SOCIAL INTEGRATION OF MUSLIMS
A CASE STUDY OF JOENSUU

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ABSTRACT

This study examines relationships between different aspects of social integration and religion. The sample includes 80 immigrants including refugees, workers, students, married and unmarried with no age limit form all over Joensuu. Participants completed the demographic sheet and social integration questionnaire which includes Religion, Family, Traditions and Social networks. Results of the study indicate that Religion is negatively correlated with social networks ($r = -.71^{**}$). The study also revealed the positive correlation between Muslims felt excluded from social activities based on religion and experienced racism in Joensuu ($r = .82^{**}$). The present study has also shown that majority of the participants have applied 'Muslim' identity on themselves ($M = 4.37$, $S.D = 1.98$). It has also been shown that majority of the Muslims have reported that 'ethnicity' negatively affects socializing with Finns ($M = 4.62$, $S.D = 1.75$). The present study could be beneficial for the students and researchers whose area of interest is immigrants and social integration.

PREFACE

First of all I thank God for each one of His blessing and specially for giving me strength to complete my research. I am heartily grateful to my supervisor Mr. Paul Fryer whose guidance, support and encouragement from the beginning to the final level enabled me to fulfill my study. I owe my deepest gratitude to my mother and my family members who always encourage me throughout my studies and their moral support and prayers helped me finish my work. I would also like to show my special gratitude to my beloved wife Anoshia Khan who has always been available for me and helped me in every possible ways during my research. In the end I would like to thank all those people who sacrifice their time and took out time of their busy schedules and filled the questionnaires and helped in the fulfillment of the research.

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1 INTRODUCTION

1.1 Setting Goals:

In European society's immigrant's activities especially the activities in terms of religious have become of increasing interest among researcher of religion, geographers and sociologists during the last decades. One of the main areas of attention, even though not necessarily openly indicated, has been the ways in which the religious, cultural and ethnic backgrounds of immigrants affect procedures of integration in specific national and local societies. Very much of the interest, noticeably in Europe, has been directed to Muslim communities (e.g., Haddad & Smith, 2002), but increasing efforts are taking place with respect to other religious habits and traditions as well (e.g. Baumann, 2000; Kim, 2002). In spite of this the processes of immigrant's development and integration have been hardly ever conceptualised or deliberate to a large scope (Baumann, 2000, 2002: 67-78).

The absence of theoretic lucidity in religious studies with respect to integration is very significant, because every society which receives immigrants have their own particular structural, political and cultural structures that affect the processes differently. Additionally, the immigrants coming into different societies have extremely different motives, explanations or causes to migrate with different social, cultural and identical backgrounds, which additionally make the phenomenon difficult. In European societies the international migration has also affects in many distinct ways; it is also becoming progressively more complicated as a phenomenon (Castles & Miller, 2003: 3-14). Clear concepts would give more bases for relative study and analyses on the function of religion between immigrant communities in different countries. Hence it should be significant to give the interest to the common features as well as the noteworthy features of integration and religious activities of immigrants, because in the integration procedures religion is usually specified as a innermost factor which affects the procedures. The function of cultural characteristics and language affects but religious distinctiveness and organisations are the most surviving aspects which hang on to immigrant's next generations even after when the part of language and cultural features

reduced. (Baumann, 2002: 89-95; Warner, 1998)

This study will address the associations between immigrants, religion and integration as will be stated next: Firstly, it briefly describes integration. Secondly, it will talk about the particular part of religion in a new host society for immigrants and in the procedure of their settlement. This portion of the study will also cover some of the related and significant former studies on immigrant settlement and religion. Thirdly, this study will sum up with a discussion on different aspects in which a brighter explanation of the procedures of integration may show new ways on the continuing arguments of religious activities of immigrants in the Europe. The study will not address youth or next generation of immigrants, the part of media and politics and the understandings of generations in immigrants.

There are several conceptual models of the establishment process of immigrants into a new society, but the key purpose of this portion is to define numerous points relating the procedure of social integration. The settlement of immigrants is a basic process which indicates the integration of society and if this settlement procedure become successful the society is regarded to be as integrated The notion of integration and most importantly integration of migrants can be characterised as Migration to a state or a city which leads to the alteration in the structure and size of the state or society to which the migrant moves. Moreover the newly arrived immigrants have to modify Furthermore; the newcomers have to become accustomed to the native population of that state, and vice versa. In the field of social science the establishment process can be explained in variety of terms such as: adaptation, assimilation, inclusion, race, relation cycle, acculturation, incorporation, absorption and most importantly integration (Heckmann, 1992).

In order to explain the issue, which in this study is referred as integration there are number of concepts used in the previous researches. The most renowned ones are acculturation, assimilation and now a days multiculturalism concept is gaining vital importance. There are number of other terms as well which have rather different meanings, but most importantly all the notions concerned about the processes by virtue of which immigrants become the part of the socio-political community of the host society (Bloch: 1999,Castles & Miller, 2003: 219-

243; Kivisto, 2002: 11-44).

The process of becoming the part of an existing socio-political system of host society can be described in terms of assimilation, which lays stress on the notion that it cannot be described in terms of completely one way process, it occurs gradually with some changes in two or more groups or their parts and also the differences like race, language, nationality and social space between two groups become reduced. (Richard Alba 1999, P.7-12) In this research social integration has been explained on the basis of Esser's social integration model which states that Social integration can be found into four types.

1. Acculturation is the phenomenon by which a person attains cognition, cultural measures and proficiencies required to move in the state productively and flourishingly.

2. Placement refers as acquiring a place of individual in economical or educational field, in the professions, or as a citizen of that country in which he has migrated. Placement also suggests that legal rights should be given to the individuals associated with certain and distinct positions; similarly it also implies acquisition of the opportunity in order to develop societal affinity and to attain the social, cultural and economic favors and facilities.

3. Interaction means configuration of social network and relationships such as marriages or personal relationship, friendships or general memberships by those individuals who share a common motive or personal standards.

4. Identification emphasize on relating the person's identity with his social surrounding in such a way that the person attribute himself or herself with his social system and consider himself or herself a collective body. Identification can be seen in cognitive as well as emotional ways. *(Esser, 2000)*

There is another model of individual's acculturation which is called social-psychological model of immigrant acculturation. According to this model the individuals who come to the new society can embrace four different acculturation strategies, which are integration,

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assimilation, separation (segregation) and marginalisation. Assimilation implies to get new identity by replacing existing identity with that of the new society in which an individual has moved. Integration means the capability to get to the different features of prevailing culture, while keeping the ethnic conformity at the same time. Separation means that immigrants maintain their own culture and does not want to have contacts with governing culture. the group also retains its own culture, but does not want to have contacts with the dominant one. The term Segregation indicates the exclusion policy of society. Marginalisation signifies to loose one's cultural history and values and at the same time to refuse the access of prevailing and leading culture of host society. (Berry, 199:71-84) is model was criticised as the assumptions were so simple and not practical, but this model has accurately indicates the capabilities to make choices and motives of immigrants (Bloch, 1999: 81-82).

