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Effectiveness of National Integration Strategies Towards Second Generation Migrant Youth in a Comparative European Perspective – EFFNATIS

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The detailed scientific results of the project can be found in three separate annex volumes submitted together with this report.

Volume I:

The Children of Immigrants in European Societies. National Modes of Integration and Trends of Convergence

Volume II:

Results of the Field Surveys

Volume III:

Results of Labour Force Survey Analyses and of Secondary Data Analyses

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Abstract

The integration of immigrants is one of the major aspects of the overall integration of European societies. The EFFNATIS project was interested in the question of whether there are different national modes of immigrant integration and, if so, what effect they have on the integration of children of international migrants (CIM). The analysis of national modes of immigrant integration was done for Finland, France, Germany, Great Britain, Sweden, Spain, Switzerland and The Netherlands. Marked national differences were found, but also some European convergences which are connected to all states being welfare states. Three countries were chosen to inquire into the relevance of the national context for an empirical study of the integration of CIM: France, Germany and Great Britain. Secondary analyses of existing data were done for the remaining countries. The three empirical field studies aiming at a detailed picture of integration of CIM in the age group of 16 – 25 were supplemented by an analysis of European Labour Force data relating to the education and employment of CIM. The field surveys were done with a common questionnaire in the Greater Parisian area and in Tours for France, in Nürnberg for Germany and in the Greater Manchester area for Great Britain. The common data set comprises about 2,400 cases. The concept of integration was subdivided into structural, cultural, social and identificational integration. Degree of integration was operationalised and statistically evaluated by comparing CIM in each country with a group of autochthonous population of the same age group. The theoretical orientation of the project was to test the national difference paradigm as a context variable against other explanations: individual and family resources, ethnic group belonging, gender and perceived discrimination. Logistic regressions were the statistical device for this test. The results are as follows: In all dimensions of integration the national difference paradigm has been confirmed. Individual and family resources, ethnic group belonging and gender proved to be additional powerful influences on the integration of CIM. The Labour Force data analysis confirms the EFFNATIS survey results. The overall confirmation of the national difference hypothesis does not mean, however, that we can identify one national context as being systematically more effective than others. France with an “assimilationist” policy has strengths in the expansion of education, in acculturation and in identification, but shows weaknesses in training and employment. Germany with an ambiguous policy in the past has strengths in training and employment, but weaknesses in education, legal integration and identificational integration. In Britain education of CIM has much progressed, patterns of ethnic inequality can be identified in training and employment of CIM. As to the patterns of social and cultural integration of CIM the British minority policy seems to have reproduced ethnic minority structures.

1. Executive Summary

The integration of immigrants is one of the major aspects of the overall integration of European societies. The EFFNATIS project was primarily interested in the question of whether there are different **national patterns of immigrant integration**, and if so, what **effect they have on integration**.

A promising approach to examining this question is to study the **integration of children of international migrants (“CIM”** in the following text), often called the “second generation of migrants”, although they are no migrants themselves. Their situation reflects whether the incorporation of immigrants is progressing, stagnating or even regressing; a process which may last for several generations. A lack of integration of migrants and the children of migrants may lead to forms of deviant behaviour and to an **“ethnisation” of social problems** involving a “balkanization” of society along ethnic lines. It may also lead to ethnic mobilization and to **ethnic conflict**.

In this situation a search for “models” has taken place and different national patterns of integration are being discussed as to their relative merits or problems. A prevailing discourse in Europe compares different national patterns: for instance, a culturally unifying, French Republican model is confronted with British or Dutch “multiculturalism”, and with a German orientation of social policy towards migrants. According to this **“national difference paradigm”**, there is an “Intégration à la Française” which has been linked to the tradition of nation building since the foundation of the Republic and which aims at a culturally homogeneous nation. British or Dutch “multiculturalism”, on the other hand, supposedly is willing to retain cultural differences and the ethnic identities of immigrants. And Germany, due to its “Volk”-centred ethnic nation concept, supposedly will not accept immigrants as citizens, but nevertheless includes them in almost all social policy measures.

Three countries were chosen to inquire into the relevance of the national context for an **empirical study of the integration of CIM**: France, Germany and Great Britain. Five other countries were chosen for secondary analyses of this question: Finland, Spain, Sweden, Switzerland and The Netherlands. While new and comparable data were collected in the first case, “secondary analyses” comprise the interpretation and evaluation of different kinds of existing sources. The three empirical country surveys aiming at a detailed picture of integration were supplemented

by an analysis of European Labour Force data relating to the education and employment of CIM. **Descriptions** of integration policies or rather of “**national modes of immigrant integration**” were made for all eight countries involved. While much discussion has taken place in the literature concerning the assumption that different outcomes will result from national modes of integration, this thesis has never been empirically tested.

