

# Change the Channel

A Study on TV Viewing Habits and Value Patterns  
of Immigrants from Islamic Societies Living in Rüsselsheim

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**ABSTRACT**

*Inspired by the global research project WVS, this paper builds on the assumption that attitudes and opinions are guided by underlying value patterns which vary from one country to another (Rokeach, 1979). As those are consistent through several contexts, they can be inferred from questions concerning several life domains (Halman & de Moor, 1994). Operationalizing them as latent variables, the present paper strives to connect the concept of value patterns with national habitus as an attempt to measure acculturation process.*

*For this purpose, the German city of Rüsselsheim was selected as its population is made up of a distinctively high number of residents with a migration background from Turkey and Morocco (Stadt Rüsselsheim, 2017) and the country of Germany can be located on the opposite side of the Inglehart-Welzel cultural map compared to Islamic countries (WVS, 2018). Similar to the EVS, a survey was chosen as a method with the main part being adapted from this large-scale study but also a list of TV consumption questions and specific demographic items in addition. As the EVS data is so far mainly limited to native respondents, one aim of this work was to further the current knowledge of those value patterns and gather data about respondents with a bicultural background. In a first step a comparative analysis was performed, situating the population's results between the EVS data of Germany and Turkey by means of frequency tables. With the completion of this step, a principal factor analysis had been used in order to extract consistent value patterns.*

*In Germany the migrants' media consumption is primarily made up of television (Zambonini & Simon, 2008) which can be seen as objectified cultural capital (Yoon et al., 2011). Through active consumption it enables one to acquire cultural competence and incorporate a country's habitus which might be distinct from the rules of the society the person experienced so far and might thus cause the person to assimilate its habitus (Bonnewitz, 2002). With this in mind, this paper also calls into question if local TV content is capable of transmitting cultural value patterns to such an extent that it accelerates an individual's acculturation process. To this end, several regression analyses were conducted, investigating whether there is a linear relationship between local TV consumption and the adoption of German value patterns as well as the educational background and the time of residence in the country.*

*The results of this study move for the most part in the middle of the two native EVS samples. The evidence suggests that the population is well integrated and adopted more or less the German value patterns. Whereas educational attainment, language skills and nativeness have a positive effect on the acculturation process, religious adherence decelerates the adoption of modern values. Furthermore, the regression analyses could reveal a correlation between the consumption of German TV content and the intensity of secular-rational as well as self-expression values. Also, a longer time of residence in Germany promoted those orientations as well as emancipative values.*

**KEYWORDS:** Migrants; Germany; Acculturation; Survey; Values.



## Table of Contents

### **ABSTRACT**

<b>1. Introduction &amp; RQs</b>	1
<b>2. Theory &amp; Previous Research</b>	6
2.1 Acculturation Processes	6
2.2 Modernization Theories	8
2.3 Hierarchy of Values	10
2.4 Crossover	11
2.5 Media's Role as Cultural Capital	13
2.6 Other Possible Factors for Successful Acculturation	18
2.7 Conceptual Framework	20
<b>3. Research Design &amp; Rationale</b>	21
3.1 Population & Sample	21
3.2 Sample Justification	22
3.3 Pretest	23
3.4 Data Collection	24
3.5 Description of the Sample	29
3.6 Design of the Questionnaire	33
3.7 Analysis of the Data	35
3.8 Data Reduction	35
3.9 Measures	38
3.9.1 Value Patterns	40
3.9.1.1 Traditional Value Pattern	40
3.9.1.2 (Post-)Modern Value Pattern	40
3.9.2 Acculturation to Germany & Attachment to Home Country	42
3.9.3 Foreign TV Consumption	42
3.9.4 Educational Background	43
3.9.5 Time of Residence in Germany	43
3.9.6 Further Measures	43

<b>4. Results</b>	45
4.1 Comparative Analysis	46
4.2 Acculturation Strategies	47
4.3 Foreign TV Consumption Compared with the RAM Results	49
4.4 Regression Analyses	53
4.4.1 Influence of Gender on Value Patterns	53
4.4.2 Predictors for Secular-Rational Values	54
4.4.3 Predictors for Self-Expression Values	55
4.4.4 Predictors for Emancipative Values	56
4.4.5 Predictors for Traditional Values	57
4.4.6 Predictors for Survival Values	58
4.4.7 Evidence for the Hypotheses	60
4.5 Relationship between Country of Birth, Level of Religiosity & Value Patterns	62
<b>5. Conclusion</b>	64
5.1 Discussion of the Results	64
5.2 Limitations & Suggestions for Further Research	68
<b>6. References</b>	71
<b>7. List of Figures</b>	78

## **Appendix A**

Cover Page Questionnaire	I
Original Questionnaire (German)	II
Translated Questionnaire (English)	VIII

## **Appendix B**

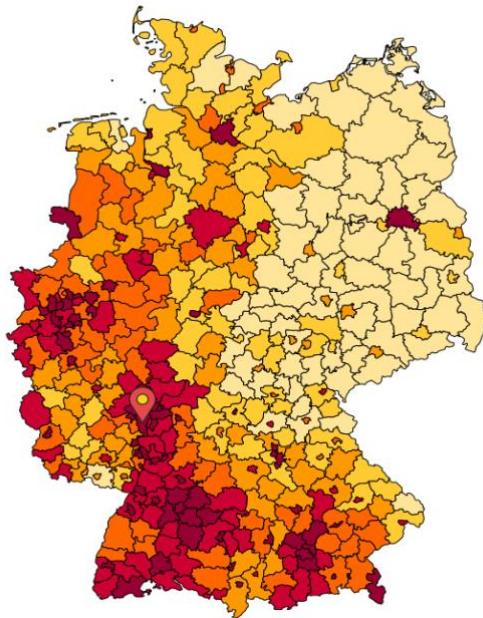
Tables of Frequencies	I
Factor Analysis	XXVII



## 1. Introduction & RQs

The geographic movement of people into foreign countries for the purpose of settlement is referred to as immigration (IOM, 2011). According to the latest World Migration Report, a total of 258 million people worldwide was having a status as an international migrant in the past year which equals 3.4% of the world's population back in 2017 (IOM, 2018). The Netherlands stand regularly out in such statistics as 22.6% of the Dutch population had a foreign background in 2017 (CBS, 2017a) and 233,000 new immigrants were moving to the country in the same year (CBS, 2018). But the development in Germany takes the bun: it is the second most popular destination for permanent migration after the United States (Webb, 2014). In 2015 a share of 21% of the population had a foreign background (BPB, 2016) and within the scope of the so-called 'migration crisis' since 2015 about 1.2 million new immigrants were moving here from other European countries and almost 900.000 were coming from outside the EU (Eckert, 2017).

Recently the German government is working on a new and comprehensive immigration law which should be clearer and should support less bureaucratic processes compared to the 107 paragraphs which have been governing migration from outside the EU so far (Chase, 2018). The new law will most likely consist of an employment contract as being an entrance card to legal migration as well as a 'try'-out visa for the job search on-site (Bollmann, 2018). This measure aims in priority at facilitating the immigration procedure for asylum-seekers and migrants with sought-after skills and professional qualifications intending to work in Germany. Due to the new German '*Wirtschaftswunder*' and the aging of the population, the country is confronted with labor shortages which is why Germany benefits from the immigrants and is in economic terms even depending on them (Bollmann, 2018). Whereas the country counted up to here mainly on migrants from Southern and Eastern Europe, the economic climate in those regions was improving in the meantime which is why there is an agreement on that the regulations for working permissions of non-EU citizens should be relaxed (Bollmann, 2018).



**Figure 1:** German administrative districts and their concentration of foreign residents. By Kopp, L.K., 2018.

At this juncture it is due to the local labor markets that most of the German migrants reside in the urban areas of Germany (Gans, 2017, pp. 324f), such as the metropolitan regions of *Frankfurt am Main* (28% of foreign population), *Stuttgart*, *Munich*, the *Ruhr Area* and of course the capital city of Germany: *Berlin* (15.5%) (Statistisches Bundesamt, 2017a). In 2016, 30.2% of the population in the German Federal Land of *Hesse* had a migrant background which is above the overall German average value of 22.5% (Statistisches Bundesamt, 2017b). People with a migration background by extension are however excluded from such statistics.

For the present thesis the city of Rüsselsheim am Main is in focus, closely located to Frankfurt am Main and known for its high amount of immigrant population within the region for which it owes the nickname 'migrant town' (e.g. Kelek, 2010). The percentage of foreign population amounted to 19.8% in the administrative district of Groß-Gerau in 2015 (Statistisches Bundesamt, 2017a) and 25.4% in the city itself in 2016 (Stadt Rüsselsheim, 2017, p. 40). However, it can be expected that a total of about 50% of the city's population has a foreign background in these days (Stadt Rüsselsheim, 2018) or even 60% including the migrants' descendants (Wien, 2014) which is why the city hall tries to ensure intensive integration work and built up a Council of Foreigners (German: *Ausländerbeirat*) or opened a specific integration office (official name: *Interkulturelles Büro*) which has dedicated itself to this mission. The Turkish population has been the fastest growing minority group in the recent years and is the city's biggest group of minorities to the present day (Stadt Rüsselsheim, 2017, pp. 36f, 39). In the context of the bilateral Turkish-West German labor

recruitment agreement which was signed in 1961, thousands of Turkish 'guest workers' moved to Rüsselsheim in order to work for a limited duration of two years in the factories of the automobile manufacturer Opel which is headquartered in the medium-sized town – and many of them stayed (Opel, 2011). Mostly for these reasons around 4,600 Turkish people live in Rüsselsheim nowadays, whereas the Moroccan are the third biggest minority group with about 1,300 residents after the Greek (Stadt Rüsselsheim, 2017, p. 38). Many integration measures have specifically been developed for migrants from Islam coined countries such as Turkey. The nationwide initiative 'MIND prevention' offers for instance role-playing games through which young Muslims may discuss and even question their attitudes towards gender roles, masculinity, family structures and their understanding of Islam and which shall in the worst case also protect the participants from extremism (BPB, 2018). Even TV formats emerged from the clash of the two cultures, such as the comedy-drama series 'Turkish for Beginners' which had international success and won several awards (IMDb, 2018).

Such a clash is unavoidable whenever two cultures get into contact. The process of being exposed to such a contrast of habits and behavior patterns on the long term can be exhausting and might not always tend in a good direction as people can also close their minds to their new environment. In order to adapt successfully to a culture, an individual needs to engage with it first of all. Then it can be either reconciled with the culture of origin or one of them can be rejected. In each case, the process of acculturation is inevitable in order to grasp the characteristics it bears which might affect a multitude of spheres of life.

The *European Values Study* (henceforth EVS) was initiated by catholic circles, for which an assumption of a fundamental change of values in Europe seemed crucial and worth studying. Such theses can be summarized with modernization theory which aspires to explain processes of modernization and its causes in societies, goes back to Marx and has been debated for over a century. The term refers to several development theories from different scientific disciplines. The main interest hereby is to investigate on substantial changes in modernity in Western societies of the 18th and 19th century. The theory assumes that modernity is not caused due to external but rather endogenous factors (Mergel, 1997). There are two main schools in order to explain correlations of such factors and modernization: according to Marx it is the economic development which regulates the cultural and political characteristics in a society, whereas the Weberian school assumes that the cultural sphere directs the economic and political life (Inglehart, 1997, p. 67). They only agree on one point:

that cultural, political and economic variables are closely related and enable one to predict a development of one such feature if knowing another one within a society (Inglehart, 1997, p. 67).

In the core of those processes political scientist Ronald Inglehart detected a shift of values from materialist to rather Post-materialist values which is triggered by socio-economic progress (1977). For his work Inglehart also relied on the data retrieved by the *World Values surveys* from 1981 and 1990 - the worldwide version of the cross-national survey program EVS which was conducted in 43 societies at that time (1997, p. 3). I will present the content of this study in detail later on as it will be crucial for the present research project. What he found out is that as soon as a society reaches an advanced level of industrial and political development certain cultural patterns will occur. This is based on two key assumptions of the Modernization debate which could be confirmed by Inglehart's work: there exist coherent patterns of cultural elements and they are correlated with economic and technological development (Inglehart 1997, pp. 69, 101). An example is the parallel occurrence of industrialization and secularization in Western societies (Inglehart, 1997, p. 69). Some of the industrialized Islamic countries however fall out of this logic as they lack such cultural, economic and technological changes which accompany the phenomenon of modernization (Inglehart, 1997, p. 69). According to Inglehart, people from Islamic coined countries operate more on a tradition- and scarcity-oriented value-system, whereas Postmodern countries such as Germany cherish opposite value orientations (Inglehart, 1997, p. 76ff.).

Those findings will be transferred on the aforementioned population which has so far been neglected in the European Values Study: the minority of people living in economically high developed Western countries either as *foreigners* or as nationals with a (extended) migration background. Whether value studies such as the EVS are conducted without the intention to test predetermined hypotheses but rather to keep track of broader assumptions, this work is supposing a *causal relationship between the participants' value orientations and their acculturation progress* and furthermore their *consumption of local media* and the latter and does thus attempt to answer specific research questions. As previous studies show that media is a crucial resource in order to gain cultural capital (Yoon et al., 2011, p. 419), it can be expected that local mass media will be utilized by migrants in order to integrate themselves into the foreign culture in an efficient way. A high rate of immigrants' consumption of German media was statistically proven (Zambonini & Simon, 2008, p. 121) which makes sense

considering such multicultural cities like Frankfurt, which is currently domiciling one of the largest amounts of immigrants in Germany even exceeding the native popularity (Paterson, 2017).

One the one hand it will be intriguing to examine the immigrants' acculturation progress in relation with their media consumption habits in order to draw conclusions regarding German *mass media's efficiency for acculturation processes*, on the other it will serve as a precious and unprecedented *enhancement of the WVS and EVS projects* enabling us to compare the minority group's results directly with the ones of the German population in which the group of immigrants has so far been hardly considered. It will be of particular interest to find out whether those citizens residing under such multi-cultural circumstances succeed in acculturating to Germany and will incorporate values associated with Postmodern Western European societies or if they will rather stick to their home countries' *habitus* favoring survival and traditional values. The results will not only be of great interest for such bodies entrusted with integration tasks in Germany but also for multicultural societies in general as well as organizations with a multicultural staff. Not least, this study will hopefully generate useful information for media producers on their role as promoters of cultural values.

Taken together, this thesis presents a new approach to operationalize acculturation. In detail it strives to test if value orientations are an appropriate measure of acculturation process and if those are being influenced by mass media consumption and other factors. As the multicultural city of Rüsselsheim was chosen to this end, the principal interest of the present work is thus to answer the following research questions:

*Are value patterns an indicator for acculturation? How does the consumption of local mass media relate to the adoption of German value patterns and thus the acculturation process of immigrants and refugees from mostly Islam-influenced countries who are living in Rüsselsheim? And to which extent does this depend on the respondents' educational background and their time of residence in Germany?*

## 2. Theory

This chapter begins by examining past-to-present literature on acculturation theory. In an effort to suggest a new way to measure acculturation, the EVS and modernization theories will then be discussed. Next Bourdieu's concept of habitus will be connected with media and the influence of media usage and other factors on acculturation progress will be explained. Subsequent to each section, hypotheses will be formulated. Finally, the overall theoretical framework of this thesis will be visualized.

### 2.1 Acculturation Processes

Traditionally acculturation progress is measured by addressing general behaviors (such as eating habits) which can be associated with a specific culture (Jackson, 2006, p. 9) or by simply asking for one's language proficiency, time of stay in the country, cultural knowledge of or the self-assessed attainment to a country (U.S. Department of Health and Human Services, 2014, pp. 27, 254-257). However, such approaches miss out on a core part of cultural adherence which are an individual's values.

As explained in the introduction, an individual needs to acculturate in order to acquire an alien culture's dispositions. Those considerations tie perfectly in with theories about acculturation psychology arguing that each individual either tends to adopt or to respond in rejective manners to the alien aspects of a foreign culture. "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either one or both groups" (Redfield et al., 1936, p. 149). According to Rudmin's *Fourfold Theory* each individual confronted with two cultures is able to engage with both of them at the same time, having positive or negative attitudes towards certain aspects of them and will ultimately either accept or reject the host and the home culture (2003, p. 3). Since each individual can decide upon the intensity and manner of its affiliation with the two cultures, four *acculturation strategies* emerge from such a paradigm:

“[...] [I]ntegration is usually the most successful; marginalization is the least; and assimilation and separation strategies are intermediate. This pattern has been found in virtually every study, and is present for all types of acculturating groups. Why this should be so, however, is not clear [...]” (Berry, 1997, p. 24)

A member of a minority group is said to be *integrated* or *bicultural* when he gets involved with the host culture while simultaneously keeping up with his heritage culture (LaFromboise et al., 1993). This classification applies best to minority groups within a dominant culture, neglecting notions about how the dominant culture might adapt on aspects of minority cultures, a deficiency which has been criticized (Rudmin, 1990, p. 1999).

*Assimilation* is chosen when a minority group member abandons his original cultural identity in exchange with the host culture's. When on the other hand the minority culture is kept up with and the new mainstream culture is avoided, *separation* takes place. The strategy of *segregation* is closely related to it but occurs when the majority group is isolating the minority group from their society and thus prevents their engagement. Finally, *marginalization* takes place when members of a minority group do not maintain relationships with neither of the two cultures (Berry, 1997).

Culture makes up for a huge part of a person's self-identity. Whenever someone is leaving his original culture behind and moves into another cultural group for a longer time, he will process the new information within the alien culture. As explained it lies in his choice how to react and he might in consequence adapt to the new culture and change some facets of his identity which include *attitudes*, *behaviors* and *values* (Ryder et al., 2000, p. 49). Following this logic, an acculturating individual is seen as someone exchanging his home culture's values to some extent with those of his new cultural group (Gordon, 1964). Nevertheless, there are some opposite views, claiming that individuals in a globalized contemporary world are rather improvising by borrowing identities according to their respective cultural context instead of having their own stable identities (Appadurai, 1997, p. 6 or Bagnall, 1999, p. 107).

In order to connect such trends with the present thesis' overarching research question, we must draw a bow from *acculturation processes* to Postmodern values. For this entanglement some crucial concepts must be conceptualized beforehand.

## 2.2 Modernization Theories

From the industrial revolution onwards until the second half of the twentieth century the process of modernization took place in industrial societies which caused a shift from family's and religion's authority to those of political institutions (Inglehart, 1997, p. 74). The direction of this shift has once again changed within the last 45 years as economic security's increase has cleared the way for an authority of the individual highlighting its individual concerns in order to maximize individual subjective well-being (Inglehart, 1997, pp. 74f). Consistent with this main goal of Postmodern societies its values shift from rather tangible to subjective ones which are hard to grasp. A development that might illustrate this trend is the economic success of the IT, education, entertainment and tourism industries, as they contribute rather to subjective well-being compared to the food or real estate industry whose value is first of all one's survival (Inglehart, 1997, p. 76). Whereas the core societal project in a traditional society is the survival in a steady-state economy as its value system emerged under the conditions of scarcity (Inglehart, 1997, p. 78), modern societies concentrate on economic growth and Postmodern societies however concentrate on the subjective well-being (Inglehart, 1997, p. 76) as most people in such societies take their survival for granted (Inglehart, 1997, p. 78). In the Postmodern era, priorities are for instance replaced by the protection of the environment on the societal level and at the individual level by self-expression and the meaningfulness and quality of one's work (Inglehart, 1997, pp. 77f).

As a consequence, a *cultural shift* is taking place, including a shrinking confidence in hierarchical institutions (79), a favoritism of democratization due to its emphasis on the individual's autonomy (80), an increasing specialization in all domains of life (80) and the rise of Post-materialist values (78). Another main phenomenon in Postmodern societies is the shift from *instrumental* to *value rationality*, more specifically, the human's well-being itself is emphasized rather than the economic means which are necessary to achieve this goal (80).

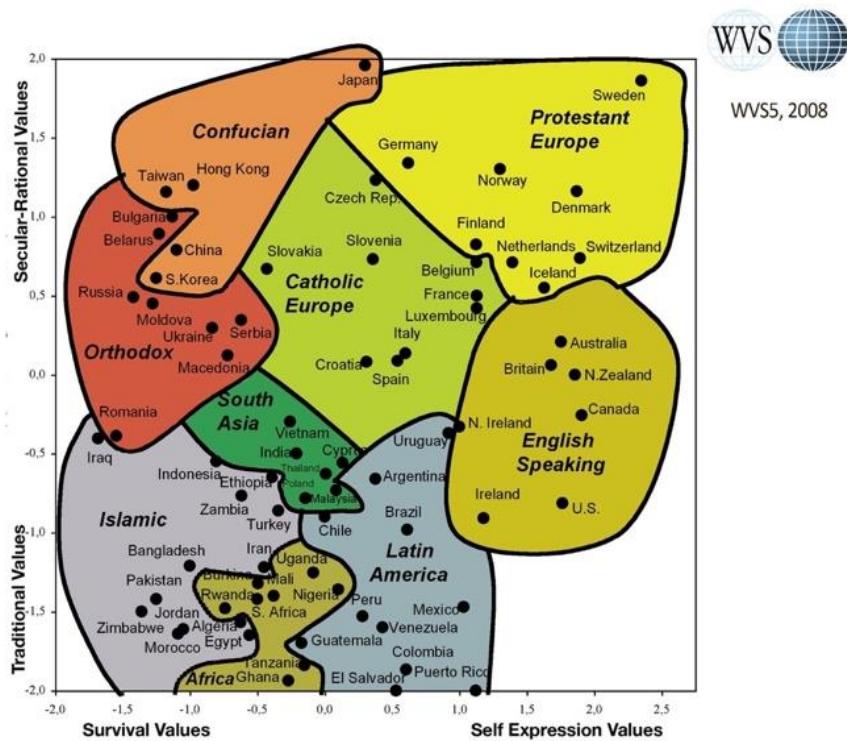


Figure 2: Value patterns in different country groups (WVS, 2018).

According to the degree with which the participating countries have been shaped by Modernization and Postmodernization, Inglehart found different shapes of their value patterns which enabled him to create a scatter plot visualizing those patterns (82). He could not only prove that values come together in coherent patterns (e.g. emphasis on religion tends to occur with a distinctive refusal of divorce and abortion, preference for large families, obeisance of authorities and high national pride) (83, 85) but also that such characteristics correlate with the level of economic and technological development. The two dimensions of the graph reflect the Modernization and Postmodernization processes and depict the polarizations between *traditional vs. secular-rational orientations* (reflecting the Modernization process) and the cluster of *scarcity vs. Postmodern values* (reflecting the Postmodernization process) (83, 86). The loadings of all the values and attitudes' items are indicated on these dimensions by the scales of the graph (84). The results of Inglehart's analysis showed that nearly half of the cross-national variance can be explained by the processes of *Modernization* and *Postmodernization* whereas the remaining half might be caused by nation-specific factors (84).

On Figure 2 each society's location on the two dimensions is visualized and they are combined with other countries into larger groups. Prima facie, one can see that the economically less-developed countries are rather located in the lower left and the wealthier

countries in the upper right quarter of the graph (92). Thus, Inglehart could confirm the suspected correlation between *values* and *economic development*. And indeed, it also turned out that countries which were showing comparable cultural orientations fell into plausible country clusters, as the historically *Roman Catholic countries* of Western Europe vs. the historically *Protestant societies* of Northern Europe (92). The broader shift towards Postmodern values is proven to take place in advanced industrial societies. Coherent and to some extent predictable patterns of change in value and belief systems are demonstrated (6).

The comprehension of values in the present paper is based on the assumptions of Inglehart insofar as a polarization of Modern and Postmodern on the one hand as well as traditional values on the other hand is assumed. This duality could also have been supported by other researchers who extracted those main value dimensions (e.g. Hofstede, Hofstede & Minkov, 2010, p. 44f.; Cheung & Kwan-Kwok, 2002; or Aguila et al., 2008). However, the present paper will define such value polarizations more precisely based on the collected data. This will leave space for potential sub-groups of such either (Post-)Modern or traditional value orientations.

### 2.3 Hierarchy of Values

What is very special about the concept of values is that there is no clear definition of them. As the prominent social psychologist Rokeach puts it a value is “a disposition of a person just like an attitude, but more basic than an attitude, often underlying it” (1968, p. 124) having “adjustive, ego-defensive, knowledge, and self-actualizing functions” (1973, p. 25). Harman and de Moor argue that compared to attitudes, opinions and other constructs they are rather *profounded motivations* or *orientations* guiding them and in the later directing an *individual's action* (1994, p. 22).

Rokeach also agrees on this causality, defining values as “core conceptions of the desirable within every individual and society. They serve as standards or criteria to guide not only action but also judgment, choice, attitude, evaluation, argument, exhortation, rationalization, and...() attribution of causality.”, in short they are “guides and determinants of social attitudes and ideologies [...] and [...] social behavior [...]”(1979, p. 2; 1973, p. 24). The definitions vary but generally they all seem to agree on the fact that *values influence behavior* (Vincent & Selvarani, 2013, p. 511).



Figure 3: The hierarchical relationship between values, attitudes, opinions and behavior. By Kopp, L.K., 2018.

When thinking about this hierarchical relationship the underlying theoretical idea that the EVS team was working with in order to measure values makes sense: the answers to the questionnaire's items are regarded as the behaviors or attitudes directed by the underlying values (Halman & de Moor, 1994, p. 23). Several items of different domains must cover the same value concept in order to represent it sufficiently and to enable the research team to discover bigger *value patterns* later on. Such domains might be *family, religion, relationships, politics* and so forth. As Lovejoy (1950, p. 597) puts it, values are abstract ideals thus not tied to any of such domains or situations but representing an individual's conceptions about ideal modes of conduct (adjectival values) and ideal terminal goals (terminal values) (e.g. *to seek truth or beauty, pursuing freedom or justice as modes of conduct*; e.g. *security, happiness, freedom as ideal goals*). They may be unconsciously but can also be constituted consciously - but in each case they can only be *inferred from a person's actions* (Rokeach, 1968, p. 124). The hierarchical arrangement of a person's values differs individually but there are approaches to reconstruct them which are referred to as value scales. One of them is provided by the Allport-Vernon-Lindzey Scale of Values (1960) measuring the importance of six value groups: theoretical, social, political, religious, aesthetic and economic. The resulting profile informs about which value plays the most to less important role in a person's life (Allport, 1962, pp. 419f). But not only such hierarchical structures should be considered, since values are "structurally organized within the individual and the society not only in terms of priority, but also in terms of extensiveness, universality of application, and consistency" (Rokeach, 1979, p. 2).