Now a days because of the possible consequences of integration and different perspectives of host society regarding the immigrant integration it is believed as considerably a more complicated process. (Bloch, 1999-82). For the present study the term inclusion has been incorporated as the general concept as both acculturation and assimilation lay more stress on to become alike, In such circumstances the term integration is defined as a process by which immigrants become the part of different social domains and sectors of new host society. But on the other hand integration is a two-sided process in which not only one party takes a part bur both immigrant and host society acquire different and new features by interacting with each other, which can be seen in Multiculturalism, it is the process by which some features of immigrant culture like folklore, lifestyle, food etc. enhance the richness of culture of host society and sometimes there are certain qualities in immigrant group which lacks the host society, like stable family relations, true emotions, spontaneity etc. and the host society could learn these qualities from the other group (Bosswick & Heckmann,2006,42-64).

Theoretical frameworks and discussions of immigrant's establishment and integration have been now shifted from preliminarily assimilation models to the assumptions of multiculturalism in ethnic and immigration studies. Whereas, previously both theoretical cognitions and national policies regarded assimilation as the end product of integration, recently more complex relationships between immigrant's integration and host society have

been observed by many states and researchers. The shift from simple to more complicated relationships has been a manifestation of the modified nature of international migrations, which have contributed a vastly spreading ethnic diversity in western countries since 1960's (Castles & Miller, 2003). Later on this multicultural model was criticised by post-modern thinkers and researchers (Featherstone & Lash, 1999, 5-32).

Integration has the capacity to act on all the sectors of society, which are referred as cultural, structural and political segments. Cultural integration signifies that how the immigrants and socio-national community, like nation-state associate with each other and adapt the local values, standards, and behavioural norms as well as the how the host society respond to the aspects of immigrant's cultural essence. The scheme behind cultural integration is civil society, and, now a days in this modern world, the media. The prosperous and positive cultural integration signifies itself in the form of healthy ethnic relations. Structural integration manifests itself in the form of immigrant's access to different firms, organizations and institutions such as economy, political parties, education, and religious communities of the host society and establishment of their own parallel patterns of them. Consolidation in the local labour market of the host society is one of the most significant aspects of structural organization (Castles & Miller, 2003: 228-229).

Political integration means different ways by which the state indulge the immigrants in political matters without taking in account of discrimination, most important issues include access of legal rights, acquiring of citizenship and other capacities by virtue of which an individual fully participates in the state, like immigrants may have power of political decision making is also significant. Feasibilities or limitations for acquiring citizenship as well as legislation against any race or ethnicity are key factors of political integration (Kivisto, 2002). This is the objective and unbiased way to explain integration by referring the consequences of process itself. The main notion is to deal with the turmoil which creates in any society when the immigrants move to the host society on large scale.

As the integration mainly occurs outside the view of public, which sometimes turn out in the form of tensions and conflicts. The situation can be best regarded as natural causes of two-

way integration process. One of the examples of such conflicts is Muslim women wearing head scarves in France which is a religiously motivated conflict and has become a biggest political threat in the country. In such context it is worth notable that host society is not a single uniform unit and does not have homogeneous qualities, in some way or other it is always be regarded as having contrasting capacities, which means that there is no singular host state to which individuals could be socially integrated. It has been observed that even if integration always happens in some way or other, but it is not always according to the conventions of dominant society (Bloch, 1999: 81). The individuals can be more efficiently and comfortably integrated in to ethnic boundaries, into a particular social set up or into client status in the host society. Even sometimes, if the condition is more complexes the immigrants can also live in diaspora or they have some vital transnational proportions (Wahlbeck, 2002, 151-156).

1.2. Literature Review

In terms of the wish of immigrant people towards new host society that how much they should interact with them, they make choices as a person as well as a group. Describing integration process, Castles and Miller (2003: 235-239) have mentioned three distant ways to which integration usually takes place. Firstly, there are some migrants who have the potential to absorb in *the* common *population and they will absorb*. These kinds of people include, for example, a lot of migrants of the Western origin in the United States and European. In this we can also add those cases in which certain people of the migrant group being interacted to an already marginalised coexist groups (e.g. Drug users, alcoholics, or a group which has a criminal culture) in the host community. Secondly, part of the settlers form *ethnic based communities*. Where might be these ethnic based communities might have basically been shaped and organise as a result of discrimination and racism, and these groups have now all citizenship rights and equal religion rights , integration and *Immigrants and Integration* freedom and future. In examples   we can take such groups, such as in North America some European origin based group's e.g. Polish people and Italians, and Irish groups in the United Kingdom. Thirdly, some of the migrants form *ethnic based minorities*. We can say that these groups are among the people who are highly disadvantaged people and the keep same experiences of racism, segregation from the weak legal status and segregation from the predominant society.

Furthermore the author describes few other common features in the migration process into the different communities and societies. As reported by Castles and Miller (2003: 222), the process of migration runs almost in the homogeneous way in all states with respect to establishment/settlement and 'chain migration, residential exclusion, labour market disjuncture and in the scene of formatting the ethnic communities. Discrimination and racism are not just a limited phenomenon or bound to specific countries, these are also present in every country but their deepness and intensity differ in all countries. We can see these contrariness and differences in 'different country's politics and policies on citizenship rules,

settlement, immigration laws, settlement, citizenship and cultural diversity. The authors also The authors also linked these differences in policies to the specific experiences of nation formation and historical background. Alice Bloch (1999: 83), states four major and essential issues which are described in researches and literature as one of the most influential and main issues in the immigrant's settlement process. The issues mentioned by the author linked to the social and cultural networks of the immigrant's in the host society are related to the political system of the host society, social networks of the immigrants, and the personal distinctiveness of immigrants and the elements or background of migration. They consist very different matters and issues as causes for migration and eagerness of specific migrants, such as migrant's educational history possibilities and opportunities of getting citizen or citizenship rights, cooperation from the same ethnic groups, language proficiency and also the distance from the host society regarding culture.

Theories on current migration system theories have in particular neglected by former neoclassical researchers, Simple Push and pull factors or economic models or theories of migration did not get sufficient considerations.

