should also be noted that social cohesion is viewed quite critically. Only around a quarter (28%) do not believe that cohesion in Bielefeld is at risk. Moreover, almost a third (31%) state that too many cultural differences are detrimental to social cohesion in Bielefeld.

Accordingly, the responses to the statement „Bielefeld is a city with great social cohesion“ are much more restrained. At around 46%, almost half of respondents answered in the middle category, thus eluding a clear assessment.

¹ The following applies to the entire report: For lack of space, more detailed calculations, additional tables, and figures as well as methodological notes and detailed results can be found in part in the online appendix at ki-bielefeld.de/kommunales-integrationszentrum-bielefeld/integration-als-querschnittsaufgabe/integrationsmonitoring/

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In contrast, less than a quarter (24%) agree with this statement, while around 30% do not believe that Bielefeld is a very cohesive city. Here too, there are small but statistically significant differences.

For example, people with a history of immigration see cohesion as being slightly less threatened by cultural differences, but at the same time are also slightly less likely to think that Bielefeld is a very cohesive city.

Table 2 Assessments of community life (figures in percent)

	Totally disagree				Fully agree
I am accepted by the other people in the city. (n = 1507)	3,0	4,9	10,4	33,1	48,8
I appreciate the diversity of lifestyles, cultures and religions in Bielefeld. (n = 1502)	7,8	11,0	19,3	30,2	31,8
Social cohesion in Bielefeld is at risk. (n = 1484)	7,8	20,2	34,1	21,4	16,6
Too many cultural differences are damaging social cohesion in Bielefeld. (n = 1494)	28,6	22,0	18,6	15,7	15,3
The social inequalities in Bielefeld are so big that they jeopardize social cohesion. (n = 1479)	8,3	20,8	36,0	23,5	11,5
Bielefeld is a city with great cohesion. (n = 1468)	8,3	21,7	45,9	19,9	4,4

Places of diversity and exclusion

Table 3 Places of diversity and exclusion (figures in percent)

	No	Yes, namely ...
Can you name one or more places in Bielefeld that you associate with cultural diversity? (n = 1408)	39,4	60,7
Can you name one or more places in Bielefeld that you associate with exclusion? (n = 1367)	67,6	32,4

That diversity is a lifestyle and that it has at least everyday relevance in the lives of many people in Bielefeld is also evident when looking at spaces where people live together. 61% know places of diversity (see Table 3). Just under a third of the

sample can name places that they associate with exclusion.

Respondents also had the opportunity to provide more detailed information in an open response field.

1. Diverse Bielefeld – identification and cohesion | 13

When asked whether participants could name places in Bielefeld that they associate with cultural diversity, 54% of respondents gave a specific response. In total, there were around 2000 different mentions, spread across around 300 different places. Most respondents (384) named places that fall into the category of public squares and parks. Kesselbrink (208 mentions) and Siegfriedplatz (65) were named by far the most frequently. However, institutions and (educational) facilities were also named very frequently (298). Out of these, the university (106 mentions) and schools (97) were mentioned the most. The International Meeting Center Friedenshaus e.V. (IBZ) was mentioned most frequently as a specific institution (60). Certain districts (197) were also named as places of diversity – including Brackwede (92), the inner city in general (82) and Baumheide (81).

Additionally, we asked for the reasons why the places mentioned are associated with cultural diversity. 43% of respondents answered these questions. It was frequently described that the places mentioned are meeting places where people come together. For example, respondents reported that these are places of diversity

"because people from different cultures can meet and get to know each other there".

Many answers also refer to the fact that there is a high proportion of people with a history of immigration in the places mentioned and/or that diversity is particularly visible through different languages.

For example, one respondent said:

"Because it shows how many people from different cultures live in this city",

and another one writes more concretely:

"When you walk along there, you often/usually hear many different languages."

While a large proportion of the descriptions are put relatively neutrally, others clearly show that the places of diversity are not always perceived as positive. In some cases, concrete experiences are described, in others the feedback points to negative prejudices that some respondents seem to have. Some of the feedback expresses insecurity, but also feelings of alienation and even outright rejection and racism:

"Because these are places where the vast majority of people look like foreigners and therefore, I often feel out of place."

Or:

"There are a lot of foreigners here who engage in criminal activities and harass other people."

The image of foreign infiltration can also be read from the answers:

"If you feel like a foreigner in your hometown even though you are German, then something is going very wrong."

People were also asked about places in Bielefeld that are associated with exclusion. Fewer people responded to this than to the question about places of cultural diversity – around 28% gave specific feedback on this, with around 700 mentions spread across 220 different places. Streets, public squares, and parks as well as city districts were again mentioned most frequently. Baumheide (77 mentions) and Brackwede (35) in particular appear to be parts of the city that are associated with exclusion in different ways.

But also the musicians' quarter (18) and the old city center (16) are among them. With 48 mentions, Kesselbrink is also the most frequently mentioned public place, followed by the „Tüte“ near the train station (36) and the train station itself (17). Discos/clubs (31) are also mentioned particularly frequently. Institutions or cultural and educational facilities are also repeatedly mentioned, especially public authorities/offices (28) and schools (17).

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Ideas for community life

Ideas aimed at improving coexistence were also reported back: When asked how living together in these places could succeed, a wide variety of ideas were expressed. The desire for more contact and encounters was frequently mentioned; always combined with the call for tolerance and the elimination of prejudices. As one respondent wrote:

"Everyone needs to listen to each other more, talk to each other, try to understand each other better, break down prejudices",

And another wrote:

"Public spaces need to be made more attractive. Perhaps with more activities, such as district festivals. The infrastructure needs to be expanded. Contact with other „classes“ and „typical“ Germans needs to be increased."

In addition, the specific desire for more social services and an improvement in general living conditions is also repeatedly expressed:

"More street working, more services in general for the people who are disadvantaged for social, cultural, and economic reasons or language barriers."

Another person proposes:

"Different development, no „ghettoization“, more cultural and social opportunities for disadvantaged families, smaller classes and better language support in schools, more targeted action against organized crime."

Some respondents call for tougher action and greater adaptation:

"Community life cannot succeed as long as migrants insist on their cultures. I particularly miss the willingness to learn the German language. Without language skills, there will always be problems."

A small number of people also openly attach racist prejudices and right-wing extremist sentiments to this and ultimately call for a reduction in the number of foreigners.

"Remigration and consistent deportation of criminals. Apply existing laws consistently. Strengthen police presence. Anyone who has not learned German after 2 years must leave the city. It's hard, but it won't work any other way. Forget your feel-good-chair circles."

This demand is also extended in some cases. For example, the right-wing extremist idea of „remigration“, which has recently caught the public's attention nationwide, is reflected in some of the answers provided:

"Deportation of migrants."

Overall, there is a range of opinions that prevail in the current migration society. While the majority of respondents value diversity and identify with a diverse Bielefeld, they view cohesion more critically overall. In addition to constructive ideas for improving coexistence, some of the open feedback also expresses the dark side of a pluralistic society in the form of racism and nationalist ideas, e.g., the demand for a homogeneous society that only „the migrants“ have to adapt to.

It is therefore not surprising that for some people in Bielefeld this also leads to concrete everyday experiences, especially in the form of experienced or observed discrimination (see Chapter 3). The following chapter is dedicated to the question of how integration specifically is perceived. What do people in Bielefeld think about this process and who is responsible for a successful community life?

2. Integration perceptions – | 15

What do the people in Bielefeld think about community life?

Integration perceptions

First, it should be noted: There is no uniform opinion on integration. This is not surprising, but it is relevant to find out what exactly the differences are. The results of the closed survey block are shown in Table 4. To begin with, it is worth pointing out that the majority of respondents (90%) think that people who have immigrated to Germany should participate in social life. The overwhelming majority of people in Bielefeld therefore have a positive attitude towards the participation of people with a history of immigration. However, the answers are more cautious when it comes to the question of whether people who have immigrated to Germany should uphold what is culturally important to them. Just under a third answered in the middle category (partly/ partly), while just under half were in the approval range. Although around 59% demand that the newcomers should adapt to the people of Bielefeld, just under 19% also believe that

the people of Bielefeld should adapt more.

More than a quarter of respondents agreed at least „partly/partly“ to both questions, which could express a shared responsibility and perhaps even a mutual approach. After all, in a reciprocal process, both sides are responsible and are moving closer to each other. There are also differences when comparing people with and without a history of immigration. People with a history of immigration are more likely to believe that immigrants should uphold what is culturally important to them. They also are more likely to agree that new immigrants should adapt. Furthermore, they tend to think more unequivocally that the people of Bielefeld should adapt. In other words, they are slightly more likely to demand clear adaptation efforts from both sides. However, there is no major difference on the overall scale².

Table 4 Attitudes towards integration in the overall sample as well as differentiated by immigration history (figures in percent)

	Totally disagree				Fully agree
People who have immigrated to Germany should participate in our social life. (Total n = 1469)	1,6	1,7	6,8	16,8	73,1
(people without a history of immigration n = 731)	1,4	1,8	5,5	16,6	74,9
(people with a history of immigration n = 415)	1,7	1,7	5,8	17,8	73,0
People who have immigrated to Germany should uphold what is culturally significant to them. (n=1466)	6,6	11,9	30,6	28,4	22,5
(people without a history of immigration n = 730)	6,0	12,6	31,5	29,0	20,8
(people with a history of immigration n = 415)	6,0	9,9	28,0	29,7	26,5

² The difference is only significant when looking at the marginal option „strongly agree“. On the overall scale, the pattern is more nuanced. In contrast, people without a history of immigration tend to be in the middle categories and respond less strongly in the clearly negative range.

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The city of Bielefeld should do everything it can to allow everyone to participate in social life. (n = 1460)	2,5	4,1	12,9	20,1	60,3
(People without a history of immigration n = 732)	2,5	3,3	11,6	21,6	61,1
(People with a history of immigration n = 411)	1,5	5,1	13,1	18,5	61,9
The city of Bielefeld should do everything it can to ensure that people can uphold their cultural values. (n = 1451)	10,5	16,6	29,8	24,0	19,0
(People without a history of immigration n = 724)	10,0	18,1	29,8	25,4	16,9
(People with a history of immigration n = 410)	10,5	13,4	29,8	22,7	23,7
New immigrants must adapt more to the people of Bielefeld. (n = 1456)	4,4	10,3	26,1	26,0	33,2
(People without a history of immigration n = 724)	4,1	12,2	27,2	25,3	31,2
(People with a history of immigration n = 412)	5,1	8,3	23,1	26,5	37,1
The people of Bielefeld must adapt more to the new immigrants. (n = 1455)	32,0	22,6	26,8	12,2	6,5
(People without a history of immigration n = 723)	30,6	23,0	28,1	13,1	5,3
(People with a history of immigration n = 413)	34,0	22,6	23,7	10,4	9,4

To some extent, the diversity of opinions presented shows that integration and coexistence are constantly being negotiated. An integrative migration society is not based on stagnation. It is not characterized by the one-sided adaptation of individuals, but is rather to be understood as a

continuous process of arriving, approaching and change at the level of Bielefeld's urban society. To achieve this, it is important to make contact with one another, to enter into conversation and to keep exchanging ideas.

