

Aalborg University, Denmark

**You are being on a stage matter and we see them:
Research on how forum theater can help immigrants' integration process including
psychosocial and physical health**

Supervisor: Lars Uggerhøj

Suzuha Takagi

06/2021

ACKNOWLEDGEMENT

I would like to thank my family for supporting me financially throughout 2 years of NOSWEL program. I thank my supervisor Professor Lars Uggerhøj for his constant mindful, creative, informative, and inspirational support during thesis semester in spite of his busy schedule. He also is the reason why I could conduct my study with Into Action, an interethnic pedagogical theater group which propels dialogical integration through forum theater performances. When I found Into Action, I felt something like destiny or instinct telling me “it is your place”. Also, I thank my classmate Lydia Nheta for her critical inputs and fun interaction outside the class.

I would like to send sincere appreciation to Ms. Karen Nørskov, the main coordinator of Into Action staff, and Mr. Wael Binsham, a previous actor at Into Action. Without your kindness to be a part of interview, I could not write up my thesis. I learned important messages from you throughout the process and I feel I grew as a person as well. Also, I express sincerely thanks to Ms. Karen Nytorv and Mr. Sozdar Tammo for generous help for being Arabic English translator. You made it possible for me to learn life experiences from Mr. Wael Binsham. Lastly, I thank my classmates for being such a huge inspiration and motivation during 2 years of advanced and intense study. I also thank my boyfriend for supporting me emotionally and practically in challenge associating with living and studying in Scandinavia.

I am so grateful for this wonderful opportunity to be able to study at University of Stavanger and Aalborg university and enjoy daily life at two beautiful cities.

ABSTRACT

Current discourses in Danish politics and news draws immigrants as others who threaten the security of Danish society. Many politicians and media are promoting agendas to claim Danish to be xenophobic and perceive immigrants as intruder. It has been told that performing arts propels actors to express actors' creativity, storytelling, catalysis of oppression. Stages are a great way to overcome challenges such as integration. Stages has various elements; physical and mental health through bodily movement, psychosocial wellbeing, and means to migrant integration. Physical movement regarding recreational sports participation is related to one of the major contribution of immigrants' mental and physical health (Stodolska & Alexandris, 2004).

However, there are few previous studies that attempt to conceptualize the relevance of forum theater as a means to reach immigrants' mental and physical health, integration, and social welfare. Therefore, the investigation of the reality of immigrants who utilize many components of theater including light physical movement and psychosocial wellbeing as a helping hand for their integration process is key in social work with migrants. The aim of this paper is to fill this gap of lack of research on relevance among theater's various effects on immigrant adult population and theater as a tool for health and integration in social welfare. The method utilized is qualitative research with in-depth interview and phenomenological data analysis.

Into Action is a performing group in Aarhus that plays pedagogical theater and offers new discourse offering new perspectives of reciprocal integration and understanding between "pale" Danes and "brown" immigrants (Dialogue on Tværs, 2021), 20. Into Action is used as a great study site for me to learn about interconnection of integration and bodily movement and expression through the form of forum theater.

KEY WORDS: Performing arts, bodily movement, wellbeing, immigrants, integration, social welfare, Denmark

TABLE OF CONTENTS

| | |
|--|-----------|
| ACKNOWLEDGEMENT | 2 |
| ABSTRACT | 3 |
| TABLE OF CONTENTS | 4 |
| CHAPTER 1: INTRODUCTION | 7 |
| 1.1 Background of the study | 7 |
| 1.2 Personal inspiration for this study | 7 |
| 1.2.1 Performing arts’ contribution on integration and health | 8 |
| 1.2.2 Bodily movement and expression in Performing arts’ contribution on integration and health 8 | |
| 1.3 Problem area | 9 |
| 1.3.1 Settlement process and social welfare | 9 |
| 1.3.2 The relevance of physical factor of recreational activity participation on social work .10 | |
| 1.4 Definition of physical activity in my study | 11 |
| 1.5 Literature review | 11 |
| 1.5.1 Negative aspect of socializing in sports as a tool to prove successful integration to become a “good enough” immigrants | 12 |
| 1.5.2 What propels integration? Integration and recreational social participation | 13 |
| 1.5.3 Physical health connects to psychosocial health | 15 |
| 1.5.4 Theater and social work | 16 |
| 1.6 Research questions | 16 |
| CHAPTER 2: THEORITICAL FRAMEWORK | 18 |

| | | |
|------------------------------------|--|-----------|
| 2.1 | Introduction | 18 |
| 2.2 | Interactional Theories | 18 |
| 2.3 | Symbolic Interactionism | 19 |
| 2.4 | Strength theory | 19 |
| 2.5 | Strength theory for a community revolution | 20 |
| 2.6 | Cultural sensitivity | 22 |
| CHAPTER 3: METHODOLOGY..... | | 24 |
| 3.1 | Introduction | 24 |
| 3.2 | Epistemology..... | 24 |
| 3.3 | Measures..... | 25 |
| 3.4 | Study setting..... | 25 |
| 3.5 | Sample selection and recruiting | 26 |
| 3.6 | Interviews | 27 |
| 3.7 | Ethical Procedures..... | 28 |
| 3.8 | Data Analysis..... | 29 |
| 3.9 | Limitation of the study..... | 29 |
| 3.10 | Other methods to approach the topic..... | 30 |
| CHAPTER 4: FINDINGS | | 32 |
| 4.1 | Introduction | 32 |
| 4.2 | Intersectionality and complex surrounding around PA..... | 32 |
| 4.3 | “Being an actor eased neck pains without realization and connected me to great communication with a doctor” | 34 |
| 4.4 | Rules and disclosures helped by social work | 35 |

| | | |
|---|---|-----------|
| 4.5 | Role play and integration..... | 36 |
| CHAPTER 5: DISCUSSION | | 39 |
| 5.1 | Introduction | 39 |
| 5.2 | Othering | 39 |
| 5.3 | Connection to symbolic interactionism | 40 |
| 5.4 | Strength theory | 41 |
| 5.5 | Strength theory in community development..... | 42 |
| 6.1 | Cultural sensitivity; essence for individual’s integration..... | 42 |
| 5.6 | Cultural sensitivity 2.0; for social workers | 44 |
| CHAPTER 6: CONCLUSION..... | | 46 |
| 6.1 | Introduction..... | 46 |
| 6.2 | Answers to research questions | 46 |
| 6.3 | Alternative ways to address the topic..... | 46 |
| 6.4 | Personal suggestions to implication on social welfare | 47 |
| 6.5 | Unreported perspectives from participants..... | 48 |
| 6.6 | Recommendations for future research | 49 |
| REFERENCES..... | | 50 |
| APPENDIX 1: INTERVIEW GUIDE..... | | 57 |
| APENDIX 2: PARTICIPANT INFORMED CONSENT FORM | | 59 |

CHAPTER 1: INTRODUCTION

1.1 Background of the study

Immigrants living in a foreign country with a drastically different culture from their original cultural background may struggle with cultural shock and have trouble adapting to their new environment. In some cases, they may face biases and ridicules because their culture and customs are at odds with those of the local population. In such difficult challenges, I feel strong hope to help immigrants enhance their mental and physical sense of well-being and their attempt to accept a new culture even when its values conflict with their original cultural perspectives. I focused on theatrical performance participation's role on immigrants' physical and mental health improvement and having flexible viewpoints to new cultures, and especially how it supports immigrants in challenges associating with the integration process and after as well. My original inspiration of topic came from recreational physical activity participation.

1.2 Personal inspiration for this study

My original inspiration of this topic came from my personal recreational physical activity participation and the benefits the impact this made to my life. Growing up in Japan and living in the United States, Thailand, Finland, Norway, and Denmark made me encounter various conflicts of values which stemmed from a cultural background at various levels inside me. Especially, after a year-long exchange program in the United States, I experienced a reverse culture shock, stereotypes, and frustrations and felt like a foreigner in my own motherland. At that time, I realized the need for supporting new immigrants for them to adjust to their new country. Since my goal is to become a specialist who can help people struggling with adapting to different cultures, in this study I focused on the social impact of sports participation as a tool to support immigrants with enhancing health and be open to new cultures. I specifically explored benefits revolving around theater art because I familiarized myself with classical ballet for 15 years, and it deeply supported my confidence, patience, and physical and mental well-being through environmental changes and cultural adaptations. Particularly, when I lived in the United States at the age of 16 with my poor English ability, interacting with local students through ballet, lyrical, and jazz dance classes allowed me to connect openly without fluent dialog and create friends organically without difficulties. These experiences constructed the idea that different components of performing art can empower immigrants to dive into a new culture with less defensive emotions, connect and interact with local people, and enrich physical and mental health.

1.2.1 Performing arts' contribution on integration and health

I participated a musical outreach of the Young Americans virtually every summer since my first grade in elementary school till high school. Young American is a charity organization born in 1962 whose mission is to propel understanding and good will cross culturally through musicals, dance, performances, and cultural interactions among actors and audiences (The young americans, 2020). The conscious representative of mixtures of various religious and political faith is seen among hundreds of actors and connection beyond such clusters is the Young American's value. Taking part as an audience, outreach student, and host family for years myself, I grew up experiencing different cultures, values, lifestyles seen in everyday. Performing made me possible to express feeling and find commonality in difference between foreign actors and me. Also, performing created genuine respect towards people who are skilled. This taught me sense of joy and appreciation toward people who are different from myself. It is the foundation idea which helped me through moving to five countries all over the world. This interaction with the Young Americans is another inspiration of my study to investigate how elements of performing arts help immigrants in integration and live with a different culture.

1.2.2 Bodily movement and expression in Performing arts' contribution on integration and health

Life events including an environmental change to move to a new culture bring us lots of anxiety because events often put us into an uncontrollable situation, and we are compelled to accept uncountable risks and stepping outside our comfort zones (Botton, 2004). Some people can handle stress well, but those who are predisposed to anxious temperament may face greater challenges. In this part, I will display why I think sports, specifically stage arts can help immigrants with physical and mental health from personal experience. When I moved back to Japan from the United States, I looked out for assurance that everything will be okay and guidance to overcome the counterculture shock. Seeing my different opinions, outfits, and behavior from other Japanese people, I criticized and judged myself harshly and I was absorbed by the idea that "you are not good enough" "you do not have anything to show up to society". I felt I was not in control of my life and felt the only way to survive was to be accepted by the society and fill other's expectations. I have liked the idea to offer what others want from me. The only emotions I felt were anger and fear and then eating disorder and depression has set in. I did not have any counterstrategy back then and fell headlong at the bottom. When I moved to Finland, I experienced similar anxiety to fit in Finnish society and hoped people accept me as well. I felt the need for external guidance and assurances but simultaneously focused on enriching physical health with yoga and ballet class and taking time to reflect on and express emotion and thoughts this time. Those classes helped me because

of the following reasons. First, ballet encouraged my emotions to be present and finally felt and expressed through choreography instead of suppressing thoughts. Second, both ballet and yoga involve a combination of body moves that strengthen physical strength. Third, the instructors consistently sent messages during class that our body and mind deserve to be taken care of. In a nutshell, those classes allowed me to finally feel and be authentic to myself than searching for external approval. On the other hand, mental illness including addiction to food, shopping, appearance, or work etc. were ways to control uncontrollable situations. In a drastic change of idealized cultural norms and behavior, clinging to perfect diets was a strategy not to make any more waves in situations with already uncontrivable waves. Therefore, I think performing arts bring immense effects on health and motivation for integration, especially to those who are experiencing dramatic environmental change, such as migrants (Barker-Ruchti et al., 2013).

1.3 Problem area

This study aims to investigate the relevance of various effects of performing arts including physical and psychosocial health on immigrants' integration. The original inspiration derives from curiosity of physical activity's impact on immigrant's health and integration. Yet, the perspective is shifted to study theater as a means to achieve immigrants' integration which includes physical and psychosocial health.

1.3.1 Settlement process and social welfare

Immigrants are faced with choosing how to settle themselves in a new culture. Seat (2001) contributes that a settlement is "a long-term dynamic, two-way process through which, ideally, immigrants would achieve full equity and freedom of participation in society, and society would gain access to the full human resource potential in its immigrant communities" (Seat, 2000). In this study, I will examine more closely the different paths for settlements.

Berry suggested four acculturation strategies: assimilation, integration, separation, and marginalization (Berry, 1997). Assimilation is when an immigrant abandons one's cultural background completely and merges into a new hosting culture. Integration is when he or she preserves own cultural identity whilst occasionally partaking in a new cultural identity simultaneously. Separation is when an immigrant maintains one's own cultural identity and actively rejects new hosting culture. Marginalization is when an individual neither identifies nor participates in their own original culture nor in the new culture (Berry, 1997). However, Teresa et al. criticized that Berry's acculturation strategy deals acculturation as stable and too fixed and added the fifth strategy; alternation (LaFromboise et al., 1993). Accordingly, in this study, alternation is when an immigrant floats back and forth

between his or her own culture and hosting culture and has two multiple cultural identities depending on occasions. This concept was created to approach ethnic minority people's experiences of acculturation in a dominant culture in the United States (LaFromboise et al., 1993). Either assimilation, integration, separation, marginalization, and alternation would be a huge challenge for immigrants because it compels them to deal with new values, notions, and habits. For example, some of the cultural traits may deeply dispute against hosting culture. Especially when an immigrant person's background culture is serving as an excuse to violate human rights such as forbidding educational opportunities to women or not letting women decide their own life, it may be difficult for him to take new cultural perspectives. However, human rights which is exploited, oppressed, marginalized, or stigmatized particularly should not be violated under the name of "culture" that supporting immigrants to accept and live with new values that are essential (ISSAW, 2018). It is important for social workers to realize how immense influence culture holds and forge the preproperate balance in conflicting human rights, as well as be an advocate for vulnerable populations. In short, the appropriate support from a social welfare perspective for immigrants in the settlement process and to acquire well-being in a new culture is an essential and I think performance art is a great tool to support them.