Theoretical framework of migration system lays stress on a more complicated array of features that collectively demonstrate the motive of migration. It is instead a more complex set of factors that jointly explain the migratory movement. One important factor in this regard is the historical relations between the country of emigration and that of immigration. These relations between two countries can be of several types such as cultural links, trade, ethnic based etc. There is another key finding which emphasizes that even if the migrations initially are regarded as temporary but they usually lead towards permanent establishment, if it does not happen on large scale, it do applicable on small proportion of group (Castles & Miller, 2003: 28, 257). This illustrates that majority of the immigrants move to those countries where the links already have made with their countries in some way or other and if migratory movements get started, their probability to settle permanently increased and also the formulation of several ethnic collectives increased. Moreover, if a new association and relation develop between the immigrants and host society, it will more probably retain in future.

The cause of migration is one of the vital aspects which affect the process of establishment in host society, as the main reason told by voluntary immigrants to move in another society is to improve their economic conditions and social well-being. If they do not able to get themselves a secure and satisfied life, which they aimed in host society, they are stimulated to bring better and prosperous   life for their children. Such immigrants are often young people, who possess positive potential and do best in their work and with the passage of time such individuals also bring their families in the host society. On the other hand forced migration, which includes asylum seekers, refugees and slaves, contain variety of people such as people of all ages and varied social life. Such migrants have less concern with the policies and decision to emigrate. Abandon their home country is sometimes not their choice; they are forced to do it. Leaving their native country is often because of some wrenching incidents as compare to voluntary migrants. It has been shown that if they are given choice they would prefer not to leave their country. Though these variations between forced and voluntary migrations are not always so well-defined but it has been found that this migration contributes the main necessity of establishment of immigrants in different society (Bloch, 1999).

Researchers have found that among other reasons, sometimes religion become the cause of migration to another state, people can be oppressed and mentally or physically tortured on the basis of their religious views, like Baha'is in Iran, where the one appropriate and secure option is to flee from their country. There are some states which are liberal enough to welcome any religion without taking in account of race, colour and ethnicity. For example United States had been an significant refuge for those people who have been agitated and oppressed on the basis of their religious beliefs. The state even now tries to give shelter to such people (Joselit, 2001)

Furthermore he quote the example and state that as a standard total Jews all over the world have the opportunity and chance as well as right to move and establish in Israel, so in short words sometimes it is religious motive or reason for migration not only on the small scale but it could open the possibilities for the entire people of the same believe to make their own decisions and create their own rights, although research specialists on immigration repeatedly try to convince that most international migrations have only economic reasons and

backgrounds. (Castles & Miller, 2003)

According to (Castles & Miller, 2003) Immigrants cultural and societal characteristics are very essential. There are many factors that perform a vital and key role in the process of integration into the pre dominant society in host country, some of them like studies/education, language proficiency, there social distances and networks etc. Whereas a generally conceptual set pattern already set among people about immigrants, particularly those who stand for another culture is that their goal is to merge or assimilate into the host country or they just want to carry on with their life style, but the truth is far more different than the stereotypy. Number of migrants tries to keep some of the features from their previous culture and along with this they do want to and attempt for making new activities and participating new traditions from new society. It is true as well in relation to religious matters and cases; it implies that dominant society's assistance is necessary in terms of immigrant's activities toward religion and culture which in result take towards change. Stating the same issue (Warner, 1998: 8) pointed out some of the terms which are common in the research field regarding cultural integration procedure. He mentioned; indigenisation, inculturation, syncretism and contextualisation. Taking the discussion furthermore he states about structural integration that using this type of integration migrants convert into the functional element of the structure of society. In relation to particular religion based structural integration, the religious organisations of different immigrants contribute a major part both ways, standing for their own identity and keeping those particular group members unite. Such locations are the locations where cultural integration is practised with practical matters such as dressing, food/diet, contacts and interactions to the host society and the character of gender in the host society. These places perform a key role for immigrants in relation to interact with the people of dominant existing society. These organisations and places also grow and improve the possibilities of work searching, relationships etc. (Warner, 1998).

(Martikainen, 2009) states in his study about Turku a city in Finland on religious based organisations of immigrants. , this study displays that the procedure of religion based organisation shows that the process of religious organisation is a significant instrument of structural adaptation into Finland or in a Finnish society. This study also shows that there was

a mutual and sensible struggle between local establishments or authorities that they were able to form the religion based organisations. These mutual efforts were important for both groups as state establishment wanted to broaden their knowledge on multiculturalism and companion to discuss issues on integration project and on the other hand immigrants wanted to grip on to their everyday functional issues specifically regarding religious locations and places. (Martikainen, 2009).

This research concludes that the potential results in relation to religion based organisations are as mentioned: when the migrants affiliate an coexist conventional religion based organisations it shows the assimilation/ merger type strategies. For example In Finland a number of people from immigrant background has joined the Orthodox Churches and the Lutheran Churches. Regarding to these people in many occasions they do not generate advance assimilative structures. However the migrant people or their groups also participate in take part in present and existing events. These participations in happenings and events also occur in there indigenous languages in big districts in little groups. (Castles & Berry, 2003). Furthermore there is also another normal choice which is the establishment of particular ethnic based religious foundations, examples of this in Russia is Anglican worshipers and   Orthodox believers. In west there are lot of examples are exist such as churches of minorities in Christianity can be assumed as a case of ethnic based groups or communities. In the West not only these religious communities are ignored from the common discussions and studies but also they do not even pay attention to them. There are countless material available on segregation and separation in relation to religion and there are also huge amount of integration researches are on Immigrants, religion and immigration and among them researchers took special interest in Islam. (Martikainen, 2009).

Immigrants are in general hooked up to the new host society's judicial rights, civil or citizenship rights, and the policies on possibilities and opportunities in their access, in relation to political integration. In every scenario, normally political system is a very lengthy process towards immigrant's integration into the state and it spread over a long period of time, because of that they are capable of promoting their able to promote their private purpose. In every case it is a lengthy procedures but with few exclusions for example, in European union states , a

number of immigrants from the countries who either have two sided agreement of citizens or they relate to the previous colonies , for instance in Scandinavian states they have mutual and shared . In such matters, the immigrants might not allowed to contribute in state elections but they are entitled to use the right of casting a vote and by doing that if they cannot change their status in the society they at least try to improve their status . (Kivisto, 2002: 62-71)

According to (Kivisto, 2002) the country's governance has always a biased right to make a decision about the incoming people and they control the entry that who is eligible to enter in the state. Various immigrants get different rights impact and decide their opportunities in the host country. Their entry status describes that what they can do and what they are not allowed to do, for example asylum seeker, short term visitor, student, and refugee or against the law entered immigrants. Such matters convert into more significance and noticeable when it referred to illegal immigrants.

