

**Looking into Germany's black box – Identifying citizen groups based on
their attitudes towards refugees**

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Abstract

Based on a panel survey of n=702 German citizens this paper proves that there is a positive correlation between integrative arts projects IAPs and several attitudes as well as open-mindedness towards refugees. This confirms the state of the art that IAPs increase attitudes and values like empathy, tolerance, openness et cetera. In combination with the **intergroup contact theory** and the **social exchange theory** it suggests that IAPs and audience participation must be supported and advanced. As known from market segmentation strategies it is important to identify audience groups with their specific attitudes and needs. So, the first aim of this research is to understand current attitudes among the German population towards integration, refugees and IAPs and to identify differences in attitudes, values etc. between participants in IAPs and non-participants in IAPs. Using cluster-analysis we were able to distinguish four distinct groups. The second aim is an audience segmentation based on these results in combination with a detailed characterization of the attained segments. The findings of the cluster analysis reveal different attitudes and needs in each group, which officiate as basis for the conception of targeted management implications for arts organizations.

KEYWORDS

IAPs, intergroup contact theory, social exchange theory, refugees, integration, attitudes, xenophobia, needs, STP-strategy, audience segmentation, cluster analysis

INTRODUCTION

The huge growth in the AfD voters in the recent federal election in Germany shows that there is great apprehension among the German population with regard to the large number of refugees reaching Germany since 2015 (Bertelsmann Stiftung, 2017). The associated consequences (increasing xenophobia etc.) (Brähler, Decker, & Kiess, 2016) represent a danger to Germany's social and political order. Therefore, successful integration is a key social task in Germany as well as in other European countries. Integrative art projects (IAPs) offered by arts organizations may provide support by creating a welcoming environment and supplying services aimed at increasing the well-being of refugees. On the other hand, IAPs can also generate an understanding of the refugees' experiences and help familiarize German citizens with the foreign culture (Terkessidis, 2015).

A large number of IAPs have taken place since 2015 (Ziese & Gritschke, 2016). However, most were developed within a short period of time and neither an analysis of the target groups nor sustainable strategies have been developed. As it is well known from audience development strategies, a target-group-oriented approach can increase their willingness to participate in effective IAPs (Allmanritter, 2017). With reference to intergroup contact theory (Allport, 1966) and the social exchange theory (Homans, 1961; Blau, 1964), increased contact probability can support community well-being for all parts of society, social exchange can occur and, caused by the contacts, prejudice can be reduced. Furthermore, contact with members of the ethnic minority is an important way to reduce negative attitudes (e.g. to Muslims). Discovering each other's culture can reduce anxieties and inhibitions, reinforce empathy, altruism and tolerance and thus promote integration. In addition to well-being, many other beneficial outcomes of art projects (e.g. economic benefits, improved education results) are known (Leroux & Bernadska, 2014).

The public perception of integration varies widely: from economic benefits (Boubtane, Dumont, & Rault, 2014) to economic burden and competition (Esses, Brochu, & Dickson, 2012) from social diversity and successful inclusion to social tensions, xenophobia and exclusion (Amrith, 2014). Recent studies among the German population revealed that migration is regarded more and more critical in comparison to 2012 and 2015 (Bertelsmann Stiftung, 2017). Also the willingness to receive further refugees subsided in 2017 (Bertelsmann Stiftung, 2017). There are a lot of surveys among the German citizens regarding refugees and integration in general (Infratest dimap, 2015; Infratest dimap, 2016a; Infratest dimap, 2016b; Infratest dimap, 2016c; Robert Bosch-Stiftung, 2016), but all studies remain with more general aspects

regarding integration. None of these surveys is devoted to the interdependence between integration and cultural activities (participated as well as consuming). Pertaining to this subject there are no empirical results, so we don't know comprehensively what the German population thinks about this aspect. In order to close this research gap this study will answer the following research questions:

1. *What are the current attitudes among the German population towards integration and refugees and IAPs in particular and how do participants in IAPs differ in terms of their attitudes from citizens that did not participate?*
2. *Is it possible to generate clusters within the German population based on their attitudes towards integration, refugees and IAPs in particular?*
3. *Which characteristics do the different target groups possess based on which precise implications for arts organizations can be derived?*

With the first research question this study contributes to a better understanding of the German population and its attitudes towards integration and refugees. In particular differences between citizens which already participated in IAPs against citizens which did not participated in IAPs will be identified. With reference to the second research question, this study draws an even clearer picture on the German population by the identification of different groups according to their attitudes towards refugees, integration and IAPs in particular. Once we understand these groups, it is easier to develop precise and sustainable management implications for arts organizations (Klein, 2017). Consequently, the third research question aims to ensure effective contact between refugees and German society based on the differing needs of the German citizens. Based on the intergroup contact theory and the social exchange theory the targeted management implications aim at stimulating contact between the different groups, followed by the minimization of group conflicts. Referring to these two theories as a conceptual framework and the results of the empirical cluster analysis, this study develops management implications for arts organizations regarding the differing needs and attitudes. These IAPs can help to support a contact between refugees and German society, succeeded by the reduction of anxieties and prejudices. Finally, this outcome can lead to the dissolving of potential conflicts between refugees and the German society, which is an important aspect to save the democracy.

THEORETICAL BACKGROUND

As recent studies have shown there are a lot of beneficial outcomes of art projects / IAPs and several attitudes (see table 1). One of the key messages in research of Matarasso (1997) is that shared, creative work promotes mutual understanding and social inclusion. The positive and great impact of the arts on group and social behavior is also shown by the arts power to generate higher levels of social tolerance (Stolle & Rochon, 1998), openness (Keuchel, 2015) and the reduction of stereotypes (Romanowska et al., 2013). In terms of prosocial behavior, research provides evidence that the consumption of arts or participation in artful events correlate with higher levels of civic engagement and altruistic behavior (Leroux and Bernadska 2014). They are also positively associated with a better assimilation into new surroundings (Fiske, 1999).

In matters of “Social cohesion” Weitz (1996) proposed that artistic engagement can bridge barriers among cultural, racial and ethnic groups. Both more recent results, a study by Wali et al. (2015) and a research report of the National Endowment of the Arts (2009), provided evidence for the interrelations between the use of cultural offers and the progress of integration or between the use of cultural offers and the cohesion of societies. The study by Wali et al. (2015) showed, among other things, that social cohesion, social behavior and communication between cultures can be strengthened through participation in individuals in "informal" arts activities (e.g. acting in community theater, singing in a church choir, writing poetry at the local library, painting portraits in a home studio). Moreover, Stern and Seifert (2002) proved that social conflicts and racist tendencies can be resolved or mitigated through artistic intervention.

In addition to the studies that show that artistic-cultural intervention can weaken social conflicts and racist tendencies or promote social cohesion, there are also numerous studies that focus on the positive effects of artistic-cultural intervention on individual abilities and values. A recent study by Leroux and Bernadska (2014) shows that there is a positive correlation between individual values such as empathy, altruism, etc., and cultural participation (participatory as well as consuming). Other positive effects on the individual level are a better resilience to stress, improved mental health, and less narcissism (Romanowska et al., 2011; Romanowska et al. 2013, 2014), as well as better discipline, ability to perform teamwork and self-regulation (Weitz, 1996; Fiske, 1999).

Another important mediating mechanism is that of emotions or affect based on the suggestion that contact, e.g. by the participation in IAPs, reduces prejudice by decreasing

negative affect (e.g. anxiety or threat) on the one hand and generating positive affect (e.g. empathy) on the other hand (Tausch & Hewstone, 2010). Due to these assumptions, the theoretical background of this study is based on the following theories: (1) the **intergroup contact theory** and (2) the **social exchange theory**. The aim of this study is the identification and characterization of different groups and to develop management implications for arts organizations based on the differing needs and attitudes. Therefore, the concept of **STP-marketing** (STP: segmenting, targeting, positioning) is used to identify different segments and target groups, for what on the other hand the concept of **typological theorizing** is consulted. The theoretical background regarding **beneficial outcomes of art projects / IAPs**, **STP-marketing**, **typological theorizing** as well as the theories **intergroup contact theory** and **social exchange theory** are illustrated in table 1.

