



**COREPOL**

Conflict Resolution, Mediation and  
Restorative Justice and the Policing of  
Ethnic Minorities in Germany, Austria and Hungary

# **Intercultural Manual**

## **D3.3**

## CONTENTS

<b>I. Introduction</b> .....	4
<b>II. General introduction for interview implementation</b> .....	4
Preparing the interviews .....	4
Informed consent .....	4
Anonymity and confidentiality .....	5
Before going to the interview .....	5
Before starting the interview .....	6
Interview and personal style: code of behaviour .....	6
Specific reactions of the interviewees .....	8
<b>III. Ethical aspects for interviewing ethnical minorities</b> .....	9
<b>Sub-Saharan Africans in Austria</b> .....	9
Contacting .....	9
Language .....	9
Other important aspects .....	10
Aspects important for the interviewer's selection .....	10
Age .....	10
Professional background of interviewer .....	11
Gender .....	11
Language .....	11
Aspects related to the interviewing situation .....	11
Gender norms and roles .....	11
Behaviour and nonverbal communication .....	12
Rituals .....	12
Interview setting .....	12
Other important aspects .....	13
<b>Turks in Germany</b> .....	14
Preface .....	14
Contacting .....	14
Language .....	15
Other important aspects .....	16
Aspects important for the interviewer's selection .....	17
Age .....	17
Professional background of interviewer .....	17
Gender .....	17
Language .....	18
Other important aspects .....	18

- Aspects related to the interviewing situation ..... 18
  - Gender norms and roles..... 18
  - Behaviour and nonverbal communication ..... 19
  - Rituals ..... 20
- Interview setting ..... 20
  - Other important aspects ..... 21
- Roma in Hungary** ..... 22
  - Contacting..... 22
    - Language..... 23
  - Aspects important for the interviewer’s selection ..... 24
    - Age ..... 24
    - Professional background of interviewer ..... 24
    - Gender ..... 24
    - Language..... 24
  - Aspects related to the interviewing situation ..... 24
    - Gender norms and roles..... 24
    - Behaviour and nonverbal communication ..... 25
    - Rituals ..... 25
  - Interview setting ..... 25
- IV. References** ..... 27

## I. INTRODUCTION

This document aims to give a framework for the interviewers of the COREPOL project that are involved in the field study of WP3 (Minority Policing and Restorative Justice). It does not only describe the “normal” musts that have to be taken into account while conducting qualitative research including ethical aspects, openness, etc. but it further puts emphasis on the necessity to take the minority’s cultural background into account. Therefore culture specific issues that might be crucial for the data collection, such as gender and age, norms and rituals, nonverbal communication etc., will be described later on for African, Turkish and Roma minorities in the countries under study.

**Please study the suggestions below before you start the interview.**

## II. GENERAL INTRODUCTION FOR INTERVIEW IMPLEMENTATION

by Petra Arnold, Elisabeth Frankus & Hemma Mayrhofer

In this chapter we give a general introduction for interview implementation. But there are some differences in the interview implementation among African, Turkish and Roma minorities which will be described in the following chapter (see: Ethical aspects for interviewing ethnical minorities).

### PREPARING THE INTERVIEWS

#### Informed consent

At the first contact the interviewer should tell to the interviewee briefly the main information regarding the survey - the aim of the research, partners, participants, background. The content of the informed consent should be explained to the interviewee immediately before the interview or even a few days ahead. The interviewee should have enough time to read the information and to consider the decision. (Gläser & Laudel, 2006) The informed consent guarantees that the participants have all the essential knowledge regarding the purpose of the study and the terms of data use (especially anonymity and confidentiality). (The data protection rules differ (a little bit) from country to country but that they will be described in the corresponding (nation related=) informed consents.) It is crucial that based on the information provided they could make a well-established decision whether they want to participate in the study or not. Babbie (2008, p. 74) indicates that “this criterion emphasizes the importance of both accurately informing your subject or respondent as to the nature of the research and obtaining his or her verbal or written consent to participate”.

The interviewer should tell the following about the object of the survey:

*The survey includes minority research focussing on different minority populations in each participating country. The result will be a more comprehensive view (“multi-perspective”) on the problems of minorities in Germany, Hungary and Austria. The policing of minority population is an increasing source of political and ethnical controversies in the countries under study. The research aims at analyzing the specific situation of the three minorities and the relationship between the minorities and the police in the three European countries under study. In particular, the project will a) provide an overview of the socio-economic situation of the minority community; b) describe the way police institutions deal with issues concerning the*

*minorities and c) focus on how exactly tools of restorative justice are used by the police dealing with minorities and if the police is involved in running programs of Restorative Justice in the three countries under study and what are the experiences.*

## **Anonymity and confidentiality**

The interviewer should also emphasize that participating the survey is anonymous, voluntary, and if the interviewee doesn't want to answer a question, she/he can do so.

Anonymity means that through the analysis of the data the respondents cannot be identified in any way. Masking, modifying, or speaking generally about the respondents name and address are potential effective ways to do so. Babbie (2008, p. 75) explains:

"Respondents may be asked questions that elicit anxiety, dredge up unpleasant memories, or cause them to evaluate themselves critically. Researchers can reduce the potential for such distress during a study by using anonymous, self-administered questionnaires or well trained interviewers and by wording sensitive questions carefully."

As anonymity does not automatically imply confidentiality, Babbie (2008, p. 70) stresses: "Whenever a research project is confidential rather than anonymous, it is the researcher's responsibility to make that fact clear to the respondent. Moreover, researchers should never use the term anonymous to mean confidential."

Confidentiality, in contrast, guarantees that the collected (sensitive) information will be kept in secrecy in all times, and that the published data will be always under the control and supervision of the researchers. It is defined as situation "when the researcher can identify a given person's responses but essentially promises not to do so publicly" (Babbie 2008, p. 70). In some cases your research requires "to identify respondents initially so that you can recontact them to verify that the interview was conducted and perhaps to get information that was missing in the original interview" (Babbie 2008, p. 71). When you have finished your research and do not need any further information from your interviewees, you need to remove any personal interviewee information (Babbie 2008, p. 71).

## **Before going to the interview**

Do not forget the following aspects, before you go to conduct the interview (Gläser & Laudel, 2006, Kvale 2005):

- Learn the questions by heart in order to have a fluent conversation. Namely if the interviewer doesn't know the questions by heart she/he may lose the control on the interview.
- Adapt the interview guideline individually to each interview partner.
- Eliminate or modify those questions which are not suitable or unnecessary.
- Add further relevant questions if they are of specific importance with regard to our research objective.
- ATTENTION: Please keep always an eye on the compatibility of the different interviews and the entire study!
- One or two interviewer(s)? – Inform the interviewee before the interview about that. In the case of a group interview it is advisable to interview in twos. Please clarify in advance how you distribute the tasks.

Besides the above mentioned aspects the following additional instructions were worked out and defined During the COREPOL meeting in Berlin:

- Question of expense allowance: there is no expense allowance calculated in the COREPOL project.
- Prepare nice sentences/phrases aiming at bringing the interviewee back on track.
- Organise nice "hospitality".
- Prepare and test the audio recorder before the interview, make a trial recording, take additional batteries with you.
- Organise a quiet place for conducting the interview (without disturbances).