## 2.4 Crossover

Most of the empirical acculturation literature neglects the relationship between acculturation and values (Stonefish & Kwanten, 2017, p. 63) - a gap that the present thesis

strives to fill. In order to connect the discussed concepts of values and acculturation, their interrelatedness should be considered: culture plays a crucial role in shaping a social group's core values (Erez & Gati, 2004; Matsumoto & Juang, 2013) whilst being at the same time influenced by its members (Stonefish & Kwanten, 2017, p. 64). A culture's habitus can be interpreted as a *connector* to a social space being impropriated through *sets of dispositions* some of them consistent through several contexts, referred to as *values* (see pp. 8f.). For Hofstede et al. they are "the deepest manifestations of culture" (2010, p. 7) which program the "software of the mind" (p. 5).

Based on the aforementioned considerations, the present thesis suggests acculturation processes to be associated with value orientations. Falling back on the traditional way in order to measure success in acculturation, the following hypothesis was formulated:

*Hypothesis 1.* There is a positive relationship between host country attachment and (Post-)Modern value patterns.

When understanding acculturation as a dynamic process which can lead to a variety of potential outcomes, we cannot conclude an attachment with the culture of origin to be interacting with the attachment to the dominant culture. An assimilative behavior is only one of four possible reactions. As acculturation is assumed to take place for each of both cultures individually and may lead to four different strategies, ergo no association between the degree of attachment to the country of origin and such value orientations which are associated with Postmodern societies is expected. Whereas a relationship between host country attachment and the adoption of (Post-)Modern values is presumed, no such influence is expected for the degree of attachment to the country of origin.

*Hypothesis 2.* There is no relationship between home country attachment and (Post-)Modern value patterns.

Along the same line of reasoning, no relationship between traditional values and the attachment to the dominant culture is presumed whereas a positive influence of home

country attachment on the adoption of such values associated with Islam-coined societies is expected which are grouped under the term of traditional values.

*Hypothesis 3.* There is a positive relationship between home country attachment and traditional value patterns.

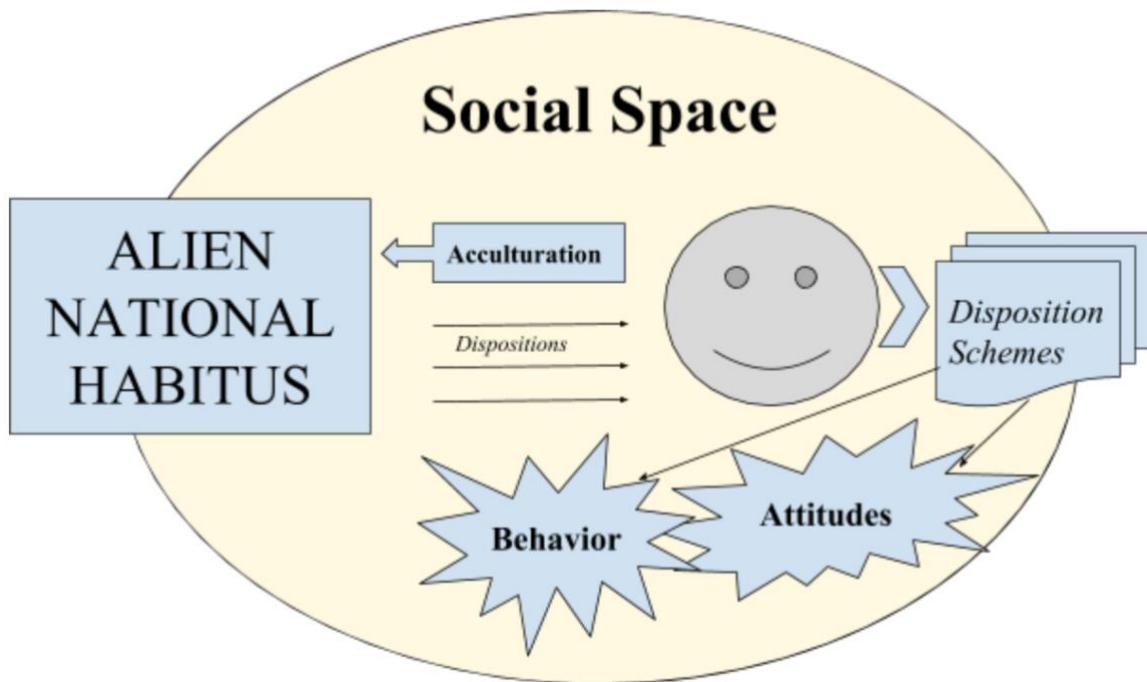
*Hypothesis 4.* There is no relationship between host country attachment and traditional value patterns.

## **2.5 Media's Role as Cultural Capital**

When it comes to the media's role in an immigrant's everyday life between host and home culture, Bourdieu's sociological concepts deliver an adequate framework (Yoon et al., 2011, p. 418). For him the split between objectivist and subjectivist explanations of human practice (Webb et al., 2002, p. 31), or in other words the gap between an individual and the objective structures of its social space, is bridged by the *concept of habitus* which is "an acquired system of generative schemes objectively adjusted to the particular conditions in which it is constituted" (Bourdieu, 1977, p. 95). It serves as a basis for the generation of practices as they are produced unconsciously through the habitus and its dispositions by adjusting to the social field in which the individual is moving (Bourdieu, 1990, pp. 52-65). Of course, it can only operate if it isn't questioned and "the forgetting of history which history itself produces" (Bourdieu, 1990, p. 56) takes place. It consists of the *values* and *dispositions* which a social actor gained from his cultural history and which will normally be of permanent nature even *across cultural contexts* (Webb et al., 2002, p. 36). The notion of dispositions which constitute a habitus can be confined with the concept of values which are, as per definition, "transposable dispositions" (Bourdieu, 1990, p. 53) that transcend specific situations. Based on this assumption a person that emphasizes reliability might treat his next trustworthy in a professional as well as in a private context.

The term *social space* refers to all conditions of which an environment disposes and which affect the individual having a shaping and restrictive effect on it (Bourdieu, 1979). Part of those are objective measurable values which every human being acquires from the first day of his life (Bourdieu, 1979). Each social actor has a specific position within this space which is why Bourdieu divides the social space in different classes (Bourdieu, 1979). The

connects between those classes and the social space is also what he defines as the *habitus*. German sociologist Norbert Elias brought in the notion of a *national habitus* as the result of specific societal processes being psychologically shaping and thus limiting the scope of an individual's rational actions and as being on the long term anchored in a society and thus creating institutionalized traditions modeling the population's affects (Elias, 1987, pp. 28f).



**Figure 4:** National habitus and the process of acculturation. By Kopp, L.K., 2018.

Each individual's habitus is a mixture of habitus from several social groups flavored with certain individual peculiarities (Bourdieu, 1979). It is internalized in form of *dispositions* guiding the ways how one acts, thinks and feels (Bourdieu, 1979). Those dispositions are organized in schemes which help us to orientate in the social space and generate forms of *behavior* and *evaluation* - through the influence of social space (Bourdieu, 1979). For Bourdieu capital is what "makes the games of society" of changing one's social status (Bourdieu, 1986, p. 241). Whereas Bourdieu differentiates between four categories of capital (*economic*, *social*, *symbolic* and *cultural*), the focus of this thesis lies on *cultural capital* which can take different forms:

“[...] in the embodied state, i.e., in the form of long-lasting dispositions of the mind and body; in the objectified state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.), which are the trace or realization of theories or critiques of these theories, problematics, etc. [...]” (Bourdieu, 1986, p. 243)

Those cultural goods can be transmitted for economic profit and thus mass media can be seen as such a form of *objectified cultural capital* (Yoon et al., 2011, p. 419). But at the same time the style of mass media consumption has a recursive relationship to cultural capital as it is influenced by cultural capital and habitus whereas it may always be one of the overarching interests to accumulate cultural capital whilst consuming mass media (Yoon et al., 2011, p. 419). Because of their need for adaptation and ethnic affirmation at the same time, immigrants can be suspected to accumulate a mix of cultural capital from their host and home country media (Yoon et al., 2011, pp. 424, 427) hybridizing their local and original culture (428). If we compare Bourdieu’s notion of an individual as an individually shaped form of its group habitus with an immigrant’s common practices of cultural capital acquirement, we might describe an immigrant as a personification of *habitus that is still crossing the border* (Yoon et al., 2011, p. 428). Putnam assigned mass media not only a function as ‘bonding’ but also as ‘bridging social capital’ (2000), in that they can help members of a cultural group to maintain relationships to their home countries and can also resolve cultural differences in a foreign context.

The embodied form of cultural capital however can be mostly equated to the notion of habitus as it is a durable but alterable set of dispositions which can be acquired through and is at the same time constituted by all other forms of capital (Bonnewitz, 2002). It can only be acquired through personal efforts and investment (*on paie de sa personne*, how Bourdieu expresses it in French; 1986, p. 244). Habitus can be both: inherited by the socialization in the family (primary habitus) or acquired through socialization in social institutions (secondary habitus) (Yoon et al., 2011, p. 418) but is always generated during moments of practice (Webb et al., 2002, p. 38). The habitus of an *alien social group* (might refer to a family, the other gender, a social class or, of course, a nationality) has to be adopted through a *process of acculturation* (Bourdieu, 1979).

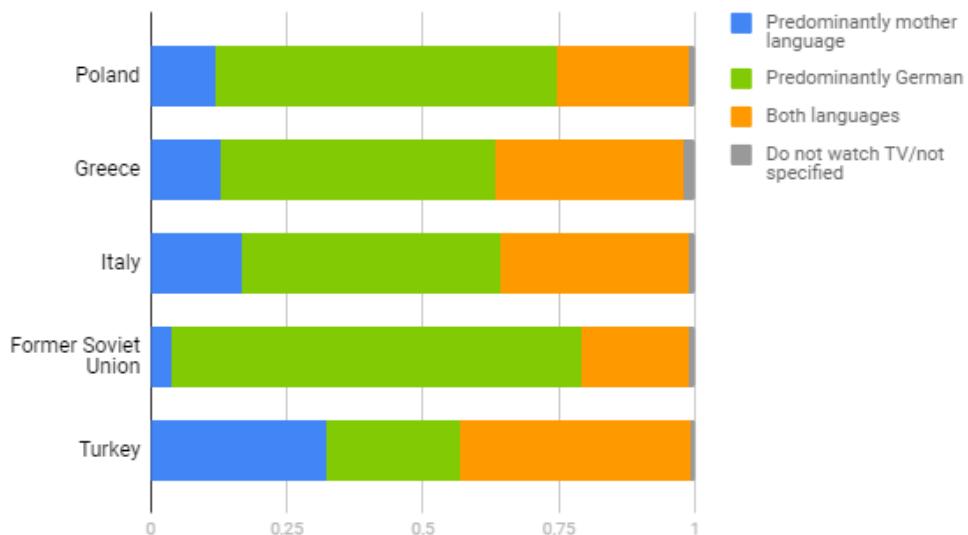
In recent years a shift from a multicultural to an integrative policy took place in the Netherlands after which the immigrants' respective cultural identities which differ from the dominant Dutch identity are described as an obstacle in order to become "reliable citizen[s]" (Geschiere, 2009, p. 166) in Dutch society (Awad, 2012, pp. 169f). According to this logic, immigrants are expected to leave their culture behind, to assimilate to the Dutch 'host' culture. In concert with this zero-sum logic, it is considered that the more one consumes mainstream media (from the host country), the less he is accessing media from his home culture and the more he advances in his integration process and vice versa (Awad, 2012, p. 176). This assimilationist assumption, although criticized (Bink, 2002; Leurdijk, 2008), is prevalent in Dutch political discourses as well as Dutch media research and policy (Awad & Roth, 2011). Such a supposed reciprocal action between home and host country media consumption remains to be seen, however a correlation between local media consumption and progress in acculturation was tested within the scope of this research project and could already have been confirmed by previous studies for immigrants in the Netherlands (e.g. Baardwijk et al., 2004, p. 135). By contrast this thesis strives in no way to confirm such assumptions about immigrants having to assimilate whilst dropping their original culture in order to fulfill a successful acculturation process.

Previous studies suggest that immigrant's consumption of host culture media promotes sociocultural adaption facilitating the acculturation process (Kim, 1988; Kline & Liu, 2005) and are in the case of news media agents for political acculturation (Chaffee et al., 1990). Furthermore, it is mainly motivated by the aspiration to learn more about the host country's culture (Reece & Palmgreen, 2000; Yang et al., 2004). Whereas most studies have only focused on the media usage of ethnic minorities, the population of immigrants has been neglected in this respect. Especially evidence on how the acculturation process of Muslim immigrant minorities might be facilitated by means of media is missing (Alencar et al., 2017, p. 585).

In Germany the medium with the highest coverage for the immigrant population is television (Zambonini & Simon, 2008, p. 121). The German representative poll 'Ausgewählte Migrantengruppen in Deutschland 2006/2007' ('Selected Migrant Groups in Germany 2006/2007', translated from German; abbreviated: RAM) showed that 83% of the German immigrant population can be reached through TV on a daily basis, compared to 89% of the native Germans (Walter et al., 2007, p. 436). This is a tribute to the overall dominant position

of TV within the German media landscape compared with radio and internet and is of great importance for the present research project. Whereas immigrants with other than Turkish descent significantly showed to prefer TV programs in exclusively German language (e.g. 75.3% of the immigrants from the former Soviet Union), the group of people with Turkish background is clearly out of the ordinary: only 24.6% of them watch TV predominantly in German language. In contrast most of them watch content in both Turkish and German language (42.2%) or predominantly in Turkish (32.3%) language. Such findings could be ascertained through the RAM in the context of which the five major migrant groups in Germany were surveyed (Babka von Gostomski, 2010b) as well as through the study „Migranten und Medien 2007“ ('Migrants and Media 2007', translated from German) which was funded by the two public-service television broadcasters ARD and ZDF (Walter et al., 2007) and the survey 'Viele Welten leben' ('Living in Many Worlds', translated from German) which was carried out on behalf of the German Ministry of Family Affairs (Boos-Nünning & Karakaşoğlu, 2004).

Language of TV Consumption According to Immigrants' Nationality



**Figure 5:** Migrant groups from different descents and their language preferences for TV content.  
By Kopp, L.K., 2018.

Moreover, according to the RAM-survey there are significant gender differences when it comes to TV consumption (41.0% of women compared to 24.8% of men in the group of those who predominantly watch TV in Turkish language), a correlation between German language skills and therewith age and education level has also been detected by the

‘Migranten und Medien 2007’ survey. In a nutshell, all the three studies confirm that immigrants of Turkish and Italian origin and their families tend significantly to a native language or dual German and native language television consumption with some divergences according to their demographic background. Such findings were also contested within the scope of the present study. As TV turned out to be the most popular medium for immigrant communities in Germany, the present survey will exclusively poll for the consumption of this medium.

Since mass media can be assigned a role as *objectified cultural capital* enabling migrants to acquire a country’s *national habitus*, the consumption of German TV content can thus be expected to lead to success in acculturation to Germany. To this end, a fifth and sixth hypothesis have been formulated:

*Hypothesis 5a.* There is a negative relationship between foreign TV consumption and (Post-)Modern value patterns.

Following this logic, the consumption of foreign TV content is expected to relate to the adoption (or rather the maintenance) of such values which can be associated with Islam-coined societies.

*Hypothesis 5b.* There is a positive relationship between foreign TV consumption and traditional value patterns.

## 2.6 Other Possible Factors for Successful Acculturation

However, the acquisition of cultural capital is often associated with the level of educational status and the belonging to a dominant class within a society (Hesmondhalgh, 2006; Wilson, 2002 and Sullivan, 2001 as cited in Spence, 2015, pp. 86, 87).

Pierre Bourdieu received widespread attention in the sociology of education with his concept of cultural capital. According to this, such stratifying resources like educational credentials or general cultural awareness within social groups such as families might have strong effects on success in school and social mobility (Swartz, 2018). Also, Hofstede et al. affirm that parents apply a “powerful stabilizing force” (2010, p. 11) in order to pass the education they received and the culture they acquired themselves on to their children and

their own educational attainment might thus explain the succeeding of the subsequent generations. According to recent studies in Germany, migrants with families of a low socioeconomic status have considerably less educational success than native-borns with such a less favorable background (BMBF, 2015, p. 4). As a higher level of educational attainment improves the integration on the labor market, such a higher socio-economic status can also be expected to lead to a better integration into public life which might facilitate acculturation as a whole since the socialization is supported at the workplace.

The role of one's educational background in the acculturation process will thus be investigated on both dimensions:

*Hypothesis 6a.* There is a positive relationship between educational background and (Post-)Modern value patterns.

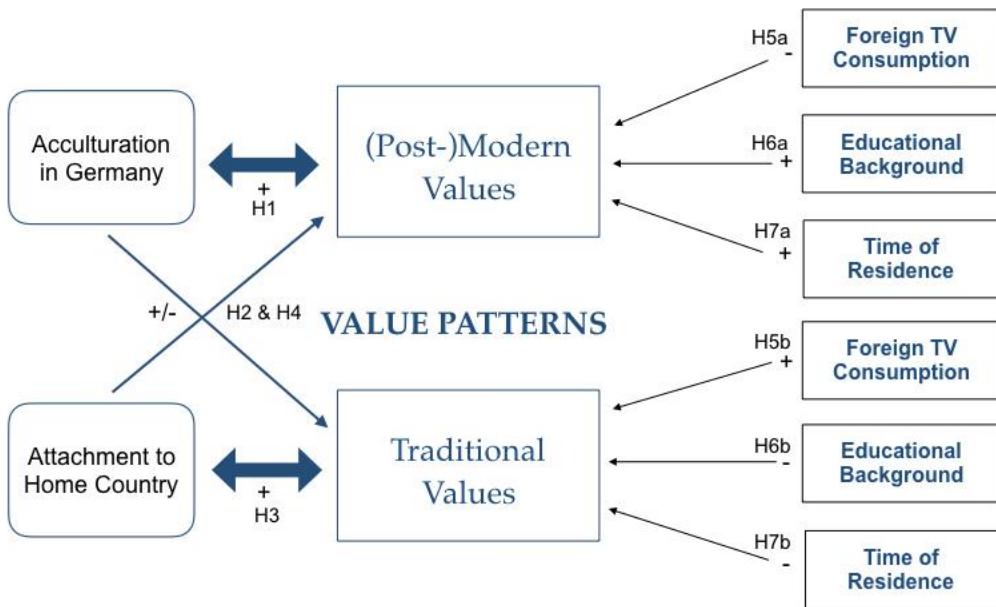
*Hypothesis 6b.* There is a negative relationship between educational background and traditional value patterns.

Even if habitus is adjustable, such a modification only occurs with a certain delay after an individual experiences a culture clash since habitus is nevertheless *resistant to a change of social conditions* (Bourdieu, 1979). This factor will be considered as another dimension of acculturation and thus the last hypotheses are:

*Hypothesis 7a.* There is a positive relationship between time of residence in Germany and (Post-)Modern value patterns.

*Hypothesis 7b.* There is a negative relationship between time of residence in Germany and traditional value patterns.

## 2.7 Conceptual Framework



**Figure 6:** Conceptual model for the relationship between foreign TV consumption, educational background, time of residence and Post-Modern and traditional values as well as the latter's suitability as indicator for acculturation and the value patterns' interrelatedness with attachment to country of origin. By Kopp, L.K., 2018.

In summary, this thesis theorizes that Postmodern and Modern value patterns act as an indicator for successful acculturation in Germany which might be traditionally measured through the attachment to the host country. Home country attachment, on the other hand, is not expected to influence acculturation progress as the *integration* strategy includes both affiliation with the host as well as the home country's culture. Furthermore, a majoritarian consumption of foreign TV content is expected to negatively influence acculturation progress whereas a higher educational background as well as a longer duration of stay in Germany would lead to a more successful acculturation process. The next chapter presents the desired population and the questionnaire, sheds light on the recruitment process and enables to define the two main value groups more precisely. In closing, it will be explained how each of the constructs of the aforementioned hypotheses has been operationalized.

### **3. Research Design & Rationale**

The research objectives were tackled by a quantitative method approach.

Inspired by and intending to complement the EVS, the conduct of a *survey research* had been chosen. This method provides further advantages, such as a direct access to information from a population (Fink, 2013a), the possibility to gain a high amount of data in a reasonable time (Center of Health Promotion, 1999), the combination of a conduct both online and face-to-face (Center of Health Promotion, 1999) and not least it does not entail high costs (Bell, 1996). As some constructs are expected to be predictors for acculturation, several statistical analyses will subsequently be performed in order to control the ten hypotheses.

#### **3.1 Population & Sample**

Since the outcomes should be representative for people with a bicultural background, the target population solely consisted of participants with *foreign origins* living in and recruited in Rüsselsheim. The population of interest are individuals living abroad in Rüsselsheim as either German citizens with foreign roots, as foreigners or as refugees. The final sample was constituted by such a collection of *migrants* and people with a refugee status who were older than 18 years and who by themselves or whose (grand-)parents were born in countries in which the overall population is mainly Muslim and which are thus part of the Islamic cultural zone. Thus it was not only striven for first-generation immigrants but also second- or even third-generation immigrants. The selection was not limited to Muslims as this thesis does not focus on the religion's propagated value patterns but more precisely on the cultural space of Islam coined countries in comparison with Germany. The present research project confines itself to this cultural zone, as Moroccan and Turkish residents make up two of the three largest part of Rüsselsheim's ethnic-cultural minorities (Stadt Rüsselsheim, 2017, p. 38) and as it turned out that countries with a religious molding tend to show more traditional values in the EVS (Bréchon, 2017, p. 241).

Altogether a sample of 150 respondents (at least  $n=150$ ) was striven for since this is the minimum sample size in order to verify significant results (Janssen & Verboord, 2015-

2016, p. 13). As the questionnaire was only distributed in German language, units without the respective language skills were neglected in this collection. Furthermore, the willingness to participate could not have been guaranteed for the entire population which is why the probability of selection is not equal for all of the population's statistical units.

In order to address these requirements and to poll an accurate reflection of the desired population, the *convenience sampling method* was selected. Of course, it must be ensured that those persons refusing the participation in the survey do not differ considerably from those who are polled in respect of age, gender and other demographic criteria (Fink, 2013a, p. 86). This study was conducted both as a *web* as well as a *face-to-face survey* which provided better accessibility to the desired sample population (namely, *German-speaking adult people originating from Islam influenced countries living in Rüsselsheim*).

### **3.2 Sample Justification**

Adherence to religious traditions has the potential to shape a country's value patterns. For instance, a country's religious molding has shown to correlate with attitudes towards *family conception* (Astor & Dompnier, 2017, pp. 16, 19), *environment* (Bozonnet, 2017, p. 102), *integration* (Gonthier & Bréchon, 2017, p. 227) and *individualization* (Bréchon, 2017, p. 241). Of course, the effect of religious vigor does not only lead to deviances from one country compared to other countries but also within a single society (Astor & Dompnier, 2017, p. 20). Also, the moral circle as a key determinant of culture, tends to be narrower for many religious societies, comparable with a closed system (Hofstede, Hofstede & Minkov, 2010, p. 14). Generally-speaking the values transmitted by a religious system can be equated with *traditional values* (Bréchon, 2017, p. 241). In line with its high percentage of religious affiliation (99% of the residents) (Dargent, 2017, p. 109), a strong traditional orientation is, for instance, documented for Turkey (Inglehart, 1997, p. 93). Compared to the Netherlands, which is the only European country with France where *more than the half* of the residents stated not to have a religious affiliation in the latest EVS wave of 2008 (Dargent, 2017, p. 106), Turkey's value pattern does obviously differ. If we compare it to the German value pattern there is likewise a huge difference when it comes to secular-rational values, however Germany is not yet as individualistic as the Netherlands but still wide above Turkey's results when it comes to such wellbeing values. This different emphasis makes it interesting to

investigate on a potentially emerging shift of value patterns specifically for devout respondents living as foreigners in Germany as their adherence to Islam might be expected to result in a higher strive for traditional values which are in opposition with the German value pattern. Nevertheless, non-religious people as well as members of other religious communities were also considered for the survey, as long as they were originating from a country which is for the most part influenced by Islam.

### 3.3 Pretest

Before the actual recruitment process the first draft of the questionnaire had to be tested for potential improvements and the duration of participation. A pretest is an essential component of the research process as it allows to detect measurement and sequential errors, to verify a correct interpretation of the questions by all of the respondents and not least to measure the amount of time that the participation takes (Ruel, Wagner & Gillespie, 2015). This step was performed twice, the first time was on 03/16/2018 when the translated draft of the questionnaire was prepared and the second time on 04/03/2018 when the primal revisions were all completed.

The first pretest took place in a Greek café with a Greek and a Turkish female friend in a casual atmosphere as well as with altogether four German friends and family members. Both of the two foreign women needed about twenty minutes for the participation which might maybe also be due to the fact that they discussed the questions from time to time and started discussions about such topics as euthanasia, adoption law or child-raising. In the end the feedback was very positive as they reported to have received new impulses to think about certain societal issues and what their opinions were actually based on and that they enjoyed the survey. The Turkish participant *Derya* also expected that the Turkish community would respond very positively to the project as people with a migrant background are used to answer questions about their sense of belonging, are happy when attention is given to their particular situation and especially in the case of Muslim people the confrontation with such issues as equal treatment of genders or death penalty is not unusual (female participant, personal communication). By contrast, the four German pretest participants who were polled later on thought about many of the questions as being too provocative, stigmatizing the participants as “the archaic others” (personal communication). On the other hand, all of them agreed that the language had to be kept simpler, some circumlocutions had to be simplified

and the questions' layout should be more consistent and clear allowing for a more intuitive answering process and that finally the questionnaire should be shortened. Furthermore, one of the test persons suggested to use keywords for each of the items in order to facilitate and accelerate their comprehension. Also, she felt that the question block about belonging which was originally positioned after the demographic block would fit better at the end of the questionnaire when the purpose of the study is already more or less revealed and would allow to finish the survey on a good note (female German pretest participant, personal communication).

After the improvements were made, a second pretest was run – with the Syrian refugee *Mulham* as well as another German participant and the people who have already been polled in the first round. This time there were no suggestions for improvements except for the insertion of a '+' and '-' in the answer scales in order to visualize the level of agreement for the items with a Likert scale and the use of the Anglicism 'One-night stand' instead of the cumbersome German description. Whereas the Syrian participant needed some more time to fill out the questionnaire, the duration of the others was now shortened to about five minutes and the feedback on the layout and wording of the document was invariably positive.