Table 1: Sources and quintessence's of the theoretical background

THEORETICAL BACKGROUND: BENEFICIAL OUTCOMES OF ART PROJECTS / IAPS		
SOURCE	Matarasso (1997)	Mutual understanding and social inclusion
	Stolle & Rochon (1998)	Higher level of social tolerance
	Leroux & Bernadska (2014b)	Correlation with civic engagement, social tolerance and altruistic behavior
	Romanowska et al. (2013); Romanowska et al. (2014)	Produce empathy, drop routine thinking and stereotypes, increases social supportive behavior (agreeableness)
	Fiske (1999)	For recent immigrants and families who moved frequently, the arts were a primary means of assimilation into the culture of the school and the city.
	Keuchel (2015)	Provides a positive starting base for understanding and openness facing alternative behavior
	Wali et al. (2015)	Progress of integration
	National Endowment of the Arts (2009)	Cohesion of society
	Stern & Seifert (2002)	Resolves social conflicts, racist tendencies
	Leroux & Bernadska (2014b)	Linked to social behaviors and attitudes that strengthen society
	Weitz (1996)	Bridge barriers among cultural, racial and ethnic groups
	Keuchel (2015)	Provides a positive starting base for a collective development of new cultural and artistic processes

Weitz (1996)	Teach discipline and teamwork, deepen the development of creativity, positive influence on program cognitive development, interest in learning, motivation, organization, self-perception and resiliency
Romanowska et al. (2011); Romanowska et al. (2013); Romanowska et al. (2014)	Better development of neurobiological resilience to stress and mental health; less Laissez-faire, less narcissism, less bureaucracy in leadership
Fiske (1999)	enabling young people to reach for and attain higher levels of achievement, source of confidence, develop the capacity to experience “flow,” self-regulation, identity, and resilience, nurtures the development of cognitive, social, and personal competencies
<p>→ Positive and great impact of the arts on group and social behavior, positive impact on social cohesion, Improvement of individual skills</p>	

THEORETICAL BACKGROUND_THEORIES (1): INTERGROUP CONTACT THEORY

SOURCE Allport (1966)	The intergroup contact hypothesis , proposed first of all by Allport, suggest that positive effects of intergroup contact occur in contact situations. Therefore, four key conditions are achieved: equal status, intergroup cooperation, common goals, and support by social and institutional authorities. These factors play a major role in reducing prejudice and intergroup conflict, in promoting collaboration and as well in producing a less conflicted and more just society.
Pettigrew (1998)	Based on the original proposal by Allport, Pettigrew complemented the theory by proposing four processes of change: learning about the out-group, changing behaviour, generating affective ties, and in-group reappraisal.
Pettigrew & Tropp (2006)	Pettigrew and Tropp pointed out that although contact effects are maximized under the four key conditions proposed by Allport mere contact alone reduces prejudice.
Tausch & Hewstone (2010)	A important mediating mechanism is that of emotions or affect based on the suggestion that contact reduces prejudice by decreasing negative affect (e.g. anxiety or threat) and generating positive affect (e.g. empathy).
Hewstone & Swart (2011) Al Ramiah & Hewstone (2013) Seate et al. (2015)	Also, other authors emphasize, that contact can reduce prejudice even when optimal conditions are not existent. There is a strong tradition of examining intergroup contact as a prevention strategy to reduce prejudice and positive effects of inter-

group contact on attitudes have been investigated and documented. The role of contact in reducing prejudice is so well documented that it justifies being referred to as intergroup contact theory.

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- Based on the **intergroup contact theory** the targeted management implications aim at stimulating a contact between the different groups, followed by the minimization of group conflicts. Dissolving conflicts is an important aspect to save democracy.
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THEORETICAL BACKGROUND_THEORIES (2): SOCIAL EXCHANGE THEORY

SOURCE Homans (1961)

The social exchange theory is based on Homans consideration that the dominant emphasis was the individual behavior of actors in interaction with one another. This theory aims to explain fundamental processes of social behavior (power, conformity, status, leadership, and justice). According to this theory there is nothing that emerges in social groups that cannot be explained by propositions about individuals as individuals, together with the given condition that they happen to be interacting.

Therefore, **social exchange theory** can be described as a theory of human behavior and dynamics. In this connection, social exchange is the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two persons. Cost is viewed in terms of alternative activities or opportunities, which are by the involved actors pretended.

Blau (1964) & Blau (1986)

Blau framed his micro-exchange theory in terms of rewards and costs but took a more economic and utilitarian view of behavior rather than building upon reinforcement principles derived from experimental behavioral analysis. For this author, **social exchange theory** is a process of central significance in social life and as underlying the relations between groups as well as between individuals.

The theory focuses on the two-way exchange of outward benefits and the forms of association and emergent social structures that this kind of social interaction created. Social exchange refers to voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others. Social exchange is based on the principle that one person does another a favor, and while there is a general expectation of some future return, its exact nature is definitely not stipulated in advance.

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- The **intergroup contact theory** and the **social exchange theory** point out the importance of establishing contacts and social structures. If these conditions are given, social exchange can occur and, caused by the contacts, prejudice can be reduced.
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THEORETICAL BACKGROUND: SEGMENTATION, TARGETING AND POSITIONING

SOURCE Kotler & Blimel (2006) Klein (2011) Weerawardena (2018)	<p>The chosen marketing strategy refers to the STP strategy. STP marketing is a three-step approach to building a targeted marketing plan. The "S" stands for segmenting, the "T" for targeting and the "P" for positioning. Going through this process it is allows to formulate an own strategy for every specific segment/target-group.</p>
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THEORETICAL BACKGROUND: TYPOLOGICAL THEORIZING & CLUSTER ANALYSIS

SOURCE Lazarsfeld & Henry (1968) George & Nennett (2004) Elman (2005) Ahlquist & Breunig (2009)	<p>In general, the concept of typological theorizing, also known as cluster analysis, was introduced in sociology in 1950. Technique as a tool for constructing typologies.</p> <p>Typological theorizing plays a major role in social sciences. The clustering-technic has appeared frequently in sociology, sociological theory and research.</p>
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Fonseca (2012)	<p>If we want to understand how groups are formed in larger society then clustering-technique can be helpful. When clustering processes parallel processes used in society, then clustering techniques can deliver insights into the manner in which social groups are formed and in which members of society are agglomerated or divided into homogeneous social groups.</p>
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- Pertaining to the aim to formulate different strategies for different target-groups (STP-Marketing) it is necessary to undertake step one (segmenting) and step two (targeting) of this marketing strategy. For this purpose, the concept of typological theorizing by cluster analysis is used to identify and to characterize groups, who show different attitudes towards integration, refugees and IAP's in particular.

Several studies have shown that there are a lot of beneficial outcomes of art projects / IAPs and attitudes, which findings were already mentioned above. Based on these outcomes and the following theories this study aims to identify and characterize different groups and to develop management implications for arts organizations based on the differing needs and attitudes. With regard to this table 1 shows the key aspects of the chosen theories and other backgrounds to clarify their powerful relation to the integration of refugees.