## **BEFORE STARTING THE INTERVIEW**

Before starting the interview, the interviewer must tell again the *target of the survey* and has to emphasize the following: *"I will record the interview, but during the analysis of the data, you cannot be identified in any way. If you don't want to answer a question during the interview, please don't hesitate to tell me that. But I emphasize that it's very important for us to have your answers. Please, keep in mind, there are no good or bad answers, we are interested in your experiences and opinions concerning the topic."*

## **INTERVIEW AND PERSONAL STYLE: CODE OF BEHAVIOUR**

In order to gain useful, reliable answers, the interviewee needs to trust the interviewer. The interviewer's behaviour may have influence on the interviewee's mood, thoughts and answers. Thus, the interviewer should always take into account that interviewees are independent i.e. voluntary persons, who are helping to understand a special field of social life that is not visible yet for the interviewer. The interviewer should consider that most of them experienced discrimination and rejection in their lives. Consequently they are very sensitive to every negative hint. The interviewer should especially need to show friendliness, respect, and politeness towards them. Besides these the interviewer has to pay attention to the following (Kvale 2005, p.150; Mason 2005; Héra & Ligeti 2005, Gläser & Laudel, 2006).

- *Be well informed*: The interviewer is aware of the object of the survey, the research plan.
- *Ask clearly*: The interviewer asks and speaks clearly not using scientific language. This means to use everyday words, not to use too much foreign words and to be as specific as possible.
- *Be polite*: The interviewer allows the interviewee to finish the sentences, doesn't hurry the interviewee.
- *Allow pauses*: The interviewer is calm and tolerant to longer breaks.
- *Be sensitive*: The interviewer can listen to the interviewee and can hear what the interviewee is saying. If the topic is too sensitive, and it's too uncomfortable for the interviewee, the interviewer skips the question.
- *Be open*: The interviewer can realize which aspects should be focused on in every case.

- *Be leader:* The interviewer controls the interview and politely breaks the interviewee in case of diverging from the topic and asks him/her to come back to the topic.
- *Be memorizer:* The interviewer memorizes what the interviewee said and doesn't ask the questions, that has the interviewee already answered.
- *Listen closely!*
- *Don't interrupt!*
- *Ask the questions flexibly:* The questions are a guideline. You do not have to ask all the questions, only those which suit to the situation.
- *Ask for clarification* if you didn't catch what was said. e.g.: "Did I correctly understand you to say that ..." (paraphrase the content as you understood...).
- *Avoid judgements!*
- *Ask for further details* and concrete incidents or experiences if the interviewee tends to give only official statements.
- *How to handle difficult questions:* Give your interview partner the impression that it won't be his/her fault if he/she isn't able to answer the question. Let him/her know that you are aware of the difficulty...

Besides the above mentioned instructions the following aspects according to the preparation phase were worked out and defined during the COREPOL meeting in Berlin:

- *Allow a warming up phase.*
- *Be at eye level with the interviewee.*
- *Don't lose the focus of the interview.*
- *Be aware of the community's norms.*
- *Develop a relationship of trust.*
- *Empower the interviewee.*
- *See the interviewee as expert.*
- *Try to gain a relaxing atmosphere.*
- *Focus on the guidelines (but not too much).*
- *Give the interviewee enough time to answer.*
- *Be empathetic!*

From the beginning as well as during the interview, the interviewer has to try to make sure that the interviewee is not giving answers that he/she attributes as expected or "correct" answers, but his/her own thoughts. Interviews should always be finished with thank (e.g., "I would like to thank you again for responding to the questions regarding this matter.").

## **SPECIFIC REACTIONS OF THE INTERVIEWEES**

Be prepared in case of:

- The interviewee does not understand the question.
- The interviewee misunderstands the question.
- The interviewee has difficulties to remember.
- The interviewee refuses to answer.
- Possible negative psychological effects of the interview itself (for example certain questions may trigger strong and damaging emotional response among victims of violent events) (Ackerly, 2010).

The following aspects according the preparation phase were worked out and defined during the COREPOL meeting in Berlin:

- End the interview if you feel frightened in the interview situation.
- Try to motivate the interviewee if you think that he/she loses motivation.
- Be able to formulate the questions in different ways.



### III. ETHICAL ASPECTS FOR INTERVIEWING ETHNICAL MINORITIES

Different ethical aspects can have impact on an interview situation in which the interviewed person has a migration background. The following chapter aims at describing the most important issues that have to be taken into account while planning the interview, selecting the interviewer and conducting the interview with Africans/Turks/Roma. Therefore it is necessary for the COREPOL project and its field study to sum up the correlating background information.

#### SUB-SAHARAN AFRICANS IN AUSTRIA<sup>1</sup>

by Elisabeth Frankus & Hemma Mayrhofer

#### Contacting

- *How should the interviewee be contacted? (E mail, phone, visit, etc.)*

The best way is to contact the interviewees personally via a confident and mediating person or association. Members of African minorities often belong to associations or church organisations. Sometimes a contact person can explain the sense of an interview better than a letter or e-mail (also in using the same language). (I1, I2) Nevertheless other opportunities to get in contact are writing an e-mail or calling.

- *Who should contact the interviewee (taking possible hierarchy/gender/existing cooperation/ etc. issues into account)*

Interview partner 1 thinks that the hierarchy height of a person can have an impact on his/her answers in the interview: the higher his/her state the more reflected and hence useful might be his/her answers, although they often don't represent the persons concerns (asylum seekers, refugees). These people are often too timid or afraid for taking part in an interview. They would need a mediator for the interview in which they trust (I1). People with a lower social status might not be able to provide the necessary information. They often also lack the necessary language skills for expressing themselves (I2).

According Interview partner 1 and 2 the gender of the interviewer shouldn't have an influence on the interviewee as long as the topic of the dialogue is a serious one.

#### Language

- *In which language should the interview be conducted?*

The interviews should be conducted in German, English or French (depending on the language skills of the interviewee) (I1, I2). The interview language has to be clarified before the interview takes place (during the organisation phase) (I2).

- *Who of the interviewer speaks the language?*

English and German is no problem for the scientific research team, but if French is necessary then a specific interviewing person or translator would be needed.

- *Should a translator conduct the interview? If so, is he/she trained to do interviews?*

---

<sup>1</sup>Two expert interviews were conducted to get the needed information about ethnical aspects for the field study related to the interview or group discussion situation. I1 represents a male experts, I2 a female one.

In some cases, a translator with African roots could be helpful (I1, I2) – not only with respect to possible language problems but also for establishing a trustful atmosphere in which the interviewee feels “safe” to answer freely (without punishment).

### **Other important aspects**

- *Are there any other issues that have to be taken into account while planning and organising the interview with Africans?*

It is advisable that an African accompanies the researchers when visiting the communities. He/she can act as a mediator between the researchers and the community members. People have more confidence and are more open for the investigation if they see a compatriot joining the research team. Otherwise the interviewer might face a lot of scepticism. The mediator can bring both sides together. (I1)

The research team also has to be aware that there are differences between the Nigerian, Ghanaian, Togolese, Senegalese, etc. culture which have to be taken into consideration while contacting the interviewees (e.g. different languages: Ghana and Nigeria: English, Senegal: French). (I1)

There are different African communities that can be approached for the COREPOL field study such as cultural communities, sport communities or church communities whereas most of the Africans living in Austria are a member of a church community. There, the idea of the project and the aim of the interviews and group discussions could be presented to the priest who tells his community. The presentation could also take place during general assemblies or cultural events. (I1)

It makes sense to organise a COREPOL information event to which members of different church communities will be invited. Such an event could aim at getting in personal contact with the African people living in Austria. This is at the same time the best precondition for finding interview partners. (I1)

Age, social status, language skills and duration/period of residence of suitable interview partners have to be taken into account in the interviewee selection phase. Interview partner 2 has also the opinion that the longer Africans live in Austria the more useful their answers to the questions may be and the less attention has to be given to specific cultural aspects.