The host society has a major impact and a vital part concerning to give chances and opportunities to new arrivals so they can be a part of uniform society. There are plentiful cases of communities and societies that have expressly limited immigrants, in both periods currently and historically; these societies who have such limited amount of migrants also do not have fair opportunities for them. These limits can vary state to state but it contains the prohibition or refusal of human/civil rights and citizenship also restrict the exercise of religion and traditions. And limit the practice of culture and religion. Such behaviours most of the times force migrant groups into marginalisation for such case slave dealing in America can be given. The African-American groups in America are suffering from aftermaths of slave system even now. (Kivisto, 2002: 63-74).

The author describes that there are three unique key choices for today's current states. These are pluralist, assimilation based and differential exclusionary models. When group of immigrants are permitted to enter certain type of The differential exclusion model is the case when on the first hand the immigrants are allowed into certain departments of society (e.g. labour market), but on the other hand are blocked to attain others (e.g. citizenship or full civil rights and welfare system). The countries who follows such model are in the west where they

accept traditional visit workers .In the United States the study approach was building on the different direction except in recent times their attention and curiosity has increased towards non-Christian public (Warner, 1998) . The biased approach towards integration or one way integration can be referred to the assimilationist model, in this model the immigrants are assumed to be like the same as the people of dominant society. In current European societies France's example can be given in relation to this model which has adapted it very deeply. On the other hand this method is prohibited wildly in most of the western states. The pluralist or multicultural approach embrace large extant of multiculturalism however on the other side still keep the devotion to the country. Number of significant Immigrant holding and accepting countries has implemented the pluralist method and approach somehow on different levels. Religion can be a driving aspect to form the policies. (Castles & Miller, 2003: 239-245).

The argument goes further that the government laws and policies are extremely fundamental and basic there are so many other instruments which can be use and taken under considerations. There are numerous other less noticeable obstacles are also present beside significant limitations and legal boundaries from the state. It contains hidden and open racism in structures, which even create hurdles and obstacles to attain work/job due to religious identity or ethnic backgrounds. As it is mentioned before that in relation to religion, religious based organisations are the basic step and platform for structural integration. According to Stephen Warner (1998) the newly arrived are assumed to peruse the state legal system/laws and traditions for establishing the organisation in their trying to found religion based foundations or organisation.

Ebaugh and Chafetz (2002) have state same sort of results about Houston in relation to various communities with different faith, and with reference to numerous communities of Muslims in Sweden. Furthermore discussing on the same subject they argue that in the host countries, making the multicultural or pluralist plans and procedures the main focus is always been on the religion based organisations of migrants and their structural integration. Government and local policy makers assume support immigrants to manage themselves in the form of organisation because it helps them to discuss issues related to multicultural programmes.

In relate to cultural integration, the mainstream society of the host state has normally only few prominent traditions related to religious activities which really carved its cultural and social value system, host society has usually one or two main religious traditions that have shaped its cultural value system, its customs and life. Examples of these traditions contain (e.g. gender related relationships, diet and food, weakly and annual calendar). For instance in some religions they forbid the use of alcohol products which can be a very prominent and main display for some others in their social life. One of the main features of cultural and social integration is to bring religious nearness and familiarity involving immigrants and already exist dominant society, but such cases (above mentioned) can limit the opportunities and chances of immigrants to merge or near to the existing dominant society. Helen Rose Ebaugh and Janet Saltzman Chafetz (2000: 312-320) Furthermore he argues that it is very important subject to know that is the pre-existing dominant society's religion is the same with the incoming immigrant's. Immigrant person's religious actions and activities are dependent on how much he or they are facing religious or social distances because it will be easy for them to peruse their activities in the host societies if the distance is small. People or groups from the identical topographic land or identical cultural place can have dissimilar or divers religious experiences. Giving an example for this statement can be named Iran, So, Baha'is, Christians or Muslims all type of immigrants from Iran were from the same cultural area with having distinct legal rights in their home land and even their situation and place can be different in the new dominant society. (Warner, 1998).

Rationale

The main objective of the research is to study Immigrant Muslim identity in a Finnish environment, the study aims to focus the Muslim residents in Joensuu area that how their traditions, family, religion and surrounding social networks create their identity because they have to face quite a different situation and environment in the host country where they have rather secular conditions than religious, so they have to create a new identity here according to the conditions by adopting other culture or losing there; it could be there religion which can play a massive role in their social integration into a new country .

Hypothesis

There is an inverse relationship of religion and social networks among immigrant Muslims in Finnish environment.

2 STRUCTURE OF RESEARCH

2.1 Method

This study shows the impact of traditions, religion, family and social networks on Immigrant Muslims.

Participants

Participants included 80 Muslim Men and Women living in Joensuu area. The inclusion criteria for the study were both male and female gender, and there was no age limit. Exclusion criteria included the person live outside Joensuu, Muslims who had no immigrant background and Students studying in Joensuu.

For the present study convenient sampling technique was used for the sample selection.

Instruments

The following instruments were used in the present study

Demographic Sheet

Participants completed a demographic sheet developed for this study which includes question such as gender, age, country of origin, Finnish language proficiency, multi choice question which asks about the purpose of coming to Joensuu. The name of the participant was not the part of this sheet. (See Appendix A)

Multidirectional Scale

The multidirectional self-made (Esser, 2000) concept based scale created for this particular research purpose. (Esser, 2000) has proposed four sub elements or factors which define the phenomena of social integration. The scale to measure the social integration has been developed on the basis of these four sub elements which are acculturation, placement, interaction and identification. The scale has four categories which include traditions, family, religion and social networks, these categories have been made on the basis of above mentioned sub elements. This multidimensional scale has 65 items and takes approximately 15-20 minutes to fill (see apendix B). The subscales can be use independently for measuring

the social integration. In the category of Traditions questions are related to culture, halal eating habits, activities and celebration of traditional holidays. The main question which shows the strong ties to the traditions is related to halal eating habits. The category of Religion revolves around questions like actively practicing Muslim, attending mosque and importance of Islam. The next category of Family includes the questions based on roles of men and women in family, authority in family, respected individual in culture, sexes remain apart before marriage, language at home in the family and mother tongue. The category of Social networks contains questions like sharing of common culture in Joensuu, prefer spending time with, relations with Finnish neighbours, Finnish girl or boyfriend, Finnish friends, identities, felt excluded from social activities, influence on social life with other Muslims in Joensuu, racism in Joensuu, best and worst thing living in Joensuu, and satisfaction with life in Joensuu. All the four categories have both closed ended and open ended questions. All the questions vary in Likert point scale, some have 5 point scale, some have 4, other questions have 3 and some have 2 point Likert scale. Scores of individuals are obtained by summing the respective items of each category and also by combining the scores of each category in order to show the overall result. In order to assess the suitability the scale was administered on 15 individuals and the reliability of the scale was 0.81

2.2. Procedure:

Pilot study has been conducted on 15 students in order to check the reliability of the scale and to ensure the availability of required sample. Pilot study shows that scale is reliable. After doing the pilot study the data was collected by means of one to one interaction with Muslims, by emailing questionnaires and by placing the questionnaires in the Mosques. The privacy of the responses of the participants had been guaranteed by placing a locked box in the Mosque. All the participants were given an overview of what the study entailed and informed that they could refuse to participate without penalty. Individuals were informed that the participation in this study is completely voluntary and their responses would be kept confidential. Participants were provided written instructions to complete the questionnaire. The whole data was obtained within two months as the participants were approached in different ways. The questionnaires that were taken from all the participants were assembled. The data collected was then carefully scored without error and was organized for statistical analysis for the research findings. All the data obtained from the participants has been statistically analysed with the help of Statistical Package for Social Sciences (SPSS) version 13.0

3 TABLES

Table 1.