First of all, it must be noted there is a strong tradition of examining **intergroup contact theory** (1), as a prevention strategy to reduce prejudice. Furthermore, positive effects of intergroup contact on individuals' attitudes have been investigated and documented (Allport, 1966; Al Ramiah & Hewstone, 2013; Brown & Hewstone, 2005; Pettigrew & Tropp, 2006). The role of contact in reducing prejudice is so well documented that it justifies being referred to as in-

tergroup contact theory (Hewstone & Swart, 2011). The so-called intergroup contact hypothesis, proposed first of all by Allport (1966), suggests that positive effects of intergroup contact occur in contact situations as far as four key conditions are achieved: equal status, intergroup cooperation, common goals, and support by social and institutional authorities. According to Allport these factors are important in reducing prejudice and intergroup conflict, promote collaboration and produce a less conflicted and more just society (Allport, 1966). Pettigrew and Tropp (2006) pointed out that although contact effects are maximized under the four key conditions proposed by Allport (1966) mere contact alone reduces prejudice. Evidence shows that contact can reduce prejudice even when optimal conditions are not existent (Pettigrew and Tropp 2006; Seate et al., 2015). Numerous mechanisms have been recommended to clarify how contact reduces prejudice. Pettigrew (1998) proposed four processes of change: learning about the out-group, changing behavior, generating affective ties, and in-group reappraisal (Pettigrew 1998). A particularly important mediating mechanism is that of emotions or affect based on the suggestion that contact reduces prejudice by decreasing negative affect (e.g. anxiety or threat) and generating positive affect (e.g. empathy) (Tausch & Hewstone, 2010).

Also **exchange theory, theory (2)**, has been one of the major theoretical perspectives in the field of social psychology (e.g. Homans, 1961; Blau, 1964). This theoretical orientation is based on earlier philosophical and psychological orientations deriving from utilitarianism on the one hand and behaviorism on the other. For Homans (1961) the dominant emphasis was the individual behavior of actors in interaction with one another. (Homans, 1961) study aims to explain fundamental processes of social behavior (power, conformity, status, leadership, and justice) from the ground up. He proposes that there was nothing that emerges in social groups that cannot be explained by propositions about individuals as individuals, together with the given condition that they happen to be interacting. Therefore, **Social exchange theory** can be described as a theory of human behavior and dynamics. Homans (1961) defines social exchange as the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two persons. Cost was viewed primarily in terms of alternative activities or opportunities foregone by the actors involved.

Another Author, Blau (1964) formulate his micro-exchange theory in terms of rewards and costs as well, but took a decidedly more economic and utilitarian view of behavior rather than building upon reinforcement principles derived from experimental behavioral analysis. Blau (1964) views **social exchange** as a process of central significance in social life and as underlying the relations between groups as well as between individuals:

"Social Exchange can be observed everywhere once we are sensitized by this conception to it, not only in market relations but also in friendship and even in love, as we have seen, as well as in many social relations between these extremes in intimacy. (...) The institutionalized form the exchange of gifts frequently assumes in simpler societies highlights the two general functions of social as distinct from strictly economic, exchange, namely, to establish bond of friendship and to establish subordination over others" (Blau, 1964, pp. 88-89).

Blau (1964) focuses on a two-way exchange of outward benefits and the forms of association and emergent social structures that this way of social interaction created. According to Blau (1964, p. 91) social exchange "(...) refers to voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others." "Social exchange" involves the principle that one person does another a favor, and while there is a general expectation of some future return, its exact nature is definitely not stipulated in advance (Blau, 1986, p. 93). In this study, voluntary actions of individuals can be seen as **social exchange** in form of the participation in IAP's, charitable behavior and contact to refugees.

For the formulation of the targeted management implications for arts organizations it is furthermore required to conduct a segmentation and to identify different target groups. First of all, it is necessary to receive information about current attitudes among the German population towards integration, refugees and IAPs in particular and to point out whether participants in IAPs differ in terms of their attitudes from citizens that did not participate. Referring to this information it is possible to determine differences regarding to these attitudes and to generate separate groups or clusters. Only with this basic knowledge we can develop targeted management implications for arts organizations which are based on the differing attitudes and needs. The chosen strategy refers to the STP framework regarding to segmentation. The **STP-strategy** incorporates in a first step a *segmentation* of markets, e.g. in terms of demographic or geographic criterion. Secondly, the *targeting* is considered, which means the identification of a specific customer segment or segments. The following step is the *positioning* of products or services (Kotler & Bliemel, 2006) (Weerawardena, 2018).

To accomplish step one (segmentation) and step two (targeting) of this strategy the concept of **typological theorizing via cluster analysis** is used. The in 1950 introduced concept of typological theorizing, known as cluster analysis, is a tool for constructing typologies. In this connection, a typology is "(...) a hierarchical system of categories to organize objects according to their similarities and dissimilarities" (Fonseca, 2012, p. 2), which is conceptually similar to

the clustering. It is obvious that cluster analysis and research in the field of society and social groups are compatible to help us to understand how groups are formed in larger society and to answer our research questions.

Based on these theories as a conceptual framework management implications for arts organizations will be developed. These management implications will be synchronized with the determined unequal attitudes and needs. In this way, it is possible to create different forms of IAP's, which are harmonized with the requested needs and attitudes. Furthermore, it is intended to force up the efficiency of conventional IAP's by the offer of IAP's for different target groups.

METHODOLOGY

Survey Development and Measurement

In order to answer our research questions, we conducted an online survey. The subsequent exploratory study gained detailed information about attitudes among the German population concerning integration in general and IAPs in particular. Established multi-item scales from previous studies were assessed using 5-point Likert scales, ranging from “does not apply” (1) to “does apply” (5). The selection of the scales (see table 2) rest upon the findings from previous studies in matters of a correlation between artistic activities and (1) social participation and as well (2) attitudes like empathy, altruistic values, xenophobia and acceptance of diversity and openness (e.g. Stolle & Rochon, 1998; Stern & Seifert, 2002; Leroux & Bernadska, 2014).

Table 2: Construct, source and reliability

ITEM	α
Empathy – <i>Adopted from Kurt and Inman 2013</i>	
I would describe myself as a pretty soft-hearted person.	0.872
I often have tender, concerned feelings for people less fortunate than me.	
Sometimes I don't feel sorry for other people when they are having problems.	
I am often quite touched by things that I see happen.	
Values (altruistic) - <i>Adapted from Grappi, Romani and Bagozzi 2013</i>	
Equality: equal opportunity for all.	0.844
Social justice: correcting injustice, care for the weak.	
Helping: working for the welfare of others.	
Cooperation: increasing positive returns for the community.	
Xenophobia - <i>Adapted from Van der Veer et al. 2011</i>	
Immigration in this country is out of control.	0.921
Immigrants cause increase in crimes.	
Immigrants take jobs from people who are here already.	
Interacting with immigrants makes me uneasy.	
I worry that immigrants may spread unusual diseases.	

With increased immigration, I fear that our way of life will change for the worse.	
I doubt that immigrants will put the interest of this country first.	
I am afraid that our own culture will be lost with increase in immigration.	
Acceptance of diversity – Adapted from Dragolov et al. 2014, adapted from Eckenfels 2016, adapted from GESIS - Leibniz-Institut für Sozialwissenschaften 2015b	
Refugees enrich cultural life.	0.788
Refugees should adapt their lifestyle to the German one.	
Refugees should be prohibited from participating actively in political decisions.	
I don't like refugees as neighbors.	
Connectedness with an Individual – Adapted from Jiang et al. 2010	
I am interested in knowing more about _____.	0.895
_____ and I seem to share the same interest.	
I feel connected with _____.	
I am willing to talk about my personal life with _____.	
I think I will get along well with _____.	
Refugees should receive German citizenship after successful integration.	
Recognition of social rules – Adapted from Wagner & Schupp 2014, adapted from Polizei Bremen Bürgerbefragung 2008 and adopted from GESIS - Leibniz-Institut für Sozialwissenschaften 2015a	
My district is safe related to crime.	0.733
I feel safe in my neighborhood.	
Nearby, there is an area I do not enter alone at night.	
Social participation – Adopted from Arant, Larsen and Boehnke 2016 and adopted from ALLBUS 2012.	
I'm interested in what's happening in my neighborhood.	0.722
I am very interested in local politics.	
I am committed to the interests of my neighborhood and the people who live there.	
Personal Cultural Orientation - Adopted from Sharma 2010	
I am proud of my culture.	0.861
Respect for tradition is important for me.	
I value a strong link to my past.	
Traditional values are important for me.	
I care a lot about my family history.	
Openness (Factor4: Participation in Cultural Activities) – Adopted from Caligiuri et al. 2000	
I visit art galleries and museums.	0.731
I attend foreign films	
I travel within the United States.	
I eat at a variety of ethnic restaurants	
I attend ethnic festivals	
I read magazines which address world events	
I watch the major networks' world news.	
<i>Note: α = Cronbach's alpha</i>	

After the survey was developed five experts were asked to deliver valuable input regarding the general conceptualization of the questionnaire (with regard to content as well as with regard to structure). The experts were experienced in the conceptualization of questionnaires and in the research referring to IAP's. In addition we conducted a pretest (n=28) to test the survey, to identify general problems, sources of error and ambiguous questions.