The **concept of integration** has been defined as the inclusion of new populations into the existing social structures of the immigration country. Four dimensions of the process have been differentiated: **structural integration**, which is the acquisition of rights and the access to membership, positions and statuses in the core institutions of the receiving society (education system, training system, labour market, citizenship, housing). **Cultural integration** is a precondition of participation and refers to processes of cognitive, cultural, behavioural and attitudinal change in people. This change concerns primarily the immigrants and their descendants, but it is an interactive, mutual process that changes the receiving society as well. Membership of immigrants in the new society in the private sphere is reflected in peoples' private relationships and group memberships (social intercourse, friendships, marriages, voluntary associations): that is, in their **social integration**. Membership of a new society on the subjective level shows in the sense of belonging and identification, particularly in the form of ethnic and/or national identification: that is, **identificational integration**.

The **main research task** has been to look into different national kinds and degrees of integration of children of international migrants in France, Germany and Great Britain; in other words, to test the national difference paradigm. A major argument for the relevance of the nation as a context for integration is that it stands for different **opportunity structures** and conditions for action for the immigrants and their descendants.

The national difference paradigm is a context-related explanation. **Alternative or complementing explanations** could be related to the individual characteristics of respondents. Of these the project has tested a **family resources and an ethnicity paradigm**, and looked at **gender**, (perceived) **discrimination** and **marginality** as other explanatory concepts. The family resources paradigm represents the material, cultural and social resources that families and individuals possess. Ethnicity or ethnic difference relates to differences between ethnic groups among immigrants and different characteristics of these groups. The discrimination approach

(perceived discrimination) claims that integration may be blocked or hindered by discrimination on the part of the receiving society. According to the classical **marginality paradigm**, international migrants and their descendants suffer from problems of belonging and insecure identities, i.e. from problems of social, cultural and identificational integration. This may hinder their abilities to achieve the goals they have set for their immigration project and result in problems of structural integration.

The description and analysis of **national modes of integration** for the eight countries involved in the EFFNATIS project was done by looking at the immigration process to the country, by analysing the “societal definition of the immigration situation” and by describing the relationship between the “social order” and the “sense of nationhood” to the specific integration policies in a particular country.

In **France** there is a tradition of an “assimilation” policy, as it is known, with regard to foreign migrants. The nation has been historically constructed through the “assimilation” of populations from various regions (Burgundy, Brittany, Provence etc.). Although these populations had their own cultural identities and in some cases religious identities, as well as traditional dress codes and languages, they were transformed into French citizens. The same policy has been implemented with regard to migrants, who have gained the right to participate in political life and become part of a “community of citizens”. Whatever their origin, the main implicit principle of the French Republican approach is that the lack of any specific integration policy is the best way to integrate migrants and their children. The school system as modelled by the Third Republic, along with nationality legislation, has been considered the best instrument to integrate young people into the nation.

Immigration and integration policies in **Germany** up to the present have been influenced by a denial of the immigration situation. The long-lasting official denial of the immigration situation cannot, however, be equated with the lack of an integration policy. From the mid 1970s onwards integration policies – which are different from temporary measures of accommodation – can be identified. But, due to the denial of the immigration situation, integration measures for “foreigners” were of an ambiguous character. Fundamental changes occurred in Germany during the time span of this project. The definition of the situation changed with the denial of the immigration situation being abandoned. The nationality law was changed and an element of

ius soli was introduced. The main feature of the German mode of integration has been to open the core institutions (labour market, self-employment, education and training system, housing) to the immigrants and to include them in the general welfare state and social policy system.

In **Great Britain** the immediate post-war period was characterised by accelerating immigration from the Caribbean, the Indian sub-continent and elsewhere from the former British Empire. Parallel to the restrictions to entry which later followed, policies have been developed across many areas of society to promote equal rights and opportunities for ethnic minorities, as the new immigrants have been termed. Central to this policy has been legislation to outlaw racial discrimination. There has been considerable tolerance of cultural difference within British society: Ethnic minority groups are free to create and recreate whatever private cultural forms they wish as long as they are legal. The discourse on ethnicity and the incorporation of migrants, however, is strongly racialized.

Finland has only recently become a country of immigration and developed an official integration policy in 1999. Most of the immigrants are “ethnic return migrants” from the former Soviet Union. One of Finland's interesting features is the drawing up of individual integration plans for immigrants. Stimulated by the very high rate of unemployment among refugees from Third World countries, a discussion has begun to introduce a system of competence assessment of migrants to support their integration into the labour market.