Frequencies (f) and percentages (%) values for demographic variables in terms of sex,
Finnish language proficiency, area of residence, purpose of coming (N=80).

		N	%
Sex	Male	65	81.25
	Female	15	18.75
Finnish Proficiency	Fluently	9	11.25
	Very well	17	21.25
	Average	31	38.75
	Poorly	15	18.75
	Not at all	8	10
Area of residence	Center	7	8.7
	Noljaka/ Linnunlahti	6	7.5
	Marjala	9	11.25
	Rantakyla/ Utra	15	18.75
	Hukanhauta	19	23.75
	Mutala	4	5
	Karsikko	4	5
	Niinivaara/ Penttila	9	11.25
	Otsola/ Kanervala	8	10

Purpose of coming to study	9	15
Due to marriage/ relationship	13	11.25
Personal contacts	7	8.5
Economic reasons	19	25
Came as refugee	14	17.5
Refuge and settled by Govern	17	22.5

This table shows that majority of the participants are male (81.25%) while the percentage of female participants are 18.75%. Majority of the participants rate average in their Finnish language proficiency (38.75%), those who speak fluently were 11.25% and those who cannot speak Finnish at all were 10%. In the question of area of residence it has been shown that highest number of the participants (23.75%) live in Hukanhauta. 18.75% reside in Rantakyla and only 5% live in Karsikko and Mutala. The table also reveals that the large number of participants (25%) came to because of the economic reasons, 22.5% came as refugee settled by the Finnish government. 17.5% of the participants came as refugee and chose to move here. 11% came due to marriage or personal relationship. Participants who came to Joensuu were 15% and only 7% came because of personal contacts. .

Table 2.

Correlation between Religion, social networks, family and traditions (N=80).

	1	2	3	4
1-Religion	-	-.71**	.63**	-.34**
2-Social networks	-	-	-.69**	.58**
3-Family	-	-	-	-.78**
4-Traditions	-	-	-	-

**p<0.01

Results showed significant correlations between Religions, Social networks, Family and Traditions. It has been shown that Religion has negative correlation with social networks (r = -.71, p = 0.01) which shows that person whose views are more religious has less social networks or social integration. Correlation between Religion and family is positive (r = .63, p = 0.01) which shows that more the person is religious more is the religious tendency in his\her family. There is negative correlation exists between Religion and traditions (r = -.34, p = 0.01) which shows that if the person is strongly bonded with his/her religion, he/she will less follow the Finnish traditions or in other words the person will be less integrated.

This table also shows that there is negative correlation between social networks and family (r = -.69, p = 0.01) which indicates that if the family is more religious or has strict family values, the social integration or social networks will be less.

Results also show that social networks and traditions are positively correlated with each other (r = .58, p= 0.01), which means that if someone has strong social networks he/she has greater tendency to adopt Finnish traditions, in this case person will be more integrated. Negative correlation has been seen between family and traditions (r = -.78, p =0.01), which means that

if the family is more religious or if it has strong family values and its own standards lesser will be its integration in the society or family will less follow the Finnish traditions.

Table 3.

Correlation between Islam's importance and believing in that sexes must remain separate before marriage (N= 80)

	1	2
1-How much Islam is important to you	-	.67**
2-Sexes must remain separate before marriage	-	-

**p<0.01

This table indicates significant positive correlation between the importance of Islam and the notion that sexes must remain separate before marriage (r = -.67, p = 0.01). Majority of the participants have answered 'very important, important and average ' in the question of How Islam is important to you and among them many have answered ' strictly separate, separate and somewhat separate' in the question of Do you believe that sexes must remain separate before marriage. It shows that if Islam is important for a person he/she will also believe that sexes must remain separate before marriage.

Table 4.

Correlation between actively parting Muslim and keeping Halal habits (N= 80).

	1	2
1-Are you an actively participating Muslim	-.	32**
2-Do you keep Halal eating habits in Joensuu	-	-

**p<0.01

This table indicates significant weak positive correlation between actively parting Muslim and keeping Halal habits (r = .32, p = 0.01). Results have shown that a person who is an actively participating Muslim also keeps Halal eating habits. On the question of actively participating Muslim majority of the participants have answered 'Yes' and among them not all the participants have answered 'Yes' in the question of Halal eating habits which shows that though association occurs between these two questions but it is not necessarily important to keep Halal eating habits when someone is actively participating Muslim.

Table 5.

Correlation between felt excluded from social activities based on religion and experienced
racism   (N= 80).

	1	2
1- Have you ever felt excluded from Social activities based on religion	-	.82**
2- Have you ever experienced racism in Joensuu	-	-

**p<0.01

This table shows significant correlation between the variables. Results indicate that there is positive correlation between exclusion from social activities based on religion and experienced racism in Joensuu (r = .82**, p = 0.01). The higher the participants experienced racism, higher they felt excluded from their social activities.

Table 6.

Mean differences on the score of the most appropriate identities participants apply on themselves   (N = 80).

Variables		Mean	S.D
Identities that applied	Finnish citizen	1.15	.38
	Muslim	4.37	1.98
	Gender	1.23	.67
	Professional	2.13	.58
	Student	1.67	.45
	Ethnicity	3.71	1.52
	Native nationality	4.15	1.63

This table shows that the most appropriate identity which majority of participants apply on themselves is Muslim (M = 4.37, S.D = 1.98). The second identity which people apply on themselves is Native nationality (M = 4.15, S.D = 1.63). The mean of the people who consider Ethnicity as their identity is (M = 3.71, S.D = 1.52). It has been shown that identity of Finnish citizen has lowest mean (M = 1.15, S.D = .38).

Table 7.