Apart from the used multi-items scales from previous studies we integrated different descriptive questions regarding attitudes towards immigration and refugees in general. These questions were chosen to exploit the descriptive part of the questionnaire (see table 3 and table 4).

Data Collection and Sample Description

To gain detailed information about attitudes among the German population concerning integration in general and IAPs in particular we conducted a survey (online panel) of German citizens. We purchased access to a paid, online study panel (<http://www.bilendi.de/>), which has been used in previous research (e.g. Helmig & Thaler, 2012). Data collection took place in September 2017 and incorporated the complete German population from 18 years. Panelists were invited to participate in an academic research study and to answer several questions of the constructed questionnaire. The complete response required 20 to 30 minutes.

We excluded questionnaires that did not meet basic quality standards (Couper, 2000), e.g., exclusion criteria were extremely short response times and monotonous answers through the questionnaire. The final sample comprises 702 participants. For the following analysis of the data we used SPSS Statistics 24. The average age is 45.9 years, ranging from 19 to 71 years. 54.1% of the respondents are female, 45.9% are male. Furthermore 77.2% of the participants live in the old states of Germany and 22.8% of the participants live in the new states of Germany. 43.9% are married, 41.0% single, 11.0% are divorced and 3.0% are widowed. Regarding the educational background 27.8% of those who participated in the survey stated that they finished the secondary school with a university-entrance diploma, another 25.1% of the participants have a university degree. 34.8% indicated a General Certificate of Secondary Education (secondary school level I certificate) and 10.7% finished school with a Certificate of Secondary Education). 46.6% are full-time employed, 15.8% are part-time employed and 4.8% are self-employed. Furthermore 7.9% of the participants are Students and 1.3% are Trainees. 14.5% are retired and 2.1% are unemployed. Furthermore 21.2% of the participants took already part in IAP's, 37.0% have contacts to refugees, 50.1% donate for refugees and 39.5% of the participants conduct voluntary services. In conclusion, we received representative data in the field of sex and age.

Data Analysis

First of all, descriptive statistics were used for the sample description. To gain insight into the general attitudes pertaining to integration, refugees and IAPs the mean values for the appropriated questions were determined and compared with a one sample t-test (fixed value “3” as arithmetic mean when using a 5-point scale). In addition, we split the complete dataset into a group of participants in IAPs and a group of non-participants in IAPs to compare the mean values of the complete dataset, of the participants and the non-participants. For this purpose, a comparison of means via a two-sample t-test was performed to diagnose significant differentials regarding the generated mean values and to test wheatear participants in IAPs differ in terms of their attitudes from citizens that did not participate. Therefore, the corresponding t-value and the signifance of the t-value were considered. As a pre-condition the Levene’s test were took in consideration, to test whether the two population variances are the same or whether they differ from each other. In addition other pre-conditions like the verification of independence and Gaussian distribution were conducted (Sarstedt & Mooi, 2014).

Because of the disclosure of these different attitudes we initiate afterwards a cluster-analysis to get a detailed report for each target group. A cluster analysis, in combination with a segmentation of the target group enables the achievement of elaborate information for each segmentation. Therefore, a group of homogenous observations can be defined as cluster (Burns & Burns, 2000). The principal purpose of this clustering-technic is to group cases corresponding to their level of similarity. Individuals or objects are merged into clusters, while individuals or objects in the same cluster are more alike to each other than to other clusters (Hair, 2010). Cluster analysis is a generic designation for a large group of techniques that can be used to create a classification. Such procedures result in empirical clusters or groups of strongly similar objects for identifying homogenous groups of objects (clusters) (Sarstedt & Mooi, 2014).

As a prerequisite for the cluster analysis we undertake an exploratory factor analysis (EFA) to screen the variables for the subsequent cluster analysis. This analysis aims at identifying unobserved variables that explain patterns of correlations within a set of observed variables (Sarstedt & Mooi, 2014). Regarding to the factor analysis there are some important measures to check: First the communality of each item can serve as a useful indicator how well an item is represented by the factor extracted. The communalities should lie above 0.50. Second the Kaiser-Meyer-Olkin-criterion (KMO), which indicates whether the correlation between variables can be explain by the other variables in the dataset is applied. Related to the KMO values below 0.50 are not acceptable, values between 0.50 – 0.59 are miserable. As method to

extract the factor the principal component analysis was selected as well as varimax as rotation method. To determine the number of factors we extracted all factors with an Eigenvalue greater than 1 according to the Kaiser criterion (Sarstedt & Mooi, 2014).

After the accomplishment of the factor analysis the variables, which were used for the cluster analysis, were selected. The chosen variables should provide different segments and influence segment-targeting strategies (Sarstedt & Mooi, 2014) and the clustering variables shouldn't highly correlated. The chosen variables for the cluster analysis are based on before build factors (via exploratory factor analysis). Hence a correlation between the factors is not existing. Another condition for the cluster analysis is a reasonable relation between the sample size ($n=713$) and number of cluster variables (minimum sample size of 2^m (in this study: 2^9)) (Sarstedt & Mooi, 2014). The "at random"-missing values regarding the selected variables/factors were displaced by the Expectation-Maximization-algorithm. Subsequent a hierarchical cluster analysis was performed. We began with the identification of outliers using single-linkage clustering, which were removed. As measure of similarity or dissimilarity Euclidean distance were used, moreover as clustering algorithm the ward's method was applied. The final number of clusters to be retained was based on the parsimony rule, the simplest possible structure (low number of clusters) that still represents homogenous groups. We plot the number of clusters on the x-axis against the distance at which clusters are combined on the y-axis. We used this plot in order to search the characteristic break with the elbow method (Sarstedt & Mooi, 2014). This resulted in four clusters.

To characterize the four clusters and to delineate differences between each segment descriptive analysis was used. Therefore, a nonparametric test for the nominal-scaled or ordinal-scaled data was executed: The χ^2 – test or chi-square-test was applied to check if there is also a significant difference between the four clusters in a certain variable (Sarstedt & Mooi, 2014). To test how strong or how weak a specific attitude or a specific value in one cluster is pronounced the mean values for each variable and each cluster were estimated. These metric-scaled variables are *empathy*, *values (altruistic)*, *xenophobia*, *acceptance of diversity*, *interpersonal solidarity scale*, *appreciation of social rules*, *social participation*, *personal cultural orientation (tradition)* and *openness*. Due to the fact that descriptive analysis does not reveal whether these differences regarding mean values do significantly differ, we used in a second step an analysis of variance (one-way ANOVA) to test if a significance is existing (Sarstedt & Mooi, 2014). Hence this analysis of variance was carried out to determine the existence of statistical differences between the clusters obtained regarding the attitude patterns (Sarstedt & Mooi, 2014).

RESULTS

To answer to the first part of the first research question, “*What are the current attitudes among the German population towards integration and refugees and IAPs in particular?*” the mean values were considered. Therefore, several questions and the associated items, which reveal the current attitudes regarding integration, refugees and IAPs were chosen. Table 3 reports selected noticeable positive or negative derivations of the mean values from the 3 as the arithmetic mean of the used 5 point Likert scale for selected attitudes.