### **3.4 Data Collection**

Other than the *European Values Study* which is conducted as a *panel study*, given the fact that developmental trends can only be observed over long intervals of time (like 9 years in the EVS), this research project was planned as a *cross-sectional study* and was rather taking "snapshot[s] of the population[s] about which they gather data" (Lavrakas, 2008, p. 172). This choice was also due to the time limitation of the present research. Of course, it still took over a month to come up with enough participants, which is why the whole month of *March and April* were scheduled for the execution of this survey.

The questionnaire was built up and analyzed with the help of the software *Qualtrics*. In compliance with the EUR *Methodological Guidelines* an *informed consent form* had to be read by each respondent before the actual start of the survey (Janssen & Verboord, 2015-2016, p. 5). The original intention was to distribute the printed questionnaires personally in

such public spaces as fast food restaurants, the Turkish supermarket *Gözde* or religious institutions like the prayer center *Ahmadiyya Muslim Jamaat* or the two municipal mosques. A *self-administered questionnaire* was constructed and distributed both live and via social media platforms online. As response choices should be limited to less than five choices (Salant & Dillman, 1994, p. 87) and *closed-ended questions* with *ordered choices* are the easiest to process for respondents and to analyze for researchers (Glasow, 2005, p. 2-8), those types of items were dominating the questionnaire. Only some additional *multiple-choice questions* with unordered choices were integrated, where needed. As the respondents completed the questionnaires by themselves attention had to be drawn to the necessity that the questions encouraged their participation (Scheaffer et al., 2012, p. 24).

The chosen population (N) for this project were citizens and refugees in Rüsselsheim with origin from a Muslim coined country. For the data collection the city's *Ausländerbeirat* has been gotten on board which turned out to be fundamental for this following procedure. Back in Germany, an appointment was scheduled with this municipal body which every German community whose foreign population exceeds a certain number (depending on the respective federal state) has to provide and which is intended to represent the interests of the foreign residents at the communal level. In the federal state of Hesse this number amounts to 1,000 registered foreign citizens (HGO, 2018).

The body did not only give the permission to display the municipal coat of arms on the questionnaire but was also promoting the project and invited me to some events. In the following weeks several of such municipal events were visited together with the advisory board, among them the official assembly of the entire body, a monthly pool meeting of the so-called *Integrationslotsen* – volunteering integration pilots who are assisting migrants in their everyday lives - as well as a neighborhood festival in the district of *Berliner Viertel*. During the latter event the official stand of the *Ausländerbeirat* was run by me and the board. Not even did I recruit thirteen visitors during that day but also did I make the acquaintance of some other persons who are active in integration work and supported my research later on.



Figure 7: Data collection during the neighborhood festival in Rüsselsheim (Rathemacher, 2018).

One of them was Ms. Samira Hammoudi who runs the meeting point in the aforementioned district where mostly Moroccan women meet for a cup of coffee and sewing sessions, the other one was Ms. Mareike Claus who runs the intercultural family meeting place in the district of “Dicker Busch” and is a graduated sociologist. Whereas Ms. Hammoudi distributed about ten questionnaires among the Moroccan women, Ms. Claus obtained about twenty participants during the official opening hours of the building as well as the so-called *Gesprächsrunde* which is an informal German language course exclusively addressing foreign women who live isolated in Germany and are suppressed by their husbands to such an extent that they cannot attend a normal language course. Also, I was being introduced to the regional head of the housing company *Gewobau* who offered me to ask some of his clients to participate and put later on questionnaires in the office’s waiting room.

At the other two events I presented my Master’s project in front of the audience and distributed piles of questionnaires at the end. They were then collected in Mr. Mostafa Lyazami’s office during the whole data collection period. Altogether they originated from the courses of the *integration institute Pinker*, several mosques, some members of the *Ausländerbeirat* living in Rüsselsheim, the integration pilots’ families and protégés as well as a B1 German language course class in which the survey was integrated. Moreover, a language school, the Greek café *Pallas*, the Kurdish cultural association “Komela Canda Kurd e.V.”, the driving school “Drive Academy”, as aforementioned the business office of the housing association *Gewobau*, as well as a Moroccan barber shop were chosen in order to recruit the participants. The Kurdish cultural association “Komela Canda Kurd e.V.” is an

intergenerational meeting point for people from the region with a Kurdish descent and offers dinners as well as women assemblies several evenings per week. Some of the women who visited the place talked about their experiences and how important it is for the members to exchange with other Kurdish people as their cultural identity as well as their religion (which is Alevism for most of them) is threatened both in their country of origin which is Turkey as well as in Germany and the several Kurdish dialects risk to fall into oblivion (female participants, personal communication). The association has caught the attention of the Hessian office for the protection of the constitution as it is known to be affiliated with the PKK party and supported demonstrators in the past (Landesamt für Verfassungsschutz Hessen, 2016, p. 176); one of the members told me about her imprisonment in Istanbul prior to her emigration to Germany (female participant, personal communication). In support of the recruitment process a radio announcement was made and several circular emails were distributed in the network of the head of the *Ausländerbeirat* Mr. Lyazami. A Turkish friend from the café Pallas distributed questionnaires after the Friday prayer in the *Mevlana mosque*. Also, the Syrian refugee *Mulham* from the second pretest supported the procedure and made use of his network. This way 7 Syrian refugees were recruited.

However, among the ensemble of questionnaires some of them were not useful as they were filled out by people with migration background from Non-Muslim countries. Of course, those copies were sorted out, the total number of them amounts to 45. A general overview of the institutions, contact persons and locations which accounted for the final sample is presented below.

**Table 1:** Overview of the places and contact persons which contributed to the data collection

Institution/ Person	Nº of Question- naires	Institution/ Person	Nº of Question- naires	Institution/ Person	Nº of Question- naires
Ausländerbeirat	58	Café Pallas	5	Mevlana Mosque	3
Neighborhood festival in <i>Berliner Viertel</i>	13	Gewobau	4	Meeting point “Kinderschutzbund” in <i>Dicker Busch</i>	22
Meeting point in <i>Berliner Viertel</i> “Neue Wohnraumhilfe”	11	Syrian refugee <i>Mulham</i>	7	Driving school “Driving academy”	4

Kurdish Cultural Association	18	Language school "Barbarossa"	3	Online survey	16
Moroccan barber shop "Samir"	2			<b>Total</b>	<b>166</b>

Altogether the feedback was positive, some people stated that the questions animated them to reflect upon themselves, to learn new vocabulary (in the case of the first-generation migrants) and were fun (personal communication). On the other hand, namely men were in general averse to surveys and determined to understand the whole purpose of the survey before they would actually participate. Some of contacted persons refused to fill out the questionnaire as the six pages seemed to be simply too time-consuming for them.

The polling on the street turned out to be less effective as the people contacted were very suspicious and expected me to gather data for commercial purposes and in one case even to sell insurances. This is also why the number of originally envisaged locations was reduced and the recruitment procedure was mainly ensured by the contact persons and institutions. Shortly before the deadline, about ten questionnaires were missing which was the stimulus to create the online survey which yielded 16 more valid participants (31 had to be sorted out as they were either German or had a background from a non-Muslim country) and was once again promoted by Mr. Lyazami as well as the Syrian contact person and was published in several Turkish soccer clubs' Facebook groups (private, friends-only). However, the *Ausländerbeirat*, the Kurdish Cultural association as well as the meeting point in Dicker Busch provided some more questionnaires after this deadline so that altogether a sample size of 166 was achieved.

When the whole data collection process was completed, the invalid questionnaires were sorted out and each of the 166 valid questionnaires was integrated into the online software Qualtrics. Approximately 20 hours were necessary for the data integration which was conducted with the help of an assistant. Providing a wide range of functions for online data collection this step was essential in order to organize the collected data and generate a SPSS file which allowed for further analyses.

### 3.5 Description of the Sample

**Table 2. Descriptive Statistics of Participants (N = 166)**

Variable	Value	Count	Percent
Gender	Male	56	33.7 %
	Female	110	66.3 %
Educational attainment	No university entrance qualification	58	34.9 %
	University entrance qualification (Abitur/Fachhochschulreife)	79	47.6 %
	University degree	29	17.5 %
Cultural capital index	Lower CCI level	103	62 %
	Medium CCI level	53	31.9 %
	Lower higher CCI level	8	4.8 %
	Upper higher CCI level	2	1.2 %
Marital status	Married	87	52.4 %
	Divorced	15	9 %
	Single	62	37.3 %
Nationality	German	72	43.9 %
	Non-German	82	50 %
	Dual citizenship	10	6.1 %
Nativity	Yes	75	45.2 %
	No	91	54.8 %
(Grand-)Parents' country of origin	Turkey	87	52.7 %
	Morocco	40	24.2 %
	Syria	14	8.5 %
	Afghanistan	9	5.5 %
	Other	15	9.1 %
Religious affiliations	Muslim (no specification)	121	80.7 %
	Alevi (Muslim)	15	10 %
	Sunni (Muslim)	4	2.7 %
	Ahmadiyya (Muslim)	1	0.7 %
	Atheist	1	0.7 %
	Christ	2	1.3 %
	Orthodox	1	0.7 %
	Nonconformist	5	3.3 %
Proficiency in German language	Mother tongue	58	34.9 %
	Fluent	50	30.1 %
	Good command	37	22.3 %
	Notions	14	8.4 %
		Range	Mean
			SD
Age		18 - 67	33.79
Time of residence in Germany*		0.5 - 48	21.98
<i>First-generation immigrants' time of residence in Germany*</i>		0.5 - 45	17.49
Time of residence in Rüsselsheim*		0.5 - 41	18.2
<i>*Note.</i>		Time of residence is indicated in years.	

For this survey 166 participants were recruited. Whereas the clear majority were born abroad (91), about 72 participants were second-generation immigrants whose parents originated from Islam-coined countries and three respondents were third-generation migrants. As described in the previous paragraph, it posed a problem to equalize the amount of men and women. The convenience sampling method did not lead to a balanced distribution as expected which might be due to the inclusion of so many cultural institutions traditionally attracting more women. Furthermore, the contact person from the Kurdish cultural association as well as from the meeting point in Dicker Busch reported that many of the contacted men rejected the survey and the Kurdish woman stated that men from her culture can be somehow characterized as “pashas”, “in general not being very ready to help out” (Mareike Claus and Kurdish contact person, personal communication). The only way to gather a huge number of male participants turned out to be with the integration pilots’ help who distributed the questionnaires among their families, clients and friends in person as well as online and through the *Ausländerbeirat*’s members who devoted themselves to integration work in Rüsselsheim and have a huge interest in the outcomes of the present study.

The female subgroup was clearly dominant in the final Rüsselsheim sample (male: 33.7%, female: 66.3%). The following descriptions consider each gender group as a single subpopulation of the dataset.

The sample’s age ranges from 18 to 67 years, with the respondents being predominantly between 18 and 27 years old (male: 37.5%, female: 37.4%).

Whereas the amount of people without (male: 39.3%, female: 32.7%) and with university entrance qualification (male: 37.5%, female: 52.7%) is almost similar, the share of respondents with a university degree is also quite high (male: 23.2%, female: 14.5%). This is surprising, as previous studies have shown how ungrateful the German educational system treats especially its students with Turkish migration background (Klovert, 2017).

In order to investigate this phenomenon more profoundly, the educational levels of the parents and grandparents were considered as well and combined as the cultural capital index. Interestingly for both of the subgroups the clear majority was having a family background with either a low (male: 62.5%, female: 61.8%) or medium cultural capital level (male: 35.7%, female: 30%) indicating that many of the participants experienced a social advancement in Germany.

The majority of the sample indicated to be married (male: 46.4%, female: 56.5%), followed by altogether 37.3% being single (male: 48.2%, female: 32.4%) and 9% being divorced (male: 5.4%, female: 11.1%).

The questionnaire also asked the respondents for their nationalities which led to a wide range of answers. Whilst the majority of the sample are German citizen (male: 35.7%, female: 47.3%), the following nationality groups were Turkish (male: 30.4%, female: 12.7%), Moroccan (male: 3.6%, female: 15.5%) and Syrian (male: 12.5%, female: 5.5%). The overrepresentation of Turkish men, Moroccan women and Syrian men can be explained due to the fact that access to the Turkish community was mostly gained through the *Ausländerbeirat*'s activities in which men are more dominant and whose network mainly covers companies and sport clubs. The Moroccan community on the other hand was mostly brought into play with the help of the meeting point in *Berliner Viertel* during sewing sessions and coffee reunions where only women were present and the Syrian refugees were interviewed by *Mulham* who has due to reasons of gender segregation easier access to male compatriots. Other nationalities were German-Moroccan, German-Turkish and German-Afghan dual citizenships as well as Afghan, Bosnian, Pakistani, Palestinian, Lybian, Iranian, Eritrean, Kosovar, Nigerian, Spanish (born in Morocco) and Tunisian.

The majority of the generated sample stated to have a German or a dual citizenship (male: 42.9%, female: 52.7%) which is a proof that the recruitment process took in these terms place sufficiently, considering people who are both officially Germans as well as unmistakable migrants.

Another item asked the respondents for their country of nativity. The sample consists of more than half of people who were not being born in Germany but abroad (male: 57.1%, female: 53.6%).

As it turned out that almost half of the participants were not first-generation migrants it was also necessary to ask them where their parents were born. If they were third generation migrants they were invited to indicate their grandparents' country of birth in brackets which was the case for three respondents of the Rüsselsheim sample (male: 3.6%, female: 0.9%) – all of them having Turkish origins as either the language skills or the nationality revealed. The countries' distribution was almost similar to the nationalities' as most of the respondents' parents originated from Turkey (male: 66.1%, female: 43.6%), Morocco (male: 5.4%, female: 33.6%) and Syria (male: 14.3%, female: 5.5%), followed by

Afghanistan (male: 5.4%, female: 5.5%) and Bosnia and Herzegovina (male: 1.8%, female: 2.7%).

As the population of interest were not Muslim but strictly speaking those people originating from Muslim coined societies, the religious affiliations were quite distinct. But still, the absolute majority of the sample were Muslims (male: 73.2%, female: 72.7%), followed by Alevis (male: 8.9%, female: 9.1%) who are considered as a separate group as their religious practices differ noteworthy from those of the other denominations of Islam, for instance when it comes to Ramadan, frequency of prayers, the observance of religious dietary rules or the wearing of a headscarf (Haug, Müssig & Stichs, 2009, pp. 137-188). Also, nonconformists made up for a notable part of the sample (male: 12.5%, female: 10.9%) which were those people indicating nothing and some were explicitly stating to be atheists (male: 0%, female: 2.7%). Moreover, some explicitly stated to belong to a specific denomination of Islam such as Sunni (male: 3.6%, female: 1.8%) or Ahmadiyya (male: 0%, female: 0.9%), so that when including the Alevis respondents altogether the share of Muslim respondents can be increased to 85.7% for the male and 84.5% for the female subset.

Even if the necessary German level in order to comprehend and fill out the questionnaire was estimated to be at least B2, some of the respondents evaluated themselves as only having good (male: 18.5%, female: 25.7%) or basic German language skills (male: 5.6%, female: 10.5%). However, this is due to the assistance of many integration institutions using the questionnaire as part of their classes, native speakers like *Mulham* or the integration pilots who translated the entire questionnaire to the interviewees. Nevertheless, the majority of the participants did not need any assistance as they were native speakers themselves (male: 40.7%, female: 34.3%) or spoke German fluently (male: 35.2%, female: 29.5%).

The composition of the sample varies greatly with regard to the time of residence in Germany. Whereas most of the participants indicated to have spent between 21-30 years (male: 41.5%, female: 37.9%) in the country, the duration of residence from the others ranged from up to two years (male: 13.2%, female: 4.9%), up to five years (male: 5.7%, female: 12.6%), between 16 and 20 years (male: 7.5%, female: 11.7%), between 31 and 40 years (male: 18.9%, female: 17.5%) up to more than 40 years (male: 7.5%, female: 4.9%).

The same question was asked specifically for Rüsselsheim in order to get an impression about how attached the respondents are to the city. Just like for the preceding

question most respondents indicated to have spent between 21 and 30 years in Rüsselsheim (male: 31.3%, female: 27.5%), followed by the time spans 16-20 years (male: 16.7%, female: 17.6%) and 31-40 years (male: 18.8%, female: 12.1%).

### 3.6 Design of the Questionnaire

The values which are encompassing several life domains were operationalized as *latent variables*, made directly observable with the help of *indicators* which were the single items (having an *attitudinal* or *behavioral nature*) and served as the *proxy variables*. Since the hierarchical structure of behavior, attitudes and values is substantiated (see pp. 10f), a close relation between the items and the values is verified.

About 1/2 of the items were concerning such *attitudes and behaviors* supposed to reveal *basic human values* (45 items in ten question blocks), one page was interrogating the participants' type of *media consumption* (six items in four question blocks), one page was asking for the respondents' socio-demographic background (*demographic data*) (21 items in five question blocks) and finally two items were raising questions about the participants' feeling of belonging which allowed for a personal assessment of their acculturation process. In order to pursue the main interest of this thesis, the questionnaire was stressing on *traditional* and *modern values*. In consultation with members of the EVS theory team (P. Bréchon, personal communication, January 18, 2018; L. Halman, personal communication, January 18, 2018) the share of Muslim interviewees in the Western country samples was so far not sufficient enough to verify an adequacy for Muslim respondents [e.g. only about 150 Muslim respondents were polled in the French 2008 wave which had an overall sample of 3071 units (ZACAT, 2010)]. As a consequence, the questionnaire was oriented on the basis of instruments which were used for the fourth EVS wave from 2008 in Turkey as well as in Germany and which are made available in the EVS's official online archive ZACAT<sup>1</sup>. However, those questions were not used in their standard Turkish version but their German translations (also available on ZACAT) were used for further development.

Since *demographic questions* don't animate a respondent but rather "set up a mental wall" (Van Bennekom, 2002, p. 80), this short section of five question blocks was positioned in the first part of the questionnaire in order to make sure to gather this essential information.

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<sup>1</sup> <http://zacad.gesis.org/webview/index.jsp?object=http://zacad.gesis.org/obj/fCatalog/Catalog5>

The collection of *demographic data* was crucial since the overall data had to be later on organized, stratified and compared in respect of the respondents age, gender, country of origin and educational attainment (Fink, 2003c). Apart from the basic indications about gender, age and family status, this introductory part covered the respondents' nationality, religion, duration of stay in Germany, the family's educational background as well as language skills.

Furthermore, the second part of the questionnaire consisted of six items surveying for information about the respondents' TV consumption habits and their specific *TV channel preferences* (in detail their *favorite TV channels* and their respective *countries of production* as well as the composition of *foreign as well as German consumption* and their overall TV usage in the *last 30 days*).

Altogether 10 question blocks were used for the six categories *Family, Work, Religion, Politics and Society* leaving space to reveal such *basic human values* as *self-direction, universalism, security and tradition* in all of those life domains (which were adopted from the EVS). As Schwartz suggests, a fewer number of measured values within a study must be compensated with broader and less precise items. This was taken into consideration when designing the questionnaire (2012, p. 39).



**Figure 8:** Ten overarching basic human values and four higher-order values subdivided into 19 narrowly specified values (as defined by Schwartz). Reprinted from *Methods, Theories, and Empirical Applications in the Social Sciences* (p. 44), by Salzborn, S., Davidov, E. & J. Reinecke, 2012, Wiesbaden: VS Verlag.

### 3.7 Analysis of the Data

The collected data was investigated on with statistical analysis. So that we would be able to contrast the survey's results with those of the EVS in Germany and Turkey, a short *comparative analysis* was conducted in a first step. In order to identify the sample's positions on the variables, frequency distribution tables were used and their deviations from the overall German and Turkish sample were examined so as to draw further conclusions. Instead of investigating each domain individually, a broader emphasis was set later on which are the interlinkages between the emerging values of all the domains among one another as well as their relationship with media consumption and demographic data. The data was, more precisely, exploited with the aid of *SPSS*. In order to explore the database and to discover value patterns and to finally summarize them as greater values or "*factors*", statistical techniques referred to as "*latent structure models*" were used (Halman & de Moor, 1994, p. 23). Firstly, a *principal component analysis* enabled to search for existent value patterns, then several *regression analyses* were conducted in order to analyze the data further. Finally, some additional t-tests and ANOVAs were performed depending on the variable's nature in order to analyze the data further. Beyond that the outcomes are later on presented and visualized in the form of *pie charts* and other visualizations in order to maximize the clarity of the generated results (Fink, 2003b, p. 1).

### 3.8 Data Reduction

In order to reduce the dataset, to come up with underlying latent structures as well as to specify the definition of (Post-)Modern and traditional values, the items of the question batteries *factors for successful marriage, moral justification, gender equality, environment* and *qualities for parenting* were searched through as well as the statement about *adoption rights for homosexual couples* (Field, 2018, pp. 779f.). Altogether 42 5-point Likert-scale based items were entered in the factor analysis using Principal Components extraction with Varimax rotation based on Eigenvalues ( $> 1.00$ ),  $KMO = .619$ ,  $\chi^2 (N = 165, 861) = 2051.01$ ,  $p < .001$ .

The resultant model explained 47.3% of the variance in the answers. The items could have been translated into six factors.

**Table 3:** Factor loadings based on a Principal Components analysis with Varimax rotation for the 42 items onto the six components.

Items	Self-expression values	Emancipative values	Traditional values	Secular-rational values	Survival values	Community-based educational goals
In a marriage the following is important ...						
... share household chores		.726				
... discuss problems		.575				
... adequate income			.650			
... same social background			.718			
... shared religious beliefs			.645			
... good housing			.798			
The following can be morally justified ...						
... lying in own interest	.546					
... homosexuality			.502			
... abortion			.579			
... divorce			.829			
... euthanasia			.546			
... having casual sex	.735					
... avoiding a fare on public transport	.607					
... prostitution	.751					
The following qualities are essential to be learnt at home by children ...						
... responsibility	.556					.503
... imagination	.709					
... tolerance and respect for other people	.652					
... thrift					.535	
... unselfishness					.752	
... obedience					.728	
... religious faith		.453				
... good manners						.736
... independence						.513
... hard work						.531
<i>Cronbach's <math>\alpha</math></i>	.657	.734	.760	.795	.659	.461
<i>Eigenvalue</i>	5.79	4.18	3.16	2.63	2.15	1.93

In the table above the factor loadings of 24 individual items onto six distinct factors are reported. Since the other 18 items did not load sufficiently on any of the resulting factors they are not displayed in table 3 (see appendix B). The emerging factors were: *self-expression values, emancipative values, traditional values, secular-rational values, survival values* and

*community-based educational goals*. As the WVS revealed, the ten countries of the Islamic cultural zone have more of traditional and survival value orientations compared to the 18 countries with a historically Protestant tradition which were proven to cherish more secular-rational and self-expression values (WVS, 2018).

In concert with those findings, the factors *self-expression* and *survival values* represent the dimension of *Postmodernization*, whereas the factors *traditional* and *secular-rational values* reflect the polarization on the *Modernization* axis. The first factor included four items all related to individual life satisfaction. This included lying in own interest, having casual sex, avoiding a fare on public transport and prostitution, Cronbach's  $\alpha = .657$ . The survival values on the other hand included items related to economic and physical security which were thrift, saving money and things, unselfishness as well as obedience as important educational goals, Cronbach's  $\alpha = .659$ . The traditional values emphasize the importance of traditional family roles and religion and included the five items adequate income, same social background, shared religious beliefs and good housing as aspects of a successful marriage as well as religious faith as a virtue to be taught to children, Cronbach's  $\alpha = .760$ . Finally, the factor secular-rational values nurtures liberal ways of thinking and combined the items moral justification of homosexuality, abortion, divorce and euthanasia, Cronbach's  $\alpha = .795$ .

This lends support to the Inglehart-Welzel cultural map but nevertheless the results pointed to a third orientation dimension in addition to the two major dimensions which have already been discovered by the modernization theorists. This additional factor which could have been retrieved was labeled *emancipative values* as such orientations do not only reflect self-respect and liberty aspirations of the individual but also imply an openness towards human diversity and interpersonal trust (Welzel, Inglehart & Klingemann, 2003, p. 355). In brief it can be defined as a "rational sense of reciprocity" (Rawls, 1993). It included five items which were sharing household chores and willingness to discuss problems as factors for a successful marriage as well as imagination, tolerance and respect for other people and feeling of responsibility as important educational values, Cronbach's  $\alpha = .734$ .

Furthermore, a sixth value orientation was extracted combining *community-related educational goals* into one factor. However, this factor was not considered for further analyses as its reliability was not decent. It included responsibility, good manners, independence and hard work as qualities for parenting, Cronbach's  $\alpha = .461$ .

Based on the theoretical framework of this study, respondents with such modern value patterns as the factors self-expression values, emancipative values, and secular-rational values represent it, might thus be interpreted to be well integrated into the German culture whereas those cherishing traditional and survival values might not (yet) be acculturated.

The factors traditional and survival values were grouped as *traditional values* in general opposed to *(Post-)Modern value orientations* which consist of self-expression values, emancipative values and secular-rational values. Thus, five distinct factors were found by conducting the factor analysis which were translated into sub-variables of either *traditional* or *(Post-)Modern values*. The hypotheses 1, 2, 5a, 6a and 7a were later tested separately for each of the three sub-variables which are referred to as *(Post-)Modern values* in the following, whereas H3, 4, 5b, 6b and 7b were respectively tested twice for both of the variables of the group of *traditional values*.

### **3.9 Measures**

Quantitative data about the participants' *media consumption*, their *feeling of belonging* to Germany and their respective *country of origin*, the *educational background* of them and their families as well as their *basic human values* concerning such fields as relationships, family, environment or working world which are "not directly observable" (Halman & de Moor, 1994, 22) was collected. In order to operationalize this latter variable of interest a creative approach was required. Because of their immeasurable nature the assumption that values guide a wide variety of behaviors constructed the necessary *bridge* in order to make them approachable. As Halman & de Moor put it, the concept of values can be regarded as "a propensity to act in a certain way" (1994, p. 22) and altogether they might explain one's "complex of attitudes" (Halman & de Moor, 1994). Thus, it were the answers to the questionnaire's items which did likewise, as in the EVS, serve in place and were interpreted as such *resulting behavior*.