What do the people in Bielefeld think about community life?

Use of the term “Menschen mit Migrationshintergrund” (people with a migration background)

The use of the term “people with a migration background” is a particularly good example of this. The social negotiation processes and the different intentions in the use of the term are reflected in the responses of the people in Bielefeld.

Around 47% state that they use the term, while 53% avoid it (total n = 1450). There is no difference here between people with and without a history of immigration.

The open responses to the question of why the term is or is not used underline the diversity: 246 times it was stated that the term is accurate, describes people well, is not discriminatory or is less derogatory than other terms. Some think that the use of „people with a migration background“ has become customary.

There is a certain ambivalence in the responses. Some of the respondents understand the term neutrally or wish to express appreciation, as can be seen in the following quotes, for instance:

“Me and my family have a migrant background ourselves. The term doesn't have a negative connotation for us, it just means that different languages and cultures are part of everyday life.”

Or:

“I use the term [...] because I don't want anyone to feel discriminated against or uncomfortable by my choice of words. In addition, the term „with a migration background“ (in contrast to terms such as „migrant“) reflects the fact that the migration background only makes up a small part of the person in the end and that the person is much more than their country of origin. [...]”

A further proportion of respondents do not like the term or state that its use changes over time:

“I use this term because it has become

established. But I think it's terrible.”

Or:

“On the other hand, I don't like the term because it's too bulky, too vague, too broad.”

Some respondents also think that the use of the term depends on the context.

“This term has become part of my everyday speaking habits due to its frequent use in the media. At first glance, it is a reasonably factual and neutral attribute, but its use in an often negative context can reinforce ‚othering‘ or even racist connotations.”

The negative use, depending on the context, can be confirmed, for example, by the following quotation. Using the term because one considers it to be true can also be an expression of negative prejudices.:

“They are just not Germans and do not adapt.”

Or:

“For people who treat everyone respectfully, I don't use that. Then they arrived.”

On the other hand, 332 respondents stated that the designation was incorrect because no separate designation was needed for this group of people, that it was derogatory, that it created distance, that it was too imprecise or that the designation sounded too bulky or formal. A number of these answers show – as already mentioned above – that the term is simply too long, abstract, or formal:

“The term is too bulky, too impersonal, unfriendly, rather German for public officials.”

In addition, the replies repeatedly express the view that the term is discriminatory or has a negative connotation:

“I tend not to use the term, as it often is used in a stigmatizing way.”

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Oder:

"Because I have a migration background myself. I came to Germany as a baby, have been living here for more than 31 (years) and have now been a German citizen for decades. I think the word „migration background“ only reduces me and others to my ancestry, disregarding many criteria such as personality, performance, and background history. You are only reduced to being „different“ by the word migrant.

In some cases, the term is also replaced by alternative, less negatively connoted expressions:

"The term „migrant background“ is now outdated and possibly stigmatized. I use the term „people with a history of immigration“ if it is at all necessary for understanding. In any case, it makes it clear that migration always has a history, even in later generations."

Or:

"I call them 'people with a history of immigration'".

In part, people see the term not living up to a claim to equality between all people:

"People remain people, no matter where they come from."

However, this equality or belonging to society is sometimes linked to conditions, such as certain behaviors:

"For me, everyone is equal as long as they integrate into society and contribute to the common good. I don't care what nationality that person is."

And last but not least, the term is also perceived as inaccurate or not used, to express negative attitudes, including hostile prejudices and racism.

"The word or the term is far too long. What's more, many of these people don't behave the way you do when you move to another country. They want to impose their religion/culture/rules, so for me they are foreigners!"

Or:

"People who integrate are fellow citizens, those who don't integrate are foreigners or [particularly racist expression]³".

Overall, it is clear that not only the almost 50/50 split of opinions shows that it is a challenge to establish a common linguistic understanding in the migration society. The open answers also suggest that there is neither a common understanding nor a clear use of terms. Rather, the intention and the context are important. For example, the term „people with a migration background“ is used with anything from an appreciative intention to an expression of racism. Last but not least, these results also show how important it is to look at the actual experiences of people in Bielefeld. How many experience discrimination in such a heterogeneous society and how does this manifest itself in concrete terms?

³ In reproducing the quotes, we want to reflect the attitudes of the people of Bielefeld as accurately as possible. However, we have not included particularly hostile expressions in order to not reproduce this racism.

3. Experiencing discrimination | 19

While the results reported so far tend to reflect the attitudes, i.e., the opinions of Bielefeld residents on coexistence and integration, two other large parts of the survey dealt with the everyday experiences of the respondents.

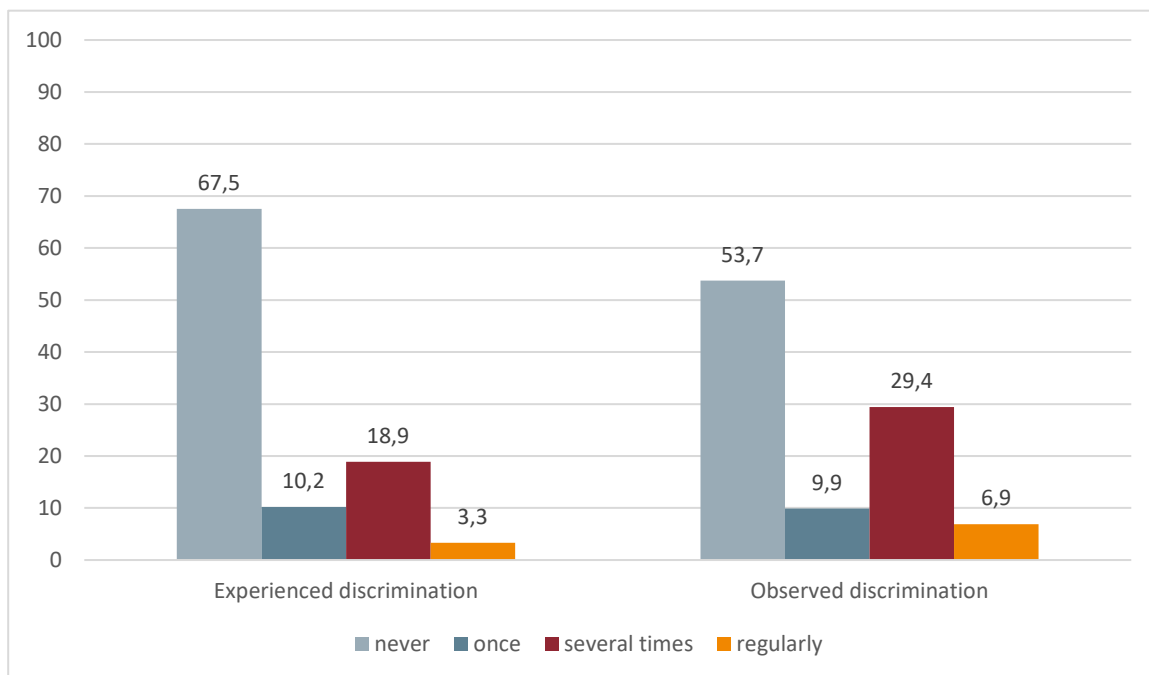
Experiencing discrimination

In order to gain a better understanding of discrimination in our city, respondents were asked to assess how often they had felt discriminated against in their everyday lives in Bielefeld in the last twelve months. They were also asked how often they had observed a situation in which another person or group had been discriminated against (see Fig. 1). The questions related to the last twelve months respectively in order to obtain a comparable time period. This shows that a large proportion of people in Bielefeld experience discrimination. Around a third have experienced discrimination at least once. Almost half of the respondents have also observed discrimination at least once in the last twelve months.

These are, on the one hand, experiences of discrimination as the results in this chapter show, and on the other hand, experiences of general hurdles which are presented in the last chapter.

Unsurprisingly, the difference between people with and without a history of immigration is statistically significant and clear (see Fig. 2). People with a history of immigration experience discrimination more frequently (around 45% at least once) than those without a history of immigration (26%). This difference is also evident in the observation of discrimination (see Fig. 3). People with a history of immigration observe discrimination more frequently (51% compared to 43% at least once). This could indicate both a higher incidence of discrimination in the everyday lives of certain groups and an increased sensitivity to situations in which others are discriminated against.

Figure 1 Experiencing and observing discrimination in Bielefeld as a whole (figures in percent)



Note: Question text and number of respondents: "How often have you felt discriminated against in your everyday life in Bielefeld in the last 12 months?", n = 1417 and "In the last 12 months, have you observed a situation in Bielefeld in which, in your opinion, another person or group was discriminated against?", n = 1301.

20 | 3. Experiencing discrimination

Figure 2 Differences in the experience of discrimination among people with (n = 416) and without (n = 729) a history of immigration (figures in percent).