Table 3: Selection of mean values of several attitudes (complete dataset)

	Mean values (complete dataset)	significant derivation from the 3 as the arithmetic mean (<.05)
Integration in general		
When do you think is integration successful? How far do you agree with the following statements?		
Refugees approve and adhere to the German laws and rules.	4.08	.000
Interest in foreign cultures		
How much are you interested in foreign cultures?		
	3.39	.000
Interest in foreign cultures		
Which cultural areas are you interested in?		
Arabic cultural areas.	2.66	.000
Western cultural areas.	3.84	.000
Positive aftermaths caused by migration		
How far do you agree with the following statements?		
Refugees bring in new customs and habits.	3.63	.000
By dealing with new topics you broaden one’s own mind.	3.78	.000
Negative aftermaths caused by migration		
How far do you agree with the following statements?		
The influence of Islam is getting too strong.	3.94	.000
The competition in employment market is increasing.	3.88	.000
The public debt is growing.	3.72	.000
The number of acts of violence is increasing	3.74	.000
The radicalization is rising.	4.00	.000
Support for refugees		
Can you support the integration of refugees with the following measures?		
With any kind of donation.	2.76	.000
With voluntary services in integration projects.	3.70	.000
With assistance in everyday life, f.e. during visits at government/public offices or consultations.	3.85	.000
With a specific establishment of contacts at the workplace, at school, during studies or during leisure time.	3.82	.000
Xenophobia		
How far do you agree with the following statements?		

Immigrants take jobs from people who are here already.	2.48	.000
Interacting with immigrants makes me uneasy.	2.66	.000
I worry that immigrants may spread unusual diseases.	2.49	.000
Acceptance of diversity		
How far do you agree with the following statements?		
Refugees enrich cultural life.	2.78	.000
Refugees should adapt their lifestyle to the German one.	3.81	.000
Refugees should be prohibited from participating actively in political decisions.	2.62	.000
I don't like refugees as neighbors.	2.48	.000
Support of integration by refugees themselves		
To what extent could Refugees support their integration by themselves?		
By learning the German language and being able to communicate.	4.70	.000
By approving and adhering to the German laws and rules.	4.67	.000
By adapting to German culture and its values and norms.	4.03	.000
By giving up their own cultural and religious values to some extent.	2.87	.009
By participating in measures of integration (art and cultural projects, sports, ...).	3.89	.000
By joining clubs (sports, music,...).	3.79	.000
By living openness and tolerance.	4.42	.000
By establishing social contacts with locals.	4.26	.000
Support of integration by arts organizations		
How can cultural institutes or creative artists (f.e. theater, museum, choir) support integration?		
By facilitating the equal participation of refugees and locals.	3.89	.000
By hiring or training interculturally skilled employees.	3.62	.000
By establishing contact with refugee organizations for targeted approaches.	3.71	.000
By integrating refugees into art projects.	3.68	.000
By respecting refugees with regard to the occupation of jobs in their own cultural business.	3.54	.000
By providing joint offers for refugees and locals.	3.91	.000
Social participation		
How far do you agree with the following statements?		
I'm interested in what's happening in my neighborhood.	3.95	.000
I am committed to the interests of my neighborhood and the people who live there.	2.82	.000

The results indicate that the German population thinks, that Refugees should approve and adhere to German laws and rules as well as adapt their lifestyle to the German one by adapting the German culture, values and norms. Regarding to the topic “Integration in general” the Germans agree in the point, that refugees must learn the German language so that they are able to communicate.

In matters of “Interests” it is obviously that the German population is mostly interested in their own culture – the culture of the western cultural area. On the contrary the interest in the Arabic culture is low. Higher-than-average are also the concerns regarding happenings in the neighborhood and regarding local politics. The opinion of the German population about

whether refugees can support their integration by themselves showed following results: According to the Germans, refugees should participate in activities of integration (art and cultural projects, sports), they should join clubs (sports, music) and they should establish social contacts with locals. In addition, refugees should also show openness and tolerance. In general, the affirmation from the German population that arts organizations can foster integration is comprehensively high. With reference to how the German population can support integration it was revealed, that Germans don't like the idea of supporting refugees with donations, but they appreciate the idea of support by voluntary services in integration projects and of assistance in everyday life, f.e. during visits at government/public offices or consultations. Moreover, the German population would like to establish contacts at the workplace, at school, during studies or during leisure time.

To that effect the Germans also recognize several positive aftermaths caused by migration, e.g. that refugees bring in new customs and habits and that by dealing with new topics the own horizon can broaden. On the other hand, there are a lot of anxieties and fears to determine. Negative aftermaths caused by migration are, that the influence of Islam is getting too strong, the competition in housing market is increasing, the public debt is growing, the number of acts of violence is increasing and that the radicalization is rising.

With regard to the consideration of mean values, there are a few mean values below average. As aforementioned the interest in the Arabic culture is low. Correspondingly to this indication the German population does not think, that refugees enrich the cultural life. Below average is furthermore xenophobia within the German population. To that effect the Germans think, that refugees shouldn't be prohibited from participating actively in political decisions and that they shouldn't give up their own cultural and religious values. Also, the statement "I don't like refugees as neighbors" is below averaged.

To answer also to the second part of the first research question, "how do participants of IAPs differ in terms of their attitudes from citizens that did not participate?" the comparison of mean-values was regarded in detail with a two-sample t-test. The subsequent comparison of means established various significant differences regarding attitudes and values among participants in IAPs and those, who didn't participate in IAPs. A selection of appreciable results is shown in table 4.

Table 4: Comparison of mean values of non-participants in IAPs and participants in IAPs

mean values of non-participants in IAPs	mean values of participants in IAPs	Significance Levene-test	t-value	Significance (<.05) t-value
-----------------------------------------	-------------------------------------	--------------------------	---------	-----------------------------

Interest in foreign cultures	3.25	3.87	.565	-7.937	.000
How much are you interested in foreign cultures?					
Interest in foreign cultures					
Which cultural areas are you interested in?					
Arabic cultural areas.	2.59	2.88	.269	-3.017	.003
Positive aftermaths caused by migration					
How far do you agree with the following statements?					
Refugees enrich the employment market.	2.96	3.54	.420	-5.020	.000
Refugees bring in new customs and habits.	3.58	3.82	.129	-2.313	.021
Refugees enrich the cultural landscape (music, movies,...).	2.90	3.60	.723	-6.154	.000
Values such like openness and tolerance are strengthened within society.	3.01	3.49	.399	-4.483	.000
Skills and strengths of the refugees bring positive benefits to society.	2.96	3.56	.387	-5.248	.000
Negative aftermaths caused by migration					
How far do you agree with the following statements?					
The competition in employment market is increasing.	3.44	3.21	.613	2.058	.040
The level at schools is decreasing.	3.65	3.26	.872	3.200	.001
The public debt is growing.	3.81	3.37	.860	3.937	.000
The radicalization is rising.	4.08	3.68	.078	4.023	.000
Support for refugees					
Can you support the integration of refugees with the following measures?					
With any kind of donation.	2.67	3.09	.973	-3.433	.001
Xenophobia					
How far do you agree with the following statements?					
Immigration in this country is out of control.	3.49	3.03	.777	3.649	.000
Interacting with immigrants makes me uneasy.	2.78	2.23	.559	4.486	.000
Acceptance of diversity					
How far do you agree with the following statements?					
Refugees enrich cultural life.	2.92	2.31	.782	5.584	.000
Refugees should adapt their lifestyle to the German one.	3.88	3.59	.608	3.059	.002
Refugees should be prohibited from participating actively in political decisions.	2.74	2.20	.283	4.312	.000
Support of integration by refugees themselves					
To what extent could Refugees support their integration by themselves?					
By adapting to German culture and its values and norms.	4.09	3.81	.604	3.159	.002
By giving up their own cultural and religious values to some extent.	2.94	2.64	.336	2.504	.013
Support of integration by arts organizations					
How can cultural institutes or creative artists (f.e. theater, museum, choir) support integration?					