- *Is there any question in the interview-guide, what could be annoying / hurtful?*

Asking questions about sensitive topics such as migration, prostitution, crime, religious belonging, xenophobia, experiences with the police etc. should not be done in the beginning of the interview but when a confidential communication base has already established. (I1)

### **Aspects important for the interviewer’s selection**

#### **Age**

- *Does the age of the interviewer has an influence on the interview respectively the age difference between me and the interviewed person?*

In general the age of the interviewing person does not play an important role (I1, I2). Although too young interviewees talking to older persons don’t seem appropriate as the interviewee might try to teach the asker. The most important thing is to be respectful to the interviewee. Hence, a respectful atmosphere has to be established.

### Professional background of interviewer

- *Does the professional background of the interviewer has/can have an (important) impact on the interview outcomes (acceptance/non acceptance of police*

Depending on the topic, the professional background (especially if it is a police related one) can have a negative influence on the interview situation as Africans are often afraid (of the police). (I1) The most important thing is to introduce oneself as well as the topic and the aim of the interview or project (I1). Especially people with precarious residence status might have a problem or would refuse talking to people from the Ministry of Interior (I2).

### Gender

- *Can the gender respectively the gender difference between interviewer and interviewee have an influence on the interview situation? (For example: What does it mean, if a woman interviews a male African/Turks/Roma?)*

The gender can have an influence depending on the religion the interviewee belongs to. A woman should not interview a man if he is for example Moslem, whereby most Muslims are living in the North of Africa (e.g. in Egypt). (I1) Hence there should be knowledge about the religion of the interviewee before selecting the interview partner. There should be no problem if a man interviews a woman (I2).

### Language

- *Does the interviewer speak the required language?*

Either a French speaking interviewer or a translator has to be searched in the Austrian team for conducting interviews with people who only speak French. German and English interviews are no problem for the Austrian research team.

## Aspects related to the interviewing situation

### Gender norms and roles

- *Men and women and their relationship: consequences on interview situation: What does the interviewer has to take care of while interviewing a male respectively female African?*

Many (male and female) Africans are timid or feel ashamed. This is part of their culture. (I1)

Nevertheless African women often have a lower social status in work and social life. This means they are not seen equally. This attitude also depends from the country of origin, the way people grew up (in a town or in the country side) and of their education. Especially in the country side the inequality of man and woman is imparted in education from generation to generation (I2).

- *How do African men and women talk with each other?*

No data available

- *Which gender related "dos and don'ts" does the interviewer has to take into consideration during the interview? (E.g. is it forbidden to look him/her into the eyes? What would make him/her angry/offend him/her?)*

Both interview partners (I1 and I2) state that there are no specific dos and don'ts, but the "success" of the interview always depends on the person and on the interview

situation. Feeling respected as a human and in one's opinion can be very important for the interviewee for answering in an open and honest way. A trustful atmosphere is the base for every informative interview.

### **Behaviour and nonverbal communication**

- *Are there specific behaviour rules that the interviewer has to be aware of during the interview?*

As a female or male interviewer it is not offending when looking a woman or a man into the eyes, but the eye contact should not be too long between woman and man. (I2)

- *What gestures or facial expressions could offend the counterpart or make him/her angry?*

Giving something with the left hand can be interpreted by Africans as disrespectful because the left hand is seen as the dirty hand (I2).

- *Which gestures, facial expressions or words could the interview partner understand as provocation?*

The interviewing person could feel offended when the interviewee does not appear punctually. Africans usually come 30 minutes to 2h later to an appointment than agreed. This is no offence but somehow part of their culture (I2).

Ebermann (2009) describes the attitude that Africans in general give a positive feedback in the beginning and add their objections at the end of a conversation.

### **Rituals**

- *Which rituals have the interviewer be aware of before/during/after the interview? (Special way of greeting each other or to saying goodbye, bringing a present to the interview?)*

Shaking hands for saying hello and goodbye between any sexes is usual (I1, I2).

Some interviewees might expect money in return for the interview. This unfulfillable expectation should be already addressed in the contacting phase (I2).

A small present such as a pen and a notepad could be a welcome gesture (I2).

Paying the drink (if the interview takes place in a restaurant) would be advisable as return for the interview.

### **Interview setting**

- *Which settings are (not) suitable for the interview? (Place, time of day, etc.)*

A restaurant could be a good setting for the interview (I1).

Some Africans might prefer doing the interview at their home. The interviewer has to be aware that other people might join the interview (family members, friends). If so the interviewing person should not be adamant that the others have to leave the room in which the interview takes place (I2).

The interviews can also be conducted at the institute of the IRKS or the .SIAK (I2).

If possible the interviewee should be able to choose the location for the interview (after giving some options) (I2).

- *Is it better to talk to the person alone (one or more interviewers)?*

If the interview takes place at the interviewee's home and the interviewer is accompanied by another person the interviewee has to be informed about the second person in advanced (I2).

- *Is it better to invite not only the interviewee but also his/her husband/wife?*

It is advisable to offer the interviewee the opportunity to bring the husband/the wife/a friend/etc. to the interview (I1, I2).

### **Other important aspects**

- *Are there any other issues that have to be taken into account while interviewing Africans?*

While planning the interview it should be taken into consideration that many Africans are not on time but appear 30 minutes to 2h late to an appointment. The interviewer should not take this behaviour personal nor feel offended by disturbing telephone calls during the dialogue. In case of a long delay the interviewer can call the interviewee asking when he/she will come (I2).

Interviewees might bring invitations to different events to the interview. The interviewing person should show interest for this as it could be conductive to the relation between interviewer/interviewee (I2).

Some interviewees might not like that the interview will be recorded. This is an aspect which should be clarified in the contacting phase (I2).

## TURKS IN GERMANY

by Catharina Decker

### Preface

The current chapter deals with the important aspects that have to be considered in doing interviews with Turkish migrants. As the chapter primarily aims at setting interview standards for the COREPOL project these considerations are especially written with the focus on German researchers who conduct interviews with Turkish migrants living in Germany. Thus, some of the considerations that were already mentioned in the introductory chapter can be found here as well. This especially applies to the topics of politeness and friendliness. Of course, this is not meant to be a repetition. Instead, it is meant to be a reaction towards the fact that many non-Germans often perceive Germans as being cold and very direct in their communication (e.g. Ellis 2011, pp.113-120; Lamson 2010, p. 38). For assuring that Turkish interviewees feel okay with being interviewed by German interviewers we will significantly emphasize the importance of courtesy in the respective intercultural interview situations.

### Contacting

- *How should the interviewee be contacted?*

Contacting Turkish interviewees implies that the contact person has to apply his or her communication style to the Turkish structure of communication. Turkish culture is a high-context culture (cf. Hall & Hall 1990, p.6ff.), where information is embedded in social communication nets. Thus, communication in a formal or written form (like flyers or email) should be used sparingly (Sertkol 2012, p. 202f.). Rather contact the interviewee via phone or a personal visit.