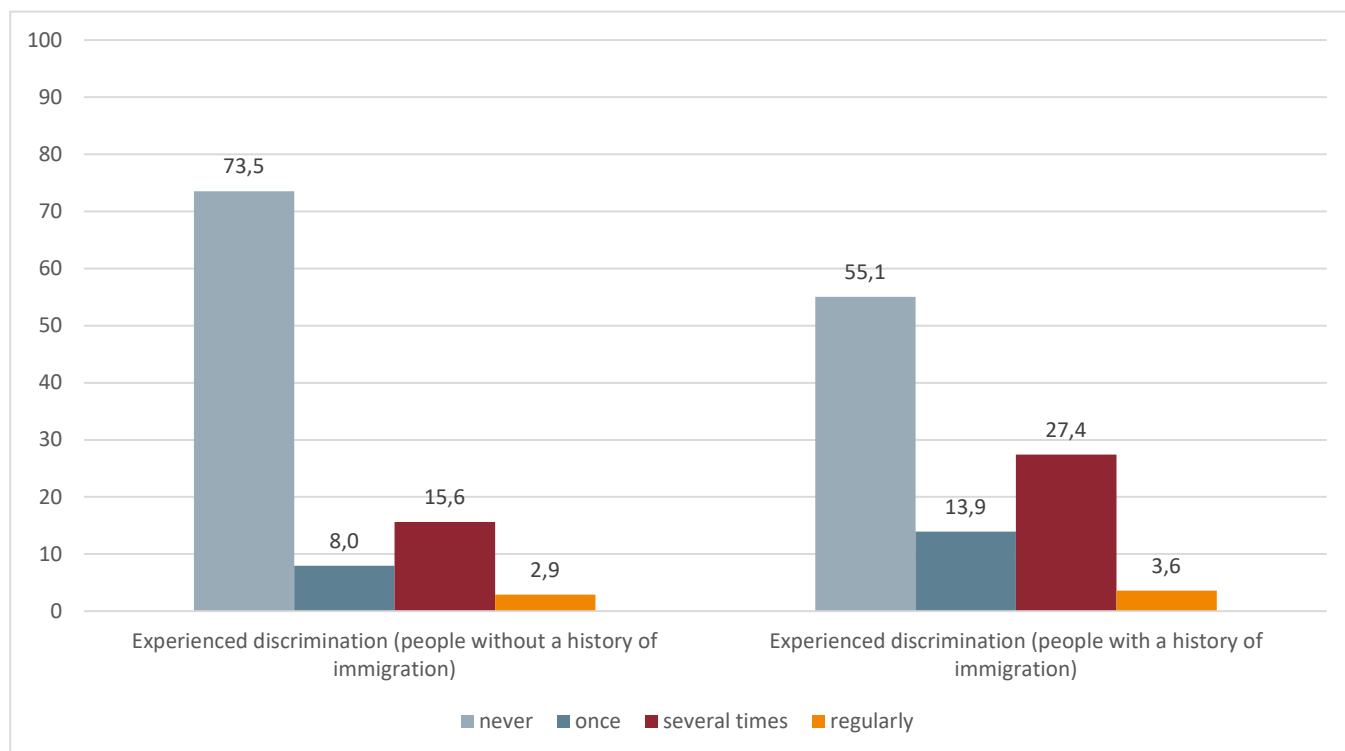
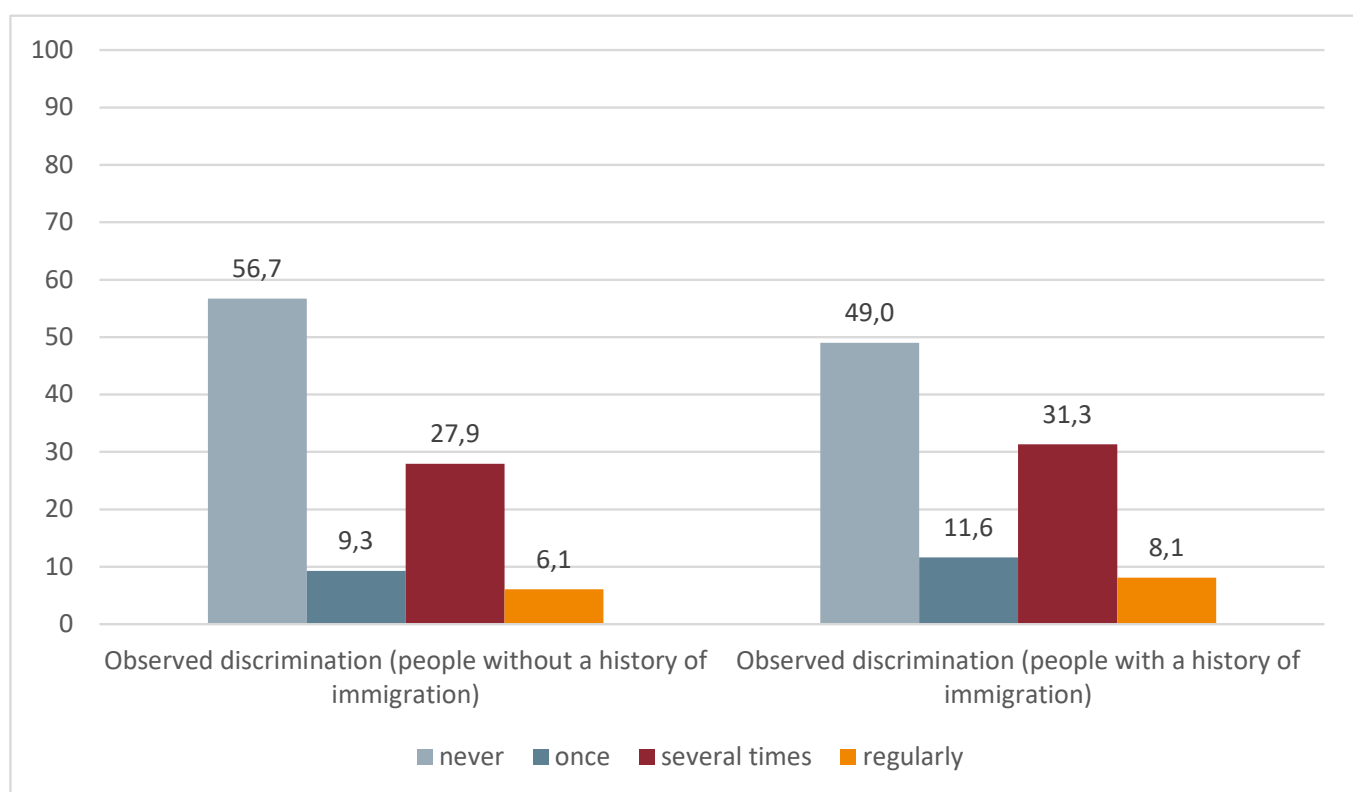


Figure 3 Differences in observations of discrimination among people with (n = 396) and without (n = 677) a history of immigration (figures in percent).

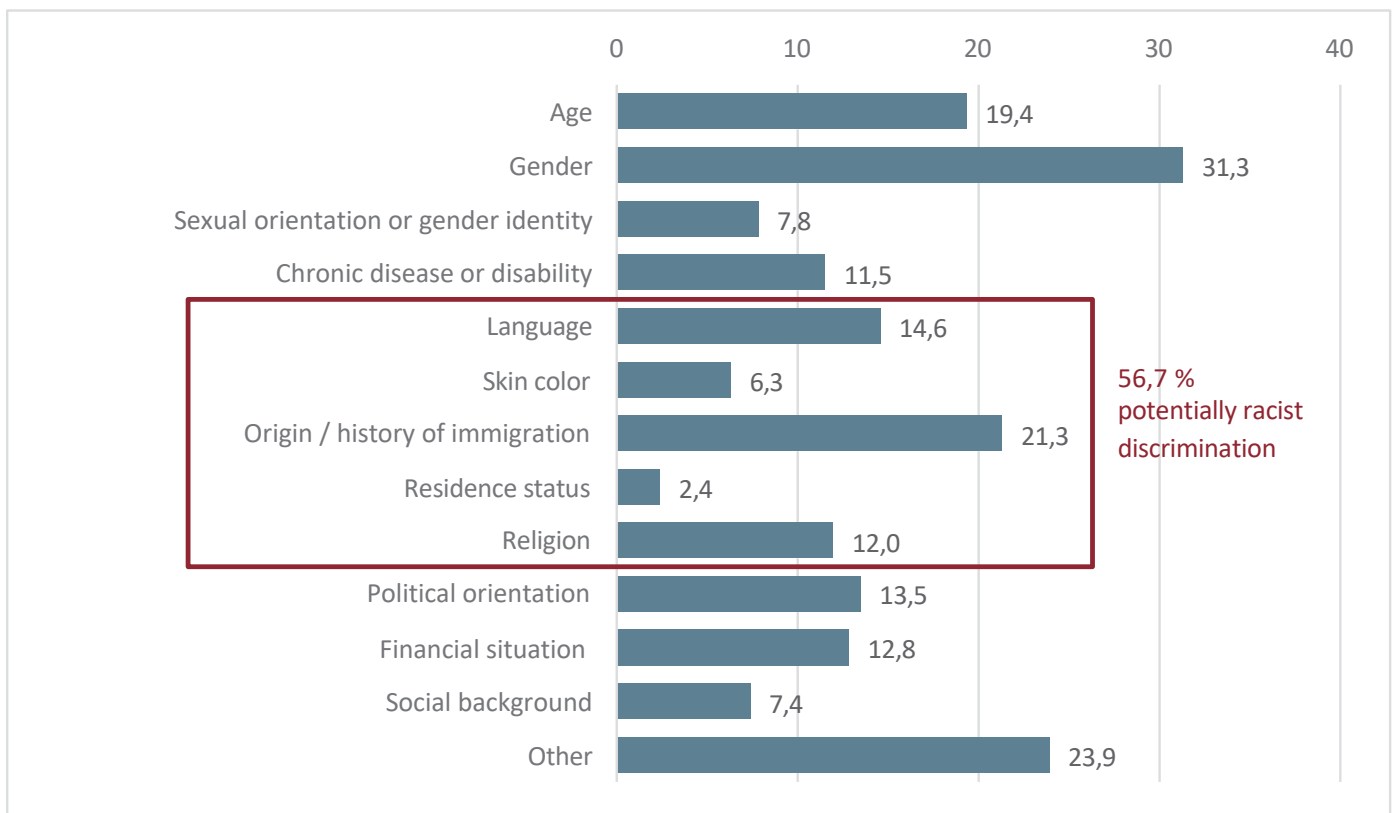


3. Experiencing discrimination | 21

Looking at the specific characteristics of discrimination, it is clear that people in Bielefeld experience discrimination based on a wide range of (ascribed) characteristics (see Fig. 4). Potentially racist discrimination characteristics (language, skin color, origin, residence, and religion) are reported most frequently. Taken together, this accounts for around 57% of responses.

In second place is discrimination on the basis of gender, which is the most common individual characteristic reported by almost a third of respondents. Around a quarter of respondents chose „other“. The responses were very diverse. A small number of respondents (22) stated under „other“ that they experience exclusion by people with a history of immigration or because they are German, for example.