The recent emergence of an immigration situation is also true for **Spain**. The immigration situation has been characterised by large numbers of illegal migrants and ensuing amnesties. Measures to support the integration of immigrants embrace the following: setting up special channels to inform immigrants about the regulations affecting them, regulating the regrouping of families and providing complementary schooling in the language and culture of their country of origin or in their religious beliefs. Due to the fact that the immigration situation is still a new phenomenon, much of the discourse on integration relates to questions of schooling. The children of immigrants will normally be enrolled in a school within the general education system and will be expected to follow the same curriculum as Spanish children.

Sweden has had a history of immigration since World War II. Since the mid 1970s there has been a clear and distinct immigration and integration policy in Sweden, characterised by a tendency to limit the intake of new immigrants while allotting increasing resources to promote the integration of those already accepted. In this context, children of international migrants are a particular group whose integration is favoured. The Swedish integration policies rely heavily on the general welfare policies administered by the public sector. It has therefore been considered normal that the role of the public sector in promoting integration is large in comparison with many other European countries, where non-governmental organizations have a larger role to play.

Switzerland is a multicultural society with one of the highest immigration rates in Europe. However, Switzerland does not recognize that it has become an immigration country and has no real immigrant policy on the federal level. Another paradox is the fact that, in spite of the absence of most of the problems of other European immigration countries, the immigration issue has almost uninterruptedly been on Switzerland's political agenda since the 1960s. The same factors which can be considered as crucial for the political integration of the country are also responsible for the specific ways Switzerland treats its migrants. These factors are federalism, municipal autonomy, consociational and direct democracy and the specific character of Swiss national identity. Concerning the integration of immigrants and their children, these principles have had a much more ambiguous influence than on the political integration of the country.

The Netherlands: The tradition of a consociational democracy and the “pillarisation” of society have been important principles of the social order that have influenced not only the sense of nationhood, but the integration of migrants as well. The main characteristic of consociational democracy is that conflicts are settled by pacification and compromise, leading to equal access to the state's resources for all groups involved. This principle has been extended to the newcomers and has been conducive to formulating the idea of a Dutch multicultural society. Thanks to this multicultural policy, special programmes for immigrants were started. But many special policies aimed at the integration of immigrants that were instigated in the 1980s have been substituted by general policies for all disadvantaged people, Autochthonous and migrants alike.

A **common questionnaire** was constructed for the surveys on CIM's integration in France, Germany and Great Britain. **Representative samples** of 16–25 old young people of migrant backgrounds and comparable groups of Autochthonous were interviewed in the cities of Vitry (metropolitan area of Paris) and Tours in France, Nürnberg in Germany and Blackburn and Rochdale in Great Britain. CIM in France were of Maghrebian and Portugese backgrounds, in Germany of Turkish and ex-Yugoslavian and in Great Britain of Pakistani and Indian descent. The common data set comprises about 2,400 cases. The main line of interpretation is to regard differences in indicators between CIM and Autochthonous as the central measure of integration. The smaller the differences, the “better” the integration.

The major **results of the surveys** are as follows: In the area of structural integration (education, training, employment) there is no systematic pattern of national differences. Compared to Britain and Germany, France has expanded its system of **higher education** the most. What is particularly interesting is that the Portuguese CIM outperform the French autochthonous group in educational attainment. The Maghrebian group's position, however, is below the native French group. In addition, not only are there more people attending universities in France, but also the differences in attainment between CIM and Autochthonous are lowest. In Germany the differences in educational attainment between CIM and the native reference group are largest, while Britain holds an intermediate position.

As to **training and integration into the labour market**, CIM in Germany seem to be relatively better off. They are under-represented on the academic track, but over-represented in the vocational training area which normally leads to respected positions in the labour market. Also, their unemployment rate is comparatively low. Young people in France – both Autochthonous and CIM – often cannot translate their formal educational status into a labour market position and their rate of unemployment is extremely high. It is likely that there is a kind of “over-academisation” in the French system and most likely a lack of labour market-oriented vocational training which affects both native people and CIM. Britain has the largest differences between CIM and Autochthonous regarding **employment**: almost three quarters of autochthonous young people are in employment or vocational training in a firm, while Pakistani and Indian CIM remain mainly in the educational system or are unemployed. The apprenticeship system is a clear domain of the British Autochthonous.

Summarizing structural integration with education, training and labour market integration, we find a confirmation of the national difference hypothesis. Logistic regressions, testing national difference against alternative or additional explanations, confirm the national difference paradigm, with family resources, gender and ethnic group membership as additional influences. It is remarkable that these **results** on the basis of urban samples are **fully confirmed** by the analysis of the **Labour Force Survey Data**, which are representative national micro-census data with a huge sample size. The Labour Force data exist only in the structural dimension of integration.