Mean differences on the score of identities that negatively affects participant's socializing with Finns. (N = 80)

Variables		Mean	S.D
Identities that negatively affects	Finnish citizen	1.12	.31
	Muslim	2.37	1.11
	Gender	1.14	.71
	Professional	1.38	.60
	Student	1.67	.45
	Ethnicity	4.62	1.75
	Native nationality	3.16	1.39

This table shows that the identity which largely affects socializing with Finns negatively is Ethnicity (M = 4.62, S.D = 1.75). The second identity which people pointed out has negative effect on their socializing is Native nationality (M = 3.16, S.D = 1.39). The mean of the people who consider that Muslim is the identity which negatively affects their socializing with Finns is (M = 2.37, S.D = 1.11). It has been shown that identity which has not any distinct negative effects on participant's socializing is Finnish citizen, which has lowest mean (M = 1.12, S.D = .31).

Table 8.

Mean differences on the score of factors that affect social life with other Muslims. (N = 80)

Variables		Mean	S.D
Factors that affect social life	Language	.62	.38
With other Muslims	Islamic denomin	1.53	.47
	Ethnicity	3.44	1.64
	Marital status	.59	.30
	Gender	.81	.78
	Habits	1.75	1.32
	Having Finnish	1.12	.98

This table shows that the main factor which affects social life of participants with other Muslims is Ethnicity (M = 3.44, S.D = 1.64). Special cultural traditions/habits is the second main factor which affects the social life of Muslim with other Muslims (M = 1.75, S.D = 1.32). Results have also shown that Islamic denomination like Sunni, Shia etc, also affects socializing with other Muslims but it has comparatively low mean (M = 1.53, S.D = .47). The factor which has the lowest mean is marital status (M = .59, S.D = .30) which shows that this factor does not remarkably affect socializing with other Muslims in Joensuu.

4 Discussion and Results:

The present study explored the social integration in terms of religiously, socially, politically of Muslims in Joensuu. The study has been conducted on both males and females who are students, married or in relationship and having no particular age limit.

This study has explained demographics in such a way that the percentage of male participants is more than female participants. Male participants were 81.25% and female participants were 18.75%. Similarly, in demographics it has been shown that proficiency of speaking Finnish language of most of the Muslims was average 38.75%, those who speak very well were 21.25%, those who poorly speak Finnish language were 18.75%, fluently speaking Muslims were 11.25% and those who cannot speak Finnish at all were 10%. It has also been shown that majority of the participants live in Hukanhauta 23.75%, those who live in Rantakyla/ Utra were 18.75%, then comes Marjala and Niinivaara/ Penttila where 11.25% people live. 10% live in Otsola/ Kanervala and 5% of people live in Mutala and Karsikko. The most important question in demographic sheet was the reason behind their migration and majority of participants answered because of economic reasons 25%, which shows that mainly the international migrations are economically based (Castles & Miller, 2003). Those who came as refugee and settled by Finnish government were 22.5%, who came as refugee were 17.5%, for study reasons 15% came to joensuu, 11.25% came due to marriage or personal relationship and 8.75% of people came here on the basis of personal contacts (Table 1). It has been shown that the percentages of economically motivated immigrants and forced immigrants are higher which plays a large role regarding the settlement of the immigrants in a new host society (Bloch, 1999).

The present study also reveals the correlation between vital aspects of social integration such as religion, social networks, families, and traditions (Table 2). It has been shown that religion and social networks are negatively correlated which supports the

hypothesis that higher the religious factor in person's life, limited will be his social networks in Finnish environment with Finns. It manifests that if the person has set patterns of his religion's perspectives and he follows his religion strictly, he will be less likely to have social networks with other Finns and would prefer to have limited contacts with them.

The present study findings are significant to the previous findings which also indicate that immigrants are often seen as more religious than the local average and regarding the religious aspect of structural integration, there are many religious organizations and collectives which provide the large platform for many immigrants and people prefer to have their social networks with their own religious communities (park, 1994: 153-154; Warner, 1998). Similarly it also corresponds with another study which shows that immigrants become well integrated in their ethnic communities and into particular social class (Wahlbeck, 2002).

The study also shows that religion has significant positive correlation between family values and its importance (Table 2), which indicates that person who follows his religious teachings has positive views regarding family values, respect for parents, partner's authority and gender roles. The present study also signifies that there is significant but weak positive correlation between religion and traditions particularly Finnish traditions (Table 2), which shows that if someone has strong affiliation with his religion, he would less follow the Finnish Culture traditions like night clubs, bars, public swimming and sauna, Previous researches have also shown that some religions like Islam prohibit alcohol and free open relationship between a man and woman without marriage and thus can limit the integration in host society (Ebaugh, 2002). It has also been observed that social networks and family standards are having negative correlation with each other (Table 2), which shows that if a person is having a conventional family values and boundaries according to his culture and religion, his social networks will be less, it indicates that cultural and social distance in terms of cultural and family values and standards between immigrants and dominant host society leads to the less likely integration (Castles & Miller, 2003). The study also shows that there is positive correlation between social networks and traditions particularly Finnish traditions (Table 2), which indicates that if the person has vast social networks, he will more likely to adapt the Finnish traditions. It has to be noticed that negative correlation exists between family values, its customs and Finnish traditions, which signifies that if the person is having the family set up based on his cultural,

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social and religious measures, he will be less likely to adapt the Finnish traditions and culture.

The study has also found that significant positive correlation exists between importance of Islam and the notion regarding separating sexes before marriage (Table 3). It has been shown from the responses of participants that majority agree with the importance of Islam and many of them also agree with the approach that sexes should remain separate before marriage, which shows that most of the Muslims prefer to follow their religious teachings and want to preserve their cultural and Islamic background (Castles & Miller, 2003).

The study has also demonstrated that there is a significant positive correlation between actively participating Muslim and keeping Halal habits, but the correlation between two variables is weak (Table 4). It shows that a person who is actively participating Muslim also prefer to keep Halal eating habits but the weak association shows that though majority of participants consider themselves actively participating Muslims but some of them marked 'yes' on keeping Halal habits, which indicates that there are other factors due to which Muslims find it difficult to keep Halal habits in Joensuu. In the present study such factors include limited access to Halal shops and it's not economical. On the other hand there were certain participants who strictly keep the Halal eating habits even with limited resources.

The present study has also shown the positive correlation between felt excluded from social activities based on religion and experienced racism in Joensuu (Table 5). It indicates that participants who experienced racism have also felt excluded from social activities, which means that majority of the individuals cannot indulge in their social activities because of racism, the results are significant to the previous studies which indicate that immigrants are restricted to access the equal opportunities because of racism and these restrictions include difficulty in obtaining the job because of different cultural and religious background and confined practice of social and cultural activities (Warner, 1998).