Figure 4 discrimination characteristics (figures in percent)



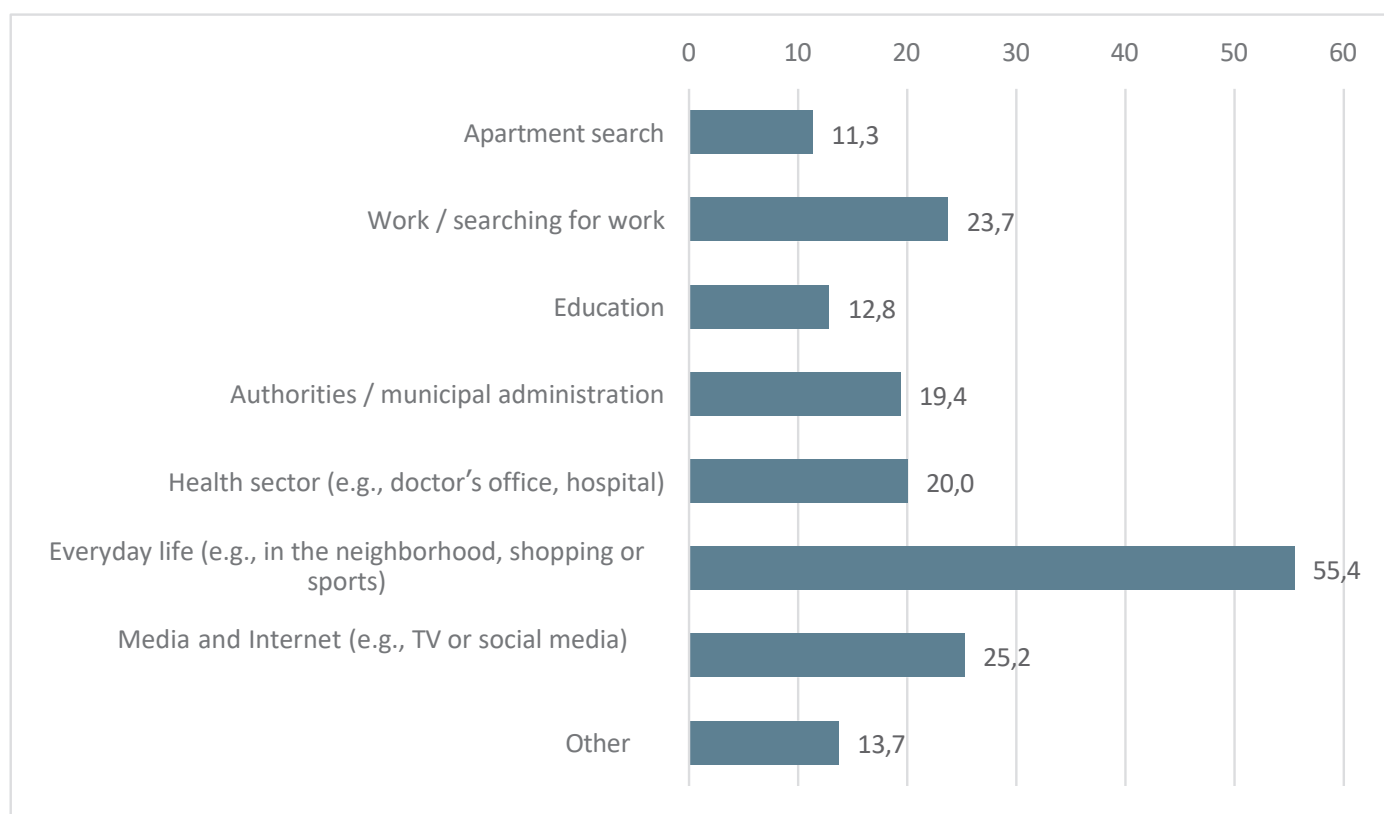
Note: The responses listed are those of respondents who have experienced discrimination at least once (n = 460). Multiple answers were possible.

When asked about the contexts in which discrimination occurs, discrimination in everyday life is mentioned by far the most frequently (see Fig. 5). More than half of respondents cited everyday life as the context of discrimination. This is also reflected in the open responses below.

This is followed by experiences in the context of media and internet (approx. 25%) and work/job search (approx. 24%). One fifth of respondents also experience discrimination at public authorities or in local government.

22 | 3. Experiencing discrimination

Figure 5 Contexts of discrimination (figures in percent)



Note: The responses listed are those of respondents who have experienced discrimination at least once (n = 460). Multiple answers were possible.

The respondents had the opportunity to describe the situations in more detail in an open text field. The following example quotes illustrate the frequently reported racist and sexist discrimination. In some cases, respondents also described the intertwining of different forms of discrimination.

"They said on the street, go back to where you come from. People spat in my direction in front of the "Bürgerberatung" (Citizens Advice Bureau) and I was insulted"

"Cat calling on the way home or while jogging"

"I often get to hear „Man, you can speak very good German"! I mean why not; I was born and grew up here!!! Finally learn to deal with it."

"I contacted a housing company, to visit an

apartment advertised on the Internet. When I told them about myself (surname, no children, secure income), they turned me down. The only question I was asked was: „What was your surname again? Oh, you're from Turkey...". I didn't get to see the apartment."

"Because of my Russian ancestry, there were hostilities because of the war in Ukraine."

"It regularly happens that I am called a „slut" by men with a migration background when I react defensively to cat-calling."

Here, too, a few people reproduce nationalist ideas of foreign infiltration and describe themselves as Germans who feel alien in their own country and discriminated against by people with a history of immigration.

The descriptions of observed situations also reveal the actual experiences of the respondents, which so far have only been described statistically. Discrimination is observed in a wide variety of places and contexts, for example in the waiting room, at work, on public transport, when looking for accommodation or generally in everyday life and in public spaces.

"In waiting rooms, people who do not speak German are unfortunately very often verbally abused. I understand that receptionists are exposed to considerable nervous strain. But unfortunately, I see again and again that people who don't speak German very well are subjected to humiliation. It starts with the volume. Some receptionists believe that people who don't speak German very well suddenly know German when you shout at them."

"Application from an apprentice who wanted to wear a hijab during her training, but our company team decided that this was not desired. Our corporate identity and the freedom to choose clothing clashed here. As we prescribe standardized uniforms, we decided against the application."

"Möbiel bus driver was verbally abused with stupid and racist slogans because of his skin color."

"One of my daughter's classmates (16 years old) was approached inappropriately several times by a teacher at school (grammar school) because of her hijab. The principal did not want to discuss the incident with the teacher and the pupil. She is now changing schools because she no longer feels comfortable there."

"A woman between 30 and 40 had a telephone conversation in Arabic in the city. She was insulted by an older man with the words: „People speak German in Germany."

"During an apartment tour, the landlady told me – in confidence – that she didn't want to rent the apartment to „foreigners“. I decided against the apartment."

Counseling services in the event of discrimination

So, while discrimination is part of everyday life for many people in Bielefeld, they are hardly aware of the counseling services available in cases of discrimination. Only 17% of respondents were aware of these. Among respondents who have already experienced discrimination, the figure is only 21%, and even in cases of discrimination they are hardly used (3%), see Table 5.

A small proportion of respondents also gave us feedback on why they did not seek advice from the advice centers themselves in the event of discrimination. The most common responses were that they preferred to seek help from family or friends (77%) or to talk to other victims (64%). Only a small proportion had heard bad things about the services (13%).⁴

⁴ Only the responses of respondents who had experienced discrimination, knew of an advice center, and had not visited one were evaluated (n = 83). Slightly fewer (62-70) ticked the various answer options.

24 | 3. Experiencing discrimination

Table 5 Knowledge of and access to discrimination advice centers in Bielefeld (figures in percent)

	No	Yes
Knowledge of advice centers in the event of discrimination among all respondents (n = 1359)	83,3	16,7
Knowledge of advice centers in cases of discrimination among respondents who have experienced discrimination at least once (n = 445)	79,1	20,9
Have you ever approached a corresponding person or advice center because of a case of discrimination? (n = 449)	97,3	2,7

Note: Question text for lines 1 and 2: "Do you know people or advice centers in the city that you can turn to in the event of discrimination?"

Respondents also had the opportunity to indicate which advice centers they know in Bielefeld that they can turn to in the event of discrimination. A small proportion of just under 12% of respondents did so.

Counselling services provided by organizations and associations (53 mentions) – such as "IBZ" (9), "AWO" (8), "AK Asyl" (5) or "Pro Familia" (5) – were mentioned most frequently. However, services for women and girls (17), such as

psychological counseling for women or women's shelters, were also frequently mentioned.

Respondents also mentioned the municipal integration center (KI) and other anti-discrimination offices (48) as well as the town hall or the „Bürgerberatung“ (citizens' advice center) in general (47).

However, the (lack of) awareness of support services shows a certain distance when approaching public services (see Chapter 4).

Ideas for a Bielefeld free of discrimination

When asked about improvements that the city of Bielefeld could implement so that discrimination occurs less frequently in the future, a wide variety of ideas were mentioned, in particular cultural offerings and counseling services such as open spaces and social work.

They call for more such services to be set up and for existing services to be made more widely known. In addition, more communication among each other, more togetherness and education as well as the visualization of diversity are mentioned. Here are some example quotes:

"There should be many more low-threshold offers where people can get to know each other and where relationships can develop. Discrimination stops when the initially unfamiliar is no longer frightening but becomes exciting and interesting. I find it incredibly annoying that,

as a relatively small organization, we don't get funding for all the good things that have been created and could still be created. So, I would really welcome it if culturally unifying things – which certainly exist in Bielefeld, also as voluntary work – were identified and supported. "

"Expansion of social work at school, so that conflicts in the school context can be better resolved and school is a place where cooperation can be practiced within a manageable framework."

"Promoting encounters between different people can also be as simple as making existing events visible. The no racism festival on the Kesselbrink was a great event with important guests and great music. But it couldn't be found on the Bielefeld city website or other event websites, for example. That's a real shame."

3. Experiencing discrimination | 25

"More educational work, training for anti-discriminatory action in municipal institutions, promoting diversity among employees, empowerment measures for those affected, setting up municipal anti-discrimination offices specifically for schools."

"Strengthen neighborhood cohesion, better promotion of anti-discrimination office & publication of information/make access easier."

"Poster/flyer campaigns against discrimination"

"This is a question of „awareness“ and therefore cannot be dealt with through individual commitments. Individuals are responsible for their own thoughts, words, and actions. In my opinion, it is a frequently recurring political mistake to talk about „taking people's concerns seriously“. If people cultivate diffuse fears, such as that of „foreign infiltration“, and then display discriminatory behavior based on their fears or vote for parties that make corresponding election promises, then it is a mistake to encourage these positions."

Overall, the results reveal a number of areas for action. On the one hand, it is important for good coexistence to look at the fact that and how people in Bielefeld experience discrimination, while at the same time recognizing that experiences of discrimination are commonplace for many. On the other hand, there is a need to reflect on the structure of services on a broad level.

For example, the data suggests that services in cases of discrimination are largely unknown or not noticed. Anti-discrimination and the associated support services require ongoing work, constant promotion, and transparency in terms of content. The next chapter will shed light on the extent to

which this is also the case with other challenges, apart from discrimination. On a positive note, however, it should be noted that despite everything, the people of Bielefeld have a number of ideas about what can be done to combat discrimination and how community life in our city can be improved.