By respecting refugees with regard to the occupation of jobs in their own cultural business.	3.46	3.84	.134	-3.567	.000
By providing special offers for refugees (f.e. performances in several languages).	3.12	3.68	.139	-4.686	.000
Social participation					
How far do you agree with the following statements?					
I am committed to the interests of my neighborhood and the people who live there.	2.76	3.06	.068	-2.784	.006

In summary, we determined significant differences between participants in IAPs and non-participants in IAPs regarding *interest in foreign cultures, positive and negative aftermaths caused by migration, support for refugees, xenophobia, acceptance of diversity, support of integration by refugees themselves, support of integration by arts organizations and social participation*. Based on the presented results, we can conclude that the attitudes of participants in IAPs differ significantly from the attitudes of non-participants, which answers the second part of research question 1. Because of the disclosure of these different attitudes we conducted a cluster-analysis to get a detailed report for each target group. As a groundwork for the cluster analysis we undertake first of all factor analysis to determine the variables, on which the following cluster analysis will be based on. The exploratory factor analyses (EFA) showed the following results.

Table 5: Results of the factor analysis with communalities, factor loadings, KMO and total variance explained

	Communalities	Factor loadings	KMO	Total variance explained
Factor: Empathy (4 Items)	.612	.782	.814	72.4%
	.798	.893		
	.784	.886		
	.701	.838		
		no cross-loadings		
Factor: Anger (empathetic) (3 Items)	.482	.694	.583	62.6%
	.777	.881		
	.620	.787		
		no cross-loadings		
Factor: Values (altruistic) (4 Items)	.588	.767	.757	68.3%
	.692	.832		
	.759	.871		
	.695	.834		
		no cross-loadings		
Factor: Xenophobia (8 Items)	.532	.730	.933	64.6%
	.736	.858		

	.563	.750				
	.674	.821				
	.595	.771				
	.825	.908				
	.478	.691				
	.765	.874				
		no cross-loadings				
Factor: Acceptance of diversity (4 Items)	.617	.785		.757	61.2%	
	.437	.661				
	.678	.823				
	.715	.846				
		no cross-loadings				
Factor: Connectedness with an Individual (6 Items)	.696	.834		.891	66.3%	
	.627	.782				
	.687	.829				
	.691	.831				
	.721	.849				
	.554	.744				
		no cross-loadings				
Factor: Recognition of social rules (3 Items)	.775	.881		.634	67.5%	
	.754	.868				
	.496	.705				
		no cross-loadings				
Factor: Social participation (3 Items)	.609	.780		.662	64.4%	
	.717	.847				
	.608	.780				
		no cross-loadings				
Factor: Personal Cultural Orientation (5 Items)	.609	.780		.840	64.6%	
	.627	.792				
	.672	.820				
	.763	.873				
	.558	.747				
		no cross-loadings				
Factor: Openness (8 Items)	.725	Factor 1	Factor 2	Factor 3	.766	37.0%
	.703					
	.527	Item 1: .839	Item 4: .797	Item 7: .654		
	.674	Item 2: .835	Item 5: .723	Item 8: .917		
	.604	Item 3: .561				
	.512	Item 6: .708				
	.655					
	.848					

Because of these results we chose the following factors from the literature as cluster variables: *Empathy (EMP)*, *Values (altruistic)*, *Xenophobia*, *Acceptance of diversity*, *Connectedness with an Individual*, *Appreciation of social rules*, *Social participation*, *Personal cultural orientation (tradition)* and *Openness (Factor_OFF1: Interest in cultural activities, Fac-*

tor_OFF2: Interest in global travelling and culinary art, Factor_OFF3: Interest in world affairs – political and social). Because of the bad KMO, the factor Anger (empathetic) was not used.

The cluster analysis delivered **four clusters**. To define the characteristics of each cluster, we estimated the mean values regarding the dependent variables and every cluster was analyzed regarding mean values and regarding the derivation from the mean value in total. With the aid of algebraic signs (-, -, 0, +, ++) we indicate how strongly or less pronounced the mean values in each cluster are („-“: a high negative deviation from the mean value in total / „++“: a high positive deviation from the mean value in total). The results are shown in table 6. Furthermore, the table also indicates the size (=n) and the percentage of every cluster.

Table 6: Mean values of each cluster, mean value in total, F-Value and significance

	MV Cluster1	MV Cluster2	MV Cluster3	MV Cluster4	MV total	F-Value	signifi- cance (<0.05)
Size and percentage	n=261 37.2%	n=191 27.2%	n=134 19.1%	n=116 16.5%	n=702 100%		
Empathy	4.21 (+)	3.55 (-)	3.42 (- -)	4.39 (++)	3.91	67.884	.000
Values (altruistic)	4.63 (++)	3.93 (-)	3.63 (- -)	4.50 (+)	4.23	116.337	.000
Xenophobia	2.14 (- -)	3.07 (-)	4.17 (++)	3.82 (+)	3.06	278.093	.000
Acceptance of diversity*	2.15 (- -)	2.82 (-)	4.11 (++)	3.45 (+)	2.92	304.973	.000
Interpersonal solidarity scale	3.56 (++)	2.65 (-)	1.67 (- -)	2.68 (-)	2.81	208.730	.000
Appreciation of social rules	4.08 (++)	3.36 (-)	3.20 (-)	3.02 (- -)	3.54	45.332	.000
Social participation	3.47 (+)	2.98 (- -)	3.37 (-)	4.19 (++)	3.44	54.995	.000
Personal cultural orienta- tion (tradition)	3.63 (-)	3.53 (- -)	4.03 (+)	4.49 (++)	3.82	44.009	.000
Openness (Factor_1)	3.33 (+)	2.87 (-)	2.40 (- -)	3.34 (+)	3.03	28.456	.000
Openness (Factor_2)	4.61 (++)	4.06 (-)	3.74 (- -)	3.69 (-)	4.14	48.267	.000
Openness (Factor_3)	4.04 (+)	3.12 (- -)	3.42 (-)	4.10 (++)	3.68	43.798	.000

Notes:

MV = Mean values

n = Size of the cluster

F-value = variation between sample means / variation within the samples

+ = strongly positive deviation from the mean value in total

++ = very strongly positive deviation from the mean value in total

- = strongly negative deviation from the mean value in total

- - = very strongly negative deviation from the mean value in total

* see table 1 and the formulation of the items (in a negative way). Therefore, it was necessary to mirror the scale.

As table 6 indicates each segment or rather all four clusters differ significantly in all consulted variables. In the following step every cluster was named. The reference point for the nomination were strongly positive or strongly negative deviations from the mean value in total. Because of the results the cluster 1, which represents the largest cluster with n=261 (37,2%) persons, was named “**The open-minded ones**”, cluster 2, the second largest segment with a size of n=191 and (27,2%) with “**The indifferent ones**”, the third cluster with 19,1% or n=134 persons with “**The anxious ones**” as well as the smallest cluster 4 (n=116 and 16,5%) with “**The traditionalists**”. For an elaborated description and classification of each cluster, we took in addition the following variables into consideration:

- a. *Sociodemographic aspects (sex, residential area, age, educational background)*
- b. *Interest in foreign cultures*
- c. *Contacts to refugees*
- d. *Charitable donations for refugees*
- e. *Point of view wheatear arts organizations holds a social duty to foster integration and refugees*
- f. *Participation in IAP*

The largest cluster (cluster 1): “The open-minded ones”

The largest cluster with n=261 (37.2%) incorporates 58.6% male and 41.4% female persons. Regarding the age 16.9% are between 18 – 29 years, 38% are between 30 – 29 years and 44.8% are older than 50 years. 62% of the persons in this cluster have an academic educational background, 36.4% a non-academic educational background. With reference to the denomination of this cluster “The open-minded ones” 97.7% indicated an interest in foreign cultures. Correspondingly to the extremely high interest in foreign cultures there are in this segment the most contacts to refugees existing: 50.2 % have already contacts to refugees. 70.1% donated for refugees within the last twelve months. Furthermore 53.3 % of the persons in this cluster preform volunteering which are linked to refugees. 84.4 % suppose the idea that arts organizations hold a social duty to foster integration of refugees.