1.3.2 The relevance of physical factor of recreational activity participation on social work

There are few studies conducted which proves coloration between social work practice and activation of immigrants in stage arts. Thus, examining this gap will help social work and welfare to better empower socially vulnerable immigrants. From relevance among bodily movement aspect, integration, and social work, successful ongoing attempt is seen in danish football team initiated for homeless people (Attali et al., 2018). The team composed by homeless population achieved to participate the football world cup that was also specifically created for homeless people in 2003 in Graz, Austria and its evolution is ongoing now. The idea was based on entrepreneurial spirit to activate a city that loves football with other cultural events such as concerts, opera, ballet, and exhibitions. 141 male and female players from 13 nations attended for the first football world cup. It was significant as it brought respects to homeless, who are seen the least a society and gave participants sense of self pride, dignity, and be a "superstar". In the severe loneliness of homeless life, the football gave them sense of togetherness, not a creature from somewhere (Attali et al., 2018). Simultaneously, it demonstrated various challenges such as scandalizing and idealizing homeless people, discrepancy of skills among different ethnographic players (Attali et al., 2018). Also, the sustainability of event opportunity was issued as the football world cup was supported by few sponsors including International Network of Street Papers, Graz local authorities, and Nike company. Overtime, complicated adjustments and procedures are done and attempt to gain new sponsors were successful. The football world cup served as an innovative effort to provide

space for homeless to meet people with similar difficulty internationally, to include homeless from nations which does not offer environment to gain skills to play football adequately and to give them step to mainstream culture which excluded them. Attali et al states “progress and the future of the Homeless World Cup need to be followed by social research”. Thus, successful emergence of social recreational movement participation opportunities for socially vulnerable populations needs knowledge from social welfare and I believe my study will contribute to progress on social participation of vulnerable strata. One aspect of my study aims to be a bridge to connect potential activity participation and social welfare in day to day practice.

1.4 Definition of physical activity in my study

I am quite interested in physical activity in a wide meaning, which includes from sports to quite mild bodily movements such as yoga or performing arts. The purpose of calling mild movement “physical activity” here is to specify a situation where a person move own body in an organized setting with others with a purpose of refreshment or mild emotional relaxation. What I refer to as physical activity in this study does not refer to hard sports just for the sake of improving one’s skill. It is because another purpose of my study is to explain the connection between performance arts which include physical aspect as well and social welfare with Into Action. I am comprehensively investigating the relation among social welfare, integration, and light physical activity derived from performance (roots from curiosity intrigues by my previous experience of cultural adaptation through dance and yoga participation). Connection between physical activity and theater performance is claimed from aesthetic perspective in philosophical notion (Kosiewicz, 2014). They both offer conflicts, drama, and occasionally comedy scenes and respite us from everyday negativities. Another similarity can be seen that both sports and particularly forum theater instils audiences into athletic or artistic performances in respective areas called athletic ground or room and stages. There, players show and “discuss personal realities” by dynamically dialoging in either polished physical movement and/or words (Prigge-Pienaar, 2018). Throughout my study, I will expand the definition of sports dramatically until quite mild bodily movement which occurs with performing whose purpose cites different points than being skilled. It is because my main purpose is also to find relation of physical activity as a tool for social work and integration. Also, investigating the mechanism between social welfare and movement and integration is an important topic as well.

1.5 Literature review

This part presents previous studies to conceptualize the various components of theater’s impact on immigrants in supporting mental and physical health as well as intercultural understanding and integration process. I first

demonstrate the negative impact of sports, a participation of social and physical activity, as an immigrants' integration strategy. Afterward, papers on relevance among recreational social participation, health, and integration will be explained. Then, literature on the relation between physical and psychosocial health is expanded. Lastly, usage of role-play, creativity, and fantasy elements in theater for social work is explored. Previous studies on impact of performance arts on integration in interdisciplinary studies that includes psychical and psychosocial wellbeing, and specific groups such as Into Action which plays into the dilemma immigrants face in Danish society in daily life from a social pedagogical perspective, were quite few. Thus, this research intends to contribute to this field by studying various benefits of performing arts including physical and psychosocial wellbeing as an integration tool.

1.5.1 Negative aspect of socializing in sports as a tool to prove successful integration to become a “good enough” immigrants

Today many political discourses claim that ethnic minorities and failed to integrated immigrants are considered to be a reason of social issues and disharmony. Integration is assessed with many concepts such as assimilation, marginalization (Berry, 1997), transnationalism and intersectionality (Bacchi & Eveline, 2009). Often statistic such as education level, socio-economic status, health such as longevity is used to measure immigrants' social performance. Social performance is equated to degree of integration (Barker-Ruchti et al., 2013). A clear connection of sports participation, ideal integration, and health and body image was revealed in Barker's qualitative research.

Immigrants especially young females utilize sports health as a counter discourse against mainstream notion of immigrants and integration (Barker-Ruchti et al., 2013; Shea & Beausoleil, 2012). The study interviewed 12 second generation immigrant's teenager women, aged from 13 to 15, living in Basel about Switzerland, and asked the relevance among sports participation, and integration. The study result revealed compelling thoughts immigrant women subconsciously follow to counteract current discourses revolving around immigrants and negative impressions labeled on them. Primarily, participants firmly constructed the meanings of sports, health, and body so to qualify they are civilized, cultured, and integrated successfully into mainstream western European healthiest culture. Participants othered “the other” immigrants who cannot fit into desired look and health and associated words such as lazy, undisciplined, unmotivated to those immigrants unsuccessful to achieve body and health. Othering is the concept created by Spivak in 1980. It is the process where groups or individuals label negative characteristics toward some individuals or groups that position them apart from often mainstream groups or individuals (Chambon & Matthies, 2013; Qvotrup Jensen et al., 2009). It will be

explored deeply in the discussion section. Secondly, participants claimed a self-evident connection between being physically active and health overarchingly such as losing weight and gaining a healthy cardiovascular system yet could not explain the mechanism behind the thoughts. Even physically inactive participants claimed they need to compensate for calories eaten to control weight. Thus, participants perceived the human body as a simple robot with a calorie intake and usage equation. Interviewees said a healthy body is as limited as feminine body which is, invisible muscles, long limbs, flat stomach, yet not too skinny that bones are visible. A clear body image of how ideal women need to look was definite and narrow. Thirdly, gendered feminism in modern European culture is inscribed in participants and struggling them with firm imagination around body and integration which equals to social performance (Sewpaul, 2013). It includes to believe health discourses advertised in the media including weight control, slimness, and specific appearance and health (Barker-Ruchti et al., 2013). Participants saw themselves as no different from ethnically mainstream swiss and separated themselves from other immigrants who struggled with integration. They claimed the only ways for immigrants to be allowed to exist in a society unapologetically is by assimilating or adopting. Lastly, women reinforced healthism by strictly conducting physical activity and devalued their parents' non-European health discourse by distancing from them. Women othered immigrants who do not follow ideal healthism. Further, endeavor to gain health and ideal body shape is connected to notions such as control, order, discipline, and productivity whereas lack of such effort is connected to laziness, demotivated, indifferent, or ignorant. Thus, Barker's study showed what immigrants, sports participation, and health should be.

In a nutshell, women felt compelling thoughts to satisfy illusion of generalized "others" as known as society or anonymous others in order to be allowed to be a part of mainstream white culture. Therefore, they cut themselves from poorly integrated other immigrants and devalued "others". I suggest girls' lack of education on lenience, kindness and imagination to other human being and self-suffocating thoughts of shaping their body to be accepted by mainstream culture is one of the main roots of issues around sports, healthism, and integration. In my study, the relevance between desired body shape and healthism, mental and psychosocial wellbeing, and integration will be asked during interview to entangle complex experiences immigrants go through from perspective of physical movement, socializing, and integration. Despite affluent objective concepts and studies on immigrant's integration, overlooked subjective voice of individuals can be important perspectives.

1.5.2 What propels integration? Integration and recreational social participation

Scott and Scott explained the significance of recreation in the process of settlement and claimed three key indicators of the result of an immigrant's adaptation and settlement; national backdrop identity, the role of performance, and sense of life satisfaction (Berry, 1997). Life satisfaction means how a person is behaving

toward and satisfied at the current situation, family, friends, jobs, and recreation. Role performance shows that an immigrant's visible status such as socio-economic state, job or academic performance, and to what extent a person receives from and give to one's community. National identity is an immigrants' persona background including nationality, home culture, or religion. Life satisfaction reflects one's internal adjustment in an environment and role performance suggests external adjustment. The following predictors decide the level of national identity, the role of performance, and life satisfaction. External predictors are stressors caused in a new environment, cultural skills an immigrant acquire in the settlement process including language ability, supports a person receives from the facilitators in a new community and one's old rapports among family and friends. Also, individuals' personalities such as optimism or pessimism, locus of control, as well as a reaction toward new surroundings among friends, activities, or work and school are the internal indicators. Those relationships among those factors are one model and are not the ultimate causality (Scott & Scott, 1989). However, they stated that recreations including social participation determine life satisfaction, the sense of happiness in the circumstance at the moment. Thus, investigating people's experience at Into Action from viewpoint of sense of satisfaction can be one measure for level of successful integration.

Yet another aspect of social participation and immigrants' psychosocial health is examined by Nielsen et al. They researched the connection between sports and immigrant youths' integration and interaction with the local people, and advocated the need for effort to facilitate the involvement of young female immigrants into sports activities, especially in local sports clubs. Study suggested that positive interactions among different ethnographic groups are created by positive social sanctions, aim, equal status, and interests. It means that various sports activities have common aims and rules as a group, every player play with sportsmanship mind, and people meet others with similar interest at sports. Then, claimed that interactions inside clubs fulfill all these factors because such social participation is recognized positively in society because clubs offer united aims and interests, and immigrants are treated as same as locals. The research found that discrepancy of sex in social participation within sports clubs Switzerland is significant, reporting fragment of male immigrant youths as twice as much as females. Secondly, immigrants who register for sports clubs hold considerably higher numbers of contact with local people. However, gender and stereotypes are put on an immigrant and biases exist as a threshold for inclusion in or marginalization from participation (Nielsen et al., 2013). In punchline, facilitating the system where everyone regardless of gender is essential just to allow immigrant female can have social participation opportunity which eventually offer merits comes with sports participation as well. That requires support from social welfare. In my study, asking subjective sense of Into Action participation and gender equality is useful to explore equal opportunity of social for everyone.

Further, Alexandris and Stodolska conducted qualitative research on roles the recreational sports play in the adaptation of adult immigrants and categorized into three following groups of adaptation paths. First,

acculturation into mainstream culture was observed in the middle class. This population enjoyed sports participation as a way to bring immigrants chances for social interaction and business rapports in addition to recreation institutions and service (Stodolska & Alexandris, 2004). Second, recreation participation is a tool to assimilate and develop the subculture of an immigrant's community for working-class immigrants who are more likely to be socially isolated. Thirdly, the group with the lowest social-economic status utilized such participation to preserve and promote ethnic values and boost solidarity. Three categories are mainly determined by one's social class and ethnicity including race. They concluded that the context of participating in leisure and sports is more significantly influential to immigrants' life and adaptation path in new culture than the type of sports immigrants play (Stodolska & Alexandris, 2004). Thus, by examining how Into Action is positioned in an immigrants' life, we can also holistically contextualize social participation and integration of people who somehow are othered in danish society yet are no different from Danes. Then, my research can be a help to improve how people express and connect one another through social participation.

1.5.3 Physical health connects to psychosocial health

Physical movement can positively influence others within a person's system and create better psychosocial wellbeing. For instance, people around young immigrants who plays sports such as parents, siblings, and friends feel connection and empowered through seeing youths play sports and create achievements. Doherty and Taylor researched on integration of immigrants youth through sports participation and stated that the four following factors are the essential keys (Doherty & Taylor, 2007). First, sports enrich psycho-social wellbeing. It means having fun and social interaction as well as offering chances to control things in an uncontrollable settlement and integration process by trying to polish sports skills. Second, physical well-being can be enhanced by sports participation and empower immigrants with a self-image which strongly impact them. However, there "does not appear to have been any consideration in the literature of physical health as an important indicator of successful immigrant settlement" (Doherty & Taylor, 2007). Third, sports sites that mix local and immigrant participants is an opportunity for the development of local language skill. Lastly, immigrants can familiarize themselves to a new culture and ways to behave around. However, social exclusion was reported as a negative impact on immigrants' settlement because of the language barrier, uninformed about rules, and lack of skills to play sports. The research showed by some local youths just because they are immigrants. Male manage negotiating against social exclusion and fight back into sports involvement better than female. Doherty and Taylor describe this because females are burdened by more constrains of cultural and religious backgrounds than males, who can claim for their rights better through sports (Doherty & Taylor, 2007). During my interview at Into Action and Dialog Across, I can scrutinize how the organization support young people with

ethnic minority socializing and discussing over issues.