The present study has also calculated Mean differences on the scores of appropriate identities which participants have applied on themselves (Table 6). It was found that majority of the participants associate themselves with 'Muslim' identity (M = 4.37, S.D = 1.98) as the

present study has been conducted on Muslims and because of religious and cultural affiliation majority of participants apply this identity on themselves. 'Native nationality' is considered to be the second appropriate identity which participants have applied on them (M = 4.15, S.D = 1.63). The mean of the people who consider 'Ethnicity' as their identity is (M = 3.71, S.D = 1.52). The mean of the Participants who applied identity of 'professional' is (M = 2.13, S.D = .58), the mean of 'student' identity is (M = 1.67, S.D = .45). The mean of people who applied 'gender' identity on themselves is (M = 1.23, S.D = .67). It has been shown that identity of Finnish citizen has lowest mean (M = 1.15, S.D = .38). It was found that in the present study legal Finnish citizens were also participated but they applied 'Muslim' identity on themselves rather than 'Finnish citizen, which shows cultural distance between immigrants and the host society. It also manifests that they could not be successfully integrated in host society 6

And this religious difference is one of the leading factors of it.

Results have also shown the mean differences on the scores of identities that negatively affects participant's socializing with Finns (Table 7). It has been shown that the main identity which has cast negative effect on socializing with Finns is 'ethnicity' (M = 4.62, S.D = 1.75), which shows there is a cultural and religious distance between Muslims and Finns. This can limit the integration because host society wants the immigrants to get assimilated in their society and immigrants want to preserve some aspects their culture and religion, as the integration is a two-way process where both immigrants and mainstream society adapt new features by interacting with each other (Bloch, 1999). The second identity which people pointed out has negative effect on their socializing is 'Native nationality' (M = 3.16, S.D = 1.39). The mean of the people who thinks that 'Muslim' identity has negative effect on their socializing with Finns is (M = 2.37, S.D = 1.11). The mean of 'student' identity is (M = 1.67, S.D = .45), Then comes 'professional' (M = 1.38, S.D = .60), the mean of 'Gender' identity is (M = 1.14, S.D = .71). It has been shown that identity which has not any distinct negative effects on participant's socializing is 'Finnish citizen', which has lowest mean (M = 1.12, S.D = .31).

The study has also demonstrated Mean differences on the score of factors that affect social life with other Muslims (Table 8). The main factor which affects the social life of

Muslims with other Muslims is 'ethnicity' (M = 3.44, S.D = 1.64), which indicates that if Muslims are from different ethnic background their social interaction and life will affect in some way or other. People of same ethnic groups will prefer to interact with each other than those who come from different ethnic background. Specific cultural traditions/habits is the second main factor which affects the social life of Muslim with other Muslims (M = 1.75, S.D = 1.32). Some Muslims have different religious practices and traditions n than other Muslims, which limit their social interaction. Results have also

Shown that Islamic denomination like Sunni, Shia etc., also affects socializing of Muslims with other Muslims (M = 1.53, S.D = .47). It shows that Muslims belong to different sects would prefer to socialize with their same sect; like Sunni would choose to have interactions with Sunni and Shia would prefer to socialize with Shia community. It has been shown that though Muslims have same geological-cultural domains but they may have different religious backgrounds and thus they can be well integrated in to their ethnic enclaves and into particular social groups (Wahlbeck, 2002). The factor which has the lowest mean is marital status (M = .59, S.D = .30) which indicates that this factor does not have significant effect on socializing with other Muslims in Joensuu.

Moreover, study has shown that on the question why do you attend Mosque, Majority of Muslims have answered to 'meet other Muslims', and to the option of 'it is the only place where I find people of my culture/background'. It shows that most of the Muslims prefer to interact with those shares the same religious or ethnic background. This can limit the social integration in host society because social networks are restricted to those who are from same religious background.

Similarly, the research incorporates another important question which stated as, who is considered the most respected individual in culture? st has been found that majority of Muslims answered 'parents' which indicates the family orientation and cultural importance in the lives of Muslims. Islam lays stress on the importance and respect of parents and it's reflecting shows in this question.

There is another question which also has its importance, it stated as How many Finns do you consider as "friends" (a)0, (b) 1-2, (c)3-5, (d) more than 5. Majority of the participants have

answered 1-2 which shows less social interaction between immigrants and Finns, the reasons which come in front in this present study are prefer meeting with those people who are having same religious background, racism, religion, family and cultural values (Warner, 1998).

The research also shows that the two questions regarding to choose the activities/ places, majority of Muslims reported that they prefer to go to outdoor activities like fishing, skiing and go to forest, go out for dinner/coffee and play sports. A very small number have included bars and night clubs in their choices of places. It shows that most of the Muslims do not prefer to go to those places which Islam forbids as in such places there is the usage of alcoholic beverages and free gender relations which Islam prohibits. The study signifies that the main reason of which limits the integration of immigrants in new society is the religious difference between them and mainstream society.

The results of this study are not only show the hard work on the subject but these could be very helpful in further studies on immigrants in Joensuu, especially these could help improving the immigrants and Finns social networks. The study also indicate some of the hidden factors which are holding immigrants back from interacting the local population which also can be beneficial for research students.

For collecting data Mosque has been used mainly but faced highly difficulties getting back the questionnaires, from the participants continues reminders cost too much time. Other difficulty that occurs during distribution the questionnaire is that language of the questionnaire was just English so some of the participants felt difficulties filling. Hesitation has been seen among participants regarding filling the questionnaire. The study group was quite large in order to show specific results in different groups.

For further studies it could show different results if target only one immigrant group in Muslims such as refugee etc. study on specific single sex could also show a different side of the picture, This particular study dealt only with Muslims as there are more minorities exist in Joensuu which can be studied.

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APPENDICES

Demographic sheet

1-   Are you: ❑Male   ❑Female

2-   What is your age... years old

3-   What country are you from? ....

4-   How long have you been living in Joensuu? ....

5-   What is your mother tongue? ....

6-   Do you speak any other languages from the list? (Select all that apply)

        ❑Finnish   ❑English   ❑Swedish   ❑Russian
        ❑Arabic   ❑French ❑Turkish   ❑Urdu ❑Hindi
        ❑Persian

7-   How well do you speak Finnish? ❑Fluently   ❑very well

.   ❑average   ❑poorly   ❑Not at all

8-   In which part of Joensuu do you currently live? (Select one)

        ❑ Centre   ❑ Noljakka/ Linnunlahti   ❑ Marjala

        ❑ Rantakylä/ Utra   ❑ Hukanhauta   ❑ Mutala

        ❑ Karsikko   ❑ Niinivaara/ Penttilä❑ Otsola/ Kanervala

9-   Why did you come to Joensuu? (Select all that apply)

❑ To study   ❑ Due to marriage/ personal relationship   ❑ Personal contacts (friends, family already here)

❑ Economic reasons/ work opportunities   ❑ Came as a refugee and chose to move here

❑ Came as a refugee and was settled here by the Finnish government

Multi Directional Questionnaire

Traditions

11-   How often do you prepare food dishes from your culture?