For “**The open-minded ones**” *values (altruistic) like equality, social justice, helpfulness and cooperation* matter with a value of 4.63 (+ +) a lot. Moreover, this group is interested in talking and knowing more about refugees. There are no inhibition thresholds to get in contact

with refugees. This finding represents also the high value regarding the *interpersonal solidarity scale* (3.56 (+ +)). Accordingly to this result, *openness* in terms of worldwide travelling and culinary art is in this group with a value of 4.61 (++) strongly pronounced. Due to these important findings regarding *interpersonal solidarity scale* and *openness* this segment is named with **“The open-minded ones”**. The public sense of security (*appreciation of social rules*) is in this cluster with a value of 4.08 (++) high. Because of the strong values regarding *interpersonal solidarity* and *openness* it’s not surprisingly that a high *acceptance of diversity* 2.15 (- -)¹ is existing. To that effect the values regarding *xenophobia* are low. According to this group 30.7% of the persons in this segment took already part in IAPs, which is the highest value within the four clusters. Although it’s not possible to make sure if the participation in IAPs influences attitudes or if several attitudes like *acceptance of diversity* or *empathy* affects a participation in IAPs, it is obviously, that there is a positive correlation between open mindedness and IAPs.

The second largest cluster (cluster 2): “The indifferent ones”

The second largest cluster with n=191 (27.2%) embraces 50.3% male and 49.7% female persons. Related to the age 22.5% are between 18 – 29 years, 44% are between 30 – 29 years and 32.5% are older than 50 years. 58.1% of the persons in this cluster have an academic background in matters of education, 39.8% a non-academic educational background. 89.5% indicate an interest in foreign cultures. Correspondingly to the high interest in foreign cultures 33% persons in this clusters have contacts to refugees and 40.8 % donated for refugees. Furthermore 35.6% of the persons in this cluster perform honorary office in reference to refugees. 69.3% suppose the idea that arts organizations hold a social duty to foster integration and refugees. In this segment 17.8% took already part in IAPs.

This group shows is located in almost every construct close to generated mean value in total (see also table 6): *Empathy* (3.55 (-)), *values (altruistic)* (3.55 (-)), *xenophobia* (3.07 (-)), *acceptance of diversity* (2.82 (-)), *interpersonal solidarity scale* (2.65 (-)), *appreciation of social rules* (3.36 (-)) and *Openness (Factor_1: Interest in cultural activities* (2.87 (-) and *Factor_OFF2: Interest in global travelling and culinary art* (4.06 (-)). Because of this outcome and because most constructs were indifferently estimated, this segment were named with **“The indifferent ones”**. Corresponding to this denomination this segment isn’t interested in *social*

¹ see table 6 and the explanation regarding *acceptance of diversity*.

participation, 2.98 (- -) or in *world affairs* (3.12 (--)) as well the *personal cultural orientation (tradition)* isn't important (3.53 (- -)).

The third largest cluster (cluster 3): “The anxious ones”

“**The anxious ones**” constitutes the third largest cluster with n=134 (19.1%) persons. This segment embraces 45.5% male and 54.5% female persons. Pertaining to the age 12.7% are between 18 – 29 years, 45.5% are between 30 – 29 years and 41.0% are older than 50 years. 36.6% of the persons in this cluster have an academic background in matters of education, whereas 62.7% haven't an academic educational background. Individuals in this cluster show the lowest values for interest in foreign cultures: 64.2% indicated an interest in foreign cultures. In this segment there are also the fewest existing contacts to refugees as well as the lowest number in terms of donations for refugees: Only 22.4% persons in this clusters are in contact with refugees and only 23.9% donated for refugees. Furthermore 15.7% of the persons in this cluster follow volunteering in reference to refugees and 38% support the idea that arts organizations hold a social duty to foster integration and refugees. In this segment 8.2% took already part in IAPs.

In this segment there are the most constructs with the highest negative derivation from the generated mean value in total (see table 6): *Empathy* (3.42 (--)), *altruistic values* (3.63 (--)), *interpersonal solidarity* (1.67(--)) and *openness (Factor_1: Interest in cultural activities* (2.40 (--)) and *Factor_OFF2: Interest in global travelling and culinary art* (3.74 (--)). Particularly noticeable is an extremely low value regarding *interpersonal solidarity* with 1.67(--). Due to this result this group isn't interested in talking and knowing more about refugees. There are apparently inhibition thresholds to get in contact with refugees. Therefore this segment were named with “**The anxious ones**”. Corresponding to these aspects the *acceptance of diversity* is low (4.11 (++)²) and *xenophobia* is distinctive (4.17 (++)).

According to this group 8.2% of the persons in this segment took already part in IAPs and only 22.4% had already contact to refugees, which are the lowest values within the four clusters regarding these two aspects. This result provides evidence, that there is a relation between the non-existing of contacts to refugees and the existence of anxieties. A participation in IAPs could solve these anxieties and mollify inhibition thresholds.

² see table 6 and the explanation regarding *acceptance of diversity*.

The smallest cluster (cluster 4): “The traditionalists”

The smallest cluster with n=116 (16.5%) persons embraces 60.3% male and 39.7% female persons. Related to the age 2.6% are between 18 – 29 years, 36.2% are between 30 – 29 years and 59.5% are older than 50 years. In this segment there is the highest average age existing. 42.2% of the persons in this cluster have an academic background in matters of education, 55.2% have a non-academic educational background. 88.8% indicated an interest in foreign cultures, 31% of the persons in this cluster have contacts to refugees and 50.9 % donated for refugees. Furthermore 42.2% of the persons in this cluster carry out volunteering in reference to refugees. Moreover 62% suppose the idea that arts organizations hold a social duty to foster integration and refugees and 20.7% persons in this group took already part in IAPs.

In this segment there are only a few constructs, which deviate positively from the generated mean value in total: *Empathy* (4.39 (++)), *social participation* (4.19 (++)), *personal cultural orientation (tradition)* (4.49 (++) and *openness (Factor 3: interest in world affairs)* (4.10 (++)). Particularly noticeable is the extremely high value regarding *personal cultural orientation (tradition)*, because this segment shows the highest value pertaining to this construct. Hence this group received the name “**The traditionalists**”. In addition, the public sense of security (*appreciation of social rules*) is in this cluster with a value of 3.02 (--) low.

DISCUSSION

The results of this study are manifold. With regard to the first part of the first research question “*What are the current attitudes among the German population towards integration and refugees and IAPs in particular?*” the outcomes revealed initially the current attitudes towards integration, refugees and IAPs in general. The most important results indicate that the German population are of the mind that refugees should approve and adhere to German laws and rules. Regarding to the topic “Integration in general” the Germans agree in the point, that refugees must learn the German language, an important requirement to communicate. Moreover refugees should participate in activities of integration (art and cultural projects, sports), they should join clubs (sports, music) and they should establish social contacts with locals. Generally the German population would like to establish contacts at the workplace, at school, during studies or during leisure time. On the other hand, there are some anxieties and fears to determine. Negative aftermaths caused by migration are according to the Germans that the

influence of Islam is getting too strong, the number of acts of violence is increasing and that the radicalization is rising. Summing up, the respondents underline that especially the establishing of contacts is fundamental. These results correspond with the aims and implications of the used **intergroup contact theory**.