1.5.4 Theater and social work

User involvement is essential for producing knowledge in social work and forum theater is an innovative way to create user involvement to potentially high degree (Uggerhøj, 2008). The focus of theater is mainly on bottom-up knowledge production and service user involvement highlighting power relations involved in the process among multiple stakeholders, including audience, actors, and social workers. Practice research and service user involvement highlighting power relations is recommended. I relate power dynamic by investigating interaction among each factors at Into Action to holistically see user involvement and knowledge co-production in integration of immigrants in use of theatre for a social work.

Uggerhøj mentions bringing fantasy as the most important point in action triggering knowledge production. Fantasy works as bridge of experience and social work and keep constructive tension concrete while preventing it being abstract (Uggerhøj, 2008). Theatre is a tool that can be very close to service users and is a form of expressive arts for social change or as one form of social innovation in social work. Theatre can transform personal and social reality, co-develop solutions to social issues, create healthy communities in an innovative, safe and respectful way through storytelling, reimaging experiences and fostering dialogues (Uggerhøj, 2008). It can also be used as an advocacy tool to reach to a wide variety of audiences for raising awareness on specific social issues. Thus, how and what Into Action conducts forum theater performances to different target groups yet mainly youth will be scrutinized to find mechanism of Into Action's way of crating social change.

Yet another example is Tsumu, the Theatre Group of Tasiilaq, which is the use of theatre to address the issue of suicide among youth in Tasiilaq, Greenland Denmark. It is by the youth and for the youth (Tsumu, 2021). It is a prime example of Danish government centered action to propel involving vulnerable strata through community based performing arts. My study also aims to investigate how Into Action is activating community.

1.6 Research questions

The overall aim of study is to understand how various elements including physical and psychosocial health of performing arts connected to immigrants' integration process. With problems stated above, three research questions are built to guide my study.

1. If and how various elements including physical health and psychosocial health in performing arts can help improving immigrants' integration process?
2. How can the findings be relevant and applicable in social work and welfare?

CHAPTER 2: THEORITICAL FRAMEWORK

2.1 Introduction

This part targets to provide the perspectives of theories and concepts utilized to analyze my findings and how those theories influenced the study with a filtered perspective. Firstly, interactional theories and symbolic interactionism are introduced to analyze the data. Second, strength theory is used to conceptualize the assets individual immigrant and Danes have for successful integration process. Strength theory for community revolution is mentioned to position the role of Into Action's forum theater on many merits gained from forum theater. Lastly, cultural sensitivity is introduced for later to be utilized in discussion.

2.2 Interactional Theories

Knowing interaction between the immigrant and the society, as well as social workers and service users at Into Action is essential to investigate how migrants can make meanings to their subjective motive for integration and settlement through interaction with others in later chapters. Interactionalism is a comprehensive term where a researcher put spotlights on interactions among people and on individuals' understanding and interpretations of situation (Hutchinson & Oltedal, 2014). The main focuses are as follows. First, it is humanistic approach focusing on how a person subjectively creates the opinion of experiences, which forms one's behavior and interaction pattern with others. Thus, individuals' definition of a situation forms consequences. Interactional theories contain phenomenological perspective as utilized in my interview frame and symbolic interactionism as used in data analysis. Social constructionism also contributed to interactional theories. Social constructionism centers the idea that reality is jointly created in coordination with every individual and the knowledge is created and maintained by social interaction. Thus, common foundation of communication named as social reality needs to be found because individuals' interpretation varies (Berger & Luckmann, 1996). As interaction among people creates the action and behavioral changes, communications and negotiations between social workers and service users are emphasized. Oltedal and Hutchinson stated practitioners and clients together create "working agreement" which they stand together in process and later working agreement will turn into "working relation" (Hutchinson & Oltedal, 2014). When communicating to create a working agreement, each parties take others' perspectives because interpretations of and intentions behind actions will create different results. Interactionism highlight on "tuning in" phase, which is the most initial phase of practice to emphasize that practitioner act with clients instead of act on them (Shulman, 2016). The section below explains symbolic interactionism I will utilize

in my discussion section.

2.3 Symbolic Interactionism

Symbolic interactionism is an older theory which contributed to the creation of interactional theories that emphasize the reciprocative interactions among people and society more than person himself or society itself. Oltedal claims that human are meant to always seek meanings of life that methodological attempt to know what participants in various relations interpret the situations is the essence of symbolic interactionism (Hutchinson & Oltedal, 2014). The aim is to understand how individuals assign symbolic meanings to situations and how interactions lead to new meanings. Its focus is the meanings emerging from his or her reciprocal interactions in social environment with other individuals. Symbolic interactionism is a pragmatic attempt to analyze the society by directing a person's subjective meanings made by his experience. The basic perspective is people behave on what a person thinks instead of what an objective fact is (Hutchinson & Oltedal, 2014 referred from Mead 1934). Goffman perceived everyday life and interactions as theatrical frame where people interpret each other and put underlying intentions of our actions (Erving Goffman, 1981a). The assumption which forms symbolic interactionism from role play perspective is that an individual is developed in socialization to carry various social roles and responsibilities. With reactions from others, the identity of self is shaped, and this perspective set premise that there is no independent existence outside the interactions (Erving Goffman, 1981a). Although Goffman's view was criticized as too cynical and has little space for other factors like trust in relations, he casts a view in symbolic interactionism. Interactionism theories will be mainly part of discussion chapter to analyze human beings interact and in your study how we can understand physical activities being part of the integration and interaction in Into Action. Interactionism will cover both the interaction with people in general and social workers specifically.

2.4 Strength theory

Its prime goal of Into Action is to strengthen community and create intrinsic understandings among people from different backgrounds including Danes. Thus, strength theory view was used during data analysis in order to better understand what a participant was going through more pluralistically. Strength theory is applied to see and respect an immigrant's capacities and potential to take what is conducive to one's health and motivation for integration. The main goal is to focus on and work with abilities of service users and their communities (Healy, 2005b). Strength theory merged in 1980s in replacement of original approaches which focused on the problem, like "what is insufficient in a client?" "what needs to be fixed?". Instead, strength approach is future oriented

and focuses to derive solutions from clients' strength, hopes, and dreams for better future. Healy stated five following traits and assumptions to identify strength perspective. First, it firmly believes everyone has mental and physical resources, strength, and abilities. Second, human can show resilience rather than being defeated in times of adversity because we have innate inclination of healing. Third, service users do not need "helpers" who tell them what is best for them and they can decide his own best interests. This aligns to interactionalism view that views helping process as interactional nature and service users as self-determinizing with energy individuals as well. Forth, it criticizes original human service approaches which is prone to focus on clients' problems and deficits whilst ignoring already available resources and strengths. Lastly, relationship between a client and a practitioner is mutual, genuine, and collaborative which is built upon trust to client's capability. Thus, a practitioner needs courage to leave from protecting her professional authority and power (Healy, 2005b).

Collaboration between clients and practitioners is particularly relevant in real world situations. Kretzmann et al, introduced the following collaboration strategies. Firstly, create a physical environment which promote collaborative relationship, not a rescuer-patient one (Kretzmann et al., 1993). This can be done by sitting in a same face level or not putting anything between them to show that they are at the same level. Secondly, building collaborate interpersonal relations which is appropriate to each context. For instance, being mindful to clients' perspectives of issues and solution strategies not to impose unrealistic self-help. Another example is doing self-disclosure to suggest resources and perspectives a practitioner can utilize for clients' expectations. Last is to encourage creative solution searching in collaboration with clients. It means that empowering clients to be fully aware of capacities and resources they already have by brainstorming possibilities and comes upon the idealistic and optimistic nature of strength theory (Kretzmann et al., 1993).

2.5 Strength theory for a community revolution

Healy emphasizes the importance of community in strength theory because community support can provide individuals resources to leap for achieving dreams and hopes for better quality of life (Healy, 2005b). Also, strength perspective in community growth criticizes dominant needs-based approach which focus on what is lacking and tend to put people out of control without external recourses. Instead, strength perspective spotlight on gifts, assets, and skills already existing in a community. It is utilized not only in social work but others including town planners and event organizers. Kretzmann defined strong community as "places where capacities of local residents are identified, valued, and used" (Kretzmann et al., 1993, p. 13). He said following traits of strength approach in community. First, change starts from inside a community and the drive create the process. It allows sustainable independence and pride in a community. Second, change is driven by relationships and collaboration among people with different sectors and positions in a society is crucial. Third, change is fostered

to sustainable community development and long term social and economic empowerment for the vulnerable strata. Thus, strength perspective criticizes the former community development approaches whose purpose remains at community maintenance and look for the initiative of change externally. Lastly, change occurs on pre-existing capacities and recourses. Four sites are identified as great assets; informal networks such as human connections, formal institutions as schools or business companies, government agencies, and civic institutions like sports clubs (Kretzmann et al., 1993).

Various strengths of this theory are claimed. Foremost, it challenges the practitioner being a professional helper who determines the best interest for clients and result in disempower clients' motivation for growth (Healy, 2005b). It frees practitioner and service users from the notion that clients' fate is restricted by their problems and issues, and allows us to recognize and drive from hope and optimism. Next, strength perspective criticizes the dominant discourses in social work realm where detachment as a professional and demonstrating an expert authority was encouraged. Instead, collaborative relationship and techniques which help clients to unlock the unseen potentials are focused on strength theory. Lastly, this spotlights on not only individual contexts but social contexts that community itself can develop into more sustainable supportive network. It brings attention to how available resources and formal and informal networks in a community can be used and developed for long term to help clients' goals. For this potential to change a community, strength perspective is used in various community context including mental health, family support, disability supports, and more unlimited occasions (Healy, 2005b).

However, strength theory is not a without criticism. Foremost, it holds extremely naive recognition about influence of structural barriers and obstacles and leave responsibilities of result at vulnerable individuals. It ignores creation of change in political and organizational systems and just gives hopes and dreams to clients. Second, community growth-wise, strength theory never focuses on the change outside a community and the focus is way too small for practitioners who work with emancipatory theory. Both criticisms point out that this theory overexaggerate the capacity and particularly the responsibility of consequence on individuals and communities. Especially, it expects a single community to realize the social change. Instead, shifting economic and social recourses to disadvantages strata may be more effective to minimize the impact of globalization (Healy, 2005b). Criticism on strength theory aligns to my idea that people are all left with dreams to be successful in life but also left alone with shame and misery if a person makes a mistake in competitive modernity today. Modern philosopher Alain Botton states meritocracy, a theoretical notion that one goes to the top in social-economic status, or whatever the criteria valued in a society, deserve the top because it is purely accomplished because of one's work and ability (Botton, 2004). Meritocratic society also implies that ones who sink in the bottom of a society also deserve the bottom because of his laziness or she is unskilled. In other words,

meritocratic idea puts full responsibility of consequences to individuals as each person would receive enough resources in the first place. It is a dangerous idea as there are too many unpredictable unlucky happenings that are out of our control in our lives such as, incidents, getting fired, disease, or death of close ones (Botton, 2004). In the context of strength perspective in a meritocratic society, a person may be subjected to criticism and judgement when one did not make the best use of subsidized resource and benefits from community supports. Third, this theory has risk for practitioners to inappropriately determine capacities of clients, potential risks, and practitioners' responsibilities. Strength perspective can be damaging in some contexts such as childcare of trauma because it requires ethical obligations and statutory limitation that predominant focus on clients' strength should not be prioritized. Lastly, identifying the "strength" can be weakness in other contexts including other culture or other situations that directing strength to proper ways is important (Healy, 2005b).

Summing up, strength perspective contributes to professional practice with humanitarian and positive attitude and provide a framework which fosters respect for service user's abilities, passion, and resources. Yet, there are criticisms as well particularly on lack of recognizing the systematic or structural obstacles people may have which should not be left alone with clients. By employing the strength theory to my data analysis, a deep observation on mechanism behind body movement especially performing arts and immigrants' health and integration can be done. Also, strength perspective aligns to my view that everyone has potentials, abilities, and insights acquired in prior experiences and people I am working with or talking with will eventually come to a place of peace on their own. In discussion section, I will argue on how Into Action, a forum theater group with pedagogic purpose to be a bridge between Danes and "other" immigrants through inclusive play, can be influential on individuals and community development. This claim will be built upon strength theory to focus on optimism and hope to bear a significant improvement of clients' life. Also, other perspective will be to focus on creating a sustainable community support with and for users and collaborative relations among practitioner and clients.

2.6 Cultural sensitivity

For integration process, cultural sensitivity is essential. Harrison and Turner states that cultural sensitivity is respecting differences whilst involving individuals categorized in minority groups (Harrison & Turner, 2011). Cultural sensitivity is essential to improve relations that surrounds an immigrant such as physical and psychosocial health and integration in everyday life.