As Turkish time orientation has its roots in a polychronic oriented culture (cf. Hall & Hall, p.19) interviewees tend to act on several different intention levels. Hence, at one time as many actions as possible should be pursued. This orientation tolerates timely overlaps and interruptions, but also demands a high level of flexibility (Heubrock et al. 2012, p.30). In practice, conversations may take longer than planned, deadlines may not be met, or it may take time until a plan is fixed. Thus, Turkish interviewees may avoid detailed planning and Germans need to improvise then (Nitzsche 2005, p.83). To make an appointment for an interview, it is necessary for Germans to think in a future-oriented attitude and to build verbal bridges like saying "let's talk about it later" for ensuring a positive relationship in the long run. And if it is unclear what was arranged at the end of the contact, the interviewee should be asked "What kind of agreement did we make?" (Nitzsche 2005, p.83). This is also important for Turkish interviewees, who usually appreciate politeness and harmony, and out of this reason, do not always do what they said they would do later on.

- *How could the interviewer be introduced and by whom to the interviewee?/ Who should contact the interviewee?/ Who should be the contact person?*

Concerning the question who should contact the interviewee, it is important to consider that Turkish interviewees think in hierarchies (Heubrock et al. 2012, p.28; Nitzsche 2005, p. 80). Thus, the contact person could be the secretary of the interviewer, for example, or a high-status interviewer himself/herself. It is only important, that the interviewer's status will be correctly recognized by the interviewee (cf. Nitzsche 2005, p. 82). Normally, it is impolite to refuse a request of a higher-status person (Heubrock et al. 2012, p.19). So, another way of contacting an interviewee is to ask a high-status Turkish person to arrange an interview meeting, because this person has very influence on possible interviewees within his or her informal communication network (cf. Sertkol

2012, p.209). Thus, contact persons can be friends or family members of the interviewee or persons with a high informal status.

- *What kind of influence could be (if any) from the contact person on the interviewee?*

Turkish interviewees significantly expect to be treated in a very courteous way and this is especially true for high-status persons (Nitzsche 2005, p. 80). Specifically Germans who are contacting Turkish experts for reasons of later interview conduction should be very sensitive and apply to the strict courtesy rules that also have been normal in former times in Germany (cf. Nitzsche 2005, p. 80). This means that the interviewee should be contacted in a very positive, appreciating and acknowledging way, of course signalling that the interviewer will be interested in the person and opinion of the interviewee (Nitzsche 2005, p. 84). The person who is contacting the interviewee should be authentic and show empathy and understanding (cf. Jagusch 2013, p. 69). If, e.g., a meeting date proposal does not fit, the rejection should be done in a very diplomatic way avoiding that the Turkish partner would have to fear any loss of face (cf. Nitzsche 2005, p. 80).

- *What should the interviewer say about the research?*

While informing the interviewee about the procedure, it is necessary to build trust and rapport. First of all the behaviour of the contact person or the interviewer him- or herself should be transparent (cf. Heubrock et al. 2012, p.83). He or she should explain in a clear way, what the interview will be about what topic will be asked, what the research question (concerning the interview) is about. As Islam, the religion many Turks follow, is against wishful thinking (Jandt 2013, p. 239), information about possible long-term effects of the COREPOL project should be only given, when the interviewee asks for it. Secondly, interviewers or contact persons must take into account, that the interviewees have experienced migration, as well as rejection and racism. Thus, it is possible that they also have feelings of reservation against members of civil agencies (cf. Jagusch 2013, p.64). Here trust building means to focus on common ground and to show interest for the counterpart as a person (Heubrock et al. 2012, p.84).

## Language

- *In which language should the interview be conducted? Who of the interviewer speaks the language?*

The question of the interview language for German interviewers and Turkish interviewees is not easy to answer. The German, Turkish migrants speak in Germany, normally varies on a broad range (cf. Sertkol 2012, p.151ff.). The majority of Turkish people have lived in Germany since more than three decades or were born in Germany. Thus, some of them are bilingual, some speak accentless German and some speak a restricted code. But communication between Turkish people and Germans became a routine (Hinnenkamp 1989, p. 29). So conducting interviews in German language should not depict a major problem (cf. Hinnenkamp 1989, p. 60). To ensure, that the interviewer is properly understood by the interviewee, the interviewer should talk in a calm and friendly manner (Heubrock et al. 2012, p. 78) expressing him- or herself with clear and comprehensible words.

- *Should a translator conduct the interview? If so, is he/she trained to do interviews?*

If the interviews should be conducted by a translator, he or she should be prepared to do the interviews. But as the interviews cover topics of everyday life no special training is needed. The advantage of conducting the interviews by a translator is that it is easier for interviewees to express themselves in their mother tongue when speaking about emotional topics. In some situations, they will also feel better understood, if they can communicate in Turkish (cf. Jagusch 2013, p. 67). The disadvantage of conducting interviews by a translator is that the rapport between interviewer and interviewee can be

impaired easily. Furthermore, the translation of Turkish metaphors or specific words can lack of a German equivalent (cf. Heubrock et al. 2012, p. 56).

### Other important aspects

The following considerations are based on information about the Turkish culture as well as the Arab culture and Islam. These considerations are typically merged in the literature (e.g., Heubrock et al. 2012; cf. Sertkol 2012, p. 200).

- *Are there any other issues that have to be taken into account while planning and organising the interview with Africans/Turkish/Roma?*

The major issue that has to be taken into account while planning an interview with Turkish people is to prepare interviewers for being confronted with a significantly different culture compared to their own (cf. Apitzsch&Dittmar, 1987, p.52). According to Hofstede (2001),

- Turkish culture scores high in power distance compared to German culture that scores low;
- Turkish culture scores low in individualism compared to German culture that scores high;
- Turkish culture scores different in masculinity compared to German culture that scores high.
- Only insecurity avoidance depicts a cultural aspect, where both, Turkish and German culture, score high.

Especially the high power distance of Turkish interviewees might influence the interview situation. Children already learn from their parents, that respect and obedience are central values (El-Mafaalani 2013, p. 54f.). Thus, politeness and respect will play an important role for successfully conducting an interview with a Turkish person (see below). Consequently, hierarchy and status dominate social influence and social actions (cf. Sertkol 2012, p. 207). However, very often Turkish interviewees in Germany made the experience that they have no status at all: They perceive inequalities "with regard to their social status and career prospects" (Apitzsch & Dittmar 1987, p. 52), discrimination (Apitzsch & Dittmar 1987, p.70), social exclusion (Jagusch 2013, p. 64), and lacking acceptance (cf. Sertkol 2012, p.219) compared to their German peers. Thus, they might feel like being victims (cf. Sertkol 2012, p.213) and react very emotionally (Steinvorth & Zand 2011). Moreover they might avoid discussing (cf. Sertkol 2012, p. 216).

To meet the security needs of the Turkish interview partners, it is necessary to build trust with informal communication and patient listening (Heubrock et al. 2012, p.80ff; also see above and below) as well as to respect their need for harmony and fear of criticism (cf. Nitzsche 2005, p.81).