By comparing the mean values of participants in IAPs and non-participants in IAPs the results proof that both groups (second part of the first research question “*how do participants of IAPs differ in terms of their attitudes from citizens that did not participate?*”) differ in terms of several attitudes and values regarding refugees, integration and IAPs in particular. Recent studies already showed that there is a positive correlation between artistic intervention and e.g. social conflicts and e.g. racist tendencies can be resolved or mitigated (Stern & Seifert 2002). The study by Leroux and Bernadska (2014) points out that there is a positive correlation between individual values such as empathy, altruism, etc., and cultural participation (participatory as well as consuming). Although it’s not possible to make sure if artistic intervention influences attitudes and values or if several attitudes and values like acceptance of diversity or empathy affect the participation in artistic activities, it is obviously, that significant differences between participants in IAPs and non-participants in IAPs are existing: In terms of ***interest in foreign cultures, positive and negative aftermaths caused by migration, support for refugees, xenophobia, acceptance of diversity, support of integration by refugees themselves, support of integration by arts organizations and social participation***. Finally, it must be declared that the participation in IAPs and positive attitudes and values as well as less pronounced anxieties and prejudices are intercommunicated.

We cannot say if participation increase desirable positive attitudes or reverse, but in view of the **intergroup contact theory** we assume that it is helpful to lessen anxieties, prejudices and inhibition thresholds. Due to the identification of existing anxieties, prejudices and inhibition thresholds regarding refugees participations in IAPs, in which German citizens can get in touch with refugees, should be generally supported. The background for this consideration is on the one hand the **intergroup contact theory** and on the other hand the **social exchange theory**. Both theories underline the importance of establishing contacts and social structures. If these conditions are given, social exchange can occur and caused by the contacts prejudice and anxiety can be reduced. For this purpose, suitable concepts of IAPs are needed, IAPs, which take different target groups with diverse attitudes and needs into consideration. Targeted management implications aim in stimulating a better approach of the different audience groups by tailoring suitable IAPs. Subsequently the minimization of group conflicts can be improved. These aftermaths support the dissolving of conflicts and the assurance of democracy.

Pertaining to the aim to formulate different concepts for different target-groups (STP-Marketing) it is necessary to undertake a segmenting and a targeting. For this purpose, the concept of typological theorizing by **cluster analysis** were used to identify and to characterize groups or segments, who show different attitudes towards integration, refugees and IAPs in particular. The results of the cluster analysis indicate four different groups, which show significant differences in attitudes and behaviour: **“The open-minded ones”**, **“The indifferent ones”**, **“The anxious ones”** and **“The traditionalists”**.

“The open-minded ones” show strong values regarding *interpersonal solidarity* and *openness*. Therefore it's not surprisingly that a high *acceptance of diversity* is existing. To that effect the values regarding *xenophobia* are low. According to this group 30.7% of the persons in this segment took already part in IAPs, which is the highest value within the four clusters. Although it's not possible to make sure if the participation in IAPs influences attitudes or if several attitudes like *acceptance of diversity* or *empathy* affects the participation in IAPs, it is obviously, that there is a positive correlation between open mindedness and IAPs.

The group **“The indifferent ones”** are located in almost every construct close to generated mean value in total: *Empathy*, *values (altruistic)*, *xenophobia*, *acceptance of diversity*, *interpersonal solidarity scale*, *appreciation of social rules* and *Openness*. Because of this outcome and because most constructs were indifferently estimated, this segment were named with **“The indifferent ones”**. Corresponding to this denomination this segment isn't interested in *social participation* or in *world affairs*. The *personal cultural orientation (tradition)* is also dispensable.

In the segment of **“The anxious ones”** there are the most constructs with the highest negative derivation from the generated mean value in total: *Empathy*, *altruistic values*, *interpersonal solidarity* and *openness*. Particularly noticeable is an extremely low value regarding *interpersonal solidarity*. This group isn't interested in talking and knowing more about refugees. There are apparently inhibition thresholds to get in contact with refugees. Hence this segment were named with **“The anxious ones”**. Corresponding to these aspects the *acceptance of diversity* is low and *xenophobia* is distinctive. 8.2% of the persons in this segment took already part in IAPs and only 22.4% had already contact to refugees, which are the lowest values within the four clusters regarding these two aspects. This result provides evidence, that there is a relation between the non-existing of contacts to refugees and the existence of anxieties. A participation in IAPs could solve these anxieties and mollify inhibition thresholds.

Furthermore there are **“The traditionalists”**. In this segment there are only a few constructs, which deviate positively from the generated mean value in total: *Empathy*, *social*

participation, personal cultural orientation (tradition) and openness. Especially noticeable is an extremely high value regarding the *personal cultural orientation (tradition)*, because this segment shows the highest value pertaining to this construct. For this reason this group received the name **“The traditionalists”**.

Every cluster exhibits diverse attitudes, values and needs. With these findings all other research question (“*Is it possible to generate clusters within the German population based on their attitudes towards integration, refugees and IAPs in particular?*” and “*Which characteristics do the different target groups possess based on which precise implications for arts organizations can be derived?*”) are answered. Once we understand these groups, it is easier to develop precise and sustainable management implications for arts organizations to ensure effective contact between refugees and German society.

LIMITATIONS AND IMPLICATIONS

As all research, the presented study has some limitations, which direct to future fields of research. First, cross sectional data were used, which limits our insights regarding the directions of causality. Some of our links, such as between the interest in IAPs, volunteering and donations for refugees might comprise reciprocal relationships (Schaufeli et al., 2009). Furthermore, the quantitative research has some limitations or disadvantages in general: Quantitative research only measures the issues if they are known prior to the beginning of the survey. Quantitative research is more appropriate when the issues to be tests are known and the language used by the consumers to describe these issues is known. Hence quantitative research is evaluative, not generative (Nykiel, 2007). A further weakness of quantitative research is that this method tends to take a snapshot of a phenomenon: Variables are measured at a specific moment in time.

Regarding the use of an online panel there are also some limitations to mention. A restricted availability in matters of an access to the internet makes it difficult to maintain a wide variety of respondents. Another critical point is the examination of the control sample: Online panels don't offer the possibility in matters of a face-to-face interaction or to record other aspects of a nonverbal communication. On the other hand, an online panel assure anonymity and other possible disruptive factors like group pressure are eliminated (Kotler & Bliemel, 2006).

Furthermore, some major weaknesses of cluster analysis must be mentioned: The chosen clustering algorithms will sometimes find structure in a dataset, even where none exists and the results are sensitive to the algorithm used. In this study the clustering algorithm “Ward's

clustering” were used. One disadvantage of this algorithm is that “Ward’s clustering” tends to create many small clusters. It is not uncommon to sustain different results depending on the chosen clustering-method. These limitations demonstrate the importance of selecting the most appropriate algorithm based on the type of variables to be analyzed and size of the data file (Antonenko et al., 2012).

Regarding to the topic of this survey it must be note that the answering to sensitive questions in matters of racism and xenophobia can falsify the truth of some given answers. Indeed, a self-administration of a questionnaire encourage indications of xenophobia, more so when indirect scales of rejection versus acceptance of immigrants were used (D'Ancona, 2014).

Besides these limitations there are also some implications to formulate. (1) On the basis of the different clusters or groups and the correlated established attitudes and needs, different management implications and concepts for arts organizations must be developed. (2) Subsequent the developed management implications for arts organizations must be carried out and getting analyzed. So, future research in this field is needed. Especially an analysis of these implications should follow the aim to prove that there is an effectiveness of IAPs pertaining to the reduction of prejudice, the reduction of inhibition thresholds and the weakening of xenophobia. Therefore, a long-term study which analyse the different concepts to different points in time is conceivable. A further limitation regarding the conception of IAPs is, that the concepts in spite of exact matching with the generated segment won't appeal to everyone, because not anyone is interested in artistic activities.

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