Bennett defined 6 stages of reaching intercultural sensitivity for individuals who are going through settlement and integration. The scale explains mainstream steps what people experience, interpret, and act when facing cultural differences, and it is a growing continuum with which individuals progress to deeper cultural

understandings and appreciate differences (M. Bennett J., 1986). It is especially applicable for people who experience undergoing in different culture for the first time in one's life. It means immigrants first generation or Danish people who never had chances to interact with people they "othered" can utilize scale as a guidance. Six developmental steps are denial, defense, minimization, acceptance, adoption, and integration. The scale is also useful for welfare services to facilitate the optimal opportunity to negotiate cross cultural conflicts such as how Into Action demonstrates issues that happens when different cultures meet although Bennett says different approaches to evaluating developmental process are required for different applications depending on whether dealing on individuals, groups, or organizations (M. J. Bennett, 2004). Cultural sensitivity and Bennet scale will be utilized in this study to understand the kind of cultural understandings and reciprocate integration in study situations. Also, it helps pointing out where we are currently and where we want to go as well as what changes can be made to improve.

CHAPTER 3: Methodology

3.1 Introduction

This part describes data collection and main data analysis method. First, I explain descriptive phenomenology, the epistemology I utilized for my study. Second, the way how my research samples were collected and how empirical data was gained will be expressed. There, ethical dilemma is mentioned. Then, I will explain descriptive phenomenological perspective, the analytic steps I followed to interpret the data. Finally, I will discuss limitation of the study and alternative approaches to conclude this chapter. The goal of qualitative method is to gain the actors' perspectives to understand the set of "interaction, process, and social change" (Strauss & Corbin, 1990, p. 6). It aligns to the central focus of my study to understand the various traits of performing arts including mental and physical health, movements, and motivation for integration that is relevant to integration from actors' viewpoints. The strength of qualitative methods over quantitative methods is that it allows a researcher to draw full descriptions from samples without limiting the story. Also, a researcher can bring curiosity and determination to forge the answer to research questions which can lead to social development or decrease social injustice (Strauss & Corbin, 1990).

3.2 Epistemology

I took a descriptive phenomenological perspective for interview and analysis. The goal of phenomenological approaches is to find the meanings and essence of respective experiences to emphasize what human all has in common (Starks & Trinidad, 2007). To do that, a researcher first explains the experiences in which people live in daily life precisely to forge the phenomenon per se. Then, she applies the essence of phenomenon to more general contexts in the world. A researcher contrasts lived experiences revolving around the phenomena and tries to find generalized commonality among all human through reflection (Starks & Trinidad, 2007). Finlay categorized phenomenology into three approaches; descriptive, interpretative, and interpretative phenomenological analysis (Finlay, 2011).

The descriptive approach targets to explain the essence and mechanism of the experiences and create universally applicable descriptions of phenomena (Finlay, 2011). This approach does not aim to bring external theories nor use the support of existential affirmations because the collected data itself is the resource to bring phenomenon's abstract structure. Finlay called the descriptive phenomenology "dance of phenomenology" because the combination of care for the whole text and care for details is inevitably intertwined to making sense of meanings

which were forged from analysis (Finlay, 2011).

Intersubjectivity means that a researcher recognize herself being in a world with others, and it is a key when considering researcher's positionality in descriptive phenomenology (Cornejo, 2008). Through my research, at first I was putting myself as a third position but as interview went by I found myself moving toward the participants emotion. When I started data analysis, I was taking the third person perspective. During analysis of articulating the phenomena, I realized myself experiencing the same essence and feeling emotions such as vulnerability and courage. The findings proved that the essence of bodily movement and forum theater's effect to be able to transcend the differences in cultural or demographical background (Cornejo, 2008).

3.3 Measures

The descriptive phenomenology was chosen because I hoped to find the invariant mechanism of how various merits including physical and psychosocial health and improved motivation for integration can help immigrants' life and integration process and its relevance with social work. The aim of descriptive phenomenology is to find the "invariant meaning-structure" of phenomenon (Englander, 2012). The semi-constructed interview was chosen in combination with descriptive phenomenological approach in data analysis. It is because a few definite question is always essential for descriptive phenomenology (Englander, 2012). First is a question to ask the situation of the experienced phenomena including emotion which was felt then or any memory remembered. Second question is what impact that memory and experience has brought on a sample's current life. However, quite small interview guide was built in recommendation of Englander who argued that researcher often create too many question and result in subconsciously leading or manipulating the responses (Englander, 2012). Interview guide and flexible questions are attached in appendix.

3.4 Study setting

Into Action was selected for this study to find the impact of bodily movement on immigrants' physical and psychosocial health and integration. Into Action is a forum theatre group based in Aarhus which consists of cross-ethnic amateur volunteer actors and professional team of directors, playwrights, performance instructors, musicians, and social workers (Dialogue on Tværs, 2021). Its prime goal is to strengthen community and create intrinsic understandings among people from different backgrounds including Danes. Into Action tries to demolish barriers that can be seen in daily life through theater performances. Topics covers stereotypes, prejudices, racisms, fear of change, cultural and religious differences, and so on. Into Action has characteristics

are as follows. First, dialogue is the key concept both on and behind stages as dialog is the tool to express thoughts and involve every stakeholder. Second, it is an innovative experiment to combine artistic performance art with audience involvement in social issue context by having them experience what “others” go through. Forum theater is a kind of play where audience takes active part for creating a story happening on stage. Third, performances are for everyone but especially emphasized for young adults in high schools, folk high schools, clubs, residents’ houses, and universities.

Into Action was created in 2006 in the need of better relationships between Danes and immigrants during growing dichotomous distrust and hates which rose in the Mohammed crisis. Verdens Børn association which is closed today has made a forum theater with young people with different background in Denmark to perform this issue and insecurities. Since the first show in 2006 sponsored by the Ministry of Integration, new groups were built and expanded its outreaches and performance contents. Currently, their performing activity is virtually stopped due to COVID-19 since 2020 (Dialogue on Tværs, 2021).

When I consulted to my supervisor he mentioned about Into Action and I felt enthusiasm and passion because their purpose aligns to my research theme and the mean of performance also is relevant to physical movement. Originally I planned to conduct my interview at 2 dance studios I belonged since summer 2020. However, they were not optimal for my research as those studios were offered for mainly Danish people and students were virtually all Danes. When I talked about it to supervisor, he suggested Into Action and it became relevant.

3.5 Sample selection and recruiting

I picked two samples for my case studies to ultimately find general commonality of the phenomena, the bodily movement and forum theater’s impacts on immigrants’ health and integration and its connection with social work. The way I selected the sample was through my supervisor’s human connection. When I showed that I hope to interview one social worker and one actor at Into Action, supervisor generously introduced them. This approach was the most appropriate for my research because I did not have a large sample population as stage art is niche activity and its population is yet to develop. On the other hand, two samples can lack the number studied and lack validity of study. To overcome that, I picked the sample in from different social positions, a social worker and a staff at Into Action to provide different representations.

Secondly, the maximum variation of sampling is commonly utilized and encouraged in descriptive phenomenology (Langdrige, 2007, p. 57) to reveal the invariant structural essence of phenomena that is transferable across different demographic traits (Langdrige, 2007). To fulfill this, I picked my samples from an amateur actor and a social worker at Into Action which represents different social positions. Varieties of samples with immigrant background are included (n=2). The participants showed the following traits: the

youngest was mid 30s and the oldest was early 60s, had men (n=1) and women (n=1). Syrian first generation (n=1) and Dane (n=1). Married (n=2).

Two participants involved in my study, a social worker and a previous actor at Into Action.

Social worker (SW) is an educated social worker who is the pioneer for dialogical integration, founder of Into Action, and main coordinator currently as well. She originally started as a charge in multiethnic daycare institution in 1998 and got interested in different pedagogical approaches including dialogical integration. Afterward's, she created an association named Children of the World to pursue dialogical integration and later forum theater was developed in 2005. Now, she is in charge for running Into Action including accounting, funding, and hiring volunteers.

Previous actor at into action (PA) is a former actor who worked at Into Action as a volunteer from to 2018. He is a Syrian refugee who came to Denmark 6 years ago. He was a sport teacher and professional actor back in Syria.

3.6 Interviews

Interviews is often claimed its merit from practical perspective because of its flexibility to simply asking and a researcher can combine the interview and private life relatively easier than ethnographical approach (Bryman, 2004). In this part, I will first demonstrate the interview information and example of questions. Then, ethical consideration will be explained.

Data was collected in Aarhus. Interviews are conducted in English at Vester alle 8, the school where Into Action usually train, on March 27th Wednesday from 12 o'clock. The length of each interview was approximately 70 minutes with the shortest interview was with social worker and the longest was an hour and half with actor. For interview the actor, a Danish social worker attended and translated actor's limited danish as the interviewee and I did not have common languages. Originally, an English Arabic translator was planning to attend but it was cancelled. After interview, a fluent Danish-Arabic speaker helped to translate more thoroughly. Upon the interview I was particularly mindful in two things. First, I repeated a summary of the key points of samples' answers in every question to avoid misunderstanding nor interpreting distortedly. Second, I utilized the simplest language possible that samples can understand the questions fully and answer with confidence. Simultaneously, I tried to show respect to participants that they do not feel undermined.

In-depth semi-constructed but focused interviews were conducted. Prior to interview, I asked samples icebreaking light daily questions such as “How are you recently?” or “How do you like weather recently?” to create a safe space for participants to share what they are going through. Icebreaking questions also helped me to find communication style which serves the best for each participant. The aim of interview in descriptive phenomenology is to elicit the real experience as detailed and fully as possible and concrete and tailor the whole experience of phenomenon that ability to be able to flexibly follow the response and shift subjects yet to gear the interview toward the phenomenon constantly is essential (Englander, 2012). I made following small question prompts to keep focus on phenomena; “I am interested in various factor’s characteristic in performing arts, particularly on physical and mental well-being and integration, that is linked to being part of immigrants. Please share me about episodes or times in your life when you participate to Into Action felt somehow changing your life and what those meant to you?”. Other questions prepared are noted in interview guide attached in appendix. During interview, all words of previous actor is translated by social worker because he did not speak English but limited danish.

3.7 Ethical Procedures

Pseudonyms are utilized to protect identities of samples through the research from interview to data analysis. Sieber and Tolich argued that a researcher should address the possible risks to participants before the study including physical and mental being, social or economic risks, and legal dangers (Sieber & Tolich, 2013). Thus, I promised the confidentiality of what participants told during interviews, anonymity of identity, as well as participants allowed me to record the interview and use the empirical data for this study. Furthermore, I provided my personal contacts to all interviewees in case of participants may want information about my research in the future. Yet another ethical significance is that phenomenological approach demands care for sample’s storytelling, for the phenomena and passion to understand it, and for the audience to present communicative manner (Manen, 2007). Manen stated that the goal of phenomenology is to help us understand our humanness and a researcher need to keep open minded attitude throughout the interview (Manen, 2007). To create a safe space to share experience for participants, I brought special care to not only my facial expression and language but nonverbal language and follow-up questions. Also, Finlay argues that a researcher needs to accept the intersubjectivity between participants and a researcher (Finlay, 2011). To follow that, I tried not to impose my perspective nor preaching to interviewees and be at the mutual relations so that samples can share the whole experience without feeling intimidated.

3.8 Data Analysis

I utilized the descriptive phenomenological approach to analyze the data collected in interviews. The overview of the process is that I first collected the adequate data from individual interviews, then I separate the whole experience into meaningful units and try to extract the psychological meanings so to bring explanations of the typical structure of the phenomena (A. P. Giorgi & Giorgi, 2003). Firstly, I re-read the whole interviews again to understand the story of other people and grasp the sense of individuals' lived stories. For this, I wrote down the recorded interviews entirely on a notebook although it requires immense time and effort. Second, I decided and distributed the meaningful units, which is integral to create a more thorough analysis (A. Giorgi, 2009). Giorgi stated that the determination of meaningful units is an arbitrary practice that the fact that different researchers may label different units is not a problem (A. Giorgi, 2009). It is because the units are rather the support to understand and manage the mechanism of massive transcript than units as holders of theoretical significance. To break data into meaningful units, movement's influence on mental and physical health and motivation for integration and relevance with social work, I read the recorded interview again and again and marked the meaningful parts separately. I continued re-reading and marked also change of meaning until data is categorized into each unit. During the process, I tried to withhold my perspectives and biases in order to see the data with neutral fresh eyes which Finlay called a phenomenological attitude (Finlay, 2011). He referred to "bracketing" as an attitude where a researcher embraces unfamiliar and unknown things and not letting the prior knowledge judge the analysis of samples' lived experiences (Finlay, 2011). Third, using the meaningful units, I attempted to find the psychological meaning experienced by samples to identify the nature of phenomena. For this, I read each meaningful units over and over to discover the way to express the raw experience of the phenomena in a more general and abstract manner. Giorgi claimed that an imaginative mindset is essential to identify the phenomena's general integral structure and called this general expression made by a researcher as a psychologically sensitive expression (A. Giorgi, 2009). Finally, these structures that are found are supposed to offer coherent and similar themes to different individual's lived experiences. As written above, the biggest strength of the descriptive phenomenology is to show the number of transferable insights which are applicable in details of personal experiences.