Following this logic, a participant's position vis-à-vis the importance of sharing the same social background and the same religious beliefs with the partner, an agreement on political issues, a satisfying sexual relationship, individual time for friends and personal hobbies, shared household chores and the willingness to discuss problems with the partner were, for instance, determined by his attitude towards *successful marriage* (ZACAT, 2010) and

thus by his either survival, traditional or rather (Post-)modern value pattern. In order to measure such attitudes and later explore potential interdependencies with media consumption, it seemed to be an appropriate choice to arrange a *values survey*. This idea was inspired by the *European Values Study* - a *large-scale, longitudinal study* interrogating their participants in respect of their *basic human values* and considering the population of each European country. Whereas the group of foreign people living in those countries was left out in the cold, this was made up for by dint of this survey: the polled target sample consisted of *migrants* with Muslim background living in Germany. It will be interesting to find out whether the surveyed people living as foreigners in Germany showed different values according to their usage of *local media*.

The EVS questionnaire was created in such a way that it facilitated the examination of the main idea which initiated the whole survey project: *the shift from traditional to modern values*. According to this notion the possible answers reveal either *traditional and survival* or *Postmodern values* all by tapping the main values of each domain. Since it turned out that values form a system which individuals apply coherently on several *life domains* (Bréchon & Gonthier, 2017, p. 3), the EVS' approach to tap in respondents' value patterns in different domains was emulated. Whereas old values rather move on the *traditional or survival side* of the value dimensions highlighting order and authority, modern values are having a *secular-rational* or *self-expression* nature highlighting the freedom of the individual (Inglehart, 1997; Hagenaars et al., 2003). In order to have a high rate of *acculturation*, an individual was thus supposed to show rather (Post-)modern values and vice versa.

To test the correlation between media consumption and acculturation, one question block addressed the respondents' use of Turkish and Arabic media. Ten question blocks were polling for the value patterns of the respondents, being derived from the latest EVS values survey in Turkey whereas the first five blocks addressed the participants' demographic data and the two last question blocks enabled to measure acculturation strategies in a simplified way. The variables which were used for further analyses will be presented in the following subchapters.

### 3.9.1 Value Patterns

After completion of the principal component analysis, five scales were composed in order to measure the participants' value orientations by reflecting both: the Modernization as well as the Postmodernization axis as suggested by Inglehart and Welzel. They are summarized in the group of *traditional* and *(Post-)Modern value patterns* and are computed as continuous variables.

#### 3.9.1.1 Traditional Value Pattern

*Traditional values* I. The third factor which could be extracted by performing a principal component analysis consisted of five items which are putting a lot of emphasis on traditional family values and religion, Cronbach's  $\alpha = .760$ . A new sub-variable was created named 'traditional values' ( $M = 3.86$ ,  $SD = 0.87$ ). This variable polarizes with *Modern values*.

*Traditional values* II. The items which were included in the fifth factor were categorized as *survival values*, emphasizing economic and physical security, Cronbach's  $\alpha = .659$ . A new sub-variable was created named 'survival values' ( $M = 3.74$ ,  $SD = 0.83$ ). They represent the opposite of *Postmodern values*.

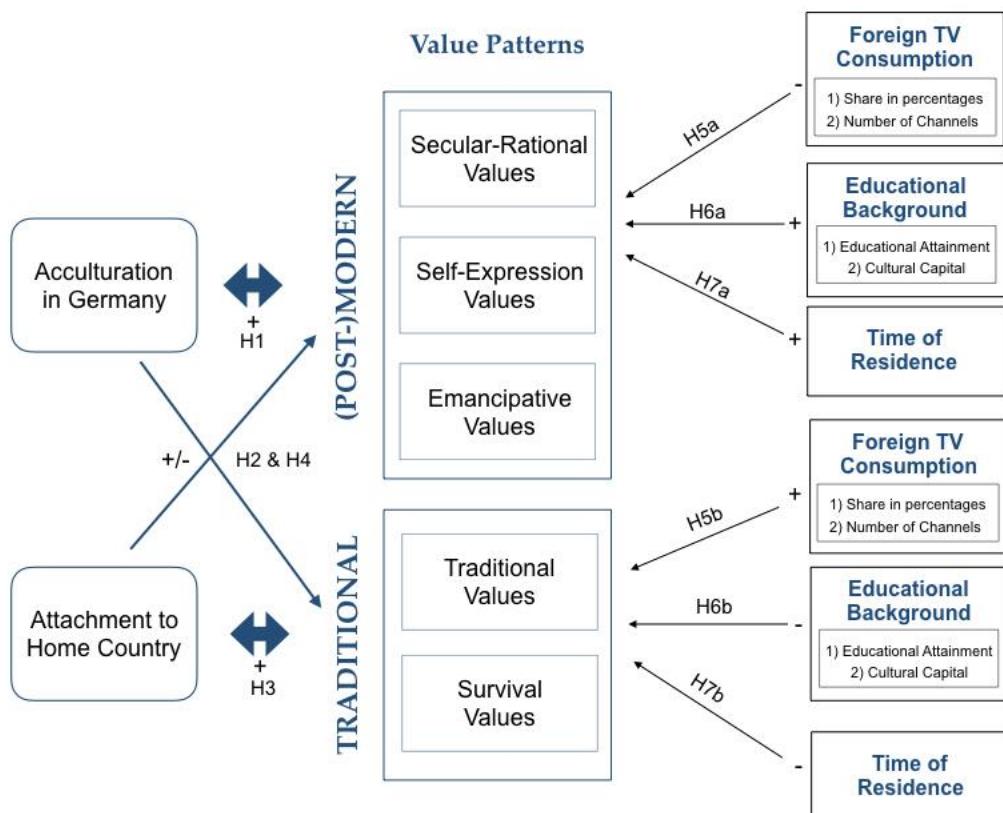
#### 3.9.1.2 (Post-)Modern Value Pattern

*Modern values*. The fourth factor *secular-rational values* was made up of four items promoting a liberal way of thinking, Cronbach's  $\alpha = .795$ . A new sub-variable was created named 'secular-rational values' ( $M = 2.63$ ,  $SD = 1.11$ ).

*Postmodern values* I. The items which were included in the first factor were categorized as *self-expression values*, prioritizing individual life satisfaction, Cronbach's  $\alpha = .784$ . A new sub-variable was created named 'self-expression values' ( $M = 1.75$ ,  $SD = 0.73$ ).

*Postmodern values II.* The second factor *emancipative values* includes five items all related to a higher level of tolerance as well as trust and the openness to the 'others', Cronbach's  $\alpha = .734$ . A new sub-variable was created named '*emancipative values*' ( $M = 4.33$ ,  $SD = 0.57$ ).

Thus, we might expect *secular-rational, self-expression* as well as *emancipative values* (*Postmodern/Modern values*) to be indicators for a successful acculturation and ergo to be in a positive relationship with the level of attachment to Germany and *traditional* as well as *survival values (traditional values)* to be in a positive relationship with attachment to the respective country of origin. As migrants might also keep facets of both cultures by choosing the acculturation strategy of integration, no (negative) relationship between home country attachment and (*Post-Modern* values as well as host country attachment and *traditional values* is expected.



**Figure 9:** Elaborated conceptual model (including all sub-variables) for the relationship between foreign TV consumption, educational background, time of residence and Post-Modern vs. traditional values as well as the latter's suitability as indicators for acculturation and the value patterns' interrelatedness with attachment to country of origin. By Kopp, L.K., 2018.

Following this logic, *foreign TV consumption* is expected to be in negative relationship with *(Post-)Modern values*, whereas *educational background* and *time of residence* are assumed to be in a positive relationship with such orientations. The group of *traditional values* on the other hand is expected to be in a positive relationship with *foreign TV consumption* and in a negative relationship with *educational background* as well as *time of residence*. The constructs of *foreign TV consumption* and *educational background* do each consider two dimensions which is why those constructs consist of respectively two sub-variables and hypotheses 5a, 5b, 6a as well as 6b will be tested for both of them (see figure 9). As the group of *(Post-)Modern values* is made up of three sub-variables, all of the hypotheses including them as dependent variables will be tested three times. The same applies for the hypotheses in which *traditional values* are utilized as outcome variables: they will be tested twice for each of the two sub-variables.

### **3.9.2 Acculturation to Germany & Attachment to Home Country**

In order to find out whether the participants were well acculturated in Germany, a traditional approach was chosen. By simply asking them to what extent they felt as a part of the German society, the respondents were indicating their level of acculturation on a 5-point Likert-scale. This value informs about the respondents' *attachment to Germany* and will be considered as the continuous variable '*Belonging 1*' ( $M = 3.87$ ,  $SD = 1.17$ ). The participants' *attachment* to their *home countries* will be considered as the continuous variable '*Belonging 2*' ( $M = 4.05$ ,  $SD = 1.08$ ) and is expected not to correlate with *(Post-)Modern value* patterns but with *traditional values*.

### **3.9.3 Foreign TV Consumption**

For the purpose of this study, the respondents were also asked about their TV consumption regarding the origin of the content. This construct was operationalized by dint of two sub-variables. Whereas one item asked them to indicate the share for which foreign content accounted for their overall TV consumption on a 5-point Likert-scale ranging from "0 %" (= 1) to "up to 100 %" (= 5) and was assigned to the variable '*TV 1*' ( $M = 2.94$ ,  $SD = 1.19$ ), the second one consisted of a list of exemplary TV channels. The participants were asked to tick

each channel which makes up for their consumption. The list included the four TV channels with the highest reach in Turkey as well as in Arabic-speaking countries (personal communication; Starcom Mediavest Group, 2016). Depending on the number of chosen channels, the answer value of the resulting variable 'TV 2' ranged from 0 to 8 ( $M = 1.43$ ,  $SD = 1.51$ ). Both the *share of foreign TV consumption* as well as the *number of foreign TV channels* are considered as continuous variables.

#### **3.9.4 Educational Background**

To elaborate further, it was not only asked for the highest educational attainment of the respondent but also for those of the parents as well as grandparents. This allowed to split the educational background into two sub-variables: *educational attainment* as well as *cultural capital*. Whereas 'Education 1 recoded' is an ordinal variable with three answer codes ranging from "no university entrance qualification" (= 1) to "university degree" (= 3) ( $M = 1.83$ ,  $SD = 0.71$ ), the composite variable 'Cultural Capital Category' is also ordinal but has values from 1 to 4 ranging from "lower cultural capital level" (= 1) to "upper higher cultural capital level" (= 4) ( $M = 1.45$ ,  $SD = 0.65$ ).

#### **3.9.5 Time of Residence in Germany**

A single item was used in order to measure the respondents' duration of stay in Germany. The resulting scale variable 'Time of Residence in Germany' indicated the *time of residence* in years ( $M = 21.98$ ,  $SD = 12.36$ ).

#### **3.9.6 Further Measures**

As gender was supposed to be influencing the expected relationships further, it was applied as a control variable for most of the analyses. The distribution of the two answer categories "male" (= 1) and "female" (= 2) was collected by the dichotomous variable 'Gender'.

In order to control for some additional interrelationships later on, the following variables were used as well. One of the first indications respondents had to make was their age. Obviously, those values were saved as a scale variable which was labeled 'Age' ( $M = 33.79$ ,

$SD = 11.04$ ). To facilitate later analyses they were also translated into the ordinal variable 'Age Category'.

The item, "Born in Germany?", resulted in either the answer "Yes" (= 1) or "No" (= 2) and provided information about the nativity of the respondents which was collected by the dichotomous variable '*First-generation migrant*'.

In the fifth question block the sample indicated their proficiency concerning several languages whereof one was German. The answer categories of the respective ordinal variable 'German' ranged from "Basic knowledge" (= 1), "Good command" (= 2), "Fluent" (= 3) up to "Mother tongue/bilingual" (= 4).

The first question of the questionnaire's media section asked the respondents whether they had been watching TV within the last 30 days. The resulting dichotomous variable 'TV' had two answer categories (1 = Yes, 2 = No).

Adapted from the EVS, the sixth item of the main part of the questionnaire asked the respondents to indicate their level of religiosity. The possible answer categories were "a religious person" (= 3), "not a religious person" (= 2) and "a convinced atheist" (= 1) and the ordinal variable was labeled '*Religiosity recoded*'.

#### 4. Results

The sample size ended up covering 166 citizens of Rüsselsheim with migration background from mostly Islam influenced countries, the majority being of Turkish or Moroccan descent. In order to answer the research questions data analysis with SPSS was chosen.

In a first step a short comparative analysis was conducted for each of the items which were adapted from the original EVS questionnaire. The original dataset from the latest EVS wave from 2008 was employed and its variables and answer codes assimilated to the ones generated for the present survey (EVS, 2016) and the entire EVS dataset was filtered for the German (N=2,075) and Turkish cases (N=2,384) and the answers were being contrasted with the present survey's results (N=166). Whereas some of the original EVS variables had to be recoded in order to enable such a comparison, this was (with one exception) not necessary for the Rüsselsheim variables which mostly had a 5-point Likert answer scale. The diagrams and tables presenting these results are based on the frequencies generated with SPSS (see Appendix).

Following, based on the respondents' indications of attachment to both host as well as host country, their acculturation strategies were extrapolated. Next, the TV consumption habits of the sample were scrutinized and brought into relationship with several demographic information in an effort to compare the results with the German RAM-Study which was discussed in chapter 2.5.

In a fourth step, the actual hypotheses were tested by conducting several regression analyses. A separate analysis was performed for each of the value variables. As the sample's majority is female, a particular interest was given to potential deviations between the gender subgroups. The chosen population which are people from Muslim societies tend to experience segregation of the sexes not only in mosques but also in their everyday lives hardening specific social expectations and gender stereotypes (see Islamic Terminology, 2011 or Alwedinani, 2016, p. 96ff.). Thus, the cultural differences between the gender groups can be expected to be pretty pronounced. As mentioned by Hofstede et al. (2010, pp. 45f.), gender group differences might be interpreted as proper cultures within a society which can often transcend the dominant culture of the country itself and can provoke reactions which are similar to a cultural shock by the opposite sex.

It was investigated if some value patterns reflect such dynamics between the subgroups more clearly than others. To this end, the entire Rüsselsheim, EVS Germany and

EVS Turkey datasets were split into two subpopulations in order to look for possible peculiarities and the value variables were all tested for possible interactions with gender. If such an effect was revealed, the respective regression analyses were later on run by applying gender as a control variable.

To begin with, differences between the resulting gender subsets of the present sample, the EVS Germany as well as Turkey dataset and certain conspicuities are shortly described. Then the acculturation strategies will be presented and the dataset will be compared with the outcomes of the RAM-study. In a fourth step, the actual research questions of these thesis will be tackled by running several regression analyses. To conclude, some additional analyses will scrutinize the influence of religiosity and nativity on the value orientations.

#### **4.1 Comparative Analysis**

Interestingly, the answers of the Rüsselsheim sample turned out to be very equilibrated and could have been for the most part situated in the middle of the EVS Turkey and Germany samples' answers. However, when it comes to questions related to religion or traditional family structures (e.g. importance of shared religious beliefs for a successful marriage, no moral justification of affairs in a marriage or agreement on the statement that parents should always be loved and respected no matter what their qualities and faults are), the distribution of answers has a moderate tendency towards traditional values in concert with the results of the EVS Turkey outcomes. Some exceptions occur, for instance do children in a marriage not play such a majoritarian role for the respondents as they do in Turkey.

When comparing the answers of the female and the male respondents, one peculiarity stands out: Women agree distinctively more to such statements which are revealing emancipative values, such as willingness to discuss problems, having time for own friends and personal hobbies in a marriage. For the two EVS samples this phenomenon cannot be observed. It is evident that this does especially apply for such items specifically concerning female emancipation, such as: sharing household chores as being important in a marriage, agreement on the statements that activities as housewife are as fulfilling as working for pay and men have priority on the job market when offers are scarce. For such gender-related questions, the effect applies for all of the three samples.

Another striking observation was that most of the women having a less progressive attitude turned out to be married. As this applied for instance to the item asking whether homosexuality may be morally justified, an additional chi-square test of independence was run for this question. Allowing for further conclusions about the relation of variables which are being measured as frequencies, this nonparametric test seemed most appropriate (Salkind, 2014, pp. 302f.). It revealed that the relation between marital status and the disagreement to this item was indeed significant for the female subset,  $\chi^2 (8, N = 107) = 34.66, p < .01$ .

## 4.2 Acculturation Strategies

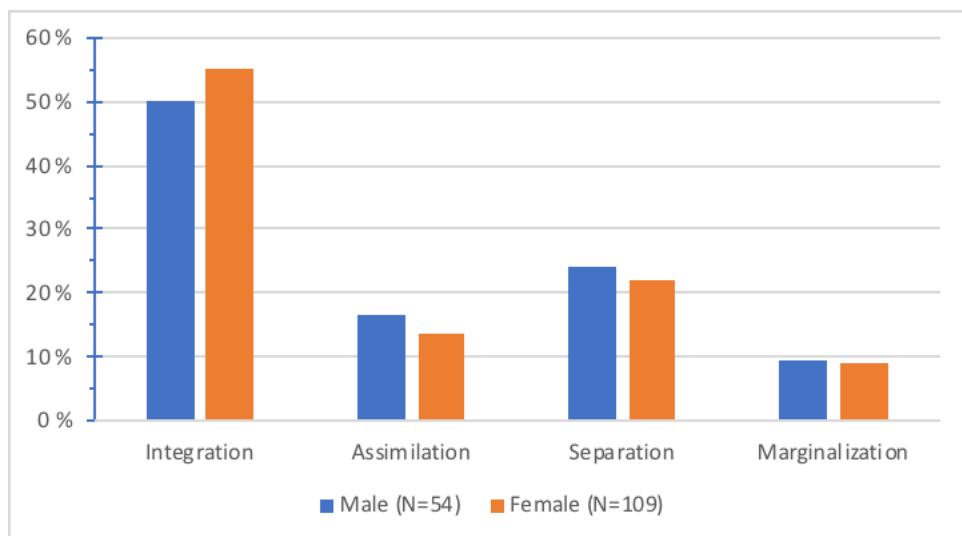
As discussed in chapter 2.1 each individual can respond to a culture in either a rejective or acceptive manner. As this conduct does also involve the culture of origin, several possible acculturation strategies result. Those strategies will also be derived for the present study's sample by investigating the answers which were given to the last question block asking for the attachment to both Germany as well as to the respective country of origin.

Whereas the main part of the female respondents felt very attached to Germany (44%), the majority of the male subset only felt attached to their host country (40.7%). The percentage of respondents feeling not attached at all to Germany is higher for the male subset compared to the women (men: 7.4%, women: 3.7%). Interconnections with those levels of attachment were found for the nationality as most of the respondents having a German or a dual nationality which includes a German citizenship tended significantly more often to feel attached or very attached to Germany,  $F (33, 129) = 1.698, p < .05$ , partial  $\eta^2 = .303$ . Another ANOVA test was run in order to examine the relation between the highest educational attainment and the level of attachment to Germany. As it turned out, the association was significant,  $F (2, 160) = 9.326, p < .001$ , partial  $\eta^2 = .104$ . A t-test showed that people with an university entrance qualification felt more attached to Germany ( $M = 4.21, SD = .92$ ) compared to respondents without such a degree ( $M = 3.38, SD = 1.44$ ),  $t (91.296) = -3.84, p < .001$ . Furthermore, all of the people indicating that they didn't feel attached at all to Germany were not having a university entrance qualification (13.8% of all people without such a degree).

When it comes to the attachment to their country of origin, the tide is not turning. The highest share of respondents feeling very attached is presented by the female subset

(44%). And the share of respondents only feeling hardly attached is higher for the male subset (men: 7.4%, women: 6.4%). An ANOVA test revealed that the CCI had no significant influence on neither the intensity of attachment to Germany nor to the country of origin.

On combining the two attachment items, several acculturation strategies within the sample could have been inferred.



**Graph 1:** Acculturation strategies of both gender groups in percentages

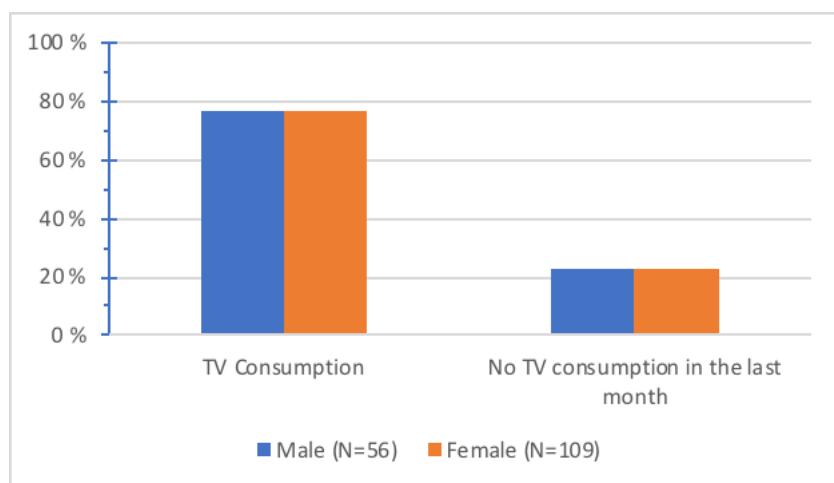
All of the respondents feeling either attached or very attached to both countries were classified into the group of *integrated* migrants, being fully biculturally adapted (male: 50%, female: 55.1%). For some participants the integration did succeed especially well as they indicated to feel very attached to both of the countries (male: 11.1%, female: 22%). Those who even though felt attached or very attached to Germany, did either feel absolutely not, not attached or neither attached nor not attached to their country of origin, were interpreted as having *assimilated* to Germany (male: 16.7%, female: 13.8%). The second largest group of the sample was made up of people who exclusively preserved the attachment to their culture of origin but refused the identification with the German culture and was thus labeled as *separated* migrants. They include such participants who indicated to be either attached or very attached to their country of origin, but absolutely not, not attached or neither attached nor not attached to Germany and thus retained links with their cultural roots without adjusting to their host country's culture (male: 24.1%, female: 22%).

The least successful acculturation strategy *marginalization* was underrepresented in the sample and consists of all the respondents feeling not or absolutely not attached or

neither attached nor not attached to both of the countries or having lost the attachment to their country of origin whilst also rejecting their host country's culture (male: 9.3%, female: 9.2%). Out of this group 4.3% of the respondents ended up in the middle of the scale for both questions as they stated to feel neither attached nor not attached to both of the countries (male: 3.7%, female: 4.6%).

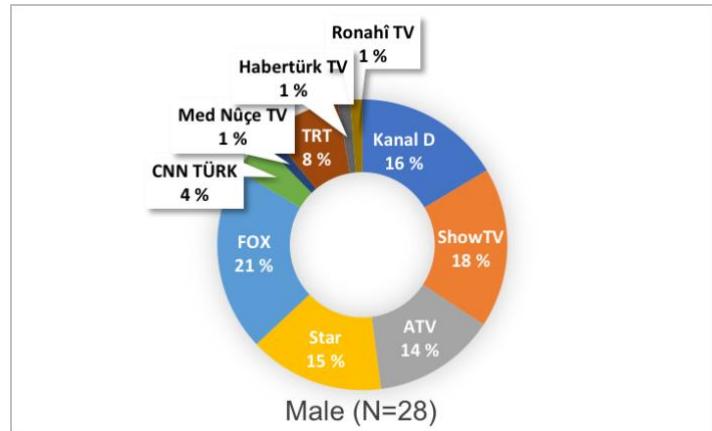
#### 4.3 Foreign TV Consumption Compared with the RAM Results

As the influence of embodied cultural capital in the form of television usage on the value patterns was investigated in order to answer the second research question, it had first of all to be made sure that the respondents watch TV on a regular basis. For this purpose, the media section of the questionnaire had been introduced with the question if the respondent has been watching TV in the last 30 days.



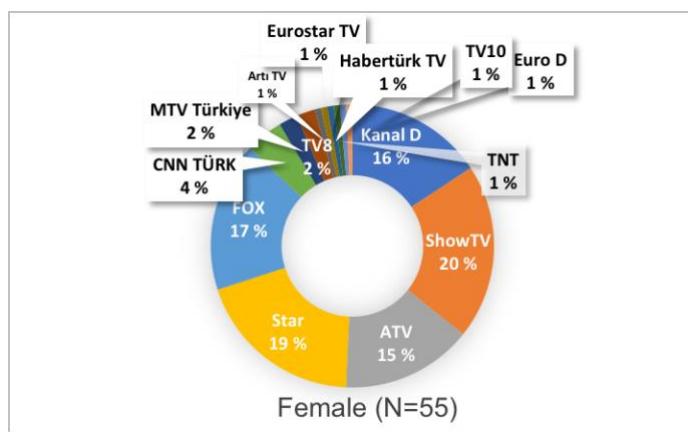
**Graph 2:** Distribution of Rüsselsheim respondents having (not) consumed TV in the last 30 days per gender group

Fortunately, the clear majority of the sample indicated to have done so (male: 76.8%, female: 77.1%). The rest of them was not neglected for the further regression analysis but was simply regarded as having watched 0% of German TV content.



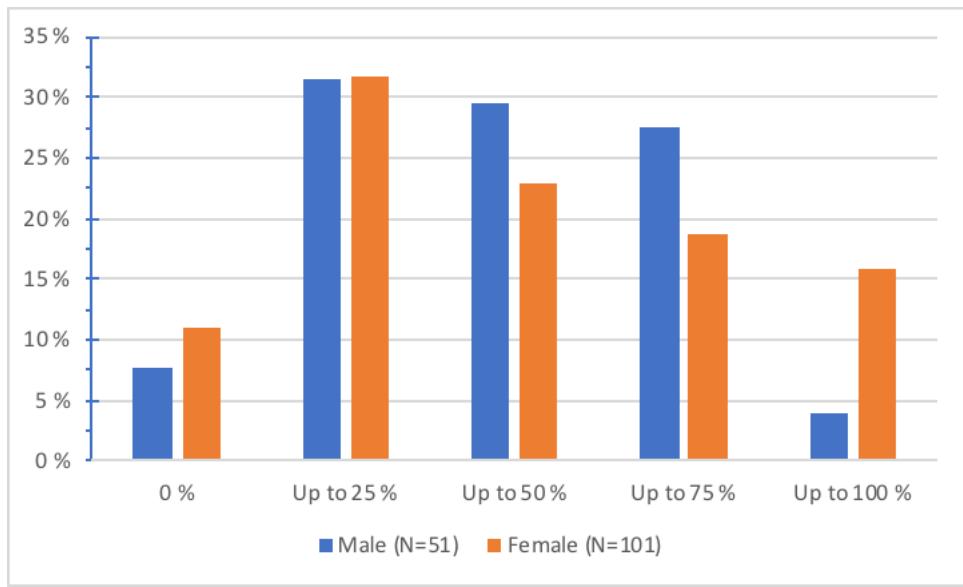
Graph 3: The male Rüsselsheim respondents' favorite Turkish TV channels

To actually gain additional information about the TV preferences of particularly Turkish and Arabic-speaking participants, a list with the most frequently watched TV channels in Turkey as well as in Morocco was provided. The respondents were asked to tick each of those channels they 'like to watch'. Another question gave them the possibility to moreover indicate their favorite TV channels in a top 3 list. As it turned out the majority of men prefers to watch FOX (male: 21%, female: 17%) whereas the female group mostly enjoys ShowTV (male: 18%, female: 20%) and Star (male: 15%, female: 19%).