This is particularly important because discrimination has a negative impact on the everyday lives of many people in Bielefeld and therefore stands in the way of equal coexistence in an open society. There is therefore a need for general solidarity and offers that can provide concrete support in the event of discrimination.⁵

⁵ See also the report on advisory and work priorities in the years 2020 to 2023 by the Anti-Discrimination Office of the City of Bielefeld, Municipal Integration Center (KI)

26 | 4. Social participation and its hurdles

In addition to discrimination, there are a number of other hurdles that people in Bielefeld face in their everyday lives. Therefore, in the last part of the monitoring, we look at general challenges with regard to participation in urban society. In this block, respondents were asked, for

instance, how often they needed support and which services they found helpful.

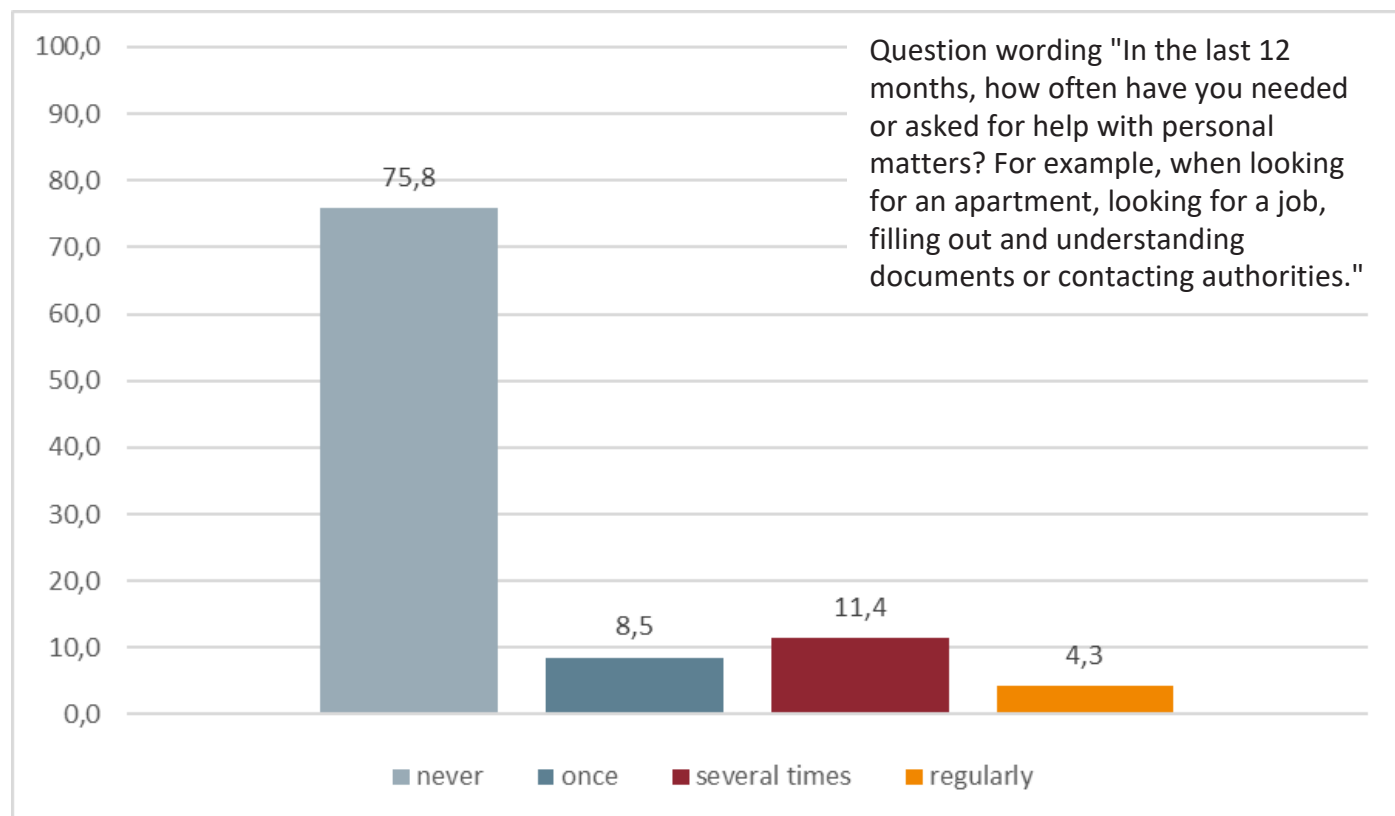
After all, good community life can only succeed if support is provided where it is needed, and Bielefeld residents all have easy access to support services.

Needs and wishes for support

Overall, around a quarter of those surveyed in Bielefeld needed or would have liked help with personal matters at least once (see Fig. 6). This contrasts with 75% of respondents who have not needed support in the last twelve months, for example when looking for accommodation or work, filling out or understanding documents or contacting the authorities.

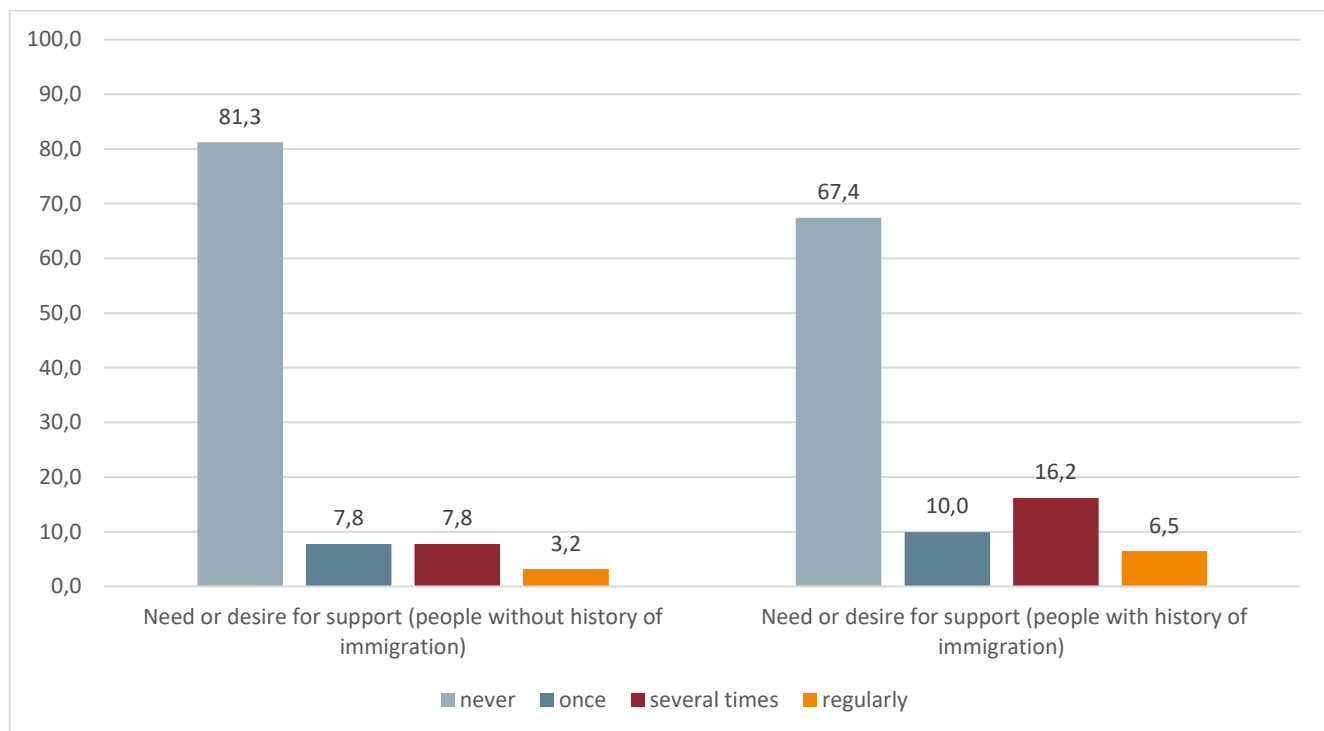
The difference between people with and without a history of immigration is statistically significant and clear. While around a third of the former state that they have needed support at least once in the last 12 months, this figure is only around a fifth for people without a history of immigration (see Fig. 7).

Figure 6 Personal need or desire for support (Figures in percent, n = 1278)



4. Social participation and its hurdles | 27

Figure 7 Need or desire for support among people with (n = 694) and without (n = 402) a history of immigration (figures in percent)



Respondents were then asked to indicate the most frequent issues for which they needed or would like help in the form of an open response. 75% of those who had already needed help expressed needs and wishes. Most of them stated support needs and wishes in the area of „contact with authorities“ (97 respondents). The most frequently mentioned areas were general dealings with authorities, applications from the authorities, bureaucracy or „Amtsdeutsch“, i.e. „officialese“ or German for public officials (36 responses).

Support and advice services

More people in Bielefeld are aware of counseling services in this area than in the area of discrimination. However, there is also a certain distance in terms

The context of financial matters (e.g., tax returns, property tax or the tax office in general) was also mentioned frequently. Parental allowance and official matters in connection with becoming and being a parent (e.g., parental leave, looking for a nursery, education, and part-time work) were also mentioned comparatively frequently (18). In addition, a number of respondents (45) described a need and desire for support in filling out and understanding documents and requests in general.

of services and their awareness and perception: a third of people in Bielefeld are aware of support services in the city, but only a quarter use them when they need help (see Table 6).

28 | 4. Social participation and its hurdles

Table 6 Knowledge of and access to support services in Bielefeld (figures in percent)

	No	Yes
Do you know one or more services in Bielefeld that help people to cope with difficult personal situations? (n = 1236)	66,3	33,7
If you needed help with a matter, did you ask for help? (n = 944)	74,9	25,1

At this point it is also crucial to assess the level of awareness of the Integration Council, which is supposed to place a special focus on the needs and problems of the migration society.

Its awareness is similar to that of the offers in general (28%, see Tab. 7). The difference between people with and without a history of immigration is small.