3.9 Limitation of the study

Firstly, the analysis is enormously dependent on the sampled participant's ability to communicate and their storytelling skills (Stenner & Stainton, 2017). For example, certain experiences could trigger bodily or mental discomfort and a sample may not be able to describe the experience. However, self-report is not the only way

to collect data but also others who witness the sample can tell the situation and the participant can fill the story (Stenner & Stainton, 2017). It is noted that nonverbal languages should be recorded by videos so that a researcher can forge the meaningful units from unspoken body languages (Stenner & Stainton, 2017). I took field notes immediately after the interview to minimize challenges associating with not using video. Second, descriptive phenomenology demands time and effort intensively because it requires to reside with data to find psychological meanings behind. However, Stenner and Rogers claim that time generously invested will bear a fruitful result (Stenner & Stainton, 2017).

Limitations during interviews is that semi-constructed interviews may be too open and broad to get a desired response on phenomenon that interview may deviate from the point as questions go by. Moreover, as a student researcher, my follow-up questions to participants may not be always optimal because of my limited interviewing experience. Also, understanding participants' underlying thoughts and emotions accurately may be difficult because of the language barrier. My native tongue is Japanese and in case participants' mother tongue is not English, they may find it hard to speak their insights. Additionally, the time limitation of the research restricts the number of participants for the interview. Therefore, findings from only two samples cannot be the representative in the other study contexts nor generalized in any other contexts of research. Despite this challenge, I used an interpreter and complemented with nonverbal cues.

Additionally, finding a social welfare institution that offers bodily movement specifically for the sake of being skilled or being physically healthier was quite difficult. With my limited connection and time, it was virtually impossible to conduct a qualitative case study interview. Thus, I focused on an institution that offers crossing point of social work, integration, performing arts and bodily movement which focus psychosocial side. This study setting may leave fleck in my argument and future study could validate a hole.

3.10 Other methods to approach the topic

One approach considered was institutional ethnography. The aim of institutional ethnography is to explore what is happening in a specific institutional complexity so as to make people's views and connections with other institutions and actions taken (DeVault & McCoy, 2006). Underlying this notion is that all individuals are the expert of their own life and the researcher's role is to assemble what people learn from different perspectives and to study how people's continuous actions are coordinated (Smith, 2006). Forefront practitioners such as social workers, street level bureaucrats (Hagelund, 2010), nurses, teachers because those people create the link between service users and ruling discourses (DeVault & McCoy, 2006). They work with the chaos and messiness between clients' needs and institutional professional constraints that institutional ethnography would be useful to investigate pressures staff at Into Action and Dialog Across gets including time limitations, information

confidentiality, contradictions between personal values and restrictions as public servants in institutions. However, this method was not chosen because the aim of my study is not only expanding knowledge of social workers at Into Action to visualize their professional coordination with other staff but also see the various influences of forum theater on immigrant's health and integration and its relevance in social welfare. Nonetheless, institutional ethnography could provide in-depth knowledge for staff at Into Action about ruling relations in the institution and visualize how each people's professional behaviors and thoughts are interconnected with others.

Yet another method could have been participant observation to gain in depth and nuanced understandings of human, life, and social phenomenon as it takes place in a particular context (Spradley, 1980). The way participant observation is done when a researcher subjects oneself to individuals and sees how they respond to situations. During the process both desirable and undesirable responses could happen as knowledge gathered from a daily social practice is not necessarily tuned into a researcher's liking (ERVING Goffman, 1989). By immersing and participating in human experiences, a researcher attempts to discover how and why of human behavior (Spradley, 1980). This method could be optimal for me to reveal why conflicts between Danes and immigrants happen in daily life and why Into Action is an essential counteract from a social work perspective. However, my main goal is to research light bodily movement in theater's various effects on immigrant population and forum theater's role as a tool for integration in social welfare. Thus, I needed to find verbalized dialog and explain ideas instead of mainly regularities and patterns of the way people consider others and society. Also, Atkinson and Coffey criticized that participant observation is performative and should not be considered as a "neutral" method for data collection to uncover the truth (Atkinson & Coffey, 2003). Another reason I did not select participant observation is varieties of effort required inducing informal conversations, being together and socializing with samples, deep hang out which often used in anthropology as well (Walmsley, 2018), and mapping. Further, time necessary to conduct was not enough nor with corona probably have refrained me from being around people at Into Action over a long time. Nevertheless, participant observation would be an interesting approach to create empirical material about a micro-sociological phenomenon of challenges around integration as being creative and more flexible to diverse service users would provide not only giving deeper insight but train me better as a researcher.

CHAPTER 4: FINDINGS

4.1 Introduction

This section presents analyzed data provided from the social worker and an actor from the interviews. After data analysis, themes of intersectionality, cultural understanding, physical stress alleviation, and role play came out of listening and transcription. The first part shows information of the participants of my study to show background information on the study sample. The remaining part of chapter shows responses which connects to the research questions. During this process I read and listened to the recorded and transcribed interview over and over to forge meaningful themes. The questions are to identify the impact of performing arts on physical and psychosocial wellbeing which connects to successful integration and to explore the link between performing arts and social welfare. System and emancipatory theory are used to express contextualized situation of how forum theater helps immigrants and Danes to go through integration which influence on their well-being across the chapter.

4.2 Intersectionality and complex surrounding around PA

Emancipatory theory with supplement of system theory perspective can help contextualize PA's situation from starting till quitting his involvement of Into Action.

First, I will assess the dynamic of external oppressions and internalized oppressions made with the help of theories of intersectionality. PA's family lives in urban area in Aarhus where virtually no interaction among neighbor happens.

"In Syria, if a neighbor, a new person moves to an area, everybody would call and say hello." yes sir, can I help you with something" "nice". Yeah, in Denmark, nothing happens, you are not welcome, you're not seeing, you're not talking to men. But it is not a bad thing."

(PA)

This could either be taken as a process of adopting to Danish cultural norms, or develops attachment to the Danish society that does not accept family from Syria. Hook states in his study relating Fanon's idea of oppression that oppressed people may feel fondness of oppressors to survive even under underserved situations (Hook, 2004). PA possibly has long been "voluntary prisoner of free subject" and neglect his desires, aspirations,

and efforts because PA has been told how tough a life as refugees in Denmark is (Sewpaul, 2013).

PA is in mid 20s and works from 21;00 to 05;00 at storage for major department store. He has a Syrian wife and two kids who are five years and five months old. His wife was mathematic and Arabic teacher in Syria yet is currently home mother. PA occasionally is misunderstood as his ear had impairment and had difficulties hearing before getting surgery three times after coming to Denmark. PA's wife wears hijab and once, Danish drunk woman kicked her on the street when she was alone.

"I did not trust the police would help refugees. Police would just say she was drinking alcohol. It was before coming to Into Action." (PA)

PA did not report the police. Yet another episode is when PA consulted doctor for his ear impairment.

"I took ear surgery three times, once it helps twice it did not help. She (social worker) helped him to go to the doctor because there were misunderstandings (due to communication difficulties)" (PA)

His social network was limited, and he struggled with physical pains derived from stress to survive in Denmark. His situation holds many social criteria that bears bias to oppress him and limit his from claiming for deserved rights and treatment. In such times, Into Action was functioning to bring awareness and critical consciousness toward PA's granted preconceived thoughts so to focus on improving how PA and people he interacts through Into Action see the world and act for their rights.

"I was very afraid that it will work in the opposite way. Opposite way to not to help the refugees but make things worse for the refugees. That was my fear before first stage at Into Action. But the first performance felt very good. And I went home to wife and said, this was my dream I played today, it was great..." (PA)

I interpret that this experience eventually brought PA's family to a place of empowerment. Into Action's action is helping PA's true needs to be seen, being himself instead of what Danish government requires him to be. Also, PA stated he enjoys rights by bringing what hinders PA from desired life through play. Further, while Into Action acknowledge the vulnerabilities the family is put because of theoretical notion of intersectionality, Into Action focuses on educating community itself. PA's wife belongs to only PA's family and does not feel included by Danish neighbors. Freire emphasized importance of education as medium to create future visions (Freire, 1996).

Organizing community program as Dialog Across to learn to live with people with different intersectionality difficulties can help family like PA to liberate themselves from feeling “less good” or “not good enough” than others. Then, utilizing vulnerable strata’s voice for community can eventually transforms the community into a livelier and more generous place. SW says,

“There are misunderstands in both in the minority and in the majority. And if you are able to put up a conflict or a where you show both sides, side by sides. Then it's possible to open up your understanding in new ways.

It is like “I have a problem and people want to solve my problem. I don't want people to solve my problem, but I want to understand, and then I want to solve my own problem” and so it's more like empowering approach”. (SW)

Applying system theory while assessing the same situation shows how involving in Into Action does not only help participants but also their surroundings as well by giving them sense of connection and being a part of a community. First, PA belongs to 3 different microsystems: family system, work system, and Into Action volunteer system. In each system, subsystem exists, and he takes different relations, roles, and boundaries respectively and gets transactions and feedbacks. Each system addresses to PA’s family system as conflicts and issues at home drastically influences on her life (Healy, 2005a). For instance,

“I work until five in morning and sleep. That’s very physical and hard. Also, rules, again. If you do not work, you cannot get work permit to stay here so I have to work. I do not have time for volunteering work. But if I'm going to do voluntary work again. Of course, I'll be working into action, again, Because at Into Action, I found myself. Remember that I'm an action actor (back in Syria) ”. (PA)

Using system theory perspective supported us to holistically understand the complexities of what PA is going through in their environments and enhance intervention.

Thus, people of ethnic minority are greatly supported their psycho-social health by socializing and debating at Into Action.

4.3 “Being an actor eased neck pains without realization and connected me to great communication with a doctor”

PA had extreme situation before coming to Denmark, he witnessed his parents' house in Aleppo damaged after getting bombed and aircrafts flying around above. The way to Denmark was harsh with frequent change of boarder opening situation. Sleeping at the broken house for a night before fleeing was his farewell to Syria.

“at the beginning I was very tired. I was thinking so much. I have problems with ears, so it was worse then. We (PA and SW) could not talk together back then. I had pain on arms and could not breathe. Doctors said, “we checked, and everything is okay.” (PA)

PA reflects it takes five years to feel relaxed in Demark. At Into Action meeting SW who is danish and understands him helped a lot to see what emotion and thoughts human has in common regardless of cultural background.

“After communicating at Into Action, pain and difficulties breathing got better.” (PA)

Into Action has large impact on immigrants' not only physical wellness by moderately moving their body yet positive influence on psychosocial and mental wellbeing was stressed even more. Participants agreed physical aspect yet stated

“I've been learning. And learning is contributing to my wellbeing... When you, when you work with theater. We'll improvise and express yourself. You see barriers in yourself, then you become freer. For me there's a personal meeting with for instance, where PA, and so we have a personal meeting with other actor with ethnic Danish,” (SW)

The process of learning to perceive deference with nonjudgmental eyes and appreciate what is in common beyond difference is intrinsic feature.

4.4 Rules and disclosures helped by social work

SW claimed stages is a place where people with minority background can be motivated to open up and share their perspective to Danes through dialogical integration.

“If you have a minority background, you are used to being addressed as a problem. It's part of the Danish discourse, the negative discourse about integration and immigration.

And when you're used to that, you sort of close off. But if you're presented with a situation where a majority Dane have to listen to what your side of it, then it's easier for you to open up to understand the majority.” (SW)

By bringing both side on equal meeting and attempt to discover commonality, then compassion and understanding are born. Conventional integration where various obligations and rules is set on immigrants' shoulder creates dichotomous opposition between Danes and immigrants. Dialogical integration is antitheses for traditional definition of one-way integration where demands minority to become “good citizen” to minority population.

For another relevance to social work, rule was pointed out for immigrants and refugees' struggles in integrating in Denmark. Many countries where many refugees come from has loser rules and disciplines. In Denmark, discipline and regulations are prime traits of society and people appreciate notions such as discipline, responsibility, and rules (Barker-Ruchti et al., 2013).

“Danes are making new rules. I am turned around with at the same place and it's because it's the new rules around being immigrants. Especially jobs, not just the work permit and coming to stay here but also in relation to jobs and stuff like that, it's changing, and it's difficult to navigate it. I cannot change my plans.” (PA)

Immigrants struggles that their life is tied to rules in Denmark just to get right to exist, and they cannot change life plans nor have luxury to flexibly do what they want to do. Developing a play to performance takes about nine months and requires lots of commitment.

4.5 Role play and integration

Into Action utilize each actors' own background to characters in paly. SW also plays a character called Inga. Inga speaks west coast dialect that is SW's origin as well. SW knows how people there think around immigrants that SW becomes Inga using her own knowledge and background. PA become a character called Bilal who is Syrian refugees, which aligns to PA's identity too. On the stage, two characters with different needs, contexts, and background meet and conflicts comes out. Through dialogical integration, stages try to find commonality and mutual understanding in a nonjudgmental safe space. Four steps for dialogical integration which is the purpose of play starts with firmly stating equality of every cultural differences such as religious holidays, drinking habit, or clothing styles, or personal choices stemmed from culture. Second, they make those cultural

differences visible instead of disregarding or ignoring them. Then, performers draw out occasions where danish people may picture “the others” vividly during performances and improvisation on stage in order to offer a safe space to for audiences reflect on sensitive emotions such as prejudice, discomfort, or uneasiness. People especially Danes can see their own culture through the eyes of “the others” challenges, which helps them to realize various subconscious perceptions they held toward others. Lastly, through stories of daily encounters performed on stages, Into Action combats biased perspectives and offer a more nuanced non-judgmental being of “the other”. SW states

“They (audience) would say after a play, are you REAL or are you PLAYING?” (SW)

During dialog, audience start seeing “the other’s (refugees’) experience from outside without knowing them and feel what they are going through without actually being them. Then, audience feel close to persons they had difficulties understandings. Then, new thoughts, new emptions, and new questions sets.