- *Is there any question in the interview-guide, what could be annoying / hurtful?*

Typical taboos that should not be discussed in an interview situation are the "Kurdish problem", human rights, and the women's status in Islamic tradition (Nitzsche 2005, p. 84). Additionally, and as mentioned above, infringing reciprocity norms and challenging of the interview partner's status will lead to communicative problems (Hinnenkamp 1989, p. 163). Heubrock et al. (2012, p.33) list lacking acceptance of status, lacking respect for persons, lacking loyalty, infringement of societal-cultural norms, strong obsession with punctuality, as well as disregard of social, moral, and religious obligations as potential causes for conflicts. Turkish interviewees usually dislike direct criticism (Heubrock et al. 2012, p.19) as well as smart-alec politicising and missionary statements (Nitzsche 2005, p. 83). If a taboo is planned to be addressed by the interview, contents linked to criticism might be expressed via praising words and without naming respective persons (Heubrock et al. 2012, p. 19). Otherwise polite questions like "May you explain your opinion to me, please? What do you think about this topic?" are appropriate (Nitzsche 2005, p.84).



If the interview partners are annoyed or angry, they will discuss the topics unobjectively and relentlessly (Sertkol 2012, p. 219). Heubrock et al. (2012, p. 34) point out, that they will also overhear unpleasant questions, show their criticism nonverbally, appeal to common ground, ease or trivialise arguments. They summarized these strategies as passive opposition and indirect breakup.

In cases of conflicts, the best resolution strategy is to re-establish the status quo by referring to common characteristics, backgrounds and other connecting elements which are available in the situation (Hinenkamp 1989, p.163). Heubrock et al. (2012, p. 35) add that symbolic gestures, cooperation, compromising, mediation, and the change from a formal towards a personal conversational subject can help to repair infringements.

- *How can we send back information about the results of the research?*

Several studies showed that one cannot naturally assume that all Turkish interviewees have access to the internet (e.g. Trebbe 2007, p.201). Thus, traditional ways should be used. As Turkish interviewees like informal talks and avoid reading formal or written information (Sertkol 2012, p. 202f.) interviewers should think about presenting the results in form of an informative meeting together with all interview partners.

## **Aspects important for the interviewer's selection**

### **Age**

- *Does the age of the interviewer have an influence on the interview respectively the age difference between me and the interviewed person?*

As the Turkish culture primarily refers to hierarchy (Nitzsche 2005, p. 80), older people earn more respect than younger people (Sertkol 2012, p. 207). Thus, it can be concluded for the interviewer's selection: The older the better.

### **Professional background of interviewer**

- *Does the professional background of the interviewer has/can have an (important) impact on the interview outcomes (acceptance/non acceptance of police)?*

The above mentioned hierarchical aspect is also applicable for matters of the interviewer's professional background: The higher the interviewers' status, the easier should be the access to potential interviewees (cf. Nitzsche 2005, p. 80). As the German research team is affiliated to the German police, the Turkish interviewees' feelings of reservation against members of civil agencies should be considered (cf. Jagusch 2013, p.64). Heubrock et al. (2012, p. 63ff.) show in their study, that, although Turkish migrants negatively evaluate the Turkish police and also report negative experiences with the German police, they hold a positive Image of the German police. Thus, the impact of the German researchers' police affiliation should be considered but not overestimated in the interview situation.

### **Gender**

- *Can the gender respectively the gender difference between interviewer and interviewee have an influence on the interview situation?*

According to the study of Heubrock et al. (2012, p.63), there should not exist any obvious dismissive attitude of Turkish with respect to police women. Quite contrary, their position is evaluated more positively compared to male police officers.

As it is stated in the literature, female researchers will conduct interviews successfully, if they do not try to dominate their male Turkish interviewees and if they appear

competent and serious (Heubrock et al. 2012, p. 78; Nitzsche 2005, p.82). With respect to strict Muslim rules, male researchers sometimes may not be allowed to interview Turkish women, or may need to conduct the interview in the presence of other persons.

All in all, it is advisable for conducting interviews without gender differences between interviewer and interviewee to avoid uncontrollable influences on the interview situation.

### **Language**

- *Does the interviewer speak the required language?*

As it was already explained above, it can be expected that the majority of the interviews can be conducted in German language. If confronted with an interviewee who is not speaking German language that fluently, interviewers need to avoid slipping into "foreigner talk", e.g. saying "Du" instead of "Sie" or using infinitive verb forms (Hinnenkamp 1989, p. 73).

### **Other important aspects**

- *Are there any other issues that have to be taken into account while selecting the interviewer?*

While selecting the interviewer it is important to ensure, that he or she is skilled with communicative and intercultural competencies (Hinnenkamp 1989, p.162).

Firstly, this means that the interviewer needs to be informed about the Turkish culture. Interviewees who recognize that their interviewer knows at least somewhat about their background and milieu will feel understood, find a common communication level, and will be less hesitating in talking about personal matters (Heubrock et al. 2012, p. 79).

Secondly, this means that the interviewer should hold a migration-sensitive attitude, which implies that he or she intends to reflect his or her actions (Jagusich 2013, p. 69) and connected implicit norms (El-Mafaalani 2013, p. 59). For instance, if misunderstandings take place, interviewers should try to understand the behaviour of the interviewee. And if they are not able to make sense of it, they should not interpret the interviewee's behaviour as personal offence (Heubrock et al. 2012, p.35). Instead they need to show security, openness, impartiality (Heubrock et al. 2012, p. 78), and interest in their counterpart (Heubrock et al. 2012, p. 84). In a nutshell, a positive, acknowledging attitude needs to be communicated (Nitzsche 2005, p. 84).

Thirdly, this means that the interviewer needs to be skilled in acting like a mediator between the interviewee and the interview topic as well as ensuring that the interviewee focuses onto the topic. Thus, both parties need to communicate on a trustful and respectful basis. Furthermore the interviewee should feel that he or she is in control of the situation, because the procedure is transparent, logical and foreseeable (Heubrock et al. 2012, p.80).

## **Aspects related to the interviewing situation**

### **Gender norms and roles**

- *Men and women and their relationship (consequences on interview situation): What does the interviewer has to take care of while interviewing a male respectively female Africans/Turkish/Roma?*

Due to Turkish patriarchic norms, German female interviewers need to anticipate being rejected in their interviewer role (cf. Sertkol 2012, p.146). German women might be stereotyped as loose or immoral by Turkish interviewees (cf. Jandt 2013, p.245). Thus,

female interviewers must convince the interviewee of the contrary by appearing distant, elegant and reputable (Nitzsche 2005, p.82).

- *How do Africans/Turks/Roma men and women talk with each other?*

Traditionally, the role of women in Turkey is considered as "higher" compared to men (Heubrock et al. 2012, p.29). Jandt (2013, p.245) explains this in pointing out their role in Islam:

"Most Muslims would say that women in Arab cultures are equal to men. The prophet Muhammad revolutionized life for women in the 7<sup>th</sup> century by granting women access to the mosque, full participation in public affairs, and the right to inherit property. The rights and responsibilities of women are equal to those of men but not identical with them. In Arab cultures, equality and sameness are two different things. It is said that women are deprived in some ways but are compensated in other ways. Thus, Arab women are equal but independent human beings, equal in the pursuit of knowledge, and equal in the freedom of expression."

Interviewers, who are talking to female Turkish interviewees, especially about highly emotional topics, need to communicate with patience, evasive circumscriptions and asking the question in repeated cycles (Heubrock et al. 2012, p.84).