Table 7 Knowledge of the Integration Council in Bielefeld

	No	Yes
Do you know the Integration Council of the City of Bielefeld? (total sample, n = 1226)	71,7	28,3
(people without a history of immigration, n = 682)	70,0	30,0
(people with a history of immigration, n = 399)	72,9	27,2

Respondents were also asked to indicate in an open response field one or more services that they know of that help them to cope with difficult personal circumstances. A fifth of respondents answered this question with a wide range of services. Most respondents (91) mentioned offers in the area of official matters – e.g. the city of Bielefeld in general (27 mentions), the „Jugendamt“ (youth welfare office) or „Sozialamt“ (social welfare office) (18) as well as the „Bürgerberatung“ (citizens' advice center, 13). However, 85 respondents also mentioned services offered by other third parties, including services offered by „Diakonie“ (30 mentions), „AWO“ (25) or „Bethel“ (20). Associations such as „Pro Familia“ (31),

„Caritas“ (25) or „GfS“ (11) are also known when help is needed. Finally, services from the health sector were also frequently mentioned, such as the „Telefonseelsorge“ (a free mental health counseling service offered via telephone, 28 mentions), self-help groups (10) or psychosocial counseling centers (9).

It should also be noted that respondents who have sought out support services have largely had a positive experience. This is shown by the fact that 84% would visit the advice center again. In addition, 28% of Bielefeld residents reported that they would like to see more support services in their immediate residential area or in Bielefeld as a whole (see Table 8).

Table 8 Experiences with and expansion of support services in Bielefeld (figures in percent)

	No	Yes
Would you visit the advice center again? (n = 184) ^a	16,3	83,7
Are there any support services that you would like to see in your immediate residential area or in Bielefeld as a whole? (n = 676) ^b	71,6	28,4

Note: ^a = The answers of the respondents are taken into account who stated that they had sought help when they needed help with personal matters. (n = 237). ^b = With only 676 respondents, a relatively large number of participants omitted an answer at this point in the questionnaire, although it was addressed to all respondents. The number of respondents was higher again in the further course of the responses. It can therefore be assumed that many respondents did not feel addressed by this question.

4. Social participation and its hurdles | 29

When asked openly about the services they would like to see, just under 10% of respondents gave feedback, describing general or target group-related services or wishing for support in certain areas of life. Above all, 25 respondents expressed a desire for greater togetherness and more exchange: For example, one respondent suggested **"round tables in the neighborhood with people who have just arrived and those who have always been there."** while another response expresses the desire to set up **"open meeting places for people from different cultural backgrounds (meeting centers) or events in parks."**

In addition, help with everyday matters and social

counseling are also mentioned in particular (24), for example when it comes to **"finding affordable housing"** and dealing with the authorities (14). Some respondents (11) would also like more support in the health sector, for example in the form of **"Support in the search for psychotherapy"** or **"Health offices or something like that in the individual districts"** and also with regard to help for elderly or single people (13). In the area of family & school, the respondents (21) also provided some information. For example, respondents demand **"Schools with smaller classes. Trained staff in regular schools."** or **"Help with finding a daycare place"** as well as **"Free tutoring for children".**

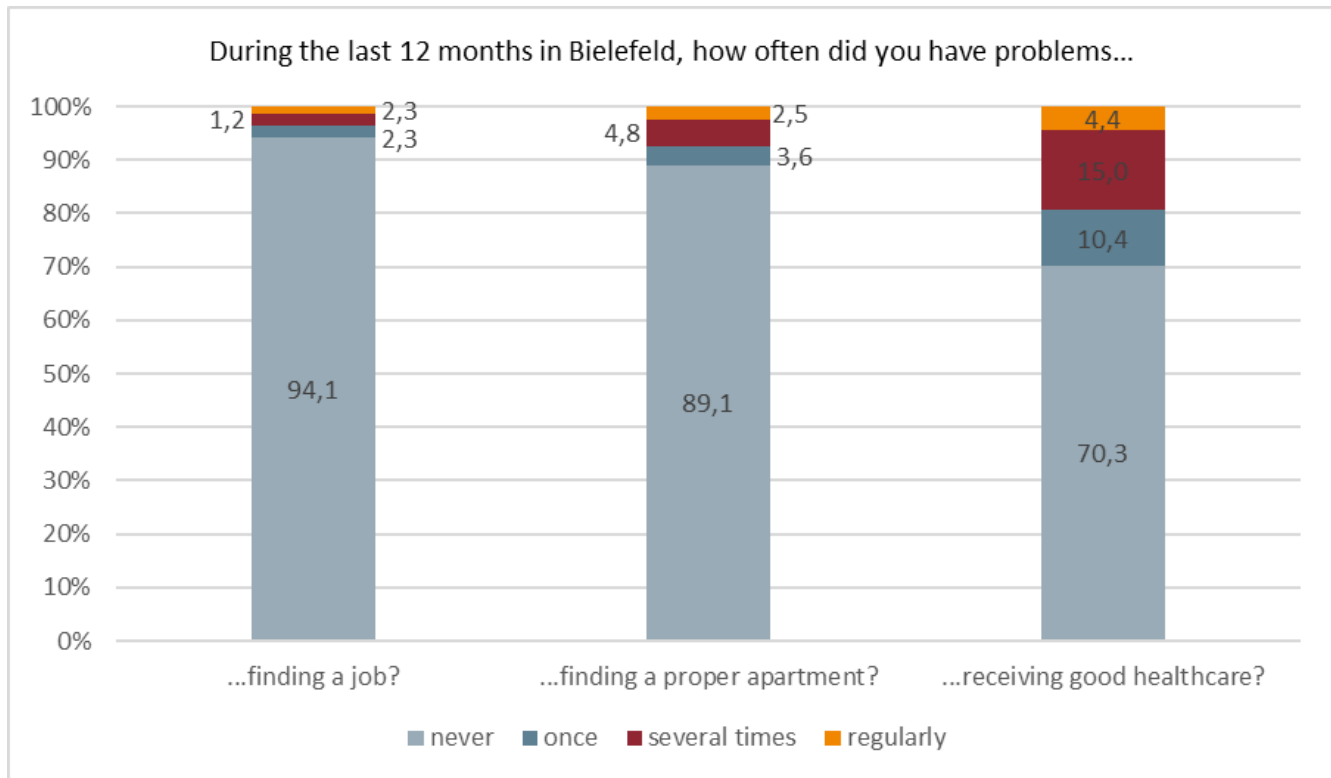
Everyday problems and difficulties in understanding

When asked specifically about the main three problem areas of work, housing, and healthcare, it emerges that just under a third of respondents have had difficulties obtaining good healthcare in the last twelve months (see Fig. 8). People with a history of immigration are much more likely to have difficulties than those without a history of

immigration (40 % vs. 30 %; see Fig. 9 and Fig. 10). There are slightly fewer problems in the other two areas. Overall, 16% had problems finding suitable housing at least once and 9% had problems finding a job. However, there are also clear inequalities here. People with a history of immigration are more likely to face problems in all three fields.

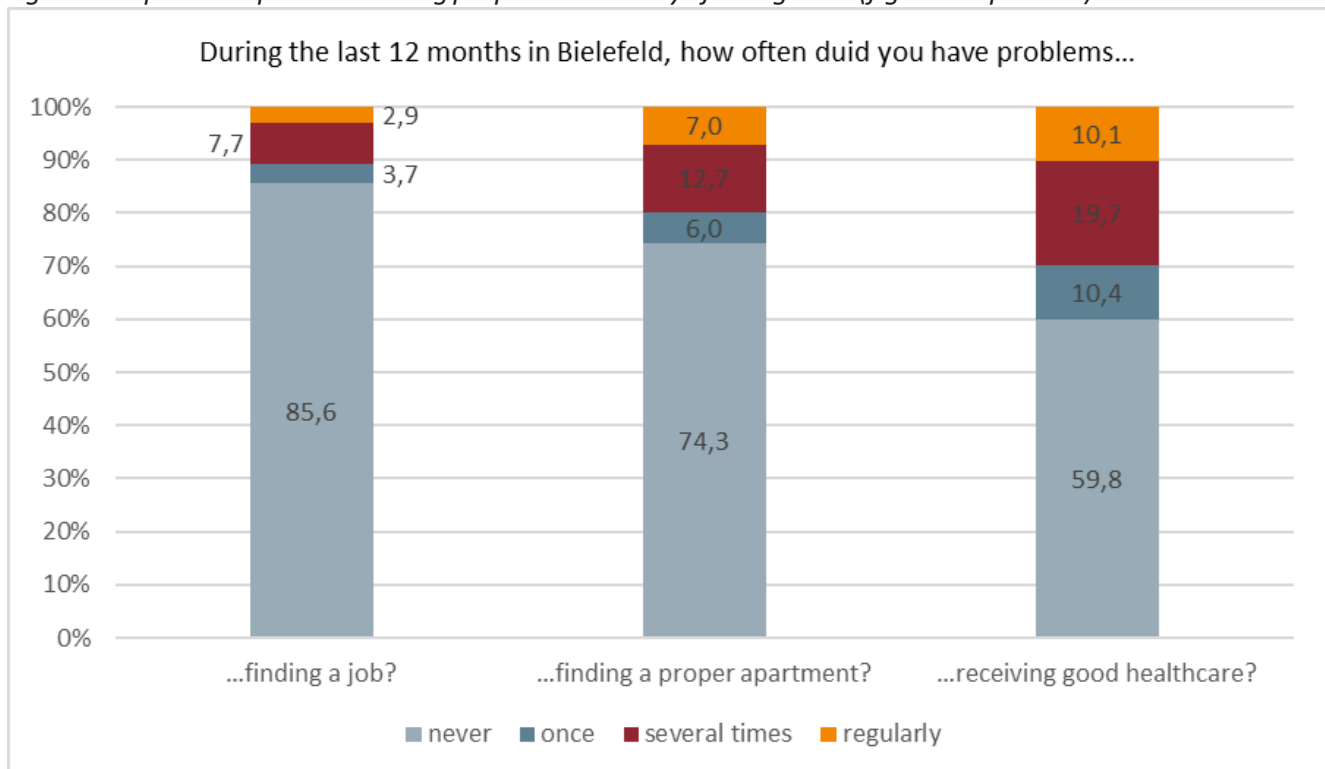
30 | 4. Social participation and its hurdles

Figure 9 Experienced problems among people without a history of immigration (figures in percent)



Note: In order of questions, n = 647/ 642/ 666

Figure 10 Experienced problems among people with a history of immigration (figures in percent)