PA also involved in writing script for play bringing his own experiences in Denmark. There are lots of anxieties around being an actor, audience may not understand his Danish, they may not accept because he is a refugee. He joined the Into Action to help other refugees, and he feels he did a good job.

“When the advertisement of the play is out, I was afraid that people would say he is the refugee and would not come”. “when you (SW) speak to on stage, I was afraid. Audience will not like it and go home, It was difficult to know what would happen when I stand on the stage, how would the Danish audience see it negative.” (PA)

When PA came to Denmark six years ago, he thought he would stay temporally because everything before the war was his life including acting. He felt there is no future, he did not choose his life after the war. Overcoming the difficulties is a huge process that requires ups and downs. Throughout the wave, connection, reciprocatively understanding, and rapport helped him to a place of feeling comfortable in Denmark.

Another aspect of role play is to clarify prejudice among people.

“I remember people were starting in being a volunteer and they would say in the beginning, “I don't have prejudices about people with minority”. Then, 3 months later they say “okay, I have prejudice.”” (SW)

The discovery of own bias in us is a first step for integration as discussed in next chapter.

CHAPTER 5: DISCUSSION

5.1 Introduction

I conducted in-depth interviews to two staff from Into Action and presented in previous parts. In this chapter, I will discuss the findings presented in previous chapter by comparing with external literature and to place my study in social work context and sort information about how many elements in performing arts at Into Actions influence immigrants' health and integration process. However, the findings surprisingly revealed that their stage help not only immigrants but also equally Danes to be liberated from prejudices and tension around "other" immigrants. I will use symbolic interactionism, strength theory, and cultural sensitivity to frame to extract and explain the meaning of interaction in Into Action setting towards mental and physical wellbeing and subjective motivation for integration and connect to social welfare and work.

5.2 Othering

The findings showed that integration and immigration in Denmark is tagged with negativities by Danes. Oftentimes people label population "Danes" on one hand and "foreigners", "first generation immigrants", "immigrant second generation" on the other. Those labels identify us greatly in daily degree regardless of our preferences. Into Action's performing arts break the division among each category became and offer simple, open, and safe space for everyone to share and meet. Julkunen stated othering as positioning individual or group of people different from "natural". Othering is often created by dominant group set its norms and position minority groups as not normal or not meeting on its standards. Othering consequences in disregarding or downgrading ethnically non-Danes as others who are inferior to Danes (Julkunen & Rauhala, 2013). However, othering has criticisms of putting premise of normal and not questioning the "normal". Also, otherness is context dependent that population labeled as others are different in every case.

The findings demonstrated that many danish people wish to change immigrants and ne responsibly take part in danish society, which potentially rejects immigrants' original identity. Many immigrants consider Danes are private and hold prejudices. This imagination makes immigrants stubbornly resist to integrate. This created dichotomous "othering" reciprocally. Into Action bridge this gap between us and others. They witnessed both Danes and immigrants who felt empowered, healed and understood by having intimate, trustworthy dialogs with one another through performances. During performances, topics such as markers of others such as fashion styles or lifestyles, depression and self-esteem, conflicts in cultural differences, human relationships and career uncertainty in competition with Danes or immigrants were covered. Dialog is a central concept and people shared progress and offered feedback to one another. This served as a great chance for both to remove walls and

feel liberated from struggling prejudices. Further, it helped people to stop expanding imagination and strengthen labels each other by bringing awkwardness and stereotypes in highlight in a play.

5.3 Connection to symbolic interactionism

Into Action perceives integration as much business for Danish people as ethnically minority Danes. It means integration is not a sole mandate for immigrants but a reciprocatively process which requires both immigrants' and Danes' involvement. The method Into Action takes on stage to make what people share regardless of the backgrounds visible for the audience is called dialogical integration. As explained in findings, dialogical integration performs challenges of immigrants' personal daily life and Dane's suffering of not knowing the "others" and consider them as invaders in witfully humorous manner. Thus, trying to create opportunity for Danish people to reflect on own culture and know more nuanced humane picture of immigrants without non-judgmental eyes. For conveying authentic dialogical mindset to audiences, performances actually utilize each actors' own cultural traits on stages such as speaking Syrian accent danish, Arabic or English in daily life, wearing hijab and long sleeves in summer, or praying in certain time in a day. Also, actors' improvisation is spoken from person's own experiences stemmed with his background. These are relevant to symbolic interactionism in many ways, First, this style of focusing on micro-level of a person's experience in interaction with others aligns to symbolic interactionism approach to emphasize on individuals' social interaction in certain situations (Hutchinson, 2014). Into Action considers social issue is a consequence of individual's interactions in everyday. Also, Into Action demonstrates practical skills in daily life to feel secure and pleasant in daily encounters with "others" in a way that audiences have space to explore themselves instead of giving ultimate answer on stage. Interactional social work attempts to stay away from being prescriptive service as well, and view clients as self-realizable being with energy and know what the best for oneself is. I relate this perspective to believe in self-empowerment of clients to strength theory as well. Further, plays during performances nudges people to reflect on every single interaction with others in daily life which triggered discomfort or surprises and think together how to improve such interactions. Interactional social work also tailor dealing and self-presentation technique of each encounter mindfully to enhance quality of interactions and gain better life (Hutchinson, 2014). Symbolic interactionism especially is practical approach to use words and ideas as tools to identify, explain, and solve issues. It takes mode 2 knowledge production where knowledge is created bottom-up process and rejects idea that our thoughts represent or mirror the society (Uggerhøj, 2011). This aligns Into Action's mean (forum theater) to convey message of dialogical mentality and awareness and pedagogical purpose to educate people about integration. Moreover, theater's stance to consciously chose actors from different ethnic groups and tailor story to particularly bring sensitive conflicts into spotlights in shares same

perspective as Goffman's role play's nature that people mindfully select "masquerade" in social interactions to maintain being the person who is expected to fulfil certain roles or status in a society (Erving Goffman, 1981b; Hutchinson, 2014). Thus, Into Action takes interactionism approach, especially symbolic interactionism for creating open space for Danes and immigrants to meet and by that strengthening Aarhus community.

5.4 Strength theory

Here I argue how a movement and performing arts at Into Action can be a helping hand in immigrants' quest of better life in Denmark from strength theory perspective. Into Action's play takes forum theater style that is a crossing area of theater, discussion, and improvisation. It is an experimental combination of performing arts and social education about immigration and integration to involve audience by taking them on a stage or having them chose next actions of characters. Each character represents people with different backgrounds including pure Danes. As play starts, a story delves straightly to challenge or conflict triggering situations and draws out stereotypes, cultural or religious differences, fear of interactions. Then, audience participation and story decision start as follows. First, audience is asked to verbalize each characters' thoughts and emotions. Second, audience is asked to talk with character and thus have direct, intimate, and trustworthy communication with "others". Then, audience gets time to share personal experiences or what difficulties they are going through to characters. Next, audiences are invited to discuss on ideas for how characters could act differently in such encounters. Finally, audience is asked to trade role with characters and act on behalf with audience's own new insight. This process give power of deciding story progress and characters development. I relate this giving away power of decision making in play from Into Action staff to audience with Arnstein's ladder of participation (Arnstein, 1969). Play is mindfully chosen to mirror reality whilst wit and humor are spiced and deep insight on daily experiences are shown. Further, confrontation is objectified by moving situation on stage which helps audience feel distance between the scene and themselves. It eases their tension and helps to delve into discomfort. As stage has the sole purpose to create dialogical integration, it offers audience to see themselves, their norms, and cultures objectively as well.

Forum theater's approach is founded on strength perspective that believes in believing in participants' capacity to bravely break into anxiety, discomfort, and indifference revolving around immigrants and trust their capability to grow. Findings showed that Danes feel immense relief by articulating their undescribed fear and disentangle misunderstandings. Immigrants, the others, also were helped to intergrade to a different culture with entirely different cultural norms and to understand the legacy of their own cultures and upbringings. The stage offers new perceptions on reality of oneself and others and pursue ways to collaboratively tackle differences and find commonality. Forum theater is functioning as a guide to help both danish people and immigrants reach their

desired mental state in daily confrontation with each other's instead of being the authoritative and helper who decide what is best for audience. Although findings showed some participants remain imagining inside box and could not successfully shift perspectives, forum theater offers an optimal opportunity for people pursuing a better life in the face of challenges in struggles associated with culture differences.

5.5 Strength theory in community development

Dialog Across is a non-profit organization based in Aarhus created in August 2019 and is the umbrella organization behind Into Action forum theater. The central staff are mainly volunteers representing various nationalities, including Kenyan, Danish, Turkish, and Afghanistan. The purpose of Dialog Across is to build a strong sense of community and understand among majority and minority groups. Organization was born with background when waves of immigrants came to Denmark and people had to live together with others with immense differences from small to large level; from daily fashion or the way to raise a child to cultural and faith differences. This encounter to unfamiliar groups caused tensions, anxiety, alienation, prejudices between Danes and immigrants and political and media discourses that sets negative agendas on immigrants became active. Macro level discussion on immigrants influenced how Danish people consider immigrants. Words such as ghettos, refugees, dangerous foreigners are connected to immigrants and the notion of immigrants was negative. While Dialog Across agreed that the mainstream argument to obligate immigrants to change language, lifestyles, and values to Danish way is essential, it put spotlight on creating better interaction between Danes and immigrants. It viewed problems as difficulties between Danes and immigrants instead of condemning what is wrong with the "others". Integration is perceived reciprocal process which requires responsible participation of all stakeholders. Dialog across focused on finding what is common among people regardless of differences by offering various activities around dialogical integration which all welcomes individuals. In short, it tries to bring "traditional" Danes and "new" Danes together and collaboratively improve a community itself.

6.1 Cultural sensitivity; essence for individual's integration

Phenomenological interviews showed that participants forge meaning by being a learner in a Danish community as immigrants and cultural sensitivity is one of the biggest assets a person have for successful integration which includes physical and psychosocial health. Bennett's scale for integration explained conflicts that Into Action portraits which occurs between Danes and immigrants in daily life.

Denial is the first step where people fail or reject cultural differences and try not to see distinctions can be consequential or meaningful. Denial can appear as avoiding other culture too or naïve speeches such as "Muslim

parents should show up to school events or make better nutrition lunch box if they really care about children.”, or “Do they have same toilets us ours in Asia?”. Further trait of people at denial stage is to chunk various cultures into vague categories as “immigrants”, “foreigners”, “Muslims”. What migrants often state covert racism or discrimination derives from deniability (Coates & Morrison, 2011). Defense is the second step where ethnocentric views to perceive our culture is prior than theirs comes in, when people view cultural differences as dichotomous and competitive ways such as “our virtues are violated by immigrants”, “immigrants are taking our jobs”. Defense also appear as attempts to hinder migrants from equal life opportunity, including affirmative action or diversity and integration in workplaces policies.

Minimization is third process when acknowledging cultural difference first occurs and everyone start developing the understanding that we are all alike as human being regardless of different culture, color, or faith. Simultaneously, people try to disregard importance and issues revolves around difference. For example, a leader states “we give equal treatment and opportunity to everyone”, “I do not see color” when problems around racial or gender biases happens at workplace. By arguing human similarity is more significant than cultural differences, minimization allows individuals to obscure admitting own biases and stereotypes and evade from efforts to learn about others or personal cultural adaptation necessary to communicate with different culture. Many cultural events have “food, flags, and fun” methods within multicultural education where people celebrate surface of various culture but refrain from dialog about biases or differences which triggers discomfort.

Those first three steps revolve around ethnocentric view that people see ones’ own culture as the “center to reality” or truth and their norms are unquestioned. Ethnocentrism shifts to ethnorelativism in last three steps of acceptance, adaptation, and integration. Ethnorelativism is the view where one’s beliefs and perceptions are just one of immense different possibilities. It accepts importance of cultural difference, adopt different views into one’s decision making, or integrate the entire notion to identity creation (M. J. Bennett, 2004).

Acceptance is the fourth process where individuals accept different cultures and various behaviors and beliefs shaped in them exists and other cultures have worthy and legitimate view which should be respected while a person remain own values. Acceptance does not require us to agree with or act upon other culture. In daily situations, acceptance can be seen when teachers educate student history of non-western non-white figures or literatures, or approving student to organize peers about across cultures such as black student association.

Adaptation is the fifth stage which is the skill to operate in multicultural capacity. A prime trait is individuals shows empathy intellectually and emotionally and thus, can interact with others in authentic, relaxed, and respectful manner. Adaptation means expanding the repertoire of cultural beliefs, actions, and ideas and it does not substitute a set of culture to another. A person does not have to lose background cultural identity to function in a different culture effectively. It can be said that Dialog Across’s values is based on helping people to achieve the point of adaptation. Adaptation step manifests as people from different culture can have productive dialogs

on their insights and experiences and discuss on issues authentically and sensitively. Also, adaptation is realized people with decision making power initiate inclusive policies that organize respectful and productive setting for collaborative cross-cultural teamwork among workers.