Cultural integration is a rather heterogeneous area, relating to values and beliefs, cultural competences, popular culture and everyday practices. On the one hand we find processes of almost complete acculturation between CIM and Autochthonous in all three countries – i.e. the groups are becoming very similar –, on the other hand there are rather stable structures of national differences. Most **acculturation** has occurred in **popular mass culture**. Most CIM and Autochthonous watch the same or similar TV channels, listen to the same “youth” radio stations and watch the same films in the cinema. On the whole, relevant national differences between France, Germany and Great Britain do not appear in this area of cultural integration. In other forms of everyday practices such as eating certain foods, drinking alcohol, leisure-time activities, we find more differences between CIM and Autochthonous, particularly between Muslims and native people, but also marked national differences in that the CIM in Britain adhere more to ethnic tastes and preferences than the CIM groups in Germany and France do. As to **competences**, it is remarkable that almost all CIM in all three countries rate their ability to speak and write the language of the immigration country as good or excellent. As to language preference and use in different relationships and situations, there is a clear national difference: CIM in Germany use their parents' language much more often in the family and with friends compared to CIM in France and Great Britain. This reflects on the past “Ausländerpolitik” in Germany which forced migrants to retain strong ties to their country of origin. **Religion** is an area in which CIM remain much more like their parents than in the other areas that we looked into. On the whole, CIM are more religious and more conservative than the native groups. Regarding national differences, we find that British CIM adhere much more to the conservative religious practices of their parents compared to the CIM in France and Germany. This is in line with British ethnic minority policy.

Social integration: We looked at inter-ethnic **friendship patterns, partners and membership of organizations**. In France and Germany there are substantial proportions (from 35 to 53 %) of inter-ethnic friendships among CIM, meaning at least one friend is not from one's own ethnic background. Britain, however, stands out as being particularly ethnically homogenous which corresponds to a high degree of ethnic residential segregation. As to partners (marriage or boyfriend/girlfriend) France and Germany again have a similar pattern with sizeable numbers of partners from a different ethnic group and Britain again has a pattern of high endogamy. Membership of organizations is another aspect of social integration. The general tendency of young people in Western societies to be sceptical about **membership of organizations and associations** is reflected in our data for all groups – CIM and Autochthonous – in all three countries. Those among the CIM who are members of an association are mostly members of non-ethnic sports clubs.

Social integration is a two-way process. Apart from possible processes of self-segregation on the part of the immigrants, **discrimination and racism** (self-reported) on the part of the receiving society may block social integration. The results of the EFFNATIS survey in this respect are that a clear majority of CIM in all three countries has not been affected by discrimination and/or racism. CIM in France report the least discrimination and racism. Belonging to a Muslim group is strongly related to reported discrimination in all three countries. As to anti-discrimination laws (Great Britain and France have such laws), our data do not lend support to a preventive effect of this legislation.

Identificational integration: For the CIM in all three countries, when asked for their “primary” identification in an open question, identification with the country they have been born and live in is quite low. The prime modes of identification in all three countries are with their parents' home country and multiple forms of identification, that is “hyphenated” identities relating both to the country of origin of their parents and the immigration country. There is a national difference here, as we expected: identification with the parents' home country is strongest in Germany, multiple forms of identification are more prominent in France and Great Britain.

In this first step we had asked people for their primary identification. When we asked further how strongly they felt as belonging to several different social categories (local, national, European) it became clear that a large majority of the CIM in France and Britain – in addition

to identifying with their parents' home country – felt quite strongly that they were French or British as well, whereas in Germany only about 40% felt German as well. As expected this was another confirmation of the national difference hypothesis. The regression analyses, testing the relevance of individual variables against contextual ones, confirmed that there are indeed stable differences between the national groups of CIM: Compared to Germany, France and Great Britain are more able to give their CIM a sense of national belonging and identity. But in all three countries the primary identification is not with the immigration country.

Finally, we shall briefly draw attention to a few **results** of the surveys in France, Germany and Great Britain which could **interest a broader political and scientific public** because they touch upon issues in discussion or because they are counter-intuitive:

- **CIM are not “time-bombs”:** the media and politicians sometimes refer to the situation of CIM as that of a “time-bomb”. However, our data show a very high degree of general satisfaction with life in all three countries.
- **Upward mobility:** despite many problems, the large majority of CIM reach higher educational and occupational levels than their parents did.
- **No widespread radicalism among CIM:** contrary to the image of widespread political or religious radicalism among Islamic young people our findings are that such phenomena are only a very marginal.
- **Discrimination:** About 70% of CIM in all countries do not report discrimination.
- **Anti-discrimination laws:** our data do not lend clear support for the preventive efficacy of anti-discrimination laws.
- **Little influence of ethnic media:** in contrast to reports that the integration of CIM is slowed down by intensive exposure to foreign media, especially satellite TV, our data show that CIM have the same media preferences as their comparative autochthonous age group.
- **Language competence:** More than 80% of CIM rate their competence in the language of the immigration country as excellent or good.