❑ Daily   ❑ often   ❑ sometimes ❑ occasionally   ❑ never

12a-   Do you keep *halal* eating habits in Joensuu?❑ Yes   ❑ No

12b-   Why or why not? Please explain: ………………………………..

13a-   Is it difficult to keep *halal* eating habits here in Joensuu?

❑Yes   ❑No

13b-   Why or why not? Please explain: ………………………………….

14a- Do you prepare any Finnish food dishes?   ❑Yes   ❑No

16a-   Do you go to/ participate in any of the below mentioned places/ activities? (Please select as many as appropriate)

❑Night clubs   ❑bars   ❑Sauna   ❑ public swimming   ❑Skiing/skating
        ❑forest hiking   ❑night courses ❑Hunting   ❑Fishing
        ❑other_____

16b-   If yes, did you do these activities before you came to Finland?
❑Yes ❑No

Religion

17-   Are you an actively practicing Muslim?   ❑Yes   ❑No

18-   How actively do you attend Mosque in Joensuu?

❑Regularly   ❑often ❑sometimes   ❑rarely   ❑never

19-   Why do you attend Mosque? (Select all that apply)

❑Offer prayer   ❑to seek religious teaching or guidance   ❑to meet other Muslims

❑Only place where I can find people of my culture/ background   ❑to share feelings/ experiences❑follow traditions/ habits

20a-   How important is Islam to you?

❑Very important   ❑Important   ❑ average   ❑Nothing special   ❑Not at all

20b-   How important is Islam in your family?

❑Very important   ❑Important   ❑ average   ❑Nothing sspecial ❑Not at all

21a- Are you raising your children to be a practicing Muslim?

❑Yes   ❑No   ❑Somewhat

Family

24a-   Are the roles of men and women specifically defined in your family?   ❑Yes

❑No

25a-   Who holds the most "authority" in your family?

❑Husband/partner   ❑Wife/partner   ❑both equal

26-   Who is considered the most respected individual in culture, and
why……………………………………………………………………

27-   Do you believe that the sexes must remain separate before marriage?

❑Strictly separate   ❑ separate   ❑ somewhat separate   ❑Not at all   ❑It depends

28-   Which language do you normally use at home in the family?

❑Mother tongue ❑Finnish❑ both Finnish and mother tongue

29- How well your children speak your mother tongue?

❑Fluently   ❑very well   ❑average   ❑ not but understand ❑nothing at all

Social networks

31- Other than members of your family, with whom do you prefer to spend time with? (Select only 1):

❑Finn   ❑Someone from your own country   ❑someone of the same ethnicity
❑Muslim

❑Someone of my own gender   ❑it doesn't matter

32-   How well are your relations with your Finnish neighbors (e.g., building neighbors,

workplace neighbors, etc?)

❑Really good   ❑good   ❑satisfactory   ❑poor
❑not at all

33-   Since arriving in Joensuu, have you had a Finnish girl/boyfriend? ❑Yes   ❑No
        ❑prefer not to answer

❑I was already married to a Finn before coming to Joensuu   ❑I have met and married a
Finn in Joensuu

34a-   How many Finns do you consider as "friends"?   ❑0   ❑1-2   ❑3-5
        ❑more than 5

34b-   If you have Finnish friends, where did you get to know them? (Select all that apply; if
no then go to question 35)

❑I am married to (dating) a Finn   ❑Through my Finnish husband/wife, relatives, etc.

❑At cultural events   ❑At clubs/bars   ❑At Mosque or a church   ❑at my
workplace

❑At my place of study   ❑ at my child's school (ie, other parents)   ❑through sports
activities, night school, etc

❑At restaurants/cafés

34c-   If you have Finnish friends, where do you usually socialize or spend time with them?
(Select all that apply)

❑At my home   ❑at their home   ❑in town

❑Only at the place where I met them (e.g., at work, the Mosque, sports halls, etc)

34d- How do you socialize with your Finnish friends? (Select as many as appropriate)

❑Go out to clubs/bars ❑Celebrate festivals/occasions ❑Go to sauna
❑Play sports ❑Outdoor activities (go to the forest, fishing, skiing, etc)
❑Go out for dinner/coffee

35a- Which of the following identities apply to you? Please mark the appropriate one(s) in order of importance from 1-5

(1= most important, 2=important, 3= somewhat important, 4 a little and 5=not important at al)

Finnish citizen   1   2   3   4   5

Muslim

Gender (Male or Female)

 Professional

 Student

My ethnicity

My native nationality

35b- In your opinion, which of the above identities negatively affects your socializing with Finns? Please mark the appropriate one(s) in order of appropriate one(s) in order of importance from 1-5

 (1= most important, 2=important, 3= somewhat important, a little and 5=not important at all)

Finnish citizen   1   2   3   4   5

Muslim

Gender (Male or Female)

Professional

Student

My ethnicity

My native nationality

36a-   Have you ever felt excluded from social activities in Joensuu based on your religion?

❑Yes   ❑No   ❑Hard to say

36b-   Have you ever excluded Finns from your social activities in Joensuu based on your religion?

❑Yes   ❑No   ❑Hard to say

37-   How much do the following affect your social life with **other Muslims** in Joensuu?

very strongly   strongly   somewhat   a little   not at all

a. Language(s) spoken

b. Islamic denomination (Sunni, Shia, etc)

c. Ethnicity

d. Family/marital status (married, single)

e. Gender (male/ female)

f. Special cultural traditions/habits

g. Having Finnish family (wife/husband)

38a-   How helpful are Finnish people in the service industry (eg, shops, banks, etc) when you ask for assistance?

❑Very helpful   ❑Helpful   ❑Average   ❑Not very helpful   ❑Very unhelpful ❑No opinion

38b-   How helpful are Finnish people on the street when you ask for assistance?

❑Very helpful   ❑Helpful   ❑Average   ❑Not very helpful   ❑Very unhelpful ❑No opinion

39a-   Have you ever experienced racism in Joensuu?   ❑Yes   ❑ No   (if not, then please go to question 40)

39b- If yes, then where have you experienced it?

❑In daily life   ❑at work/study   ❑at social events

39c- If yes, then in which form have you experienced it?

❑Verbal (swearing, etc)   ❑demonstrated (negative face expressions, body gestures, etc.)   ❑Physical attack   ❑Ignored or made to feel excluded   ❑Vandalism (property damaged)   ❑Written racism (graffiti, letters, etc)

41c-   How satisfied with your life in Joensuu? ❑ Fully   ❑Somewhat   ❑A little ❑Not at all   ❑not sure