- *Which gender related "dos and don'ts" does the interviewer has to take into consideration during the interview? (e.g. is it forbidden to look him/her into the eyes? What would make him/her angry/offend him/her?)*

All in all, especially female interviewers should be concerned of keeping their status (cf. Sertkol 2012, p. 211f.). Thus, privacy and business should not be mixed (Nitzsche 2005, p.82).

Male interviewers should consider the Muslim background of their female interviewees in respecting them by lowering their gaze and by not reaching their hands to them at the greeting and farewell (Heubrock et al. 2012, p.20).

### **Behaviour and nonverbal communication**

Turkish culture often is characterized as using high-context communication. This means that in every communicative situation the whole context including atmosphere and nonverbal communication depicts important information. Furthermore, the language often is full of metaphors and foretelling. (cf. Hall & Hall 1990, p.6ff.)

- *Are there specific behaviour rules that the interviewer has to be aware of during the interview?*

The high-context culture is also connected to their self-view as parts of whole groups (Heubrock et al. 2012, p.29). On the one hand this might show up in interviewees' behaviours when they try to make a good impression in the interview for protecting their own and their families' reputation (Heubrock et al. 2012, p.17). On the other hand, they also want interviewers to behave respectfully towards them as persons and their culture (Heubrock et al. 2012, p.19). Thus, hierarchy referring to status, age and sex should be considered. Showing inconvenient behaviour in front of a high-status person like smoking, for example, should be avoided (Hinnenkamp 1989, p.37).

- *What gestures or facial expressions could offend the counterpart or make him/her angry?*

Eye contact between interview partners of the same sex and status supports the communication (cf. Heubrock et al. 2012, p.78). But, as already stated, eye contact between men and women is a sign of disrespect (Nitzsche 2005, p.82).

Little is known about gestures or facial expressions that might offend Turkish interviewees. It should be definitely avoided to summon the interview partner by gestures with fingers or by whistling (cf. Sertkol 2012, p.216).

- *Which gestures, facial expressions or words could the interview partner understand as provocation?*

According to the hierarchy, interviewers should take care, that they are correctly categorized by the interviewee, especially by wearing correct and elegant clothes (Nitzsche 2005, p.82). However, outfits in green shades need to be avoided as green symbolises the colour of Muhammad or of Islam (Schirrmacher 2004). The Islam provides rules on how the clothing of men and women should look like. Rules for men are similar to Western men's style of dressing. Rules for women can be interpreted differently (cf. Sertkol 2012, p.75). "Wearing the abaya and the veil is an old tradition to safeguard women from the actions of strange men. A woman is not permitted to expose any part of her body before strangers. Thus, the abaya and the veil represent honor, dignity, chastity purity, and integrity" (Jandt 2013, p.241). Apart from that, female interviewers should avoid wearing summer dresses, spaghetti straps, short skirts, tight pants, and low-cut tops. Furthermore, even in the summer, tights should be worn (Nitzsche 2005, p.82).

- *What are the characteristics of non-verbal communication (including arts, music, dance, pantomime)?*

Turkish interviewees may not have the same space perception as Germans have. Thus, it needs to be mentioned that the Turkish culture appreciates to have the same distance for business partners as they have with friends. Otherwise a larger distance between persons is perceived as unfriendly (Heubrock et al. 2012, p.30; cf. Hall & Hall, p.92). However, women are allowed to demonstrate distance, e.g. in taking one step back (Nitzsche 2005, p.82).

Interviewers should take care to express their positive, open, facing and communicative attitude by their body language and posture (Heubrock et al. 2012, p.77). They also should show pronounced mimic, gesture as well as "physical background music" of the words they say (Heubrock et al. 2012, p.78).

## **Rituals**

- *Which rituals have the interviewers to be aware of before/during/after the interview? (Special way of greeting each other or to saying goodbye, bringing a present to the interview)*

Except from the point that greeting should be done without hand shaking no special rituals need to be considered when conducting interviews with Turkish people. Heubrock et al. (2012, p.83) mention that the German interviewer should not insist on punctuality and that he or she should engage in extensive small talk before and after the interview.

## **Interview setting**

- *Which settings are (not) suitable for the interview? (Place, time of day, etc.)*

Independent of whether the interview takes place in the interviewer's office, in a café or at the interviewee's place, hospitality is the leading value (Nitzsche 2005, p.80). Interviewers should consider that Muslims do not eat or drink at the time of Ramadan and that they otherwise mostly forgo food or drinks including pork and alcohol (Nitzsche 2005, p.79). Furthermore, conducting interviews at the time of Ramadan is less commendable, because a lack of the interviewees' concentration can be expected (cf. Sertkol 2012, p.78). Furthermore, Muslims' pray obligations need to be considered when setting time and date of an interview: Especially on Fridays Muslims are obliged to pray

at the mosque, so it is nicer to suggest another day for conducting an interview (see also Sertkol 2012, p.77).

- *Is it better to talk to the person alone (one or more interviewers)?*

The literature provides no hint about the applicable number of interviewers in a German-Turkish interview setting.

- *Is it better to invite not only the interviewee but also his/her husband/wife?*

Turkish interviewers might be used to discuss important issues in groups, where the discussants bring their supporters, who are of higher status (Heubrock et al. 2012, p.19). Thus, interviewers should accept interviews where the interviewee brings the own father, or older brother, or husband (Heubrock et al. 2012, p.84). A special invitation should only be necessary, if the interviewee does not want to attend the interview alone.

### **Other important aspects**

- *Are there any other issues that have to be taken into account while interviewing Africans/Turks/Roma?*

A last point that needs to be mentioned for successfully conducting interviews with Turkish interviewees is the different kind of communication or the different perception of politeness in conversations.

According to Nitzsche (2005, p.80ff.), the interviewer needs to stick to the following courtesy norms:

- Direct questions should be wrapped up in phrases of civility. At least one sentence should explain, why and how the information will be used.
- Rather ask open questions like "how would you perceive this situation".
- A fast "no" is seen as impolite, thus, neglecting is done by saying "maybe" or "I try my best". Interviewers should know that Turkish interviewees show their refusal like that. Thus, German interviewers should try to do it the same way.
- Never try to force Turkish interviewees to directly point out what they want to say. Rather give them time to tell their story in their used language. Usually, the speed of Germans is perceived as inconsiderate and arrogant.
- Engage in small talk, even if it feels formal to use traditional, polite forms of address.

Keim and colleagues (1982, p.129ff.) also strike the meaning of small talk in reporting that trust is built easier, when the interviewer talks about private topics. Minor breaches of rules should be ignored by the interviewer, for example if the interviewee says "Du" without permission or if he/she makes generalisations as "you police ..." (Heubrock et al. 2012, p.84).

## ROMA IN HUNGARY

by Petra Arnold and Gabor Hera

### Contacting

- *How should the interviewee be contacted? (E mail, phone, visit, etc.)*

The first contacts with the Roma interviewees should be made through the following:

- The local Roma Minority Self-Government
- The local Roma NGO(s) (if any)
- Church
- Informal leader(s) (gatekeepers, entrepreneurs, intellectuals, opinion leaders etc.) of the local Roma community
- Any persons belonging to our informal network.

After the first contacts made through the above mentioned persons we use the snow-ball method (so we use non-probability sampling) with the aim of achieving the 60 interviews. The snow-ball sampling technique is mainly used in populations which are difficult for researchers to access – in the COREPOL project this is the case with the local Roma community.