- **Ideal family size:** contrary to the image of wanting large families, CIM and Autochthonous in France and Germany have similar ideas about ideal family size. Turkish and Portuguese CIM even want fewer children than the autochthonous groups. British CIM originating from the Indian subcontinent, however, want slightly larger families than the British average. Immigrants thus are not a group with an imported higher fertility that could make up for the demographic problems of the immigration countries, since they adapt in the course of a generation to the conditions of bringing up children in the immigration country.

Summarizing the foregoing analyses, we can state that the national difference hypothesis has been confirmed. The national context systematically explains much more variance than individual variables. The overall confirmation of the national difference hypothesis does not mean, however, that we can identify one national context as being systematically more effective than others in all areas of integration. In that sense there is no single “national model”.

France has comparative strengths in the expansion of education, in acculturation and in identification, but shows weaknesses in training and employment. This means that the “assimilationist”, universalist French mode of integration with open citizenship policies seems to have produced structural integration in the education system with rather strong acculturative and identificational effects on CIM. Problems in training and employment of CIM in France are apparently a function of general system properties rather than of a specific mode of immigrant integration. Housing segregation on the other hand – probably the most serious problem of structural integration – concerns only the immigrants and their descendants.

Germany has comparative strengths in training and employment of CIM, but weaknesses in legal and identificational integration. An ambiguous policy seems to have produced ambiguous results. The German mode of integration that has affected the CIM of our sample was characterised on the one hand by open policies in relation to the core institutions of the modern welfare state but on the other hand by restrictive measures of an “Ausländerpolitik” that did not want to recognize the realities of an immigration situation and did not invite the “foreigners” to naturalize and to identify with their country of residence. During the time of the EFFNATIS project

important changes occurred in this latter aspect that will probably affect the descendants of present day CIM or immigrants in a different way.

In **Great Britain** there are tendencies of ethnic preferences of CIM in the areas of social integration (friendships, marriage partners) and in cultural integration (values, tastes). Patterns of ethnic inequalities can be identified in the training and employment of CIM. Housing segregation of ethnic minorities is quite distinct. At the same time, ethnic minorities display a high degree of identification with Britain. The British ethnic minority integration policy seems to have reproduced ethnic minority structures.

2. Background and Objectives of the Project

Since European societies have become countries of immigration the question of integration of migrants has gained great importance. The illusion of temporary immigration has disappeared and the integration of the new groups is a challenge to the established patterns of nation building and welfare state policies.

One of the best ways to study the ways integration is going is to study the **children of international migrants (CIM)**, often called the “second generation” of migrants, although they are not migrants themselves. Their situation reflects whether integration is progressing, stagnating or even regressing. The incorporation of migrants is an important aspect of the overall integration of societies. Lack of integration of migrants and children of migrants may lead to forms of deviant behaviour and to an ethnicisation of social problems involving a “balkanization” of society along ethnic lines. It may also lead to ethnic mobilization and to ethnic conflict. A central question revolves around the extent to which ethnic differences are becoming solidified into ethnic stratification patterns or whether there is a process of mutual acculturation between existing groups of different ethnic origin.

In this situation a **search for “models”** has taken place and different national “strategies” of integration are being discussed as to their relative merits or problems. A prevailing discourse in Europe compares different national “strategies”: for instance, a culturally unifying, French Republican model is confronted with British or Dutch “multiculturalism”, and with a German orientation of social policy towards migrants. According to the national difference paradigm there is an “Intégration à la Française” which has been linked to the tradition of nation building since the foundation of the Republic and which aims at a culturally homogenous nation. British or Dutch “multiculturalism”, on the other hand, supposedly is willing to retain cultural differences and the ethnic identities of immigrants. And Germany, due to its “Volk”-centred ethnic nation concept, supposedly will not accept immigrants as citizens, but nevertheless includes them in almost all social policy measures.