Note: In order of questions, n = 376/ 370/ 376

4. Social participation and its hurdles | 31

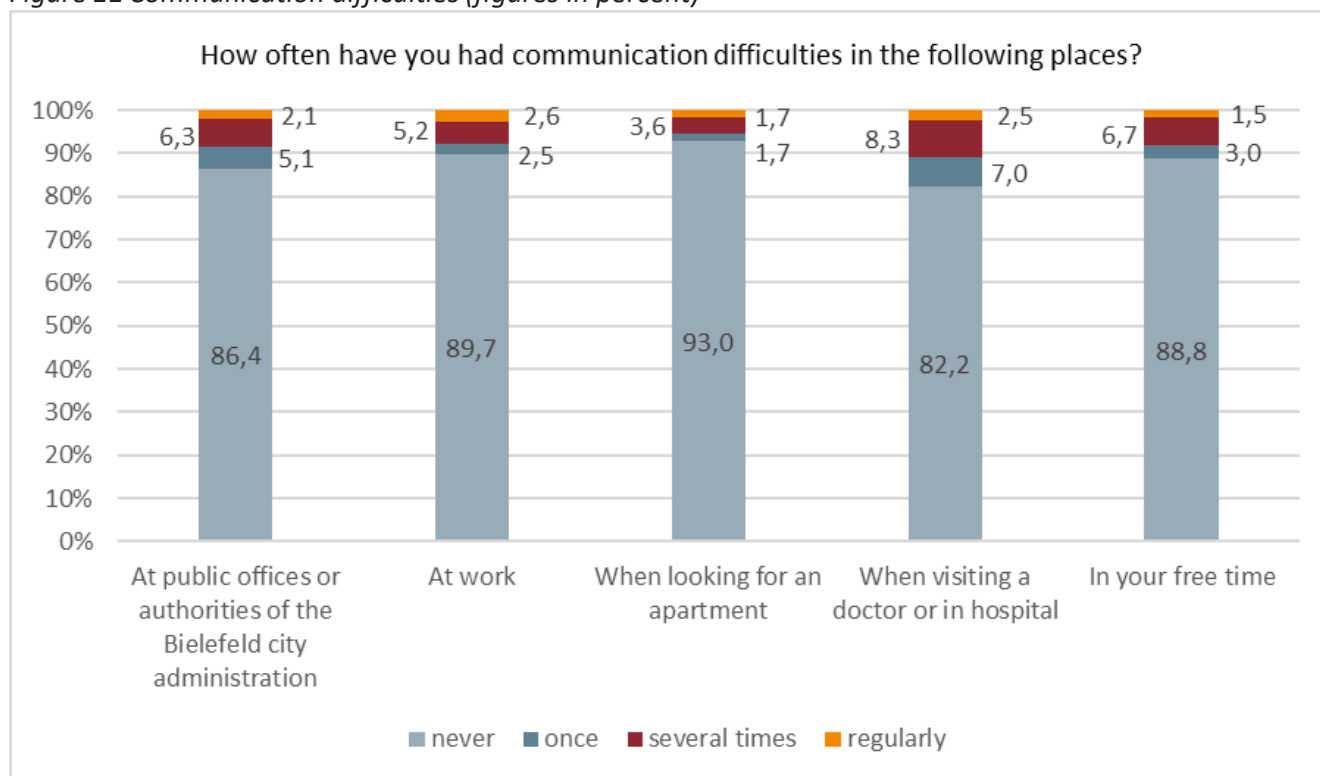
Healthcare is also the area where communication difficulties were most frequently encountered (see Fig. 11). Around 18% stated that they had experienced communication difficulties when visiting a doctor or in hospital.

The next most frequently cited problem was difficulties in understanding offices or authorities

of the Bielefeld city administration (14%).

The analyses show that people with a history of immigration face greater communication difficulties. Between 7% (at work) and 14% (doctor's visit/hospital) higher is the proportion of these people who report problems at the places mentioned.

Figure 11 Communication difficulties (figures in percent)



Note: In the order of questions, n = 1186/ 1126/ 1115/ 1159/ 1119

In the open description of particularly troublesome situations related to personal matters, respondents most frequently cited mutual language barriers within the medical field (37 respondents). For example, they reported **"Doctors and nursing staff who speak poor German".**

Language barriers outside the medical field are the second most frequently described (24), for example at work: **"Colleague at work speaks quite bad German."**

In third place (23) are situations that generally involve bureaucratic hurdles or communication problems when it comes to arranging appointments, dealing with documents and other issues. This is how one interviewee described it:

"Difficulties in understanding are not always due to linguistic misunderstandings, but also to the opacity of official letters, applications, requests etc."

32 | 4. Social participation and its hurdles

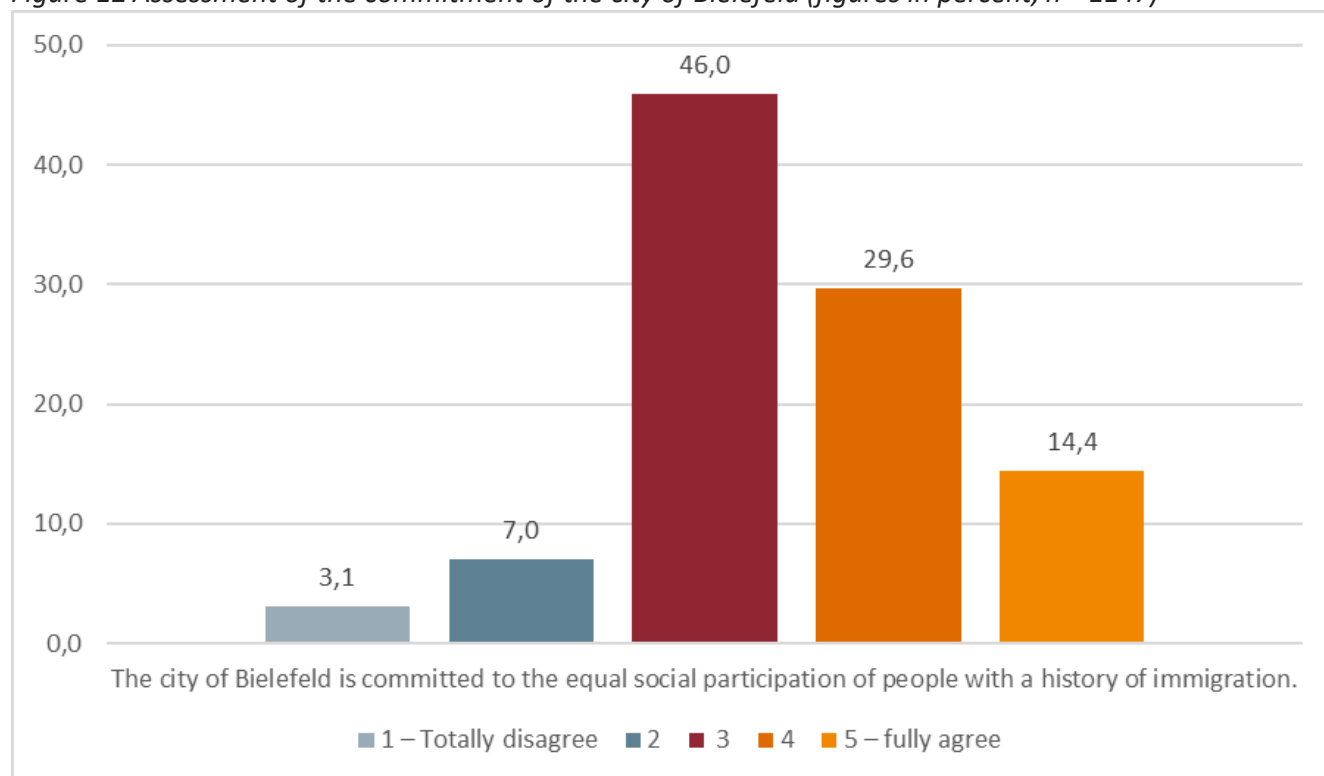
Ideas for improving participation

Based on the challenges described, participants were asked what the city of Bielefeld could do to improve the situation.

First of all, it can be noted that with regard to the commitment of the city of Bielefeld, only 10% of respondents disagree that the city is committed

to equal participation of people with a history of immigration. 46% at least partially agree in the rather vague middle category, while a total 44% are in the overall range of agreement (see Fig. 12). People with and without a history of immigration responded relatively similarly here.

Figure 12 Assessment of the commitment of the city of Bielefeld (figures in percent, n = 1147)



Slightly less than a quarter of respondents also gave ideas as to what the city could do to promote equal participation in an open response field. The most common suggestion made by 113 respondents was to offer more courses to learn German or to focus on language support. As one respondent wrote:

"Integration takes place through language. So, you should be able to get by with your German well enough to cope with everyday life. Some of that „public official German“ is too abstract even for native speakers."

On the other hand, some respondents also call for a more consistent implementation of rules and

cultural values (41). As such, some respondents describe

"making it clear that you have to stick to the rules here."

as important to promote equal participation of people with a history of immigration. In contrast, an equally large proportion of respondents (40) consider low-threshold meeting places, contacts and more recognition for different cultures to be important. For example, one person wrote:

"We must make it abundantly clear that histories of immigration and other cultures are a positive thing and should not be hidden. There are still enough people who hide it."

4. Social participation and its hurdles | 33

"My parents never taught me their native language, I was taught early on that having Polish roots was a bad thing, so I have hardly any connection to my parents' home country."

Last but not least, some of the respondents also make it clear that concrete help with labor market integration or the promotion of skilled workers (36) or help through better care and support (36) are important for equal participation.

This response illustrates this well:

"People should not have to wait so long for a residence permit. People should be allowed to try out other professional fields more quickly, and if things go well, they should be allowed to work."

Other respondents mention, for instance

"More support when filling out documents"

or

"Funding more language mediators, e.g., for medical appointments & therapies"

as important measures to promote social participation.

Overall, the results in this chapter make it clear that many people in Bielefeld not only face everyday challenges, but also experience associated barriers between themselves and the institutions in the city. This applies in particular to the health sector as well as to services provided by public offices and authorities.

Only some of those surveyed were aware of support services and even fewer actually took advantage of them. This is despite the fact that only a small proportion have had negative experiences when using counseling services. There seems to be a certain distance between the people and the services offered in the city, and the question arises as to what extent the services offered by public authorities, organizations and associations are reaching their target group. It should also be considered to what extent the offers could be supported, publicized, and set up in such a way that they reach even more people.

In addition, people with a history of immigration are more likely to be affected by problems in different areas of life than people who have no migration experience.

In particular, language barriers and a common understanding in everyday life, at work and, above all, in the perception of and access to support services were identified by the interviewees and highlighted as a possible area for action. We can see in the data a desire to reduce the perceived distances and language barriers and to engage in closer exchange.

Ultimately, the results can motivate people to take on these challenges and work towards equal participation for all in Bielefeld.

34 | Conclusion

The aim of Bielefeld's integration monitoring is to take a look at the state of Bielefeld's urban society and, in particular, to ask about the potential for cohesion in a diverse urban society. It is about the question of the hurdles and opportunities of an urban migration society. Bielefeld is characterized by plurality and diversity.