Graph 4: The female Rüsselsheim respondents' favorite Turkish TV channels

The diversity of indicated TV channels is much larger in the female subpopulation which might be also due to the huge representation of Kurdish women in the group who additionally indicated exile TV channels of the Kurdish community, such as Artı TV (Hennen, 2017).



**Graph 5:** Share of respondents' foreign (non-German) TV consumption in overall consumption for both gender groups

Finally, the share of foreign TV consumption which served later on as an independent variable for the following regression analyses was fortunately having a quite even distribution. Whereas a minority stated to limit their TV consumption to German media (male: 7.8%, female: 10.9%), most of the respondents' foreign TV consumption makes up for up to 25% of the overall consumption (male: 31.4%, female: 31.7%), followed by up to 50% (male: 29.4%, female: 22.8%), and up to 75% of foreign TV consumption (male: 27.5%, female: 18.8%). Only 3.9% of the men but nevertheless 15.8% of the women indicated that their TV consumption consists up to 100% of foreign media. Of course, this might not be a disadvantage but might nevertheless a handicap for the integration process and an indication that women are 'hidden in the kitchen by their men' as to put it with the words of Ms. Claus (personal communication, April 26, 2018), organizer of the 'Gesprächsrunde' - a casual language course for women facing difficulties with everyday situations in Rüsselsheim due to language barriers and missing possibilities to improve their German skills. Consistent with Yoon et al.'s expectations, it is nevertheless a huge part of the sample which indicated to prefer a rather hybrid mix of both German and foreign TV content instead of having one-sided consumption habits (2011, pp. 424, 427).

As reported previously in chapter 2.5, the German RAM-study revealed that the majority of Turkish migrants prefers a balanced TV consumption in both languages (42.2%), followed by 32.3% predominantly watching TV content in Turkish language and only a smaller part of 24.6% consuming mainly German TV content. Our results turned out not to be in line

with this tendency: most of the respondents had a preference for German TV content (male: 39.2%, female: 42.6%), followed by a huge number of respondents mainly watching TV in Turkish language (male: 31.4%, female: 34.6%) and a rather low share of respondents had a balanced TV consumption (male: 29.4%, female: 22.8%). Whereas the gender differences were quite pronounced in so far as the female RAM subgroup favored a mainly Turkish TV consumption almost twice as much as the male participants (male: 24.8%, female: 41%), the difference between the share of female and male participants preferring a mainly Turkish TV consumption was not very distinct in our dataset (male: 31.4%, female: 34.6%). When looking for further correlations with the demographic characteristics German language skills, the age and the education level, not all of the outcomes of the RAM survey could have been confirmed again. Several t-tests were performed in order to control them.

In a first step it was tested if the German language skills of a respondent would influence the share of his foreign TV consumption. ANOVA revealed a significant main effect for the language level on the foreign TV consumption,  $F(3, 143) = 3.652, p < .05$ , partial  $\eta^2 = .071$ . Thus, the lower the German language skills of a respondent were, the more foreign TV content he consumed.

To investigate another t-test was run which showed that respondents with basic language skills had a significant higher foreign TV consumption index ( $M = 3.83, SD = 1.27$ ) than those with fluent German skills ( $M = 2.72, SD = 1.13$ ),  $t(56) = 2.98, p < .01$ . Nevertheless, the native German speakers had a minimal higher foreign TV consumption index ( $M = 2.74, SD = 0.99$ ) compared to the fluent speakers ( $M = 2.72, SD = 1.13$ ).

Next, the influence of the respondents' age on the share of their foreign TV consumption was tested. Against the expectations, ANOVA revealed no significant main effect for the age category on the foreign TV consumption,  $F(4, 144) = 1.796, p > .05$ , partial  $\eta^2 = .048$ . Ergo, no correlation between the age of the respondents and their composition of local and foreign TV content could have been proven.

In the next test it was tested for the influence of the level of highest educational attainment on the share of foreign TV consumption. Once again, ANOVA revealed no significant main effect for the level of education on the foreign TV consumption,  $F(2, 149) = 0.627, p > .05$ , partial  $\eta^2 = .008$ . In an attempt to also include the educational levels of the respondents' families, the Cultural Capital Categories variable was set into relation with the share of foreign TV consumption. Once more, ANOVA revealed no significant main effect for

the level of cultural capital on the foreign TV consumption,  $F(3, 148) = 0.824, p > .05$ , partial  $\eta^2 = .016$ . In sum, none of the correlations between demographic factors and the foreign TV consumption which the RAM-study put forth could have been proven by the present study, except for the influence of the level of German language skills on the respondents' TV composition – a relationship which is however obvious as TV content may serve as a language learning resource.

#### 4.4 Regression Analyses

In order to finally answer the research questions, 35 multiple linear regression analyses were performed so as to test host country and home country attachment's, share of foreign TV consumption's, number of consumed foreign TV channels', educational attainment's, cultural capital's as well as the time of residence's influence on the value patterns as well as to look for a possible moderation effect of gender. As they enable to find out about the degree to which two or more continuous variables are interrelated and even provide an equation in order to predict the values of a dependent variable, this technique seemed most appropriate (Salkind, 2014, p. 281; Field, 2018, p. 374). Each of the subscales that the group of traditional as well as (Post-)Modern values consists of were applied as dependent variables in separate analyses. All of the analyses were conducted with 95% confidence intervals. In a first step it will be tested for a possible influence of gender on all of the five outcome variables as such effects may be expected (see chapter 4) and should be considered for the following regression models.

##### 4.4.1 Influence of Gender on Value Patterns

By performing t-tests, the means of the male and the female subsets could have been compared for all of the five value sub-variables. As it turned out, male respondents had a significant higher *self-expression values* mean (2.01) than women (1.61),  $t (84.01) = 3.07, p < .005$ . This applied also for *emancipative values*, for which women scored an average of 4.42 and men only 4.15,  $t (164) = -2.93, p < .005$ . However, for *secular-rational values* no such effect could have been proven and for *traditional* as well as *survival values* neither no significant effect of gender was found.

As a small influence of gender could have been proven for the sub-variables *self-expression* as well as *emancipative values*, this factor will be applied as a control variable for all of the following regression analyses regarding those two variables.

#### 4.4.2 Predictors for Secular-Rational Values

All of the aforementioned variables were, first of all, brought into a relationship with the *secular-rational values* as a dependent variable. The first regression model predicting secular-rational values based on the share of foreign TV consumption as an independent variable, proved to be statistically significant ( $R^2 = .052$ ,  $F (1, 150) = 8.259$ ,  $p < 0.05$ ). The unstandardized coefficient showed that for each standard deviation increase of the share of foreign TV consumption, the secular-rational values decreased by -.205 standard deviations, ( $b = -.205$ ,  $t = -2.87$ ,  $p = .005$ , 95% CI [-.35, -.06]). This means that the share of foreign TV consumption is a statistically significant predictor for secular-rational values. Therefore, H5a, “There is a negative relationship between foreign TV consumption and (Post-)Modern value patterns”, can already be partly supported.

The next multiple linear regression was calculated to predict secular-rational values based on the time of residence in Germany. The regression model proved to be statistically significant ( $R^2 = .046$ ,  $F (1, 154) = 7.492$ ,  $p < 0.05$ ). The unstandardized coefficient showed that for each year increase of time of residence, the secular-rational values increased by .019 standard deviations, ( $b = .019$ ,  $t = 2.74$ ,  $p < 0.05$ , 95% CI [.005, .033]). This means that the length of stay in Germany is a moderate but nevertheless significant predictor for secular-rational values. Therefore, H7a, “There is a positive relationship between time of residence in Germany and (Post-)Modern value patterns”, can also already be partly supported.

No other variables were found to be significant predictors for secular-rational values which is why H1, H6a and partly H5a (when it comes to the number of foreign TV channels) are partly rejected. Against the expectations, a predictive power of the variable home country attachment for secular-rational values was found ( $R^2 = .032$ ,  $F (1, 161) = 5.293$ ,  $p < .05$ ). As there is indeed a significant negative relationship ( $b = -.181$ ,  $t = -2.30$ ,  $p = .023$ , 95% CI [-.336, -.026]), H2 must thus already be partly rejected.

#### 4.4.3 Predictors for Self-Expression Values

As gender was found to have a significant relationship with this sub-variable, the following regression analyses were run by applying gender as a control variable. The regression model predicting *self-expression values* as a dependent and share of foreign TV consumption as an independent variable, proved to be statistically significant after controlling for gender ( $R^2 = .099$ ,  $F (2, 149) = 8.230$ ,  $p < 0.001$ ). The unstandardized coefficient showed that for each standard deviation increase of the share of foreign TV consumption, the self-expression values decreased by -.118 standard deviations, ( $b = -.118$ ,  $t = -2.47$ ,  $p = .015$ , 95% CI [-.212, -.023]). This means that the share of foreign TV consumption is a statistically significant predictor for self-expression values. Gender also turned out to be a statistically significant predictor for self-expression values. For women the self-expression values decreased by -.374 standard deviations compared to men, ( $b = -.374$ ,  $t = -3.13$ ,  $p = .002$ , 95% CI [-.61, -.138]). Therefore, H5a, “There is a negative relationship between foreign TV consumption and (Post-)Modern value patterns”, can once again be partly supported.

In a similar manner, the regression model predicting self-expression values as dependent and time of residence in Germany as independent variable, proved to be statistically significant after controlling for the variable gender ( $R^2 = .094$ ,  $F (2, 153) = 7.919$ ,  $p = .001$ ). The unstandardized coefficient showed that for each year increase of time of residence, the self-expression values increased by .010 standard deviations, ( $b = .010$ ,  $t = 2.15$ ,  $p < .05$ , 95% CI [.001, .019]). This means that the length of stay in Germany is a moderate predictor for self-expression values. The control variable gender was also found to be a statistically significant predictor. For women the self-expression values decreased by -.389 standard deviations compared to men, ( $b = -.389$ ,  $t = -3.23$ ,  $p = .002$ , 95% CI [-.626, -.151]). Therefore, H7a, “There is a positive relationship between time of residence in Germany and (Post-)Modern value patterns”, can once again be supported.

In general, the women out of this population seem to cherish self-expression values less than men as a simple linear regression analysis revealed ( $R^2 = .067$ ,  $F (1, 164) = 11.685$ ,  $p = .001$ ). For female respondents, the self-expression decreased by even -.398 standard deviations compared to men, ( $b = -.398$ ,  $t = -3.42$ ,  $p = .001$ , 95% CI [-.628, -.168]).

Apart from those, no other variables were found to be significant predictors for self-expression values. Ergo, H1 and H6a are all partly rejected whereas H2, “There is no

relationship between home country attachment and (Post-)Modern value patterns”, can this time be supported. When it comes to the number of consumed foreign TV channels, H5a must once again be rejected.

#### 4.4.4 Predictors for Emancipative Values

Once again gender was utilized as a control variable for the following regression analyses. The only variables having a significant predictive power for emancipative values were found to be the length of stay in Germany with gender as a moderating variable ( $R^2 = .093$ ,  $F(2, 153) = 7.830$ ,  $p = .001$ ). The unstandardized coefficient showed that for each year of increase of the length of stay, the emancipative values increased by .008 standard deviations, ( $b = .008$ ,  $t = 2.38$ ,  $p = .018$ , 95% CI [.001, .016]). This means that the time of residence in Germany is, even though very moderate, a statistically significant predictor for emancipative values. Gender also turned out to have a moderating effect on this association. For women the emancipative values had .304 more SD compared to men, ( $b = .304$ ,  $t = 3.29$ ,  $p = .001$ , 95% CI [.121, .488]). Therefore, H7a, “There is a positive relationship between time of residence in Germany and (Post-)Modern value patterns”, can now be fully accepted. As no other correlations were found, H5a can this time be rejected on both dimensions and H5a when it comes to the number of TV channels as well as H6a can now be fully rejected for the whole group of (Post-)modern values whereas H2 can once again be supported.

However, when omitting gender as a control variable and running a simple linear regression analysis with host country attachment as an independent variable, a significant positive relationship could have been found ( $R^2 = .028$ ,  $F(1, 161) = 4.577$ ,  $p = .034$ ). For each increase of attachment to Germany, emancipative values were found to rise by .081 SD ( $b = .081$ ,  $t = 2.14$ ,  $p = .034$ , 95% CI [.006, .156]). Thus, we can assume that host country attachment is a moderate predictor for emancipative values and can thus partly accept H1.

Furthermore, gender turned out to be a statistically significant predictor for emancipative values on its own ( $R^2 = .050$ ,  $F(1, 164) = 8.556$ ,  $p < .005$ ). But this time the emancipative value increased for female respondents by .267 standard deviations, ( $b = .267$ ,  $t = 2.93$ ,  $p < .005$ , 95% CI [.087, .448]).

**Table 4.** Regression models for predicting self-expression and emancipative values based on attachment to home and host country, foreign TV consumption, educational background and time of residence in Germany with gender as a control variable (N = 166)

Variables	Self-Expression Values (SelfExpV)				Emancipative Values (EmancV)			
	p	R <sup>2</sup>	b	t	p	R <sup>2</sup>	b	t
Acculturation (Bell1)	<b>.001</b>	.083	.053*	1.09	<b>.002</b>	.075	0.68*	1.81
Attachment Home Country (Bel2)	<b>.000</b>	.081	-.086*	-1.682	<b>.005</b>	.063	.043*	1.071
Share of Foreign TV Consumption (TV1)	<b>.000</b>	.099	<b>-.118**</b>	-2.468	<b>.008</b>	.062	-.026*	-.674
Number of Foreign TV Channels (TV2)	<b>.004</b>	.067	-.006*	-.154	<b>.015</b>	.050	-.008*	-.263
Educational Attainment (Ed1rec)	<b>.004</b>	.067	.016*	.201	<b>.005</b>	.062	.090*	1.467
Cultural Capital (CultCapCat)	<b>.004</b>	.067	-.015*	-.179	<b>.016</b>	.050	.012*	.172
Time of Residence (TimeofResidG)	<b>.001</b>	.094	<b>.010**</b>	2.15	<b>.001</b>	.093	<b>.008**</b>	2.382
<b>Control Variable (Gender)</b>								
Gender (+ Bell1)			<b>b</b>	<b>t</b>			<b>b</b>	<b>t</b>
Gender (+ Bel2)			<b>-.446****</b>	-3.752			<b>.265***</b>	2.877
Gender (+ TV1)			<b>-.424****</b>	-3.608			<b>.283***</b>	3.069
Gender (+ TV2)			<b>-.374***</b>	-3.131			<b>.296***</b>	3.096
Gender (+ Ed1rec)			<b>-.395***</b>	-3.339			<b>.271***</b>	2.921***
Gender (+ CultCapCat)			<b>-.398***</b>	-3.405			<b>.269***</b>	2.956
Gender (+ TimeofResidG)			<b>-.397***</b>	-3.389			<b>.266***</b>	2.899
			<b>-.389***</b>	-3.227			<b>.304***</b>	3.285

**Note.** Significance levels: \*  $p \geq .05$  \*\*  $p < .05$  \*\*\*  $p < .01$  \*\*\*\*  $p < .001$

#### 4.4.5 Predictors for Traditional Values

The regression model predicting traditional values as dependent variable and attachment to the home country as independent, showed statistically significant power ( $R^2 = .170$ ,  $F(1, 161) = 32.978$ ,  $p < .001$ ). The unstandardized coefficient showed that for each standard deviation increase of the attachment to the home country, the traditional values increased by .328 standard deviations, ( $b = .328$ ,  $t = 5.74$ ,  $p < .001$ , 95% CI [.215, .441]). This means that the attachment to the country of origin is a statistically significant predictor for traditional values. Therefore, H3, “There is a positive relationship between home country attachment and traditional value patterns”, can already be partly supported. As there was no significant relationship between traditional values and host country attachment, H4 can also be partly supported up to this moment.

The next regression model was conducted to explore the link between traditional values and share of foreign TV consumption and turned out to be statistically significant ( $R^2 = .042$ ,  $F(1, 150) = 6.631$ ,  $p < .05$ ). The unstandardized coefficient showed that for each standard deviation increase of the share of foreign TV consumption, the traditional values

increased by .134 standard deviations, ( $b = .134, t = 2.58, p < .05, 95\% \text{ CI } [.031, .236]$ ). This means that the share of foreign TV consumption is a statistically significant predictor for traditional values. Therefore, H5b, “There is a positive relationship between foreign TV consumption and traditional value patterns”, can already be partly supported.

The next multiple regression analysis revealed that traditional values correlate significantly with the number of foreign TV channels ( $R^2 = .091, F (1, 164) = 16.362, p < .001$ ). The unstandardized coefficient showed that for each additional foreign TV channel, the traditional values increased by .173 standard deviations, ( $b = .173, t = 4.05, p < .001, 95\% \text{ CI } [.089, .258]$ ). This means that the number of foreign TV channels is a statistically significant predictor for traditional values. Therefore, H5b can now be supported on both dimensions.

The regression model predicting traditional values as dependent variable and educational attainment as independent, proved to be statistically significant after controlling for the control variable gender ( $R^2 = .074, F (1, 164) = 13.099, p < .001$ ). The unstandardized coefficient showed that for each increase of the level of educational attainment, the traditional values decreased by -.334 standard deviations, ( $b = -.334, t = -3.62, p < .001, 95\% \text{ CI } [-.517, -.152]$ ). This means that educational attainment is a statistically significant predictor for traditional values. Therefore, H6b, “There is a negative relationship between educational background and traditional value patterns”, can be partly supported.

Next, the relationship between traditional values and cultural capital was assessed. The results of the regression indicated that cultural capital significantly predicted traditional values ( $R^2 = .026, F (1, 164) = 4.458, p = .036$ ). The unstandardized coefficient showed that for each increase of the level of cultural capital, the traditional values decreased by -.218 standard deviations, ( $b = -.218, t = -2.11, p < .05, 95\% \text{ CI } [-.421, -.014]$ ). Therefore, H6b can now be also supported for both dimensions of educational background.

For the variable time of residence, no significant linear relationship with traditional values was found. Therefore, only H7b must be partly rejected at this juncture.

#### 4.4.6 Predictors for Survival Values

Another regression model was conducted to explore the link between survival values vis-à-vis cultural capital and proved to be statistically significant ( $R^2 = .025, F (1, 163) = 4.256, p < .05$ ). But for each additional level of cultural capital, the survival values increased by .204

standard deviations, ( $b = .204, t = 2.06, p < .05, 95\% \text{ CI } [.009, .399]$ ). Thus, against our expectations H6b can this time not be supported for the dimension of cultural capital.

Multiple linear regression analysis also showed a significant relationship between survival values and time of residence in Germany ( $R^2 = .091, F (1, 153) = 15.243, p < .001$ ). The unstandardized coefficient showed that for each additional year of stay in Germany, the survival values decreased by -.020 standard deviations, ( $b = -.020, t = -3.90, p < .001, 95\% \text{ CI } [-.031, -.010]$ ). This means that time of residence in Germany is a moderate predictor for survival values. Therefore, H7b, “There is a negative relationship between time of residence in Germany and traditional value patterns”, can this time be supported.

No other variables were found to be significant predictors for survival values. Therefore, H3, H5b and H6b are all rejected when it comes to the dimension of survival values whereas H4, “There is no relationship between host country attachment (acculturation) and traditional value patterns” can now be fully accepted.

#### 4.4.7 Evidence for the Hypotheses

**Table 5.** Overview of the Empirical Evidence for each of the Hypotheses Gained in the Survey (N = 166)

	(Post-)Modern Values			Traditional Values	
	Secular-Rational Values	Self-Expression Values	Emancipative Values	Traditional Values	Survival Values
H1 (Attachment to Germany)	X	X	✓	H4 (Attachment to Germany)	✓✓
H2 (Attachment to Country of Origin)	X	✓	✓	H3 (Attachment to Country of Origin)	✓X
H5a (Share of Foreign TV Consumption)	✓	✓	X	H5b (Share of Foreign TV Consumption)	✓X
H5a (Number of Foreign TV Channels)	X	X	X	H5b (Number of Foreign TV Channels)	✓X
H6a (Educational Attainment)	X	X	X	H6b (Educational Attainment)	✓X
H6a (Cultural Capital)	X	X	X	H6b (Cultural Capital)	✓X
H7a (Time of Residence)	✓	✓	✓	H7b (Time of Residence)	X✓

**Note.** ✓ = supports hypothesis X = refutes hypothesis

Taken together, all of the subscales which are constituting *(Post-)Modern values* support H7a. Only H5a (when it comes to the number of consumed foreign TV channels) and H6a must be fully rejected whereas H1, H2 and H5a (when it comes to the share of foreign TV consumption) can be partly accepted. For the *traditional values* only H4 can be fully verified, whereas H3, H5b and H6b can only be accepted on the dimension of *traditional values* as a sub-variable and H7b does, likewise, only apply for *survival values*.

**Table 6.** Regression models for predicting (Post-)Modern vs. traditional value patterns (N = 166)

	(Post-)Modern Values								Traditional Values											
	Secular-Rational Values (SecRatV)				Self-Expression Values (SelfExpV)*****				Emancipative Values (EmancV)*****				Traditional Values (TradV)				Survival Values (SurvV)			
	p	R <sup>2</sup>	b	t	p	R <sup>2</sup>	b	t	p	R <sup>2</sup>	b	t	p	R <sup>2</sup>	b	t	p	R <sup>2</sup>	b	t
Acculturation (Be11)	.451	.004	.056*	.756	.545	.002	.030*	.607	.034	.028	<b>.81**</b>	2.14	.097	.017	-.096*	-1.669	.982	.000	-.001*	-.023
Attachment Home Country (Be12)	<b>.023</b>	<b>.032</b>	<b>-.181**</b>	-2.30	.085	.018	-.092*	-1.734	.256	.008	.047*	1.141	<b>.000</b>	<b>.170</b>	<b>.328</b> *****	5.743	.233	.009	.072*	1.196
Share of Foreign TV Consumption (TV1)	<b>.005</b>	<b>.046</b>	<b>-.205</b> ***	-2.87	<b>.013</b>	<b>.040</b>	<b>-.123**</b>	-2.507	.583	.002	-.022*	-.550	<b>.011</b>	<b>.042</b>	<b>.134**</b>	2.575	.311	.007	.058*	1.016
Number of Foreign TV Channels (TV2)	.320	.006	-.057*	-.997	.498	.003	-.026*	-.679	.838	.000	-.006*	.205	<b>.000</b>	<b>.091</b>	<b>.173</b> ***	4.045	.860	.000	-.008*	-.176
Educational Attainment (Ed1rec)	.214	.009	.152*	1.247	.810	.000	.020*	.241	.166	.012	.087*	1.393	<b>.000</b>	<b>.074</b>	<b>-.334</b> ***	-3.619	.707	.001	.035*	.377
Cultural Capital (CultCapCat)	.757	.001	-.041*	-.309	.698	.001	-.034*	-.389	.724	.001	.024*	.354	<b>.036</b>	.026	<b>-.218**</b>	-2.111	<b>.041</b>	.025	<b>.204**</b>	2.063
Time of Residence (TimeofResidG)	<b>.007</b>	<b>.046</b>	<b>.019</b> ***	2.737	<b>.025</b>	<b>.032</b>	<b>.011**</b>	2.261	<b>.034</b>	.029	<b>.008**</b>	2.140	.607	.002	.003*	.516	<b>.000</b>	<b>.091</b>	<b>-.020</b> ***	-3.904

**Note.** Significance levels: \* p ≥ .05 \*\* p < .05 \*\*\* p < .01 \*\*\*\* p < .001

\*\*\*\*\* when excluding gender as a control variable

#### 4.5 Relationship between Country of Birth, Level of Religiosity & Value Patterns

Furthermore, it was tested for possible relationships between country of nativity, level of religiosity and the value patterns. A t-test showed that respondents who were born in Germany have a significantly higher *secular-rational values* mean ( $M = 2.98, SD = 1.02$ ) than those who were born abroad ( $M = 2.34, SD = 1.09$ ),  $t(162.28) = 3.90, p < .001$ . The same applied for the *emancipative values* as the mean was significantly higher for the respondents born in Germany ( $M = 4.47, SD = 0.47$ ) compared with those who were born abroad ( $M = 4.21, SD = 0.62$ ),  $t(163.29) = 3.01, p < .005$ . Also, for the *self-expression values* a significant difference between the mean scores was found. Those respondents who were born in Germany also had a significantly higher *self-expression values* mean ( $M = 2.10, SD = 0.82$ ) than those who were born abroad ( $M = 1.46, SD = 0.50$ ),  $t(117.06) = 5.79, p < .001$ . Therefore, second- and third-generation migrants turned out to have a significant higher mean for (Post-)Modern values compared to first-generation migrants.

Following this, the means of devout people were compared to those of non-religious respondents and atheists. Religious respondents were expected to have less of secular-rational, self-expression and emancipative value orientations. Once again an ANOVA test revealed a significant main effect for the level of religiosity on the intensity of secular-rational values,  $F(2, 162) = 19.99, p < .001$ , partial  $\eta^2 = .198$ . To investigate, another t-test was run which showed that religious respondents have a significantly lower *secular-rational values index* ( $M = 2.38, SD = 0.98$ ) than those with an atheistic attitude ( $M = 4.04, SD = 0.90$ ),  $t(138) = 6.059, p < .001$ . The following ANOVA, however, did not find a significant main effect for the level of religiosity on the intensity of *emancipative values*,  $F(2, 162) = 1.29, p > .05$ , partial  $\eta^2 = .016$ . In a last step another ANOVA was conducted in order to measure the effect of the respondents' level of religiosity on the intensity of their self-expression value patterns. There was a significant main effect for the level of religiosity on the intensity of self-expression values,  $F(2, 162) = 6.33, p < .005$ , partial  $\eta^2 = .073$ . To investigate another t test was run which showed that religious respondents also have a significantly lower *self-expression values index* ( $M = 1.65, SD = 0.65$ ) than those who stated to be non-religious ( $M = 2.2, SD = 0.81$ ),  $t(149) = 3.718, p < .001$ . Thus, our expectation turned out to be true for the sub-variables secular-rational and of self-expression values. Religious respondents cherished significantly more of such values than their atheistic counterpart did.