We will contact the Roma face to face since verbalism is considered more valuable than writing (Lakatos et al 2007). When contacting the Roma the interviewer should refer rather to the NGO's and local relations than to the police because of the high rate of discriminative attitude experienced among the policemen against Roma.<sup>2</sup>

The interviewer should be accompanied by those Roma or the representative of local NGO's or church etc. who the Roma know.

- *How and by whom could the interviewer be introduced to the interviewee?*

At the first contact the representatives of the NGOs/ Roma Minority Self-Government and informal leaders will introduce the interviewer to the interviewee. (If there is no introduction the representatives of the NGOs/Roma Minority Self/Governments inform the interviewee about the research.) As we use the snowball method the interviewee will propose us another interviewee and will help us to contact him/her and will introduce the interviewer to the new interviewee.

- *Who will be the contact person? (leader of the local Africans/Turkish/Roma minority self-government, NGO member etc.)*
  - The local Roma Minority Self-Government
  - The local Roma NGO(s) (if any)
  - Church
  - Informal leader(s) (gatekeepers, entrepreneurs, intellectuals, opinion leaders etc.) of the local Roma community

---

<sup>2</sup> According to a representative survey (Csepeli et al. 1997) 10% of the policemen are racist, have a strong stereotype way of thinking. 27% of the policemen are intolerant against the Roma, they are similar to the racist group, but in a lighter way. 23% are not intolerant, neither tolerant, they do not agree with the stereotypes. The national representative research (Edina 2008) shows that 79% of the police officers believe that Roma are more likely to commit a crime than non Roma and 73% agreed that the proportion of the Roma offender is much higher than the non Roma among people with the same social status.

→ Any persons belonging to our informal network.

- *What kind of influence (if any) could the contact person have on the interviewee?*

On the one hand a relationship between the interviewee and the contact person (for example he/she is a relative/employee of the contact person) could have an influence on the interviewees and the information they will offer. In this case the interviewee is very unlikely to criticise the contact person. On the other hand the contact person can have more trust in the interviewer, if a relative/friend/acquaintance asks him/her to take part in the research.

- *Who should contact the interviewee (taking possible hierarchy/gender/existing cooperation/ etc. issues into account)?*

The most important community in the Roma society is the extended family which means the social and personal relations. (Lakatos et al. 2007) The head of the family should be first contacted. If there is no chance to get in contact with him, other informal leader should be found.

- *What should the interviewer say about the research (background, participants, aims etc.)*

Before starting the interview the interviewer should tell the interviewee briefly the main information regarding the survey - the aim of the research, partners, participants, background. The interviewer should also emphasize that participating the survey is anonymous, voluntary, and if the interviewee doesn't want to answer a question, she/he can do so.

## Language

- *In which language should the interview be conducted?*

The interview should be conducted in Hungarian. The proportion of the Roma speaking Beás or Romani as native language hasn't changed significantly during the last 20 years. In 2010<sup>3</sup>, 11% of the respondents answered the Roma language as a native language which is similar to the rate 10.5% in 1993 and 13.1% in 2003 (Marketing Centrum 2010, p. 93. and Kemény et al 2004, p. 38.). Based on this data we can state that the Roma society is linguistically strongly assimilated, and the Roma dialects may become dead languages in Hungary within one or two generations.

- *Who of the interviewer speaks the language?*

Not relevant for Roma.

- *Should a translator conduct the interview? If so, is he/she trained to do interviews?*

Not relevant for Roma

## Other important aspects

- *Are there any other issues that have to be taken into account while planning and organising the interview with Africans/Turkish/Roma?*

No other issues have to be taken into account.

- *Is there any question in the interview-guide, what could be annoying / hurtful?*

There are no questions in the interview guideline which could be annoying/hurtful.

- *How can we send back information about the results of the research?*

---

<sup>3</sup> MC (2010). p.93.

If the interviewee is interested in the results of the survey, the paper can be sent via e-mail or mail depending on the access of the internet.

## **Aspects important for the interviewer's selection:**

### **Age**

- *Does the age of the interviewer have an influence on the interview respectively the age difference between me and the interviewed person?*

There are two norms regarding the age which have to be taken into consideration during the interviews among Roma. In case of big difference in age between the interviewer and the interviewee:

- The respect of the seniors is very important. (Lakatos et al. 2007)
- The older Roma have a strong impact on the younger. It's important that the old Roma support the younger as well. (Lakatos et al. 2007)

### **Professional background of interviewer**

- *Does the professional background of the interviewer has/can have an (important) impact on the interview outcomes (acceptance/non acceptance of police)?*

The interviewers are required to have professional background and experiences regarding data collection among Roma people. The interviewer will be trained before the data collection. Roma sociologist/interviewers should be involved into the data collection.

### **Gender**

- *Can the gender respectively the gender difference between interviewer and interviewee have an influence on the interview situation?*

Roma women should be interviewed by female interviewers. Namely young Roma woman have never been face to a strange men, so it may be very annoying for them the interview situation.

### **Language**

- *Does the interviewer speak the required language?*

Those Roma will be selected who speak Hungarian.

## **Aspects related to the interviewing situation**

### **Gender norms and roles**

- *Men and women and their relationship (consequences on interview situation): What does the interviewer has to take care of while interviewing a male respectively female Africans/Turkish/Roma?*

In the traditional Roma communities the young women are protected excessively. The women have been prepared for marriage since childhood. Although it would be very useful to give information on family planning and prevention of illness, sex is taboo in the Roma family. The women are responsible for the care in case of illness. (Lakatos et al.



2007)

- *How do Africans/Turks/Roma men and women talk with each other?*

The Roma men have more laws and authority than women, but the matrons may have also an important role in the family (Török 2011, p. 25.)

- *Which gender related "dos and don'ts" does the interviewer have to take into consideration during the interview? (e.g. is it forbidden to look him/her into the eyes? What would make him/her angry/offend him/her?)*

As previously we warned, Roma women should be interviewed by female interviewers. Women interviewers should ask Roma women. Namely young Roma women have never been face to face with strange men, so that may be very annoying for them in the interview situation.

### **Behaviour and nonverbal communication**

- *Are there specific behaviour rules that the interviewer has to be aware of during the interview?*

There are no specific rules.

- *What gestures or facial expressions could offend the counterpart or make him/her angry?*

There are no specific rules.

- *Which gestures, facial expressions or words could the interview partner understand as provocation?*

There are no specific rules.

- *What are the characteristics of non-verbal communication (including arts, music, dance, pantomime)*

There are no specific rules.

### **Rituals**

- *Which rituals has the interviewer be aware of before/during/after the interview? (Special way of greeting each other or to saying goodbye, bringing a present to the interview?)*

The mourning has a strong impact on the social life regarding the clothing and the rules. (Lakatos et al. 2007) It is suggested not to make an interview with those Roma who are mourning.

### **Interview setting**

- *Which settings are (not) suitable for the interview? (Place, time of day, etc.)*

There are no specific rules regarding time and place. If the interview is conducted in a café, the interviewer should invite the interviewee for the drink. If the interview is conducted at the interviewee's place, the interviewer should accept the drink, food the Roma offer, as hospitality is a leading value among Roma.

- *Is it better to talk to the person alone (one or more interviewers)?*

It's suggested to talk to a person alone. The absence another person especially member of the family may affect the interview situation. But in Roma communities the members of the family probably would like to take part in the interview (e.g. the mother-in-law with the daughter is typical), because the community, group is considered more important than the individual. First the interviewer should ask the members of the family to leave alone him/her with the interviewee. If they do not want to, then allow them to take part in the interview but ask them to stay in silence and not to disturb the conversation.