Final stage is integration where individuals can shift their perspective effortlessly among cultures and experience themselves as multicultural being. Thus, one can choose the most suitable cultural context for ideas or actions on each occasion. Integration is common mainly among minority population living in dominant population, as Muslim live in Danish society. Also, integration can be seen for nomads who travels and lives in various parts of the world throughout life. Further, integration can manifest as when schools show students and staff from diverse populations and its demographic represents the diversity of area. Some educational settings even teach multilingually for inclusive and equal opportunity for everyone.

Into Action's activities help individuals to shift from first three stages to last three stages where both immigrants and Danes consciously recognize, respect, and appreciate cultural differences. Culture is resistant to change in nature that practicing cultural sensitivity for us takes time and support, and Into Action offers best support possible.

5.6 Cultural sensitivity 2.0; for social workers

Cultural sensitivity is also crucial for social workers. To practice cultural sensitivity, it is extremely important to be able to accept discomfort emotionally when challenged by different culture. For instance, a social worker may feel negatively surprised, or even reproachful when witnessing clients do not behave as default of his culture, after she studied clients' culture putting effort and time. Therefore, feeling secure to share ignorance even as professional social worker and being able to draw on clients understandings is important (Harrison & Turner, 2011). Into Action's stage is revolving around the notion of transnational social work that is an emerging idea structured to work with transnational populations increasing in today's globalizing world (Furman et al., 2010b). The waves of immigrants of streamed to Denmark and about 12% (STATISTICS DENMSRK, 2021) of population of Denmark has non-European migration background. Into Action is functioning as a forefront supporter to socially vulnerable strata, which is non pale immigrants.

Still, cultural sensitivity is criticized and challenged from some perspectives. First, culture is the complexities of numerous factors such as individual's lifestyle, values, consequence of education, and personal experiences that simplifying into "competence" and operationalizing can be wrong (Harrison & Turner, 2011). Additionally, it is crucial for social workers to be aware that cultural sensitivity may facilitate othering and exacerbate existing discrimination and inequality. Othering is a form of marginalization where people in specific groups are

identified with visible cultural or physical traits and creates boundaries to keep distance from the minority as described above (Harrison & Turner, 2011). The further problem of othering is that an individual's personality starts being explained through belonging culture or ethnicity, resulting in ethnocentric idea compelling them to morally subordinate the major culture. Moreover, practitioners need to recognize that culture occasionally serves as a veil to violate human rights and dignity (ISSAW, 2018). For example, some culture facilitate child arranged marriages or their job choice which are violation over right of self-determination. In such dilemmas between respecting culture and protecting human rights, practitioners needs to be a mediator who discovers the optimal balance between competing rights and to advocate for rights of people who are marginalized, stigmatized, and oppressed (ISSAW, 2018). Especially at Into Action, mindful approach to such occasion when demonstrating cultural differences on stage is their main focus and successfully conducted. Yet another challenge is excessive workload practitioners currently have (Harrison & Turner, 2011). At Into Action, support and innovation give on social workers and staff seems to be essential so that they can provide the optimal helping hands on users. However, Dialog Across still have financial difficulties as and its ongoing daily works are dependent on volunteers.

CHAPTER 6: CONCLUSION

6.1 Introduction

This chapter concludes my study with summing up the punchlines as well as connecting a baton to future practice and research. Firstly, summarized answer for research questions will be stated. Then alternative possible method is briefly stated, and I will position the findings of my study to social welfare. Finally, recommendation of future research is told.

6.2 Answers to research questions

Overall purpose of the study was to understand if and how different elements of performing arts including physical and psychosocial health influence on immigrants' integration. Thus, Into Action was closely studied to get insight from social worker and actor who is immigrant himself. Data analysis and discussion revealed that courage to recognize dilemmas, non-judgmental disclosure, and cultural sensitivity are the key element seen in performing arts as a tool for integration. In my opinion, cultural sensitivity is about being imaginative and generous about clients seemingly invisible life. People have experienced different upbringings in family, education, society, and personality that forms current values and behaviors. For a social worker and both immigrant and Danish service users, being generous toward unwitnessed and discover clients' potential strength toward constructive future is important.

6.3 Alternative ways to address the topic

I utilized descriptive phenomenology which is a method where a researcher tries to forge description in descriptive phenomenology or interpretation in case hermeneutic phenomenology as sources as qualitative evidence (Starks & Trinidad, 2007). The aim of phenomenology is to reveal the insights which is applicable beyond the samples studied. In descriptive phenomenology it is crucial for a researcher to embrace bracketing, to be willing to withhold prior knowledge and a researcher's perspectives to see and analyze the phenomena with fresh eyes (Finlay, 2011). The most important goal is to reach the transferable essence of experienced phenomena (A. P. Giorgi & Giorgi, 2003). Yet institutional ethnography could be possible to provide in depth knowledge for staff at Into Action about ruling relations in the institution and visualize how each people's professional behaviors and thoughts are interconnected with others. However, this method was not chosen because the aim of my study is not only expanding knowledge of social workers at Into Action to visualize their

professional coordination with other staff but also see the various influence of forum theater on immigrant's health and integration and its relevance in social welfare. Also, participant observation would have been optimal to gain in depth and nuanced understandings of human, life, and social phenomenon as it takes place in a particular context (Spradley, 1980). Thus, participant observation could reveal why conflicts between Danes and immigrants happen in daily life and why Into Action is an essential counteract from social work perspective. However, my main goal is to research on light bodily movement in theater's various effects on immigrant population and forum theater's role as a tool for integration in social welfare. Nevertheless, participant observation would be interesting approach to create empirical material about a micro-sociological phenomenon of challenges around integration as being creative and more flexible to diverse service users would provide in-depth insight.

6.4 Personal suggestions to implication on social welfare

Traditional social work did not properly support immigrant population to fulfill satisfactory integration. A research on Turkish woman in Denmark shows that mainstream culture often labels heterogeneous people as "migrants" and migrants are targeted in scandals such as violence and oppression towards Muslim women (Hacısoftaoğlu & Pfister, 2012). Regarding to physical activities, it revealed that participants did not have opportunities to gain motivation, experiences, and abilities that encourage them to sports participation. For such situations where immigrants are confronted with stress to manage new life in Denmark and to balance their needs and expectation in Danish society including health discourse, Into Action creates a profound change in immigrant and danish people. Finding showed that by participating activities, boundaries which caused issues or made issues look bigger than it actually is are broken away by interacting with and understanding other "human" in same community. Also, interviews demonstrated that racisms and isolation against immigrants often happens because of misunderstandings or indifference to each other. The endeavor of majority Danish people and immigrants to gain the sense of "we" together in interaction is successfully leading to change within community, which later leads to social change. The tools utilized for creating strengthened community are initiating activities such as dialog café, debate events, and other social meetups like coffee meeting or game nights, and Into Actions. Throughout activities, dialogical integration is a key concept. This fundamental mindset to attempt the best of people and offer supportive tool for people to realize their potential mental energy to form better interaction with others is relevant to strength theory perspective. Further, the definition of a strong community as "places where capacities of local residents are identified, valued, and used" (Kretzmann et al., 1993, p. 13) aligns with Dialog Across's purpose to create a community where every individuals regardless of background or ethnicity can build better relationship, and thus gain opportunity for better quality of life.

However, the role of Dialog Across is supplemental tool for people to propel interaction between Danes and immigrants that enhancing access of immigrants for better life though better education, employment opportunity, or salary negotiation are left alone with immigrants. For such systematic empowerment requires further involvement of legal or governmental efforts. Also, finding sustainable path for volunteers financially and physically to balance their life and Into Action involvement was an issue.

Transnational social work utilizes not only prominent physical support but also technologies to adopt clients' ever-changing and expanding needs (Furman et al., 2010a). In the world today with waves of human mobility, social workers are the forefront supporter for potentially socially vulnerable strata including foreigners. Dialog Across is the forefront of intercultural social work who directly interacts with migrants. In order to reduce cost necessary for sustaining Into Action, implementing technology could be one of solution. By reducing cost with tech usage, financial cost could be reduced and redirected to current volunteers which eventually reduce turn over rate. Lastly, the word of social worker during interview that "you have a passion for seeing the world being a better place" was impressing for me to become a professional who can become a bridge in cross cultural dialog and support. SW shared a hope to stabilize sustainable projects of Into Action and to eventually write a book about dialogical integration. A mean to share dialogical integration can be pursued. Therefore, Into Action where plays dilemma immigrants face in Danish society in daily life is powerful process for social pedagogy and social change.

6.5 Unreported perspectives from participants

Some themes were not mentioned in findings due to its non-relevance to research questions. Yet, they connect to discourse on one of elements of dialogical integration used in theater that they worth presenting.

First, conflicts caused by cultural differences among staff at Dialog Across was repeatedly mentioned. A woman from Kenya volunteered under SW and confusion happened between them. Kenyan woman was used to boss being more confident, decisive, and putting up rules, and expected SW to act hierarchical in traditional way. But SW is familiar with non-hierarchical way based on the notion "we are all alike". However, the volunteer woman criticized SW for being weak because SW was not acting the leadership in a way she could recognize. Communication between different notions, preconceived images, and actions derived from cultural difference is essential and cultural sensitivity is discussed in next chapter.

One issue talked over and over was how Into Action is tackling funding problem. 15 volunteers put great commitment for create 2 hours and half play. Currently, paying professional external musicians, playwright, and acting teacher is barely possible. Into Action does not receive public funding and few private companies supports them. Some actors need to leave Into Action as it is not replicable with psid jobs. SW states it is positive

that Into Action is not tied to any agendas by receiving stable fund source and they are free. Protecting freedom of play, expression, and message while having more fund could be potential topic. Relating this, another attempt is recruiting volunteers continuously as actors leave Into Action when life event happens, and they cannot be kept for volunteering. For example, two actors are leaving due to demanding night work and pregnancy. For an organization with less than 20 people, frequent turnover rate is issue from organizational management perspective.

6.6 Recommendations for future research

Quite few researches that study about relation between performing arts for immigrants' physical and psychosocial wellbeing and social work practices were previously conducted. On the other hand, numbers of literatures about relevance between physical movement for immigrants and their general physical and mental health as well as study on immigrants socializing and social welfare were found. This brought difficulty to examine the relevance between theater's physical and mental wellbeing aspect and social work. Due to time and connection limitation, it was difficult to find a study setting which offers mainly bodily movement opportunity to immigrants, which was my original inspiration. However, participants interviewed talked that they felt improvement of psychosocial aspects of mental health. Thus, there are huge potential to study this. Further investigations on what and how social welfare practice can implement physical movement activity for immigrants in Denmark could be significant.

REFERENCES

- Arnstein, S. R. (1969). Ladder of Citizen Participation. *Journal of the American Institute of Planners*, 35(4), 216–224.
- Atkinson, P., & Coffey, A. (2003). Revisiting the Relationship Between Participant Observation and Interviewing. In *Inside Interviewing* (pp. 414–429). SAGE Publications, Inc. <https://doi.org/10.4135/9781412984492>
- Attali, M., Trejo, F. S. M., & Magee, J. (2018). The Emergence and Transformations of the World Cup for the Homeless: From the Excitement of Soccer to Managerial Decisions between 2003 and 2012. *The International Journal of the History of Sport*, 35(11), 1111–1129. <https://doi.org/10.1080/09523367.2019.1593148>
- Bacchi, C., & Eveline, J. (2009). Gender Mainstreaming or Diversity Mainstreaming? The Politics of “Doing.” *NORA : Nordic Journal of Women’s Studies*, 17(1), 2–17. <https://doi.org/10.1080/08038740802689133>
- Barker-Ruchti, N., Barker, D., Sattler, S., Gerber, M., & Pühse, U. (2013). Sport—‘It’s Just Healthy’: Locating Healthism within Discourses of Social Integration. *Journal of Ethnic & Migration Studies*, 39(5), 759–772. <https://doi.org/10.1080/1369183X.2013.756674>
- Bennett, M., J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, 10(2), 179–196. [https://doi.org/10.1016/0147-1767\(86\)90005-2](https://doi.org/10.1016/0147-1767(86)90005-2)
- Bennett, M. J. (2004). *Becoming interculturally competent*. J.S. Wurzel (Ed.). https://www.idrinstitute.org/wp-content/uploads/2018/02/becoming_ic_competent.pdf
- Berger, P. L., & Luckmann, T. (1996). Chapter 2: Society as objective reality. In *The social construction of reality* (pp. 63–110). Penguin Books.