Following this logic, two additional ANOVAs were performed in order to look for possible main effect of religiosity on traditional value orientations. Religious respondents were expected to cherish more traditional and survival value orientations. Indeed, the first statistical test revealed a significant main effect for the level of religiosity on the intensity of traditional values,  $F(2, 162) = 29.81, p < .001$ , partial  $\eta^2 = .269$ . To investigate, another t-test was run which showed that religious respondents have a significantly higher *traditional values index* ( $M = 4.10, SD = 0.75$ ) than those with an atheistic attitude ( $M = 2.67, SD = 0.85$ ),  $t(138) = -6.670, p < .001$ . Hereby the assumption is underpinned when it comes to the first dimension of traditional values. The next ANOVA was also able to retrieve a significant main effect for the level of religiosity on the intensity of survival values,  $F(2, 161) = 6.48, p < .005$ , partial  $\eta^2 = .075$ . The following t-test showed that religious respondents have a significantly higher *survival values index* ( $M = 3.86, SD = 0.80$ ) than non-religious respondents ( $M = 3.23, SD = 0.73$ ),  $t(148) = -3.656, p < .001$ . Thus, the assumption can be fully verified. A high level of religiosity promotes traditional value patterns.

Those findings are in good agreement with our expectations which were discussed in chapter 3.2, as adherence to Islam turned indeed out to result in a higher strive for traditional values.

## 5. Conclusion

This study aimed to investigate on the value patterns of immigrants from the Islamic cultural zone living in Rüsselsheim and their TV consumption. Therefore, a survey was conducted which was partly adopted from the cross-national and longitudinal values study EVS (n=166). During the initial step, the results were directly compared to those of the EVS survey in Turkey and Germany which took place in 2008. In an approach to forge a bridge between the respondents' attitudes and their underlying basic human values, a principal component analysis was performed. Some underlying latent structures were found to be consistent and led to several value orientation indices. Those were later on brought into relationship with demographic data and the TV usage of the respondents by means of t-tests and regression analyses.

### 5.1 Discussion of the Results

The main goal of the present thesis was to explore the applicability of value patterns as a mean to measure acculturation progress in Germany. When testing (Post-)Modern values for their appropriateness as an acculturation measurement instrument, the result is not as definitive as expected: There is no correlation between attachment to Germany and all of the three value variables. However, they are also all positively correlating with the time of residence which provides the presumption that this indication might be a more reliable measure for acculturation compared to the attachment to Germany level of the respondents. This idea is not absurd as it is also this type of question which is traditionally used for the determination of acculturation (see chapter 2.1). However, there is a positive relationship between attachment to Germany and emancipative values. This value group which has not been retrieved as a separate factor in prior analyses based on the EVS dataset, may be according to Inglehart & Welzel regarded as a subgroup of self-expression values (WVS, 2018).

Further analyses should investigate the nature of this value dimension in order to better understand its relationship to the other value dimensions as there is strong evidence that it constitutes an independent value dimension. As it turned out, only Hypothesis 7a as well as H4 could have been verified on all of the respective value dimensions. There is

definitely no relationship between attachment to Germany and the intensity of traditional values. Furthermore, the time of residence influences the adherence to traditional values negatively when it comes to economic and physical security (scarcity values). This group of scarcity values also positively correlates with attachment to the home country and might thus be an even stronger indicator for the value pattern of the Islamic cultural zone than the group of traditional values. Against the expectations, attachment to Islamic countries turned out to partly lead to a decrease of (Post-)Modern values. When taking a closer look on the acculturation strategies, no possible explanation emerges as the integration strategy is quite dominant compared to the migrants having separated and thus fully rejecting the host culture. But as this relationship can only be observed for the self-expression and emancipative values, this correlation cannot be generalized.

The expectation that the intensity of foreign TV consumption lowers (Post-)Modern values can for the most part be verified; however, the group of emancipative values falls out of line in this respect and this effect can only be proven for the share of foreign TV consumption. Ergo, there is strong support for the presumption that German TV content, on the other hand, propagates value orientations which can be associated with Postmodern societies of Western Europe. In line with this evidence, traditional values (other than survival values) also turned out to be positively correlating with the share of foreign TV consumption as well as the number of consumed TV channels. The latter could not have been proven for (Post-)Modern values.

Anyway, the present study fails to prove a correlation between educational attainment, cultural capital and (Post-)Modern values. On the other hand, for both of the aforementioned factors a negative relationship could have been evidenced with the sub-group of traditional values. For the population of German migrants with a background from Islamic coined societies, the educational background seems to play a crucial role for the rejection of the traditional values which their home culture bears.

The evidence from this study also suggests that migrants in Rüsselsheim often experience social mobility, are mainly well integrated into the German society and cherish value patterns which can be on average situated in the middle of the German and Turkish value orientation. For the religious respondents however, the value patterns have a more traditional molding. On the other hand, local TV consumption as well as good German language skills turned out to promote modern value patterns. Furthermore, married women

turned out to have a less modern value orientation, being averse to homosexuality, accepting the activities of a housewife as fulfilling and considering a happy sexual relationship as rather unimportant. Even though the main part of the sample is biculturally integrated, the male subset confirmed previous assumptions about men suffering disadvantages when acculturating (Hofstede et al., 2010, p. 398) as they did more often pursue strategies of separation and marginalization compared to the female subgroup. In general, educational attainment had an effect on the respondents' acculturation process as well as the cultural capital index, but only insofar as they decreased the intensity of traditional value orientations.

There is evidence to support the hypothesis that religious adherence promotes both traditional as well as survival values. The results also point to the likelihood that childhood experiences play an important role for the acquaintance of cultural values as it was proven that nativity in the country significantly encourages a secular-rational value orientation as well as an emancipative attitude (as a subgroup of the self-expression values group).

This thesis has given an account of migrants' preference for hybrid TV content mixes (Yoon et al., 2011, pp. 424, 427) and is in concert with the outcomes of the German RAM study (Babka von Gostomski, 2010b). Nevertheless, the female subgroup's media consumption is less focused on home country content compared to the women participating in RAM and the respondents' age, educational level as well as cultural capital index did not have a significant influence on the choice of TV content regarding the country of production. Only the respondents' level of German proficiency correlated with a preference for local TV content – a relationship which might move in both directions.

For such respondents being born in Germany, a significant value difference on the secular-rational dimension had been detected compared to those who had been given birth abroad. The upshot of this is the possibility that the childhood years play a decisive role for the exhibition of such modern values. Hofstede et al. reported on the learning of cultures and concluded that values are the core of a culture which can be best acquired in our early lives as each human has a receptive period of about ten years during which he can best "absorb necessary information" unconsciously from his environment (2010, pp. 9f.). After the end of this time span, each individual switches to a mainly practical learning technique (Hofstede et al., 2010). Third-generation migrants might find it easier to adapt as they do not have to deal with "conflicting mental programs" in their everyday lives (Hofstede et al., 2010, p. 398).

Returning to the research questions which were posed at the beginning of this study, based on the data analysis and its summary it is now possible to formulate answers to them:

- Are value patterns an indicator for acculturation?

There are strong indications that such values being associated with Western European societies are a reliable instrument in order to measure acculturation, however the dimension of emancipative values should be inspected more thoroughly also when it comes to deviations between the genders as women turned out to cherish such values significantly more often than men in this specific population. The item asking the respondents for their attachment to the German society might not be sufficient on its own in order to evaluate the applicability of value patterns as an acculturation measure.

- How does the consumption of local mass media correlate with the adoption of German value patterns and thus the acculturation process of immigrants and refugees from mostly Islam-influenced countries who are living in Rüsselsheim?

Finally, the regression analyses point towards the idea that German TV content might even though not standing alone as a transmitter of cultural value patterns, nevertheless have the capability to accelerate a migrant's acculturation process and promotes in combination other factors the acquaintance of profound cultural value patterns. Taken together, our results are in line with previous findings when it comes to the local media consumption's influence on the acculturation progress (Baardwijk et al., 2004, p. 135). Nevertheless, our research failed to account for a correlation between the intensity of German TV consumption and the adoption of emancipative values in particular.

- And to which extent does this correlate with the respondents' educational background and their time of residence in Germany?

On the downside, neither the educational level nor the cultural capital index which is transmitted to the respondent by his family have a significant effect on the adoption of German value patterns. Moreover, none of them affect the choice of local TV content

consumption. By contrast, the duration of residence in Germany does definitely correlate with the adoption of (Post-)Modern value patterns and a positive effect of German nativity on secular-rational value patterns could have been demonstrated.

## 5.2 Limitations & Suggestions for Further Research

The finding that time of residence in Germany leads on its own to an adoption of (Post-)Modern value patterns raises issues. On the one side this might be explained with this factor being more representative for acculturation progress than the self-assessed attachment to Germany. But also, other explanations are imaginable. As the emergence of cultural patterns is also mirroring the social conditions and thus the constraints which are imposed on a society, the value change itself might also simply be an unreliable indicator for acculturation. According to the 'aspiration adjustment' mechanism (Costa et al., 1987), an individual will by first and foremost long for the most pressing issues before confronting with unattainable objectives (Maslow 1988). As it is against the human nature to adjust aspirations downwards, it lies in the very nature of people from wealthy societies without social constraints to strive for self-expression instead of concentrating on survival strategies as it is the case in unstable countries with scarce resources (Welzel, Inglehart & Klingemann, 2003, p. 347). One might argue that as value change is linked to the political and economic situation of a society, those factors might even be the very trigger of such a value orientation and should be completely disentangled from the cultural dimension of a society. The acculturation in respect of those value patterns might thus already take place when the lower needs of an individual are satisfied which is being secured by the economic wealth as well as the democratic system of Western countries and the fading of existential constraints leads to a replacement of the old value patterns by secular-rational and self-expression value orientations. Nevertheless, as there was a strong correlation between all the three dimensions of (Post-)Modern values and the time of residence, there is strong evidence that the aforementioned presumptions can be put by.

Gratifyingly, also satisfying evidence of TV consumption having a significant effect on the value patterns respondents are cherishing was found. Still it is plausible that a number of limitations might have influenced the results obtained. To begin with the variable 'TV1' and 'TV2' did not specifically measure the frequency of foreign TV consumption but more

precisely the share that it accounts for in the overall television use as well as the diversity of consumed TV channels. Thus, the construct validity of the variable might not be sufficient and a mono-operation bias could impair the variable's validity as only the proportion and diversity but not the frequency of foreign TV consumption was ascertained and ergo the "essence of [the] construct [was not being] captured" (Heppner, Wampold & Kivlighan, 2008, p. 99). Thus, future studies should include an item asking more precisely for the hours spent for foreign TV consumption. Another possible source of error is the temporal aspect of the dependent variable. Even though it was asked if the respondent had been consuming TV in general throughout the last 30 days, it is not sure if the share of foreign TV content had been stable in the last month or has changed recently. Furthermore, the possibility of passive consumption should be excluded. This could be verified by conducting an experiment including eye tracking technology. In such a study, the respondents could be sequentially exposed to chosen German TV formats in multiple sessions and be tested for their value patterns during the first session and at a later date.

Not least, the linear correlation between emancipative values and the other factors was more distinct for the female subset which points out to the different sizes of the subsets. As the male respondents were quite underrepresented compared to the women, the equalization of both gender groups should be striven for in further research. However, as both of the gender groups within the Rüsselsheim sample can be mostly situated in the middle of the EVS Germany's and the EVS Turkey's sample's results, there are indications that the cultural value patterns differ and that biculturalism is characterized by such diverging patterns.

As the results of the regression analysis relating the value patterns with the foreign TV consumption variable were not in all respects satisfactory and an insufficient construct validity is suspected, this source of error should be solved in future studies. The validity of this item measuring the amount of local TV consumption could be improved by the supplement of another question polling for the respondents' average TV consumption time per day in hours. As respondents may also select the content according to their original values *a priori* (Hofstede et al. 2010, p. 391), further items could be constructed in order to investigate in migrants' motivations to actually choose specific TV content. Their underlying aspirations for German TV consumption could then be additionally applied as a control variable.

Another idea to enrichen the explanatory power of this study would be to expand the method design and use a mixed methods approach. Focus groups could discuss the statements and qualities of this questionnaire, enabling the researchers to draw further conclusions about the different value patterns, whereas a quantitative segment could be kept, gathering information about the specific TV usage of the respondents.

Not least a research group being able to invest more time and money into a similar study could conduct the survey in several languages not only in avoidance of language barriers but also in order to generate a more diverse sample when it comes to the linguistic knowledge and thus also the time of residence as both factors have on their own a strong effect on acculturation progress. Similar to the EVS, this study could also be arranged as a longitudinal panel study in order to better compare the development of the acculturation progress especially for such migrants who recently moved to Germany. Furthermore, another composite variable could be computed combining the attachment to Germany as well as to the home country in an effort to divide the sample according to their acculturation strategies. In this manner, further insights could be obtained on how value patterns are, for instance, composed for biculturally adapted individuals who succeeded in 'bridging' the cultural gap. Not least comparable studies could be conducted with members of a formerly dominant culture which has due to migration waves become a minority by itself, as this approach has so far been neglected in common acculturation research.

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## 7. List of Figures

**Figure 1:** Kopp, Lisa Katharina (2018). German administrative districts and their concentration of foreign residents. Adapted from: Statistisches Bundesamt (2017b). *Bevölkerung nach Migrationshintergrund und Bundesländern* [Population According to Migration Background and Federal Land]. Wiesbaden: Statistisches Bundesamt. Retrieved from  
<https://www.destatis.de/DE/ZahlenFakten/GesellschaftStaat/Bevoelkerung/MigrationIntegration/Migrationshintergrund/Tabellen/MigrationshintergrundLaender.html>

**Figure 2:** WVS (2018). Value patterns in different country groups.  
*Findings and Insights. Cultural map – WVS wave 5 (2008)*. Retrieved from  
<http://www.worldvaluessurvey.org/WVSContents.jsp?CMSID=Findings>

**Figure 3:** Kopp, Lisa Katharina (2018). The hierarchical relationship between values, attitudes, opinions and behavior.

**Figure 4:** Kopp, Lisa Katharina (2018). National habitus and the process of acculturation.

**Figure 5:** Kopp, Lisa Katharina (2018). Migrant groups from different descents and their language preferences for TV content. Adapted from: Worbs, Susanne (2010). *Mediennutzung von Migranten in Deutschland. Working Paper 34. Reihe Integrationsreport, Teil 8* [Media Use of Migrants in Germany. Working paper 34. Integration Report Series, part 8]. Nürnberg: Bundesamt für Migration und Flüchtlinge. Retrieved from  
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**Figure 6:** Kopp, Lisa Katharina (2018). Conceptual model for the relationship between foreign TV consumption, educational background, time of residence and Post-Modern and traditional values as well as the latter's suitability as indicator for acculturation and the value patterns' interrelatedness with attachment to country of origin.

**Figure 7:** Rathemacher, Stephan (2018). Data collection during the neighborhood festival in Rüsselsheim [photograph].

**Figure 8:** Schwartz, Shalom (2012). Toward Refining the Theory of Basic Human Values. In: Salzborn, Samuel, Davidov, Eldad & Jost Reinecke (Eds). *Methods, Theories, and Empirical Applications in the Social Sciences*. Wiesbaden: VS Verlag für Sozialwissenschaften, p. 44.

**Figure 9:** Kopp, Lisa Katharina (2018). Elaborated conceptual model (including all sub-variables) for the relationship between foreign TV consumption, educational background, time of residence and Post-Modern vs. traditional values as well as the latter's suitability as indicators for acculturation and the value patterns' interrelatedness with attachment to country of origin.



# Appendix A

**Erasmus School of  
History, Culture and  
Communication**

**Date**  
12 April 2018

**Subject**  
Student Researcher / Student Forscher

**Appendix**

Dr. Jeremiah P. Spence, Ph.D.  
Assistant Professor of Global  
Communications - Assistenprofessor für  
globale Kommunikation

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Sehr geehrte Damen und Herren,

Mit diesem Dokument bestätige ich, dass Frau Lisa Katharina Kopp eine Masterstudentin der Erasmus University Rotterdam ist. Momentan arbeitet Frau Kopp an Ihrem Masterprojekt und erhebt in diesem Rahmen eine Umfrage unter Rüsselsheimer Bürgern mit Migrationshintergrund. Jegliche Unterstützung hierzu wäre höchst willkommen.



Mit freundlichen Grüßen,  
Dr. Jeremiah P. Spence, Ph.D.

Dear Sir or Madam,

This document confirms that Ms. Lisa Katharina Kopp is master's student at Erasmus University Rotterdam. Within the scope of her master thesis she is currently conducting a survey among the citizens with a migration background in Rüsselsheim. Any assistance would be highly appreciated.



Sincerely yours,  
Dr. Jeremiah P. Spence, Ph.D.

**Erasmus University Rotterdam**



# Umfrage: Akkulturation in Rüsselsheim

Vielen Dank für die Teilnahme! Ich werde Ihnen nun einige Fragen über Ihre Fernsehgewohnheiten und Ihre Meinung in einigen Lebensbereichen stellen. **Unter allen Teilnehmern wird ein 100€ Amazon Gutschein verlost.** Alle erhobenen Daten werden höchst vertraulich behandelt. Diese Umfrage wird ausschließlich unter volljährigen Deutschen erhoben.

Für weitere Informationen kontaktieren Sie: Lisa Katharina Kopp, Master Student an der Erasmus University Rotterdam, unter [katharina.kopp@student.eur.nl](mailto:katharina.kopp@student.eur.nl) oder Dr. Jeremiah P. Spence, Professor im Bereich Global Communication an der Erasmus University Rotterdam, unter [spence@eshcc.eur.nl](mailto:spence@eshcc.eur.nl).

## A. ALLGEMEINE ANGABEN

A-1. Bitte machen Sie folgende Angaben:

Geschlecht	Alter	Familienstand
<input type="checkbox"/> männlich <input type="checkbox"/> weiblich		<input type="checkbox"/> verheiratet <input type="checkbox"/> geschieden <input type="checkbox"/> ledig

A-2. Bitte geben Sie folgende Informationen an:

Nationalität(en)	In Deutschland geboren?	Geburtsland der Eltern	Religion
	<input type="checkbox"/> Ja <input type="checkbox"/> Nein		

A-3. Wie lange leben Sie schon in Deutschland?    Jahr(e)

Wie lange leben Sie schon in Rüsselsheim?    Jahr(e)

A-4. Haben Sie, ein Teil Ihrer Eltern sowie ein Teil Ihrer Großeltern einen dieser Abschlüsse?

	Abitur oder Fachhochschulreife	Universitätsabschluss
Sie	<input type="checkbox"/>	<input type="checkbox"/>
Ihre Eltern	<input type="checkbox"/>	<input type="checkbox"/>
Ihre Großeltern	<input type="checkbox"/>	<input type="checkbox"/>

►►►►►►► Bitte wenden. ►►►►►►►►► Bitte wenden. ►►►►►►►►►

A-5. Wie fließend sprechen Sie folgende Sprachen?

	Muttersprache	Fließend	Gut	Grundkenntnisse
Deutsch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Englisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Französisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Türkisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arabisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kurdisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Serbokroatisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Griechisch	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Andere:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**B. FERNSEHKONSUM**

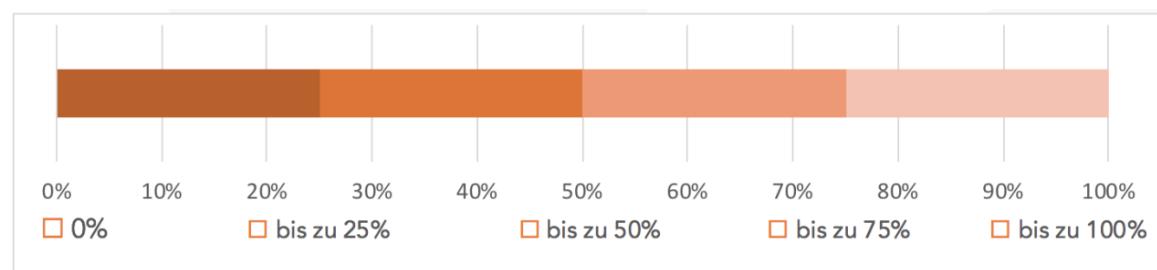
B-1. Haben Sie in den vergangenen 30 Tagen Fernsehen geschaut?

Ja       Nein

B-2. Falls ja, geben Sie bitte Ihre 3 Lieblingssender an, die Sie im Alltag schauen. Wenn es sich um einen ausländischer Sender handelt, bitte geben Sie das Produktionsland an.

	1	2	3
Fernsehsender (z.B.: CNN)	<input type="text"/>	<input type="text"/>	<input type="text"/>
Produktionsland (z.B.: USA)	<input type="text"/>	<input type="text"/>	<input type="text"/>

B-3. Wieviel Prozent Ihres Fernsehkonsums ist in einer anderen Sprache als Deutsch?



B-4. Kreuzen Sie jeden derjenigen Sender an, den Sie gerne anschauen:

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| <input type="checkbox"/> Kanal D | <input type="checkbox"/> FOX          |
| <input type="checkbox"/> ShowTV  | <input type="checkbox"/> 2M TV        |
| <input type="checkbox"/> ATV     | <input type="checkbox"/> Al Aoula     |
| <input type="checkbox"/> Star    | <input type="checkbox"/> Al Maghribia |

## C. MEINUNGEN & EINSTELLUNGEN

**C-1. Heimat.** Welcher dieser Orte fühlen Sie sich am meisten zugehörig?

Bitte 1 Antwort auswählen!

- |                                      |   |
|--------------------------------------|---|
| <input type="checkbox"/> Rüsselsheim | <input type="checkbox"/> Ursprungsland (der Eltern) |
| <input type="checkbox"/> Hessen      | <input type="checkbox"/> Europa                     |
| <input type="checkbox"/> Deutschland | <input type="checkbox"/> Der Welt                   |

**C-2. Gute Ehe.** Was finden Sie für eine gute Ehe wichtig (auch wenn Sie nicht verheiratet sind)?

Bitte jeden Punkt bewerten!

	Äußerst wichtig (+)	Wichtig	Weder noch	Nicht sehr wichtig	Äußerst unwichtig (-)
Treue	<input type="checkbox"/>				
Angemessenes Einkommen	<input type="checkbox"/>				
Gleiche soziale Herkunft	<input type="checkbox"/>				
Gemeinsame religiöse Überzeugungen	<input type="checkbox"/>				
	Äußerst wichtig (+)	Wichtig	Weder noch	Nicht sehr wichtig	Äußerst unwichtig (-)
Gute Wohnverhältnisse	<input type="checkbox"/>				
Übereinstimmung in politischen Fragen	<input type="checkbox"/>				
Von den Schwiegereltern getrennt leben	<input type="checkbox"/>				
Glückliche sexuelle Beziehungen	<input type="checkbox"/>				
	Äußerst wichtig (+)	Wichtig	Weder noch	Nicht sehr wichtig	Äußerst unwichtig (-)
Die Haushaltshilfe teilen	<input type="checkbox"/>				
Kinder	<input type="checkbox"/>				
Probleme in der Partnerschaft diskutieren	<input type="checkbox"/>				
Zeit haben für eigene Freunde und eigene Hobbies/Aktivitäten	<input type="checkbox"/>				

►►►►►►► Bitte wenden. ►►►►►►►►► Bitte wenden. ►►►►►►►►►►►

**C-3. Beziehung zu Eltern.** Welcher dieser Meinungen würden Sie eher zustimmen?

Bitte 1 Antwort auswählen!

- Ganz egal, welche Fehler und Vorzüge Eltern haben, man muss sie immer lieben und ehren.
- Man ist nicht verpflichtet, seine Eltern zu achten, wenn sie es sich nicht durch ihr Verhalten und ihre Einstellungen verdient haben.

**C-4. Rolle von Mann und Frau.** Finden Sie, dass Hausfrau zu sein genauso befriedigend ist wie eine Berufstätigkeit?

Bitte die Aussage bewerten!

Stimme voll zu (+)	Stimme teilweise zu	Weder noch	Stimme teilweise nicht zu	Stimme überhaupt nicht zu (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-5. Arbeitsleben.** Wenn die Arbeitsplätze knapp sind, haben Männer eher ein Recht auf Arbeit als Frauen.

Bitte die Aussage bewerten!

Stimme voll zu (+)	Stimme teilweise zu	Weder noch	Stimme teilweise nicht zu	Stimme überhaupt nicht zu (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-6. Religion.** Was trifft für Sie zu? Sind Sie ..

Bitte 1 Antwort auswählen!

- ... ein religiöser Mensch?
- ... kein religiöser Mensch?
- ... ein überzeugter Atheist?

**C-7. Moral & Werte.** Bitte bewerten Sie folgende Handlungen:

Bitte jeden Punkt bewerten!

	Absolut in Ordnung (+)	Eher in Ordnung	Weder noch	Eher nicht in Ordnung	Absolut nicht in Ordnung (-)
Zum eigenen Vorteil lügen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wenn verheiratete Männer/Frauen eine Affäre haben	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Homosexualität	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Abtreibung	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Absolut in Ordnung	Eher in Ordnung	Weder noch	Eher nicht in Ordnung	Absolut nicht in Ordnung
Sich scheiden lassen	<input type="checkbox"/>				
Sterbehilfe (das Leben unheilbar Kranker beenden)	<input type="checkbox"/>				
Selbstmord	<input type="checkbox"/>				
One-Night-Stands	<input type="checkbox"/>				
	Absolut in Ordnung	Eher in Ordnung	Weder noch	Eher nicht in Ordnung	Absolut nicht in Ordnung
Schwarzfahren	<input type="checkbox"/>				
Prostitution	<input type="checkbox"/>				
Wissenschaftliche Experimente an menschlichen Embryonen	<input type="checkbox"/>				
Todesstrafe	<input type="checkbox"/>				

**C-8. Natur & Umwelt.** Welcher dieser Aussagen zum Thema **Umwelt** stimmen Sie zu?

Bitte jeden Punkt bewerten!