The different “strategies” are supposed to be linked to traditional ways of macro societal integration, to specific national ideologies and to certain key decisions during the immigration process. It is **assumed that these different strategies are resulting in different outcomes of the integration process** (Brubaker 1994; Heinelt 1994; Köppinger et al. 1992; Wihtol de

Wenden 1999). This assumption, however, had not been tested empirically before the EENATIS project. The main objective of the EFFNATIS project was to **test this assumption** of different national “outcomes” and the effectiveness of national integration “strategies”.

Many European societies have experienced immigration of large foreign populations, and one can expect the continuation of such immigration. To study integration in France, Germany and Great Britain is not only relevant because of the different national “strategies” that these countries stand for, but they have by far received the largest share of immigration as well. A study of integration policies in these countries includes the large majority of this group in Europe.

To get a more complete picture of the “European scene” other countries and research teams were included in the project, but with a somewhat smaller task. The Netherlands were chosen as another case of “multiculturalism”, Sweden as a Nordic welfare state with quite a substantial immigration since World War II, Finland as a Nordic welfare state who has only recently received immigrants, Spain as a Southern European country that has changed from emigration to immigration country, and finally Switzerland, a non-EU state, that has the largest proportion of foreigners in Europe and a rather long history of immigration since World War II. For financial reasons project surveys as in France, Germany and Great Britain were not possible in these countries. The teams from the Netherlands, Sweden, Finland, Spain and Switzerland did integration policy analyses for their respective countries and evaluated existing research on the project's research question in their respective countries (“secondary analyses”). These studies widened the perspective of the EFFNATIS Project.

The research project corresponds to the goals of the TSER Programme as stated in the Guidance Note, subarea III,4 “*Evaluation of the impact of social integration policies*”. The study has further relations to other areas of the TSER Programme, particularly to Subareas II.1 and 3. Subarea II.1.3.5 “*Cultural differences of integration of minorities*” is very directly related to our research question. Subarea II.3.1.4 “*Transition from school to work...*” is one of the central aspects of our analysis of structural integration. As to interdependencies of themes the project has strong connections to “*E&T, labour market and unemployment*” and to “*E&T, minorities and disadvantaged groups*”, since these aspects are part of the analysis of structural, cultural and social integration.

The empirical surveys in France, Germany and Great Britain could be generally realised according to the planned design. An important reorientation occurred during the project time in the area of integration “policy” or “strategy” analysis. When the project was conceptualized we had in mind special measures of states and possibly NGOs directed towards the target group of international migrants and their children. We learned during the project work that the question of inclusion or exclusion of migrants in the general integration policies and institutions of states and societies is of much higher relevance for success or failure of integration than the existence and kind and quality of any special measures developed for the migrants and their children. This insight lead to the application of the concept of “general” vs. “specific” integration policies and to turning our attention much more to the former, that is to the ways in which states and societies “normally” try to secure their cohesion and stability.

We also found that the use of the concept of integration “strategy” with which we started was rather problematic. “Strategy” implies planning and consistency. National strategy would imply conscious planning, consistency, systematic and goal minded action on a national level. In that sense, integration strategy does not seem to exist in any European country. National “strategy” is unlikely for another reason: migration and integration are very often in the centre of political battles, and therefore subject to serious political conflict. Content and direction of migration and integration policies change according to the political climate in the society and to power relations. Still there are certain consistencies and common characteristics in integration policies on a national level that derive from principles of the social order of the society and the definition of the immigration situation. That is why we suggest to call the whole of integration policies and their relation to the social order of the society and to the societal definition of the immigration situation **national mode of immigrant integration**. The analysis and results of the different national modes of integration is what the EFFNATIS project is about.

3. Scientific Description of the Project Results and Methodology

3.1. Dimensions of Integration and Theoretical Frameworks

3.1.1. The Concept of Integration

We are working with a concept of integration that leans partly on ideas of “assimilation” as formulated by Gordon (1964) and Esser (1990), and on a general and formal understanding of integration. For pragmatic reasons we have not used the term “assimilation” because it almost immediately evokes emotional reactions and connotations of cultural suppression in many public.

Integration as a general and formal concept may be defined as a) forming a new structure out of single elements, or b) “improving” relations within a structure and c) adding single elements or partial structures to an existing structure and joining these to an interconnected “whole”. Integration refers both to the process of connecting the elements as well as the resulting degree of interconnectedness within the “whole”. In the context of immigration integration refers to the **inclusion of new populations into existing social structures** and the quality and manners in which these new populations are connected to the existing system of socio-economic, legal and cultural relations.

Connecting the new populations to the existing structures and the resulting kind of connectedness involve a process of acquiring a membership status in the core institutions of the immigration society (economy and labour market, education, qualification system, housing market, citizenship as membership of the political community) and the learning and socialization necessary for participating in the new society. Thus, integration means the acquisition of rights and the access to positions and statuses in the core institutions of the receiving society by the immigrants and their descendants: that is, **structural integration**.