- *Is it better to invite not only the interviewee but also his/her husband/wife?*

See the question above.

## IV. REFERENCES

- Ackerly, B. (2010). Framework for Research Ethics and Evaluation: Justification and Guidelines. [online] [http://www.palgrave.com/methodology/doingfeministresearch/resources/guides/framework\\_Research\\_Ethics\\_Evaluation.pdf](http://www.palgrave.com/methodology/doingfeministresearch/resources/guides/framework_Research_Ethics_Evaluation.pdf) (accessed: 19.11.2012)
- Apitzsch, G. & Dittmar, N., (1987). Contact between German and Turkish adolescents: A case study. In K. Knapp, W. Enninger & A. Knapp-Potthoff (eds.), *Analyzing intercultural communication* (pp. 51-72). Berlin: Mouton de Gruyter.
- Babbie, E. (2008): *The Basics of Social Research Fourth Edition*, Thomson Wadsworth, Belmont
- Csepeli, Gy., Örkény, A., Székelyi, M. (1997). "Insubstantial methods". The Borders and Limits of Non-Discriminatory Behavior. Preliminary research study. In: Klára Csányi (ed) *Texts for Studying the Police Treatment of Minority Affairs*, Budapest: COLPI, 1999.
- Ebermann, E. Year. „Mit Humor gegen Spannungen“ Scherzbeziehungen und andere Strategien des Konfliktabbaus und der Lebensbewältigung in einigen afrikanischen Ländern. In, 25.09.2009 2009.
- Edina, Á. (2008). Prejudice in the police against the gypsy minority. In: *Some actual questions of the affair between gypsies and enforcement*. [online] *Faerleo* (Fraternal Association of European Roma Law Enforcement Officers), 2008. pp. 79-84 Available at: <http://www.fajerleo.com/sites/default/files/downloads/konyv.pdf>.
- Ellis, J., (2011). *Deutschlandbilder polnischer und britischer Deutschlandbesucher und -bewohner*. Eine vergleichende Analyse. Frankfurt am Main: Peter Lang.
- El-Mafaalani, A., (2013). Migrations- und Ungleichheitssensibilität als Schlüsselkompetenz für pädagogische Berufe. *Unsere Jugend*, 65 (2), 50-61.
- Glaser, J. & Laudel, G. (2006). *Experteninterviews und qualitative Inhaltsanalyse*, Wiesbaden, VS Verlag für Sozialwissenschaften.
- Hall, E. T. & Hall, M. R., (1990). *Understanding cultural differences. Keys to success in West Germany, France, and the United States*. 2<sup>nd</sup> ed. Yarmouth, ME: Intercultural Press.
- Heubrock, D., Boberg, W., Kolewe, B., Lübben, J. & Orböck, S., (2012). *Türken und Araber verstehen und vernehmen*. Polizeipsychologische Praxis, Band 6. Frankfurt: Verlag für Polizeiwissenschaft.
- Heltai, E & Tarjányi, J (1999): Conducting sociological interview (A szociológiai interjú készítése). [online] <http://www.tarki.hu/adatbank-h/kutjel/html/a509.html> (accessed: 17.01.2013).
- Héra, G. and Ligeti, Gy. (2005): *Research Method*. Budapest. Osiris Kiadó.
- Hinnenkamp, V., (1989). *Interaktionale Soziolinguistik und interkulturelle Kommunikation. Gesprächsmanagement zwischen Deutschen und Türken*. Tübingen: Max Niemeyer Verlag.
- Hofstede, G., (2001). *Culture's consequences. Comparing values, behaviors, institutions, and organizations across nations*. Thousand Oaks, CA: Sage.
- Hopf, C (2004): "Research ethics and qualitative research" In: Uwe Flick, Ernst v. Kardorff & Ines Steinke (Eds.), *A Companion to Qualitative Research*. Los Angeles, London, New Delhi, Singapore, Washington DC: Sage Publications, 334 - 339.
- Jagusch, B., (2013). Migrationssensibilität im Kinderschutz. *Unsere Jugend*, 65 (2), 62-70.

- Jandt, F. E., (2013). *An introduction to intercultural communication*. Los Angeles: Sage.
- Keim, I., Nikitopoulos, P. & Repp, M., (1982). *Kommunikation ausländischer Arbeiter. Eine Studie zum deutschsprachigen Interaktionsverhalten von griechischen und türkischen Arbeitern*. Tübingen: Gunter Narr Verlag.
- Kemény, I., Janky, B. & Lengyel, G., 2004. *Roma of Hungary 1971-2003*, Gondolat Kiadó: Budapest. [online] Available at: <http://www.mtaki.hu/A-magyarorszagi-ciganysag-1971-2003/4/121/2> [Accessed 10 March 2013].
- Kvale, S (2005): *InterViews: an introduction to qualitative research interviewing*. Budapest, József Attila Műhely.
- Lakatos, Sz., Angyal, M., Solymosy, JB., Szabóné, Kármán J., Csépe, P., Forrai, J. Lökkös, A. (2007): *Equality, health and Roma community*. [online] Khetanipe for the Roma Unity Association, Pécs. Available at: <http://www.gitanos.org/publichealth/HealthGuide/Hungaro.pdf> (accessed: 20.03.2013)
- Lamson, M., (2010). *Nosuchthingsasssmalltalk. Seven keys to understanding German business culture*. Cupertino, CA: Happy About.
- Marketing Centrum (MC), 2010. *Roma society 2010*. Unpublished manuscript.
- Mason, J. (2005): *The qualitative research*. Budapest, József Attila Műhely.
- Nitzsche, I., (2005). *Business-Spielregeln rund um den Globus*. Nürnberg: BW Bildung und Wissen.
- Olitsky, S. & Weathers, J. (2005): *Working with Students as Researchers: Ethical Issues of a Participatory Process*. Forum Qualitative Sozialforschung, Volume 6, No. 1, Art. 38.
- Schirmacher, C., (2004). *Farbsymbolik*. [online] Available at <http://islaminstitut.de/uploads/media/Farben.pdf> (Accessed 26 March 2013).
- Sertkol, O., 2012. *Deutsch-türkische Integration am Arbeitsplatz*. ZAAR Schriftenreihe, Band 28. München: ZAAR Verlag.
- Steinvorth, D. & Zand, B., 2011. *Wir sind sehr emotional*. *Spiegel*, 23. [online] Available at <http://www.spiegel.de/spiegel/print/d-78832465.html> (Accessed 28 March 2013).
- Török Zs. (2011): *Határeset - tanulmány egy Szabolcs-Szatmár-Bereg megyei kistélepülés etnikai viszonyairól és identitásáról*. [online] Available at: <http://www.magyardiplo.hu/mitiokitthon/569-hatareset-tanulmany-egy-szabolcs-szatmar-bereg-megyei-kistelepueles-etnikai-viszonyairol-es-identitasarol> (accessed: 10.05.2013)
- Trebbe, J., (2007). *Akkulturation und Mediennutzung von türkischen Jugendlichen in Deutschland*. In H. Bonfadelli & H. Moser (eds.), *Medien und Migration* (pp. 183-208). Wiesbaden: VS Verlag für Sozialwissenschaften.