	Stimme voll zu (+)	Stimme teilweise zu	Weder noch	Stimme teilweise nicht zu	Stimme überhaupt nicht zu (-)
Wenn es sicher helfen würde Umweltverschmutzung zu verhindern, würde ich Geld spenden	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Die Erde kann bald nicht mehr alle Menschen ernähren	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Die Menschen sind dazu bestimmt, über die Natur zu herrschen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Wenn es so weitergeht, gibt es bald eine große ökologische Katastrophe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**C-9. Erziehung von Kindern.** Welche der aufgelisteten **Tugenden** finden Sie, sollte man Kindern  
beibringen und ihnen für das Leben mit auf den Weg geben?

Bitte jeden Punkt bewerten!

	Sehr wichtig (+)	Wichtig	Weder noch	Unwichtig	Sehr unwichtig (-)
Gute Manieren	<input type="checkbox"/>				
Unabhängigkeit, Selbstständigkeit	<input type="checkbox"/>				
Hart arbeiten	<input type="checkbox"/>				

►►►►►►►► Bitte wenden. ►►►►►►►►►► Bitte wenden. ►►►►►►►►►►

Verantwortungsgefühl	<input type="checkbox"/>				
	Sehr wichtig (+)	Wichtig	Weder noch	Unwichtig	Sehr unwichtig (-)
Phantasie	<input type="checkbox"/>				
Toleranz, andere achten	<input type="checkbox"/>				
Sparsamkeit	<input type="checkbox"/>				
Entschlossenheit, Ausdauer	<input type="checkbox"/>				
	Sehr wichtig	Wichtig	Weder noch	Unwichtig	Sehr unwichtig
Religiöser Glaube	<input type="checkbox"/>				
Selbstlosigkeit	<input type="checkbox"/>				
Gehorsam	<input type="checkbox"/>				

**C-10. Adoption.** Finden Sie **homosexuellen Paaren** sollte es erlaubt sein Kinder zu adoptieren?

Bitte die Aussage bewerten!

Stimme voll zu (+)	Stimme teilweise zu	Weder noch	Stimme teilweise nicht zu	Stimme überhaupt nicht zu (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-11. Zugehörigkeit.** Fühlen Sie sich als ein Teil der **deutschen Gesellschaft**?

Trifft voll zu (+)	Trifft eher zu	Weder noch	Trifft eher nicht zu	Trifft nicht zu (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-12. Zugehörigkeit.** Inwiefern fühlen Sie sich noch verbunden zu Kultur, Landsleuten und/oder Politik Ihres Ursprungslandes/des **Ursprungslandes** Ihrer Eltern?

Sehr verbunden (+)	Verbunden	Weder noch	Kaum verbunden	Gar nicht verbunden (-)
<input type="radio"/>				

*Vielen Dank für Ihre Teilnahme!*



# Survey: *Acculturation in Russland*

Thank you for the participation! You will now be asked some questions about your TV viewing habits and your opinions on several spheres of life and society. If you participate, you will be under the probable winners of our lottery and will have the chance to win a **100€ Amazon voucher**. All the collected information will be treated as strictly confidential. This survey will be exclusively conducted amongst Germans of full age.

For any additional information, please contact: Lisa Katharina Kopp, Erasmus University Rotterdam Masters Student at [katharina.kopp@student.eur.nl](mailto:katharina.kopp@student.eur.nl) or Dr. Jeremiah P. Spence, Assistant Professor of Global Communication, Erasmus University Rotterdam at [spence@eshcc.eur.nl](mailto:spence@eshcc.eur.nl).

## A. GENERAL INFORMATION

A-1. Please indicate the following:

Gender	Age	Marital status
<input type="checkbox"/> male <input type="checkbox"/> female		<input type="checkbox"/> married <input type="checkbox"/> divorced <input type="checkbox"/> never married

A-2. Please provide the following details:

Nationality/ies	Born in Germany?	Parents' country of birth	Religion
	<input type="checkbox"/> Yes <input type="checkbox"/> No		

A-3. How long have you been living in Germany? \_\_\_\_\_ Year(s)  
How long have you been living in Rüsselsheim? \_\_\_\_\_ Year(s)

A-4. Do you, at least one parent as well as one grandparent have the following?

	Abitur or Fachhochschulreife	University degree
You	<input type="checkbox"/>	<input type="checkbox"/>
Your parents	<input type="checkbox"/>	<input type="checkbox"/>
Your grandparents	<input type="checkbox"/>	<input type="checkbox"/>

A-5. How fluent do you consider yourself to be in the following languages?

	Mother tongue/ bilingual	Fluent	Good command	Basic knowledge
German	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
French	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Turkish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kurdish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Serbo-Croatian	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Greek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## B. TV CONSUMPTION

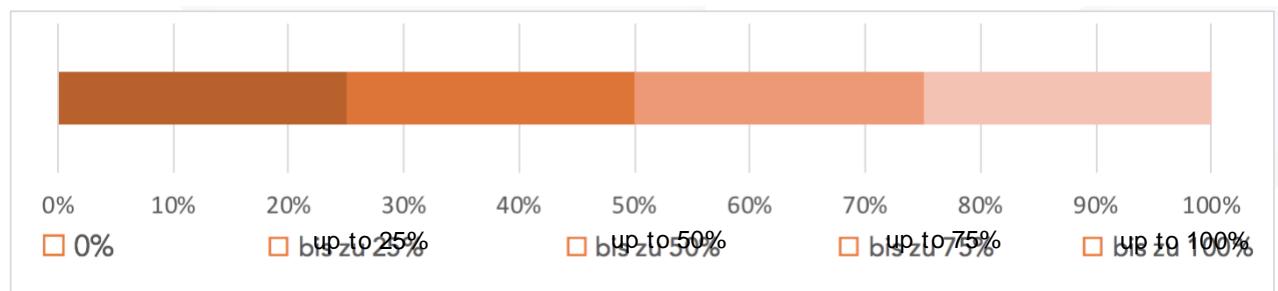
B-1. Have you been watching TV within the last 30 days?

Yes       No

B-2. If so, then please name your TOP 3 TV channels that you watch mostly in everyday life. Please mention the country of production if it's not Germany.

	1	2	3
TV channel (e.g.: CNN)	<input type="text"/>	<input type="text"/>	<input type="text"/>
Country of production (e.g.: USA)	<input type="text"/>	<input type="text"/>	<input type="text"/>

B-3. How much percent of your TV consumption is in another language than German?



B-4. Check any of those TV channels if you watch them:

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| <input type="checkbox"/> Kanal D | <input type="checkbox"/> FOX          |
| <input type="checkbox"/> ShowTV  | <input type="checkbox"/> 2M TV        |
| <input type="checkbox"/> ATV     | <input type="checkbox"/> Al Aoula     |
| <input type="checkbox"/> Star    | <input type="checkbox"/> Al Maghribia |

## C. OPINIONS & ATTITUDES

**C-1. Home.** Which of these geographical groups would you say you belong to first of all?

Please choose 1 answer!

- |                                      |   |
|--------------------------------------|---|
| <input type="checkbox"/> Rüsselsheim | <input type="checkbox"/> (Parents') Country of origin |
| <input type="checkbox"/> Hesse       | <input type="checkbox"/> Europe                       |
| <input type="checkbox"/> Germany     | <input type="checkbox"/> The world                    |

**C-2. Good marriage.** What do you think consider as important for a successful marriage (irrespective of whether you are married yourself)?

Please evaluate each point!

	Very important (+)	Important	Neither agree nor disagree	Unimportant	Not important at all (-)
Faithfulness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adequate income	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Being of the same social background	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Shared religious beliefs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Very important	Important	Neither agree nor disagree	Unimportant	Not important at all
Good housing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Agreement on politics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Living apart from your in-laws	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Happy sexual relationship	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Very important	Important	Neither agree nor disagree	Unimportant	Not important at all
Sharing household chores	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Being willing to discuss the problems that come up between husband and wife	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having time for own friends and for personal hobbies/activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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**C-3. Parent-child relationship.** Which of these statements do you tend to agree with?

Please choose 1 answer!

- Regardless of what the qualities and faults of one's parents are, one must always love and respect them.
- One does not have the duty to respect and love parents who have not earned it by their behavior and attitudes.

**C-4. Gender roles.** Do you think being a housewife is just as fulfilling as working for pay?

Please evaluate the statement!

Agree strongly (+)	Agree	Neither agree nor disagree	Disagree	Disagree strongly (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-5. Work life.** When jobs are scarce, men have more right to a job than women.

Please evaluate the statement!

Agree strongly (+)	Agree	Neither agree nor disagree	Disagree	Disagree strongly (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-6. Religion.** What applies best to you? Are you ..

Please choose 1 answer!

.. a religious person?	.. not a religious person?	.. a convinced atheist?
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-7. Moral values.** In which cases would you morally justify the following:

Please evaluate each point!

	Always (+)	Often	Neither	Rarely	Never (-)
Lying in your own interest	<input type="radio"/>				
Married men/women having an affair	<input type="radio"/>				
Homosexuality	<input type="radio"/>				
Abortion	<input type="radio"/>				

	Always (+)	Often	Neither	Rarely	Never (-)
Divorce	<input type="checkbox"/>				
Euthanasia (terminating the life of the incurably sick)	<input type="checkbox"/>				
Suicide	<input type="checkbox"/>				
Having casual sex	<input type="checkbox"/>				
	Always	Often	Neither	Rarely	Never
Avoiding a fare on public transport	<input type="checkbox"/>				
Prostitution	<input type="checkbox"/>				
Scientific experiments on human embryos	<input type="checkbox"/>				
Death penalty	<input type="checkbox"/>				

**C-8. Nature & Environment.** To which of the following statements on the subject of **environment** do you agree?

Please evaluate each point!

	Agree strongly (+)	Agree	Neither agree nor disagree	Disagree	Disagree strongly (-)
I would give part of my income if I were certain that the money would be used to prevent environmental pollution.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
We are approaching the limit of the number of people the earth can support.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Humans were meant to rule over the rest of nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If things continue on their present course, we will soon experience a major ecological catastrophe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**C-9. Parenting.** Here is a list of **qualities** which children can be encouraged to learn at home. For which of them do you think it is important to teach them to children?

Please evaluate each point!

	Very important (+)	Important	Neither	Unimportant	Not important at all (-)
Good manners	<input type="checkbox"/>				
Independence	<input type="checkbox"/>				
Hard work	<input type="checkbox"/>				

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Feeling of responsibility	<input type="checkbox"/>				
	Very important (+)	Important	Neither	Unimportant	Not important at all (-)
Imagination	<input type="checkbox"/>				
Tolerance and respect for others	<input type="checkbox"/>				
Thrift, saving money and things	<input type="checkbox"/>				
Determination, perseverance	<input type="checkbox"/>				
	Very important	Important	Neither	Unimportant	Not important at all
Religious faith	<input type="checkbox"/>				
Unselfishness	<input type="checkbox"/>				
Obedience	<input type="checkbox"/>				

**C-10. Adoption.** Do you think **homosexual couples** should be able to adopt children?

Please evaluate the statement!

Agree strongly (+)	Agree	Neither agree nor disagree	Disagree	Disagree strongly (-)
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**C-11. Belonging.** To what extent do you feel part of the **German society**?

Completely (+)	Fairly	Neither	Not very much	Not at all (-)
<input type="radio"/>				

**C-12. Belonging.** To what extent do you still feel connected to the people, culture and/or politics of your parents' **country of origin**?

Completely (+)	Fairly	Neither	Not very much	Not at all (-)
<input type="radio"/>				

*Thank you very much for your participation!*

## Appendix B

## Sample Description

### Appendix B1. Gender distributions in the Rüsselsheim, EVS Turkey and Germany samples in frequencies

	Rüsselsheim (N=166)	EVS Turkey (N=2,384)	EVS Germany (N=2,075)
Male	56	1.058	990
Female	110	1.326	1.085

### Appendix B2. Age categories in the Rüsselsheim, EVS Turkey and Germany samples in percentages

	18-27	28-37	38-47	48-57	58-67	Older
Female Subset - Germany (N=1,073)	0.108	0.134	0.218	0.209	0.165	0.166
Female Subset - Turkey (N=1,293)	0.212	0.292	0.201	0.14	0.095	0.06
Female Subset - Rüsselsheim (N=107)	0.374	0.318	0.178	0.121	0.09	0
Male Subset - Germany (N=978)	0.117	0.133	0.196	0.224	0.153	0.177
Male Subset - Turkey (N=1,032)	0.24	0.259	0.182	0.142	0.097	0.079
Male Subset - Rüsselsheim (N=56)	0.375	0.232	0.161	0.196	0.036	0

### Appendix B3. Family status in the Rüsselsheim, EVS Turkey and Germany samples in percentages

	married	divorced	single
Female Subset - Germany (N=1,084)	0.502	0.167	0.331
Female Subset - Turkey (N=1,326)	0.75	0.031	0.219
Female Subset - Rüsselsheim (N=108)	0.565	0.111	0.324
Male Subset - Germany (N=987)	0.56	0.121	0.319
Male Subset - Turkey (N=1,058)	0.684	0.019	0.297
Male Subset - Rüsselsheim (N=56)	0.464	0.054	0.482

**Appendix B4.** Nationalities in the gender subgroups of the Rüsselsheim sample in percentages

	German	Turkish	Moroccan	Syrian	German-Moroccan	Afghan	Bosnian
Male (N=56)	0.357	0.304	0.036	0.125	0.018	0.036	0.018
Female (N=110)	0.473	0.127	0.155	0.055	0.036	0.027	0.027
	German-Turkish	Palestinian	Lybian	German-Afghan	Iranian	Eritrean	Kosovar
Male (N=56)	0.018	0.018	0.018	0.018	0	0	0
Female (N=110)	0.018	0	0	0	0.009	0.009	0.009
	Nigerian	Spanish	Tunisian	Pakistani	No indication		
Male (N=56)	0	0	0	0	0.209		
Female (N=110)	0.009	0.009	0.009	0.018	0.14		

**Appendix B5.** Obtainment of nationality of respective country in the Rüsselsheim, EVS Turkey and Germany samples in percentages

	Country's nationality	Other nationality
Female Subset - Germany (N= 1,085)	0.975	0.025
Female Subset - Turkey (N=1,323)	0.998	0.002
Female Subset - Rüsselsheim (N=109)	0.527	0.473
Male Subset - Germany (N=987)	0.963	0.037
Male Subset - Turkey (N=1,058)	0.998	0.002
Male Subset - Rüsselsheim (N=55)	0.429	0.571

**Appendix B6.** Birth in the respective country for the Rüsselsheim, EVS Turkey and Germany samples in percentages

	Born in country	Not born in country
Female Subset - Germany (N=1,085)	0. 975	0. 025
Female Subset - Turkey (N=1,323)	0. 998	0. 002
Female Subset - Rüsselsheim (N=108)	0. 464	0. 536
Male Subset - Germany (N=987)	0. 963	0. 037
Male Subset - Turkey (N=1,058)	0. 998	0. 002
Male Subset - Rüsselsheim (N=56)	0. 429	0. 571

**Appendix B7.** Parents' country of birth in the gender subgroups of the Rüsselsheim sample in percentages

	Turkey	Morocco	Syria	Afghanistan	Germany (grandparents born in Turkey)	Bosnia and Herzegovina
Male (N=56)	0.661	0.054	0.143	0.054	0.036	0.018
Female (N=110)	0.436	0.336	0.055	0.055	0.009	0.027
	Lybia	Pakistan	Eritrea	Iran	Kosovo	Lebanon
Male (N=56)	0.018	0	0	0	0	0
Female (N=110)	0	0.018	0.009	0.009	0.009	0.009
	Palestine	Tunisia	Algeria	Nigeria		
Male (N=56)	0	0	0.018	0		
Female (N=110)	0.009	0.009	0	0.009		

**Appendix B8. Religious affiliations of the Rüsselsheim, EVS Turkey and Germany samples in percentages**

	Muslim	Alevi	Sunni	Atheist
Female Subset - Germany (N=615)	0.02	0	0	0
Female Subset - Turkey (N=1,312)	0.998	0	0	0
Female Subset - Rüsselsheim (N=110)	0.727	0.091	0.018	0.027
Male Subset - Germany (N=493)	0.03	0	0	0
Male Subset - Turkey (N=1,032)	0.997	0	0	0
Male Subset - Rüsselsheim (N=56)	0.732	0.089	0.036	0
	Protestant	Roman Catholic	Free church or nonconformist	Orthodox
Female Subset - Germany (N=615)	0.533	0.405	0.024	0.008
Female Subset - Turkey (N=1,312)	0	0	0	0
Female Subset - Rüsselsheim (N=110)	0	0.009	0.109	0.009
Male Subset - Germany (N=493)	0.473	0.45	0.03	0.012
Male Subset - Turkey (N=1,032)	0	0	0	0
Male Subset - Rüsselsheim (N=56)	0.018	0	0.125	0
	Ahmadiyya Muslim	Jew	Other	
Female Subset - Germany (N= 615)	0	0	0.01	
Female Subset - Turkey (N=1,312)	0	0.002	0	
Female Subset - Rüsselsheim (N=110)	0.009	0	0	
Male Subset - Germany (N=493)	0	0	0.004	
Male Subset - Turkey (N=1,032)	0	0.002	0.001	
Male Subset - Rüsselsheim (N=56)	0	0	0	

**Appendix B9.** Time of residence in the respective country for the Rüsselsheim, EVS Turkey and Germany samples in percentages

	Up to 1 year	Up to 2 years	Up to 5 years	Up to 10 years	11-15
Female Subset - Germany (N=60)	0	0	0	0	0.05
Female Subset - Turkey (N=9)	0	0	0	0	0
Female Subset - Rüsselsheim (N=103)	0.01	0.049	0.126	0.087	0.01
Male Subset - Germany (N=65)	0	0	0	0	0.077
Male Subset - Turkey (N=14)	0	0	0	0	0
Male Subset - Rüsselsheim (N=53)	0	0.132	0.057	0.019	0.038
	16-20	21-30	31-40	More than 40 years	
Female Subset - Germany (N=60)	0.2	0.383	0.167	0.2	
Female Subset - Turkey (N=9)	0.111	0.333	0.111	0.444	
Female Subset - Rüsselsheim (N=103)	0.117	0.379	0.175	0.049	
Male Subset - Germany (N=65)	0.154	0.323	0.123	0.323	
Male Subset - Turkey (N=14)	0.071	0.071	0.071	0.786	
Male Subset - Rüsselsheim (N=53)	0.075	0.415	0.189	0.075	

**Appendix B10.** Time of residence in Rüsselsheim in percentages

	Up to 1 year	Up to 2 years	Up to 5 years	Up to 10 years	11-15
Male Subset Rüsselsheim (N=48)	0.021	0.104	0.083	0.063	0.042
Female Subset Rüsselsheim (N=91)	0.022	0.077	0.132	0.143	0.044
	16-20	21-30	31-40	More than 40 years	
Female Subset Rüsselsheim (N=48)	0.167	0.313	0.188	0.021	
Male Subset Rüsselsheim (N=91)	0.176	0.275	0.121	0.011	

**Appendix B11.** Educational background of the Rüsselsheim, EVS Turkey and Germany samples in percentages

	No university entrance qualification	University entrance qualification	University degree
Female Subset - Germany (N=1,084)	0.752	0.187	0.061
Female Subset - Turkey (N=1,323)	0.787	0.211	0.002
Female Subset - Rüsselsheim (N=110)	0.327	0.527	0.145
Male Subset - Germany (N=986)	0.671	0.233	0.095
Male Subset - Turkey (N=1,057)	0.653	0.341	0.007
Male Subset - Rüsselsheim (N=56)	0.393	0.375	0.232

**Appendix B12.** CCI level of the Rüsselsheim sample's families in percentages

	Lower CCI level	Medium CCI level	Lower higher CCI level	Upper higher CCI level
Male Subset Rüsselsheim (N=56)	0.625	0.357	0.018	0
Female Subset Rüsselsheim (N=110)	0.618	0.3	0.064	0.018

**Appendix B13.** German language level of the Rüsselsheim respondents in percentages

	Mother tongue	Fluent	Good knowledge	Basics
Male Subset Rüsselsheim (N=54)	0.407	0.352	0.185	0.056
Female Subset Rüsselsheim (N=105)	0.343	0.295	0.257	0.105

**Appendix B14.** General TV consumption of the Rüsselsheim respondents in the last 30 days in percentages.

	Yes	No
Male Subset Rüsselsheim (N=56)	0.768	0.232
Female Subset Rüsselsheim (N=109)	0.771	0.23

**Appendix B15.** Favorite Turkish TV channels of both gender groups within the Rüsselsheim sample in frequencies

	Kanal D	Show TV	ATV	Star	FOX	CNN Türk
Male (N=28)	12	13	10	11	15	3
Female (N=55)	22	28	21	27	24	6
	TRT	MTV Türkiye	TV8	Med Nûçe TV	Habertürk TV	Ronahî TV
Male (N=28)	6	0	0	1	1	1
Female (N=55)	0	3	3	0	1	0
	Eurostar TV	Euro D	TV10	TNT	Artı TV	
Male (N=28)	0	0	0	0	0	
Female (N=55)	1	1	1	1	1	

**Appendix B16.** Share of foreign TV consumption of the Rüsselsheim respondents in percentages

	0 %	Up to 25 %	Up to 50 %	Up to 75 %	Up to 100 %
Male Subset Rüsselsheim (N=51)	0.078	0.314	0.294	0.275	0.039
Female Subset Rüsselsheim (N=101)	0.109	0.317	0.228	0.188	0.158

**Comparative Analysis**

**Appendix B17.** Feeling of belonging for several geographical groups in the subsets in percentages

	Locality or town where they live / Rüsselsheim	Region of country where they live / Hesse	Country where they live / Germany	Parents' country of origin (only for Rüsselsheim sample)	Europe	The world as a whole
Female Subset - Germany (N=1,069)	0.424	0.386	0.113	/	0.044	0.033
Female Subset - Turkey (N=1,320)	0.48	0.07	0.43	/	0.002	0.017
Female Subset - Rüsselsheim (N=109)	0.303	0.101	0.193	0.248	0.055	0.101
Male Subset - Germany (N=979)	0.37	0.391	0.145	/	0.043	0.051
Male Subset - Turkey (N=1,052)	0.488	0.091	0.388	/	0.009	0.025
Male Subset - Rüsselsheim (N=55)	0.309	0.073	0.145	0.382	0.055	0.036

**Appendix B18\_1. Evaluation of faithfulness as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.011	0.004	0.164	0.821
Female Subset - Turkey (N=1,325)	0	0.003	0.011	0.986
Female Subset - Rüsselsheim (N=108)	0.009	0	0.139	0.852
Male Subset - Germany (N=989)	0.012	0.013	0.267	0.708
Male Subset - Turkey (N=1,057)	0.002	0.001	0.015	0.982
Male Subset - Rüsselsheim (N=56)	0	0	0.196	0.804

**Appendix B18\_2. Evaluation of an adequate income as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.099	0.007	0.565	0.329
Female Subset - Turkey (N=1,319)	0.004	0.003	0.067	0.926
Female Subset - Rüsselsheim (N=107)	0.093	0.084	0.598	0.224
Male Subset - Germany (N=989)	0.084	0.006	0.497	0.413
Male Subset - Turkey (N=1,051)	0.008	0.002	0.068	0.923
Male Subset - Rüsselsheim (N=55)	0.109	0.073	0.564	0.255

**Appendix B18\_3.** Evaluation of sharing the same social background as being important in a marriage per subgroup in percentages

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.411	0.028	0.41	0.152
Female Subset - Turkey (N=1,292)	0.077	0.012	0.209	0.701
Female Subset - Rüsselsheim (N=108)	0.259	0.167	0.204	0.37
Male Subset - Germany (N=989)	0.452	0.017	0.379	0.152
Male Subset - Turkey (N=1,026)	0.061	0.007	0.19	0.742
Male Subset - Rüsselsheim (N=53)	0.283	0.17	0.321	0.226

**Appendix B18\_4.** Evaluation of shared religious beliefs as being important in a marriage per subgroup in percentages

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,082)	0.45	0.057	0.355	0.138
Female Subset - Turkey (N=1,293)	0.035	0.011	0.07	0.884
Female Subset - Rüsselsheim (N=106)	0.208	0.085	0.236	0.472
Male Subset - Germany (N=986)	0.519	0.059	0.301	0.121
Male Subset - Turkey (N=1,023)	0.052	0.009	0.097	0.843
Male Subset - Rüsselsheim (N=54)	0.315	0.13	0.222	0.333

**Appendix B18\_5 Evaluation of good housing as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.066	0.006	0.61	0.318
Female Subset - Turkey (N=1,302)	0.03	0.007	0.219	0.744
Female Subset - Rüsselsheim (N=110)	0.055	0.091	0.464	0.391
Male Subset - Germany (N=988)	0.074	0.007	0.555	0.364
Male Subset - Turkey (N=1,034)	0.028	0.005	0.183	0.784
Male Subset - Rüsselsheim (N=56)	0.054	0.036	0.625	0.286

**Appendix B18\_6. Evaluation of agreement on politics as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.492	0.043	0.384	0.081
Female Subset - Turkey (N=1,289)	0.223	0.018	0.251	0.508
Female Subset - Rüsselsheim (N=105)	0.314	0.295	0.257	0.133
Male Subset - Germany (N=989)	0.517	0.037	0.369	0.077
Male Subset - Turkey (N=1,020)	0.196	0.011	0.264	0.529
Male Subset - Rüsselsheim (N=54)	0.407	0.222	0.185	0.185

**Appendix B18\_7. Evaluation of living apart from in-laws as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N= 1,084)	0.281	0.053	0.305	0.361
Female Subset - Turkey (N= 1,295)	0.134	0.016	0.242	0.607
Female Subset - Rüsselsheim (N=110)	0.227	0.227	0.20	0.345
Male Subset - Germany (N= 988)	0.312	0.076	0.278	0.334
Male Subset - Turkey (N=1,022)	0.133	0.008	0.22	0.639
Male Subset - Rüsselsheim (N=55)	0.273	0.182	0.255	0.291

**Appendix B18\_8. Evaluation of having a happy sexual relationship as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,083)	0.052	0.009	0.435	0.504
Female Subset - Turkey (N=1,259)	0.018	0.033	0.13	0.819
Female Subset - Rüsselsheim (N=108)	0.019	0.194	0.435	0.352
Male Subset - Germany (N=988)	0.037	0.01	0.395	0.558
Male Subset - Turkey (N=1,001)	0.014	0.016	0.125	0.845
Male Subset - Rüsselsheim (N=56)	0	0.071	0.464	0.464