Rights can be used and positions and statuses can be gained only if the immigrants actively participate in certain learning and socialization processes. In relation to these preconditions of participation integration refers to processes of cognitive, cultural, behavioural and attitudinal change of individuals: that is, **cultural integration or acculturation**. Acculturation primarily concerns the immigrants and their descendants, but it is an interactive, mutual process that changes the receiving society as well.

Membership of immigrants in the new society in the private sphere is reflected in peoples' private relationships and group memberships (social intercourse, friendships, marriages, voluntary associations): that is, in their **social integration**. Membership of a new society on the subjective level shows in the sense of belonging and identification, particularly in the form of ethnic and/or national identification: that is, **identificational integration**.

Thus integration means an acquisition of rights, access to positions and statuses, a change in individual characteristics, a building of social relations and a formation of feelings of belonging and identification by immigrants towards the immigration society. It is dependent on a number of conditions on the part of the receiving society which could generally be described as its “openness” to the new group of people. A “successful” or progressing integration process could also be characterized by increasing similarity in living conditions and ethnic-cultural orientations between immigrants and the native population, and a decrease in ethnic stratification. This is obviously a political option which is opposed to a model which favours minority formation and the reproduction of ethnic borders between Autochthonous and immigrants.

3.1.2. Theoretical Frameworks

The EFFNATIS project started with the basic assumption that there are significant differences between the effectiveness of different national modes of immigrant integration. Since European societies are struggling with the problem of how to best include immigrants into their social structures and institutions it is not only of theoretical, but also of great practical relevance to learn about the “best” national mode of integration. The main research task has been to look into **different national kinds and degrees of integration of children of international migrants (CIM)** in France, Germany and Great Britain.

Quite a few authors have argued that there are distinct national modes of integration of CIM and that they differ in terms of “success” of CIM integration (for instance Brubaker 1994; Heinelt 1994; Köppinger et al. 1992; Wihtol de Wenden 1999). But this **national difference paradigm** has never been empirically tested.

On a theoretical level several arguments support the theory of relations between national modes of immigrant integration and actual integration of CIM: Understanding integration as social action, assuming that action is a choice between alternatives and that actors choose those alternatives which best seem to suit their interests and needs (Esser 1990a,79) actors' decisions will strongly depend upon the opportunities offered to them. The kind of alternatives and opportunities offered to immigrants and their children depend to a large degree upon the context they are living in, depend upon the **material and non-material opportunities** that societies offer to them. Thus national context should make a difference in immigrant integration. Different national opportunity structures will on their part depend among others on the performance of the economy, the general quality of institutions in the society and their openness towards immigrants, the relations between emigration and immigration country, the concept and practice of citizenship, and the attitude towards “strangers” or towards cultural and religious diversity.

The national difference paradigm is a context-related explanation. Alternative or complementing explanations could be related to the individual characteristics of respondents. Of these we shall discuss a family resources and an ethnicity paradigm, and look at gender, (perceived) discrimination and marginality as other explanatory concepts.

About the **family resources paradigm**: In the last three decades the concept of “capital” in a strictly economic sense has been widened for the explanation of social inequalities to include cultural and social resources that social actors possess (Bourdieu, Coleman). Applying this general concept of capital and resources to integration research we could say that socialization and integration of immigrants and their descendants is a function of the material, cultural and social resources that families and individuals possess. These resources help immigrants to better use the opportunities in a particular social context and/or overcome barriers in their way. Of the many relevant aspects of family capital or family resources education – of parents or one's own – has been shown to be the strongest influence in the integration process, stronger than occupational status. Alba et al.(1994) for instance, found that in a logistic regression of German micro-census data on immigrants' children educational success, educational level of household head explained most variance in immigrants' children educational success. Occupational position had much less weight. The relationship between length of stay and kind and degree of integration that one finds in the literature could also be explained in terms of the resources paradigm, since over time one generally accumulates resources relevant for integration.

The **ethnic group paradigm** is related to the capital – resources approach. It starts with the observation that some ethnic groups integrate much faster and more successfully than others. This seems to have to do with characteristics or resources and assets of the ethnic groups that are valuable in the integration process. Such resources might be motivations to succeed, for instance in the education system, and socialization processes that support such motivations, or cultural proximity of the migrating group to the native society which eases communication between them. Also, length of stay of a group in the country is probably associated with different resources that a group possesses, since the accumulation of goods or resources always takes time.