- Berry, J. (1997). Immigration, Acculturation, and Adaptation. *ResearchGate*, 1(46), 5–68.
- Botton, A. (2004). *Status Anxiety*. Penguin Books.
- Bryman, A. (2004). Interviewing in qualitative research. In *Social research methods* (2nd ed., p. XIV, 592). University Press.
- Chambon, A., & Matthies, A.-L. (2013). Debating social work and otherness: Introduction to the special issue. *Nordic Social Work Research*, 3(2), 101–104. <https://doi.org/10.1080/2156857X.2013.835135>
- Coates, R. D., & Morrison, J. (2011). *Covert racism: Theories, institutions, and experiences*. Brill.
- Cornejo, C. (2008). Intersubjectivity as Co-phenomenology: From the Holism of Meaning to the Being in the world with others. *Integrative Psychological and Behavioral Science*, 42(2), 171–178. <https://doi.org/10.1007/s12124-007-9043-6>
- DeVault, M. L., & McCoy, L. (2006). Institutional Ethnography. In *Institutional ethnography as practice* (pp. 15–22). Rowman & Littlefield Publishers, Inc.
- Dialogue on Tværs. (2021). *Intoaction*. IntoAction. <https://www.intoaction.dk/>
- Doherty, A., & Taylor, T. (2007). Sport and physical recreation in the settlement of immigrant youth. *Leisure/Loisir*, 31(1), 27–55. <https://doi.org/10.1080/14927713.2007.9651372>
- Englander, M. (2012). The Interview: Data Collection in Descriptive Phenomenological Human Scientific Research. *Journal of Phenomenological Psychology*, 43(1), 13–35. <https://doi.org/10.1163/156916212X632943>
- Finlay, L. (2011). *Phenomenology for Therapists: Researching the Lived World*. John Wiley & Sons, Ltd. <https://doi.org/10.1002/9781119975144>

Freire, P. (1996). Chapter 1. In *Pedagogy of the oppressed* (pp. 25–52). Penguin Books.

Furman, R., Negi, N. J., & Salvador, R. “Bombie.” (2010a). 1. An Introduction to Transnational Social Work. In

Transnational Social Work Practice (pp. 3–19).

<https://www.degruyter.com/document/doi/10.7312/negi14448-001/html>

Furman, R., Negi, N., & Salvador, R. (2010b). An Introduction to Transnational Social Work. In *Transnational Social*

Work Practice (pp. 3–19). Columbia University Press. <https://doi.org/10.7312/negi14448-001>

Giorgi, A. (2009). *The descriptive phenomenological method in psychology: A modified Husserlian approach* (pp. xiv,

233). Duquesne University Press.

Giorgi, A. P., & Giorgi, B. M. (2003). The descriptive phenomenological psychological method. In *Qualitative research*

in psychology: Expanding perspectives in methodology and design (pp. 243–273). American Psychological

Association. <https://doi.org/10.1037/10595-013>

Goffman, Erving. (1981a). *Forms of Talk*. University of Pennsylvania Press.

<https://www.questia.com/library/1334456/forms-of-talk>

Goffman, Erving. (1981b). *Forms of Talk*. University of Pennsylvania Press.

Goffman, ERVING. (1989). ON FIELDWORK. *Journal of Contemporary Ethnography*, 18(2), 123–132.

<https://doi.org/10.1177/089124189018002001>

Hacisoftaoğlu, I., & Pfister, G. (2012). Transitions: Life stories and physical activities of Turkish migrants in Denmark.

Sport in Society, 15(3), 385–398. <https://doi.org/10.1080/17430437.2012.653207>

Hagelund, A. (2010). Dealing with the Dilemmas: Integration at the Street-level in Norway. *International Migration*,

48(2), 79–102. <https://doi.org/10.1111/j.1468-2435.2008.00497.x>

Harrison, G., & Turner, R. (2011). Being a “Culturally Competent” Social Worker: Making Sense of a Murky Concept

in Practice. *The British Journal of Social Work*, 41(2), 333–350. <https://doi.org/10.1093/bjsw/bcq101>

Healy, K. (2005a). Chapter 6: Three Waves of Systems Theories. In *Social work theories in context: Creating frameworks for practice* (pp. 115–136). Palgrave Macmillan.

Healy, K. (2005b). Chapter 8: Strength and solution-focused Theories. In *Social work theories in context: Creating frameworks for practice* (pp. 161–182). Palgrave Macmillan.

Hook, D. (2004). Frantz Fanon, Steve Biko, ‘psychopolitics’, and critical psychology. In *Critical Psychology* (pp. 84–114). UCT Press. <http://eprints.lse.ac.uk/961/>

Hutchinson, G. S. (2014). Chapter 3 Interactional Theories. In *Five theories in social work: Vol. nr. 1/2014* (pp. 63–104). Universitetet i Nordland.

Hutchinson, G. S., & Oltedal, S. (2014). Chapter 3 Interactional Theories. In *Five theories in social work: Vol. nr. 1/2014* (pp. 63–104). Universitetet i Nordland.

ISSAW. (2018). *GLOBAL SOCIAL WORK STATEMENT OF ETHICAL PRINCIPLES*. International Association of Schools of Social Work. <https://www.ifsw.org/global-social-work-statement-of-ethical-principles/>

Julkunen, I., & Rauhala, P.-L. (2013). Otherness, social welfare and social work – a Nordic perspective. *Nordic Social Work Research*, 3(2), 105–119. <https://doi.org/10.1080/2156857X.2013.834266>

Kosiewicz, J. (2014). Sport and Art: Differences and Theatrical Similarities. *Physical Culture and Sport. Studies and Research*, 63(1), 69–87. <https://doi.org/10.2478/pcssr-2014-0022>

- Kretzmann, J. P., McKnight, J., & Research, N. U. (Evanston, Ill). Center for Urban Affairs and Policy. (1993). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. The Asset-Based Community Development Institute, Institute for Policy Research, Northwestern University.
- LaFromboise, T., Coleman, H., & Gerton, J. (1993). Psychological Impact of Biculturalism: Evidence and Theory. *American Psychological Association, Inc.*, 114(3), 395–412.
- Langdrige, D. (2007). *Phenomenological Psychology: Theory, Research and Method*. Pearson Education.
- Manen, M. van. (2007). Phenomenology of Practice. *Phenomenology & Practice*, 1(1).
<https://doi.org/10.29173/pandpr19803>
- Nielsen, G., Hermansen, B., Bugge, A., Dencker, M., & Andersen, L. B. (2013). Daily physical activity and sports participation among children from ethnic minorities in Denmark. *European Journal of Sport Science*, 13(3), 321–331. <https://doi.org/10.1080/17461391.2011.635697>
- Prigge-Pienaar, S. (2018). Who's game? Embodied play in theatre and sport. *South African Theatre Journal*, 31(1), 133–145. <https://doi.org/10.1080/10137548.2017.1415167>
- Qvotrup Jensen, S., Aalborg Universitet, Forskningsgruppen CASTOR, Aalborg Universitet, Sociologisk Laboratorium, Aalborg Universitet, Forskningsgruppen SAGA, Aalborg Universitet, & Forskningsgruppen SocMap. (2009). *Preliminary notes on othering and agency: Marginalized young ethnic minority men negotiating identity in the terrain of otherness : working paper presented at Castor Seminar Løgstør 13.-14. of May 2009*. Forskningsgruppen CASTOR, Aalborg Universitet.
- Scott, W. A., & Scott, R. (1989). Chapter 2: Outcome and Predictors: An Overview. In *Adaptation of immigrants:*

Individual differences and determinants. Pergamon Press.

Seat, R. (2000). *Factors affecting the settlement and adaptation process of Canadian adolescent newcomers 16-19 years of age: Research study report*. Family Service Association of Toronto.

Sewpaul, V. (2013). Inscribed in Our Blood: Challenging the Ideology of Sexism and Racism. *Affilia*, 28(2), 116–125.
<https://doi.org/10.1177/0886109913485680>

Shea, J. M., & Beausoleil, N. (2012). Breaking down ‘healthism’: Barriers to health and fitness as identified by immigrant youth in St. John’s, NL, Canada. *Sport, Education and Society*, 17(1), 97–112.
<https://doi.org/10.1080/13573322.2011.607914>

Shulman, L. (2016). Shifting the Social Work Practice Paradigm: The Contribution of the Interactional Model. *Journal of Social Work Education*, 52(sup1), S16–S27. <https://doi.org/10.1080/10437797.2016.1174645>

Sieber, J., & Tolich, M. (2013). Why We Need Ethics: Assessing Vulnerability, Risk, and Benefit. In *Planning Ethically Responsible Research* (pp. 11–30). SAGE Publications, Inc. <https://doi.org/10.4135/9781506335162>

Smith, D. E. (2006). Institutional Ethnography – using interviews to investigate ruling relations. In *Institutional ethnography as practice* (pp. 15–22). Rowman & Littlefield Publishers, Inc.

Spradley, J. P. (1980). *Participant Observation*. Holt, Rinehart and Winston.

Starks, H., & Trinidad, S. (2007). Choose Your Method: A Comparison of Phenomenology, Discourse Analysis, and Grounded Theory. *Qualitative Health Research*, 17(10), 1372–1380.
<https://doi.org/10.1177/1049732307307031>

STATISTICS DENMSRK. (2021). *Immigrants and their descendants*. Statistics Denmark.

<https://www.dst.dk/en/Statistik/emner/befolkning-og-valg/indvandrere-og-efterkommere>

Stenner, P., & Stainton, W. (2017). Chapter 13: Q Methodology. In *The SAGE handbook of qualitative research in psychology* (Second edition., p. 632). SAGE.

Stodolska, M., & Alexandris, K. (2004). The Role of Recreational Sport in the Adaptation of First Generation Immigrants in the United States. *Journal of Leisure Research*, 36(3), 379–413.
<https://doi.org/10.1080/00222216.2004.11950029>

Strauss, A., & Corbin, J. M. (1990). *Basics of qualitative research: Grounded theory procedures and techniques* (p. 270). Sage Publications, Inc.

The young americans. (2020). *The young americans (R)*. The Young Americans. <https://www.youngamericans.org/>

Tsumu. (2021). *Tsumu Playground Production*. <https://www.playgroundproduction.dk/tsumu/>

Uggerhøj, L. (2008). Creativity, fantasy, role-play and theatre in social work: A voice from the past or steps for the future? *Social Work & Social Sciences Review*, 13(3), 48–62. <https://doi.org/10.1921/81148>

Uggerhøj, L. (2011). Theorizing practice research in social work. *Social Work and Social Sciences Review*, 15(1), 49–73. <https://doi.org/10.1921/095352211X604318>

Walmsley, B. (2018). Deep hanging out in the arts: An anthropological approach to capturing cultural value. *International Journal of Cultural Policy*, 24(2), 272–291. <https://doi.org/10.1080/10286632.2016.1153081>

Appendix 1: INTERVIEW GUIDE

Prior to interview, I asked samples icebreaking light daily questions such as “How are you recently?” or “How do you like weather recently?” to create a safe space for participants to share what they are going through. Icebreaking questions also helped me to find communication style which serves the best for each participants.

General questions (this requires non-verbal respectful communication as questions are personal)

- How old are you?
- How long have you been involving in Into Action and Dialog Across?
- What is your educational and ethnic background?
- What are some of the roles/activities you undertake here?
- What is your position in Into Action and Dialog Across?

Crucial questions to find the essence of relationship of immigrants’ health and movement participation

- How do you feel about integration immigrants go through and Danish people’s negative image around immigrants?
- If and what do you think the relationship among immigrants’ performing art participation, mental and physical well-being exists? Could you share more?
- Have you experienced or seen positive effects of involving with Into Action, or saw impact on people?

Then, I proceeded to open ended question which triggers ideas revolving round social work practice and bodily movement especially performing arts.

- I am interested in bodily movement’s characteristic in performing arts, particularly on physical and mental well-being and integration, that is linked to being part of a group who experienced immigrating. I would really like to understand this further. Please share me about episodes or times in your life when your participation in Into Action felt somehow changing your life or even not easy and what those meant to you?
- What are you most proud of yourself through this experience?”
- What is your strength as a foreigner in Denmark?
- What are your biggest strengths and weakness in the role of a social worker/actor?

Questions for knowing individual perspective of social work

- What would you like to change or improve about how current Into Action works?
- What are the difficulties Into Action current have as a welfare nonprofit organization?

- What ways and areas do you aspire to make professional contributes to the future, maybe in 5 years?
- Tell me a suggestion you have made that was implemented in this integration field? It's important here to focus on the word "implemented" as successful case of taking from idea to implementation is important.
- What and where is the goal of integration at Into Action?
- What are the meanings or values you found from interaction with other audiences, actors, and staff at Into Action?

I utilize those questions above flexibly to nudge participants to tell their stories and insights on relationship among immigrants' performing art experience, mental and physical well-being, and social work practice.

APENDIX 2: PARTICIPANT INFORMED CONSENT FORM

My name is Suzuha Takagi, a student at the Department of Sociology and Social Work at Aalborg University, Denmark. Thank you very much for participating to this study on relationship among activities at Dialog Across, immigrants physical and psychosocial health, integration, and social welfare.

By signing this form I agree that;

1. I am voluntarily taking part in this project. I understand that I don't have to take part, and I can stop the interview at any time
2. The transcribed interview or extracts from it may be used as in master thesis.
3. I have read the participants informed consent sheet
4. I don't expect to receive any benefit or payment for my participation
5. I can request a copy of the transcript of my interview and may make edits I feel necessary to ensure the effectiveness of any agreement made about confidentiality
6. I have been able to ask any questions I might have, and I understand that I am free to contact the researcher with any questions I may have in the future.

Contact information

Please contact here at any time if you have any concerns or questions.

Name: Suzuha TAKAGI

Tel: 52630396

Researcher's name Date

Participant's (your) name Date