**Appendix B18\_9. Evaluation of sharing household chores as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,083)	0.168	0.016	0.505	0.311
Female Subset - Turkey (N=1,293)	0.056	0.015	0.257	0.671
Female Subset - Rüsselsheim (N=107)	0.056	0.075	0.495	0.374
Male Subset - Germany (N=988)	0.233	0.021	0.484	0.262
Male Subset - Turkey (N=1,020)	0.096	0.008	0.246	0.65
Male Subset - Rüsselsheim (N=56)	0.179	0.214	0.464	0.143

**Appendix B18\_10. Evaluation of children as being important in a marriage per subgroup in percentages**

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,083)	0.122	0.024	0.343	0.512
Female Subset - Turkey (N=1,312)	0.01	0.009	0.095	0.886
Female Subset - Rüsselsheim (N=107)	0.028	0.056	0.318	0.598
Male Subset - Germany (N=989)	0.201	0.029	0.352	0.418
Male Subset - Turkey (N=1,037)	0.012	0.006	0.14	0.843
Male Subset - Rüsselsheim (N=55)	0.036	0.145	0.473	0.345

**Appendix B18\_11.** Evaluation of being willing to discuss problems that come up between husband and wife as being important in a marriage per subgroup in percentages

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,083)	0.03	0.014	0.332	0.623
Female Subset - Turkey (N=1,323)	0.002	0.004	0.08	0.914
Female Subset - Rüsselsheim (N=110)	0.009	0.064	0.345	0.582
Male Subset - Germany (N=986)	0.043	0.019	0.419	0.519
Male Subset - Turkey (N=1,053)	0.001	0.001	0.073	0.925
Male Subset - Rüsselsheim (N=56)	0.036	0.036	0.50	0.429

**Appendix B18\_12.** Evaluation of having time for own friends and personal hobbies or activities as being important in a marriage per subgroup in percentages

	Not very important	Don't know	Rather important	Very important
Female Subset - Germany (N=1,084)	0.085	0.017	0.54	0.359
Female Subset - Turkey (N=1,290)	0.065	0.02	0.252	0.663
Female Subset - Rüsselsheim (N=110)	0.036	0.064	0.464	0.436
Male Subset - Germany (N=988)	0.10	0.015	0.518	0.366
Male Subset - Turkey (N=1,019)	0.072	0.014	0.239	0.675
Male Subset - Rüsselsheim (N=56)	0.054	0.036	0.679	0.232

**Appendix B19.** Opinion on relationship with parents in the subsets in percentages

	Always love parents	Parents have to earn respect
Female Subset - Germany (N=986)	0.60	0.40
Female Subset - Turkey (N=1,307)	0.92	0.08
Female Subset - Rüsselsheim (N=108)	0.907	0.093
Male Subset - Germany (N=908)	0.591	0.409
Male Subset - Turkey (N=1,035)	0.905	0.095
Male Subset - Rüsselsheim (N=54)	0.852	0.148

**Appendix B20.** Opinion on activities as housewife being as fulfilling as a working for pay per subgroup in percentages

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,083)	0.288	0.343	0.034	0.249	0.085
Female Subset - Turkey (N=1,306)	0.017	0.137	0.058	0.45	0.338
Female Subset - Rüsselsheim (N=109)	0.275	0.174	0.11	0.156	0.284
Male Subset - Germany (N=989)	0.18	0.34	0.111	0.286	0.083
Male Subset- Turkey (N=1,028)	0.029	0.121	0.084	0.451	0.315
Male Subset - Rüsselsheim (N=56)	0.161	0.179	0.268	0.232	0.161

**Appendix B21.** Opinion on men having priority for jobs when they are scarce per subgroup in percentages

	Agreement	Disagreement	Neither agree nor disagree
Female Subset - Germany (N=1,054)	0.097	0.731	0.173
Female Subset - Turkey (N=1,236)	0.606	0.316	0.078
Female Subset - Rüsselsheim (N=109)	0.275	0.651	0.073
Male Subset - Germany (N=952)	0.206	0.562	0.232
Male Subset - Turkey (N=1,019)	0.592	0.315	0.093
Male Subset - Rüsselsheim (N=56)	0.339	0.429	0.232

**Appendix B22.** Religious faiths in the subsets in percentages

	Religious person	No religious person	Convinced atheist
Female Subset - Germany (N=930)	0.429	0.45	0.121
Female Subset - Turkey (N=1,288)	0.927	0.072	0.001
Female Subset - Rüsselsheim (N=109)	0.789	0.11	0.101
Male Subset - Germany (N=1,031)	0.309	0.51	0.182
Male Subset - Turkey (N=1,033)	0.868	0.13	0.02
Male Subset - Rüsselsheim (N=56)	0.714	0.232	0.054

**Appendix B23\_1.** Evaluation of when it can be morally justified to lie in the own interest. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,076)	0.523	0.273	0.146	0.051	0.007
Female Subset - Turkey (N=1,305)	0.897	0.064	0.029	0.004	0.005
Female Subset - Rüsselsheim (N=109)	0.422	0.294	0.183	0.092	0.009
Male Subset - Germany (N=985)	0.472	0.261	0.186	0.072	0.009
Male Subset - Turkey (N=1,043)	0.861	0.078	0.045	0.01	0.007
Male Subset - Rüsselsheim (N=56)	0.413	0.25	0.143	0.143	0.054

**Appendix B23\_2.** Evaluation of when it can be morally justified to have an affair as a married person. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,078)	0.59	0.226	0.135	0.036	0.012
Female Subset - Turkey (N=1,301)	0.95	0.028	0.017	0.003	0.002
Female Subset - Rüsselsheim (N=109)	0.844	0.101	0.037	0	0.018
Male Subset - Germany (N=975)	0.497	0.245	0.177	0.067	0.013
Male Subset - Turkey (N=1,039)	0.925	0.034	0.031	0.006	0.005
Male Subset - Rüsselsheim (N=56)	0.714	0.196	0.071	0.018	0

**Appendix B23\_3. Evaluation of when homosexuality can be morally justified. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,043)	0.198	0.107	0.222	0.204	0.268
Female Subset - Turkey (N=1,279)	0.914	0.039	0.033	0.004	0.01
Female Subset - Rüsselsheim (N=109)	0.468	0.073	0.229	0.037	0.193
Male Subset - Germany (N=956)	0.238	0.146	0.238	0.195	0.182
Male Subset - Turkey (N=1,021)	0.885	0.032	0.059	0.013	0.011
Male Subset - Rüsselsheim (N=56)	0.482	0.125	0.25	0.071	0.071

**Appendix B23\_4. Evaluation of when abortion can be morally justified. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,065)	0.273	0.166	0.26	0.194	0.106
Female Subset - Turkey (N=1,295)	0.806	0.063	0.08	0.026	0.025
Female Subset - Rüsselsheim (N=110)	0.473	0.173	0.182	0.10	0.073
Male Subset - Germany (N=981)	0.275	0.168	0.278	0.183	0.095
Male Subset - Turkey (N=1,033)	0.818	0.051	0.086	0.022	0.022
Male Subset - Rüsselsheim (N=56)	0.50	0.161	0.125	0.125	0.089

**Appendix B23\_5. Evaluation of when divorce can be morally justified. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,067)	0.107	0.147	0.235	0.258	0.253
Female Subset - Turkey (N=1,285)	0.525	0.081	0.247	0.064	0.084
Female Subset - Rüsselsheim (N=109)	0.156	0.183	0.119	0.165	0.376
Male Subset - Germany (N=978)	0.125	0.142	0.275	0.238	0.22
Male Subset - Turkey (N=1,027)	0.585	0.075	0.215	0.048	0.077
Male Subset - Rüsselsheim (N=56)	0.125	0.107	0.214	0.321	0.232

**Appendix B23\_6. Evaluation of when euthanasia can be morally justified. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,043)	0.32	0.14	0.236	0.193	0.111
Female Subset - Turkey (N=1,268)	0.804	0.054	0.059	0.021	0.062
Female Subset - Rüsselsheim (N=110)	0.355	0.145	0.273	0.10	0.127
Male Subset - Germany (N=953)	0.314	0.164	0.217	0.197	0.108
Male Subset - Turkey (N=1,019)	0.787	0.042	0.079	0.023	0.07
Male Subset - Rüsselsheim (N=55)	0.218	0.164	0.218	0.273	0.127

**Appendix B23\_7. Evaluation of when suicide can be morally justified. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,055)	0.518	0.139	0.206	0.083	0.054
Female Subset - Turkey (N=1,303)	0.948	0.027	0.022	0.002	0.002
Female Subset - Rüsselsheim (N=110)	0.818	0.109	0.064	0.009	0
Male Subset - Germany (N=954)	0.486	0.176	0.205	0.079	0.053
Male Subset - Turkey (N=1,037)	0.929	0.03	0.032	0.008	0.002
Male Subset - Rüsselsheim (N=56)	0.732	0.143	0.089	0.036	0

**Appendix B23\_8. Evaluation of when it can be morally justified to have casual sex. Per subgroup in percentages**

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,068)	0.501	0.199	0.193	0.067	0.039
Female Subset - Turkey (N=1,283)	0.907	0.046	0.03	0.01	0.007
Female Subset - Rüsselsheim (N=106)	0.755	0.142	0.085	0.009	0.009
Male Subset - Germany (N=983)	0.428	0.222	0.204	0.103	0.043
Male Subset - Turkey (N=1,030)	0.863	0.05	0.05	0.018	0.019
Male Subset - Rüsselsheim (N=56)	0.607	0.161	0.107	0.054	0.071

**Appendix B23\_9.** Evaluation of when it can be morally justified to avoid a fare on a public transport. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,079)	0.68	0.188	0.086	0.032	0.013
Female Subset - Turkey (N=1,302)	0.924	0.046	0.022	0.004	0.004
Female Subset - Rüsselsheim (N=109)	0.578	0.202	0.147	0.055	0.018
Male Subset - Germany (N=987)	0.62	0.217	0.10	0.048	0.015
Male Subset - Turkey (N=1,041)	0.891	0.061	0.031	0.012	0.005
Male Subset - Rüsselsheim (N=56)	0.357	0.25	0.179	0.179	0.036

**Appendix B23\_10.** Evaluation of when prostitution can be morally justified. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,056)	0.404	0.171	0.195	0.144	0.085
Female Subset - Turkey (N=1,296)	0.944	0.03	0.02	0.002	0.004
Female Subset - Rüsselsheim (N=108)	0.75	0.13	0.111	0.009	0
Male Subset - Germany (N=959)	0.313	0.171	0.266	0.15	0.10
Male Subset - Turkey (N=1,030)	0.928	0.028	0.034	0.01	0
Male Subset - Rüsselsheim (N=56)	0.679	0.089	0.107	0.054	0.071

**Appendix B23\_11.** Evaluation of when scientific experiments on human embryos can be morally justified. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,044)	0.684	0.113	0.122	0.053	0.029
Female Subset - Turkey (N=1,260)	0.855	0.044	0.052	0.018	0.031
Female Subset - Rüsselsheim (N=110)	0.70	0.127	0.118	0.009	0.045
Male Subset - Germany (N=950)	0.62	0.126	0.14	0.076	0.038
Male Subset - Turkey (N=1,020)	0.854	0.048	0.043	0.016	0.039
Male Subset - Rüsselsheim (N=56)	0.786	0.107	0.054	0.018	0.036

**Appendix B23\_12.** Evaluation of when death penalty can be morally justified. Per subgroup in percentages

	Never	Rarely	Sometimes	Often	Always
Female Subset - Germany (N=1,048)	0.579	0.16	0.135	0.073	0.052
Female Subset - Turkey (N=1,270)	0.749	0.043	0.097	0.036	0.076
Female Subset - Rüsselsheim (N=109)	0.468	0.193	0.165	0.064	0.11
Male Subset - Germany (N=967)	0.525	0.164	0.161	0.098	0.051
Male Subset - Turkey (N=1,027)	0.70	0.051	0.107	0.034	0.108
Male Subset - Rüsselsheim (N=56)	0.268	0.143	0.196	0.161	0.232

**Appendix B24\_1.** Agreement on statement: 'I would give part of my income if I were certain that the money would be used to prevent environmental pollution'. Per subgroup in percentages

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,075)	0.254	0.334	0.083	0.272	0.058
Female Subset - Turkey (N=1,297)	0.022	0.085	0.103	0.464	0.326
Female Subset - Rüsselsheim (N=109)	0.028	0.046	0.11	0.303	0.514
Male Subset - Germany (N=984)	0.276	0.356	0.057	0.264	0.047
Male Subset - Turkey (N=1,027)	0.025	0.097	0.086	0.45	0.342
Male Subset - Rüsselsheim (N=56)	0.036	0.018	0.071	0.393	0.482

**Appendix B24\_2.** Agreement on statement: 'We are approaching the limit of the number of people the earth can support'. Per subgroup in percentages

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,080)	0.052	0.23	0.157	0.369	0.193
Female Subset - Turkey (N=1,293)	0.02	0.115	0.162	0.432	0.27
Female Subset - Rüsselsheim (N=108)	0.185	0.194	0.139	0.241	0.241
Male Subset - Germany (N=985)	0.076	0.262	0.097	0.381	0.184
Male Subset - Turkey (N=1,033)	0.015	0.119	0.121	0.421	0.323
Male Subset - Rüsselsheim (N=56)	0.125	0.071	0.054	0.446	0.304

**Appendix B24\_3.** Agreement on statement: 'Humans were meant to rule over the rest of nature'. Per subgroup in percentages

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,076)	0.395	0.321	0.073	0.177	0.034
Female Subset - Turkey (N=1,294)	0.071	0.189	0.162	0.383	0.194
Female Subset - Rüsselsheim (N=110)	0.364	0.136	0.164	0.20	0.136
Male Subset - Germany (N= 986)	0.36	0.337	0.047	0.209	0.048
Male Subset - Turkey (N=1,032)	0.088	0.163	0.132	0.398	0.219
Male Subset - Rüsselsheim (N=56)	0.304	0.179	0.214	0.179	0.125

**Appendix B24\_4.** Agreement on statement: 'If things continue on their present course. we will soon experience a major ecological catastrophe'. Per subgroup in percentages

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,079)	0.019	0.129	0.103	0.45	0.298
Female Subset - Turkey (N=1,296)	0.01	0.07	0.141	0.408	0.37
Female Subset - Rüsselsheim (N=108)	0.147	0.101	0.128	0.321	0.303
Male Subset - Germany (N=984)	0.026	0.175	0.075	0.434	0.29
Male Subset - Turkey (N=1,032)	0.014	0.063	0.11	0.394	0.419
Male Subset - Rüsselsheim (N=56)	0	0	0.125	0.411	0.464

**Appendix B25.** Qualities which respondents consider as *especially important* for parenting per subgroup in percentages

	Good manners	Independence	Hard work	Feeling of responsibility	Imagination	Tolerance and respect for others
Female Subset - Germany (N=1,081)	0.797	0.723	0.137	0.85	0.285	0.751
Female Subset - Turkey (N=1,326)	0.931	0.201	0.744	0.655	0.21	0.431
Female Subset - Rüsselsheim (N=109)	0.761	0.704	0.33	0.802	0.411	0.717
Male Subset - Germany (N=987)	0.774	0.706	0.207	0.828	0.256	0.709
Male Subset - Turkey (N=1,058)	0.917	0.211	0.745	0.593	0.24	0.434
Male Subset - Rüsselsheim (N=56)	0.696	0.536	0.321	0.696	0.345	0.60
	Thrift, saving money and things	Determination, perseverance	Religious faith	Unselfishness	Obedience	
Female Subset - Germany (N=1,081)	0.427	0.467	0.098	0.046	0.091	
Female Subset - Turkey (N=1,326)	0.358	0.275	0.452	0.236	0.38	
Female Subset - Rüsselsheim (N=109)	0.343	0.435	0.578	0.346	0.321	
Male Subset - Germany (N=987)	0.449	0.491	0.07	0.055	0.111	
Male Subset - Turkey (N=1,058)	0.381	0.272	0.483	0.226	0.305	
Male Subset - Rüsselsheim (N=56)	0.226	0.473	0.364	0.164	0.127	

**Appendix B26. Opinion on adoption rights for homosexual couples per subgroup in percentages**

	Disagree strongly	Disagree	Neither agree nor disagree	Agree	Agree strongly
Female Subset - Germany (N=1,023)	0.22	0.243	0.128	0.287	0.121
Female Subset - Turkey (N=1,147)	0.314	0.307	0.137	0.157	0.085
Female Subset - Rüsselsheim (N=110)	0.455	0.136	0.10	0.109	0.20
Male Subset - Germany (N=927)	0.27	0.285	0.146	0.228	0.072
Male Subset - Turkey (N=931)	0.278	0.267	0.149	0.182	0.124
Male Subset - Rüsselsheim (N=55)	0.582	0.109	0.127	0.127	0.055

**Appendix B27. Feeling of attachment to Germany for both gender groups in percentages**

	Absolutely not attached	Hardly attached	Neither	Attached	Very attached
Male Subset Rüsselsheim (N=54)	0.074	0.111	0.148	0.407	0.259
Female Subset Rüsselsheim (N=109)	0.037	0.083	0.193	0.248	0.44

**Appendix B28. Feeling of attachment to parents' country of origin for both gender groups in percentages**

	Absolutely not attached	Hardly attached	Neither	Attached	Very attached
Male Subset Rüsselsheim (N=54)	0.037	0.074	0.148	0.333	0.407
Female Subset Rüsselsheim (N=109)	0.037	0.064	0.128	0.33	0.44

## Factor Analysis

Rotated Component Matrix														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Faithfulness. - Good marriage. What do you think consider as important for a successful marriage?	0,096	0,258	0,001	0,1	0,122	0,247	-0,01	-0,137	0,673	0,001	0,295	0,035	0,008	0,119
Adequate income. - Good marriage. What do you think consider as important for a successful marriage?	-0,052	-0,08	0,65	-0,144	-0,089	0,034	0,096	-0,153	-0,15	0,014	0,013	0,246	-0,082	0,1
Same Social Background. - Good marriage. What do you think consider as important for a successful marriage?	-0,116	0,006	0,718	-0,126	0,028	-0,081	0,081	0,226	0,145	0,247	-0,04	0,077	0,152	0,151
Shared Religious Beliefs. - Good marriage. What do you think consider as important for a successful marriage?	-0,212	0,054	0,645	-0,241	0,042	-0,059	-0,088	-0,004	0,369	-0,037	0,246	-0,254	0,173	0,041
Good Housing. - Good marriage. What do you think consider as important for a successful marriage?	0,09	-0,016	0,798	0,058	0,006	0,084	-0,215	-0,02	-0,08	-0,029	-0,021	-0,112	-0,012	-0,015
Agreement on Politics. - Good marriage. What do you think consider as important for a successful marriage?	0,144	0,334	0,475	0,298	0,201	0,076	0,294	0,194	0,207	-0,15	-0,083	-0,035	-0,116	-0,032
Living apart from In-laws. - Good marriage. What do you think consider as important for a successful marriage?	0,265	0,375	0,165	-0,03	-0,28	0,086	0,201	-0,433	-0,008	0,124	0,161	0,197	-0,113	-0,019
Happy Sexual Relationship. - Good marriage. What do you think consider as important for a successful marriage?	0,118	0,186	0,053	-0,03	-0,101	0,147	0,018	0,065	0,174	0,692	0,02	-0,033	0,179	-0,004
Sharing Household Chores. - Good marriage. What do you think consider as important for a successful marriage?	-0,157	0,726	0,064	-0,048	0,075	-0,145	0	0,011	-0,066	0,147	-0,057	0,119	-0,057	0,346
Children. - Good marriage. What do you think consider as important for a successful marriage?	-0,205	0,285	0,182	-0,182	0,178	0,043	-0,094	-0,009	0,373	0,158	0,289	-0,028	0,278	0,177
Willingness to Discuss Problems. - Good marriage. What do you think consider as important for a successful marriage?	-0,001	0,575	-0,166	0,056	0,073	-0,021	0,016	-0,344	0,007	0,27	-0,154	-0,074	0,21	0,345
Time for Own Friends and Hobbies. - Good marriage. What do you think consider as important for a successful marriage?	-0,056	0,072	0,154	0,092	-0,026	-0,054	0,084	-0,099	0,01	-0,034	-0,017	0,036	0,042	0,849
Gender Roles. Do you think being a housewife is just as fulfilling as working for pay?	-0,165	-0,202	0,023	0,024	-0,066	-0,068	-0,026	0,158	0,796	0,108	-0,264	-0,055	0,02	-0,094
Work Life. When jobs are scarce, men have more right to a job than women. - Please evaluate the statement.	-0,038	-0,3	0,018	-0,337	0,022	0,082	0,243	-0,269	0,354	0,226	-0,021	-0,101	-0,325	-0,28
Lying in Own Interest. - Moral values. In which cases would you morally justify this.	0,546	-0,133	0,179	0,159	0,225	0,01	-0,238	0,243	-0,026	0,207	0,123	-0,146	0,165	-0,04
Married People Having an Affair. - Moral values. In which cases would you morally justify this.	0,221	-0,036	0,128	0,099	-0,023	-0,062	0,115	0,715	0,01	0,059	-0,058	0,034	-0,152	-0,108
Homosexuality. - Moral values. In which cases would you morally justify this.	0,308	0,152	-0,342	0,502	-0,002	0,125	0,081	0,026	0,014	-0,334	-0,237	0,294	-0,036	0,192
Abortion. - Moral values. In which cases would you morally justify this.	0,176	0,175	-0,04	0,579	-0,225	-0,033	0,164	0,338	0,153	0,073	-0,059	0,215	0,079	0,228
Divorce. - Moral values. In which cases would you morally justify this.	0,051	0,173	-0,082	0,829	-0,17	-0,001	0,101	-0,069	0,001	-0,014	0,063	0,022	0,052	-0,019
Euthanasia. - Moral values. In which cases would you morally justify this.	0,427	0,14	-0,169	0,546	0,046	-0,133	0,306	0,042	-0,054	0,134	0,133	0,058	-0,096	-0,014
Suicide. - Moral values. In which cases would you morally justify this.	0,208	0,058	0,032	0,134	-0,394	-0,364	0,223	0,152	-0,048	-0,022	0,128	0,359	0,067	-0,345
Having Casual Sex. - Moral values. In which cases would you morally justify this.	0,735	0,029	-0,199	0,082	-0,171	-0,087	0,127	0,074	-0,092	-0,033	-0,033	0,086	-0,073	0,027
Avoiding a Fare on Public Transport. - Moral values. In which cases would you morally justify this.	0,607	-0,049	0,057	0,1	-0,087	-0,194	-0,058	-0,35	0,034	-0,085	0,184	0,091	0,195	-0,144
Prostitution. - Moral values. In which cases would you morally justify this.	0,751	-0,087	-0,014	0,062	-0,172	0,042	0,022	0,063	-0,029	0,019	0,049	0,12	-0,302	-0,034
Scientific Experiments on Human Embryos. - Moral values. In which cases would you morally justify this.	0,096	-0,029	0,01	0,106	-0,008	-0,014	-0,158	0,026	-0,033	-0,058	0,074	0,849	0	0,032
Death Penalty. - Moral values. In which cases would you morally justify this.	0,151	-0,163	0,032	0,072	-0,082	-0,027	0,058	-0,094	-0,005	0,044	0,798	0,069	-0,062	-0,061
Nature & Environment. I would give part of my income if I were certain that the money would be used to prevent environmental pollution.	-0,221	0,121	0,08	0,051	0,072	0,102	0,14	-0,145	0,055	0,109	-0,053	-0,011	0,753	0,02
Nature & Environment. We are approaching the limit of the number of people the earth can support.	-0,007	0,037	0,1	0,039	0,174	-0,09	0,792	0,073	-0,039	-0,015	0,006	-0,138	0,141	0,037
Nature & Environment. Humans were meant to rule over the rest of nature.	-0,222	-0,085	-0,218	-0,086	0,326	0,185	0,291	0,564	0,028	-0,075	-0,017	0,068	0,089	-0,13
Nature & Environment. If things continue on their present course, we will soon experience a major ecological catastrophe.	0,08	-0,072	-0,187	0,213	-0,032	0,031	0,795	0,09	-0,003	-0,018	0,032	0,001	-0,033	0,045
Parenting. Importance of .. Good Manners.	-0,179	0,053	0,048	-0,131	-0,004	0,736	-0,069	-0,068	0,035	0,223	0,083	0,014	-0,016	-0,026
Parenting. Importance of .. Independence.	0,222	0,056	-0,047	-0,03	-0,16	0,513	-0,039	0,263	-0,012	0,041	-0,16	0,055	0,428	0,069
Parenting. Importance of .. Hard Work.	-0,047	-0,105	0,01	0,163	0,391	0,531	0,199	-0,004	0,16	0,024	-0,33	0,021	0,125	-0,223
Parenting. Importance of .. Feeling of Responsibility.	-0,092	0,556	0,038	0,133	-0,031	0,503	-0,056	0,137	0,014	-0,062	0,125	-0,196	0,075	-0,085
Parenting. Importance of .. Imagination.	0,071	0,709	-0,141	0,219	-0,096	0,152	-0,054	-0,004	0,111	0,131	0,018	0,004	-0,007	-0,133
Parenting. Importance of .. Tolerance and Respect for Others.	-0,037	0,652	0,083	0,26	0,1	0,014	0,051	-0,121	-0,092	-0,111	-0,28	-0,031	0,261	-0,025
Parenting. Importance of .. Thrift, Saving Money and Things.	-0,382	-0,124	0,009	-0,072	0,535	0,049	-0,134	-0,006	0,004	0,264	-0,278	0,193	0,19	0,096
Parenting. Importance of .. Determination, Perseverance.	-0,161	0,205	0,087	0,205	0,368	0,307	-0,106	-0,244	-0,08	0,565	0,039	-0,09	-0,184	-0,028
Parenting. Importance of .. Religious Faith.	-0,361	-0,079	0,453	-0,25	0,133	-0,168	-0,144	-0,215	0,225	0,146	0,182	-0,328	0,112	-0,05
Parenting. Importance of .. Unselfishness.	-0,116	0,093	-0,041	-0,02	0,752	-0,093	0,073	0,142	-0,079	-0,066	0,117	-0,105	-0,014	0,031
Parenting. Importance of .. Obedience.	-0,015	0,015	0,101	-0,335	0,728	0,044	0,193	-0,03	0,187	0,032	-0,153	0,024	0,025	-0,081
Adoption. Do you think homosexual couples should be able to adopt children?	0,176	0,141	-0,175	0,198	-0,225	0,413	0,05	-0,151	0,082	-0,377	-0,263	0,334	0,132	0,013
Extraction Method: Principal Component Analysis.														
Rotation Method: Varimax with Kaiser Normalization.														