Migration and integration are essential components of community life. The Bielefeld integration monitoring specifically asks how the people of Bielefeld feel about integration, what they think about cohesion in the city and what challenges they face against the backdrop of discrimination and other social inequalities.

We put emphasis on the three main areas of integration, discrimination and cohesion. All three topics are interrelated and cannot be considered separately.

Successful integration accompanied by the equal participation of all strengthens cohesion. An urban society that sticks together is more likely to overcome challenges, even in turbulent times. For example, it is able to offer people fleeing their home country a safe haven and integrate them into the community.

An urban society that shows solidarity and focuses on unity rather than division helps to prevent and counteract hostilities, exclusion, and discrimination.

A solidary, diverse, and cosmopolitan city of Bielefeld cannot be taken for granted. This is made abundantly clear by current events in politics and society, statistical figures on social inequality in Bielefeld and the very personal experiences, ideas and attitudes of Bielefeld residents.

This report reveals a number of areas for action that should be worked on further, for example against the backdrop of everyday experiences of discrimination or hurdles that many people in Bielefeld encounter. These areas of action are also evident in public spaces – e.g., conflict-ridden or exclusionary places – and in the need to develop a collective understanding of integration.

Numerous people, facilities and institutions are already shaping community life and cohesion in Bielefeld. The Bielefeld Integration Monitoring aims to support this work and provide facts that can be used as a basis for projects, ideas, and discussions. We hope that the various stakeholders will find results in this report that will support them in their work and commitment. However, we also think that the Integration Monitoring will give us all – at one point or another – an idea of what still needs to be done, where things have not been looked at closely enough so far and which topics are worth paying more attention to. Integration, discrimination, and cohesion in our society can and should be discussed. The Bielefeld Integration Monitoring offers a basis for this.

In this section we will explain the methodological approach of the Bielefeld Integration Monitoring. The aim was to conduct a representative population survey for Bielefeld on the topics of integration, community life and discrimination. On the one hand, we intend to record the attitudes and experiences of the city's population and, on the other, to provide concrete and practical starting points for recommendations for action.

In Bielefeld, the Integration Monitoring is an essential part of the Municipal Integration Management (KIM) funded by the state of North Rhine-Westphalia (MKJFGFI⁵) and is carried out under the leadership of the Coordinating Office at the Municipal Integration Center (KI). It is intended to contrast the results of the KIM process, supplement them with a comprehensive database and contribute to the improvement of integration processes and the empowerment of people with a history of immigration on a structural level.

In order to achieve this goal, a questionnaire was developed jointly by a team from the Municipal Integration Center of the City of Bielefeld and the Research Institute for Social Cohesion (FGZ) at Bielefeld University. The statistics office of the city of Bielefeld was also involved in a supporting role. This allowed both scientific and municipal perspectives to be incorporated in equal measure.

The questionnaire contains newly developed questions as well as some questions adapted to Bielefeld that also occur in a similar way in other surveys, some of which are nationwide. The questionnaire consisted of a combination of closed and open questions. This enables statistical analyses of frequencies, differences, and correlations as well as the evaluation of very personal attitudes and experiences of the respondents, which could be indicated in open response fields.

The statistical analyses were carried out using the program „R“ as well as Excel. The open answers were analyzed based on the qualitative content analysis according to Mayring (2022)⁶.

Accordingly, a coding analysis method was used in which the data was assigned to categories inductively, i.e., based on the data itself. In this way, the variety of open responses was organized based on content and mapped analytically. In order to present the open answers in this report, select quotes (in italics in quotation marks within the text body) are listed that reflect the relevant categories well. In the quotes listed, major spelling mistakes have been corrected for better readability

This report was originally drafted in German. The English translation was issued by an in-house language mediator assigned by the Municipal Integration Center. In the German original, some adjustments have been made to direct quotes from Bielefeld residents: major spelling mistakes were corrected for better readability and some additions were made, e.g., for grammatical reasons. The latter were marked in square brackets in the original text. The translation attempts to transfer these adjusted German quotes into English as accurately as possible in terms of meaning and interpretation while upholding the original sentence structure and degree of formality as literally as possible. Grammatical adjustments made in German could, due to nature of the translation, not be made visible in the English version.

In order to obtain representative results for Bielefeld's urban society, a random sample was drawn from the population register with the following selection criteria: 2 % of the total population in Bielefeld aged 18 and above on the cut-off date off April 30, 2023. The gross sample (number of people who were due to be selected and who were contacted) was 6900.

⁵ Ministry for Children, Youth, Family, Equality, Refugees, and Integration of the State of North Rhine-Westphalia

⁶ Philipp Mayring (2022): Qualitative content analysis, basics and techniques, 13th, updated edition

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As part of the Integration Monitoring, we deliberately not only surveyed people who have (recently) migrated to Bielefeld. Rather, integration is understood – having in mind the Participation and Integration Act NRW – as a reciprocal process and not as the adaptation of individuals.

The success of community life in a migration society depends both on newcomers and on the host society and its institutions. It was therefore important to develop an approach that could reflect a wide range of perspectives.

Participation in the survey was voluntary and anonymous; non-participation or abandonment of the survey did not have any negative consequences. Three letters were sent out to invite participation (the first invitation on June 7, 2023, the second on June 28, 2023, and the third letter including the printed questionnaire on July 28, 2023).

The survey period ran from June 6 to August 17, 2023.

The number of questionnaires submitted or saved is 1758. 1241 respondents took part online. A further 517 people sent in paper questionnaires. The data was then cleaned in the next step. Questionnaires that were completed twice or not completed were deleted. The net sample on which the analysis is based is therefore 1559 people.

The actual number of cases analyzed deviates downwards from the net sample, as it was not mandatory to answer all questions in order to take part in the survey. In addition, the analysis was partially filtered. This means, for example, that in-depth questions on the characteristics of experienced discrimination were only analyzed for those respondents who had previously stated that they had experienced discrimination in the last twelve months. This was intended to reduce measurement errors. The procedure is made

transparent where it was applied. The socio-demographic composition and distribution across the city is shown in Table 9 and Table 10.

In this analysis, in some places we distinguish between people with and without a history of immigration in order to better depict social inequalities, such as different levels of discrimination. The group of people from Bielefeld with a history of immigration was newly formed as a statistical category.

According to the definition used here, respondents with a history of immigration are those who themselves have a non-German nationality and/or a place of birth outside of Germany and/or at least one parent was born abroad.

In the limited scope of the analysis of this integration monitoring, this categorization serves as a statistical simplification and cannot fully do justice to the diversity within the category of people with personal and family migration experience or international family history. However, this approach is intended to better illustrate inequalities and any disadvantages that tend to affect certain groups and to focus on people who have immigrated to Germany themselves or whose parents have done so.

For more in-depth criticism of statistical categorization, especially the category „people with a migration background“ and alternative ways of dealing with it, we refer to the report of the federal expert commission on integration capability (2021)⁷. We also asked the people of Bielefeld themselves how they deal with these terms (see Chapter 2).

Although the statistical analysis focuses on differences, the interpretation of the results should not ignore the contexts in which people from diverse backgrounds have the same experiences and what connects people from Bielefeld.

⁷ "Fachkommission Integrationsfähigkeit" (expert commission on integration capability) (2021). Shaping the immigration society together. Report of the Federal Government's Expert Commission on the Framework Conditions for Integration Capability. Berlin: "Bundeskanzleramt" (Federal Chancellery).

The online questionnaire was translated into six languages in order to keep the threshold for participation as low as possible and to enable as many of the randomly selected people as

possible to participate.

In addition to German, the questionnaire was available in Arabic, English, Greek, Polish, Russian, and Turkish⁸.

Table 9 Sociodemographic composition of the sample (Absolute figures and in percent, total sample: N = 1559)

	Category	absolute	%
Age <i>Youngest: 18</i> <i>Oldest: 103</i> <i>Average age: 53</i>	18-24	54	4,7
	25-34	161	13,9
	35-44	183	15,8
	45-54	209	18,0
	55-64	242	20,9
	65-74	185	16,0
	75 and older	128	11,0
Sex	Female	685	54,5
	Male	566	45,0
	Diverse	6	0,5
History of immigration	No	735	63,6
	Yes	421	36,4
"Schulabschluss" (School-leaving certificate)	Still in (high) school education	3	0,2
	Finished school without leaving certificate	16	1,3
	"Volks-/ Hauptschule" or "Polytechnische Oberschule" 8th / 9th grade	106	8,4
	"Mittlere Reife", "Realschulabschluss", "Polytechnische Oberschule" 10th grade	254	20,1
	Subject specific qualification for higher education: "Fachhochschulreife"	171	13,6
	General qualification for higher education: "Abitur" or "Erweiterte Oberschule" with conclusion of 12th grade.	663	52,5
	Other	49	3,9
Professional Training & Education	Still in professional training / apprenticeship / Internship / practical phase / university etc.	55	4,4
	No concluded professional training / education	52	4,2
	"Teilfacharbeiter"	4	0,3
	"Facharbeiter", concluded apprenticeship	339	27,3
	"Meister" or comparable qualification	82	6,6
	"Fachschulabschluss"	131	10,5
	University diploma or equiv. / "Hochschulabschluss"	502	40,4
	Other	78	6,3
Net household income	Less than 1000 €	73	6,1
	1001-1500 €	88	7,4
	1501-2000 €	113	9,5
	2001-2500 €	127	10,7
	2501-3000 €	144	12,1
	3001.3500 €	121	10,2
	3501-4000 €	122	10,3
	More than 4000 €	401	33,7

⁸ 97.1% of respondents completed the German questionnaire.

The International Meeting Center Friedenshaus e.V. provided support in answering the questionnaires in various languages. We would like to thank them for their successful cooperation!

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Table 10 Allocation to the ten districts of Bielefeld (Absolute figures and in percent)

	Sample		Bielefeld total	
	absolute	%	absolute	%
Brackwede	138	10,8	33.985	11,9
Dornberg	106	8,3	17.103	6,0
Gadderbaum	41	3,3	8.880	3,1
Heepen	155	12,2	38.540	13,4
Jöllenbeck	93	7,3	18.976	6,6
Mitte	329	25,9	70.645	24,6
Schildesche	143	11,2	36.265	12,7
Senne	91	7,2	17.410	6,1
Sennestadt	43	3,4	18.002	6,3
Stieghorst	123	9,7	26.863	9,4
Sonstiges	11	0,9	-	-

Note: Figures for Bielefeld as a whole are based on people aged 18 and over with main residence/sole residence and secondary residence in Bielefeld as of April 30, 2023. Provided by the Press Office/Statistics Office, our own calculations.