The **gender approach** holds that a central source of differentiation in any given sphere of integration is associated with gender. A three stage diachronic model behind much recent gender theorising can be identified. The traditional stage involved marked inequalities between men and women and is generally explained in terms of some version of 'patriarchy'. The industrial stage involves the progressive equalization of gender outcomes as a result of egalitarian changes within modern societies. Gender differences decline markedly. The post industrial stage embodies a 'post-egalitarian' situation where men and women continue to display significant aggregate differences but these are not isomorphic across all societal subdivisions. Women may, for example, outperform men at all levels of the educational system but not within the occupational system. This seems to be the contemporary situation in the Nordic countries and one which other Western European countries are fast approaching (Penn 2000, 5). The socialization of girls and women seems to bring forth attitudes and behaviour that are required in educational institutions. These gender differences will probably interact with ethnicity due to different gender roles in different ethnic groups.

The **discrimination approach** assumes that integration of immigrants may be blocked or hindered by discrimination on the part of the native society. Discrimination exists as personal behaviour in interaction, but also as institutional discrimination. As to the latter it can be assumed that systematic institutional discrimination of immigrants is seldom to be found in Northern and Western European democracies. Discrimination as personal behaviour happens everywhere and every day. It does imply attacks on the well-being and/or dignity of the person discriminated against. This may on the one hand hinder the person's full participation in society's institutions and may lead – as a reaction – on the other hand to a reinforcement of

ethnic ties and even to ethnic mobilization, which implies a clearly negative effect on cultural, social and identificational integration.

According to the classical **marginality paradigm** – as formulated by Stonequist (1937) – international migrants and their descendants suffer from problems of belonging and insecure identities, i. e. from problems of social, cultural and identificational integration. This may hinder their abilities to achieve the goals they have set for their immigration project and result in problems of structural integration.

The **stages model** postulates that integration proceeds with different speed in the different dimensions. Gordon (1964) has started the modern discussion on stages of integration in relation to its different dimensions. He argued that “structural assimilation” (Gordon's terminology) is a precondition for “acculturation”. Other authors have argued that the material culture of the new country is accepted first and more easily than its values and norms (Heckmann 1992,189). Recently Seifert (1996) found that structural integration of migrants in Germany had increased according to the SOEP data over a period of ten years, but social integration had not. “There is a reverse theory, however, associated with notions of 'post-industrialism'... which has suggested that cultural integration is developing faster among children of international migrants in Western nations than structural integration. This is primarily because there are strong homogenizing tendencies within contemporary mass-consumption culture. In other word young CIM adopt a lifestyle based upon Nike, McDonalds, MTV and Ford Fiestas far more quickly than they can achieve parity in terms of educational attainment or employment careers with Autochthonous (see Holton 1998)” (Penn 2000, 1).

All of the foregoing paradigms were tested in the statistical tests of the data.

3.2. Analysis of National Modes of Immigrant Integration

3.2.1. Methodological Framework

Integration in modern societies is in many ways a market process, the result of individual choices, often with motives that do not seem to be related to integration at all. “... to discuss assimilation (in the sense of integration, F.H.) prospects intelligently, we need to recognize that assimilation can take place despite the intentions of ethnics to resist it. Assimilation can occur as the often unintended, cumulative by-product of choices made by individuals seeking to take advantage of opportunities to improve their social situations” (Alba 1999).

Besides integration as a kind of market process over generations there is a politically promoted process that sets conditions and gives opportunities and incentives for individual choices and decisions that the project has been interested in: **integration policies**. On the one hand, there are special measures and institutions that are directly devised for immigrants. We shall call these **special integration policies**. Much more so, however, integration is promoted by the inclusion of immigrants in the general system of nation state integration: **general or indirect integration policies** according to Tomas Hammar (1985, 9). Integration policies thus consist of special (direct) and general (indirect) integration measures. The concept does not include the effects of “positive” or “negative” external influences, like a change in relations between the immigration and emigration countries or in the state of the economy.

On the basis of the preceding conceptual suggestions we can construct a kind of **checklist for integration policy analysis**. For that purpose we simply crosstabulate our dimensions of integration as developed in more detail chapter 4 with general and special policies of integration (Table 1).

Table 1: Checklist for the Analysis of Integration Policy

Dimensions of integration	Integration policies	
	general	specific
structural	1	5
cultural	2	6
social	3	7
identificational	4	8

Integration policies are often the subject of political controversies in societies and do change according to power relations. We assume, however, that there are certain consistencies and common characteristics in integration policies on a national level that derive from basic sociostructural principles (“social order”) like “Soziale Marktwirtschaft” in Germany, like French étatism and republicanism, or like the Dutch “pillarisation” of society: we assume that the **“social order” and a particular “sense of nationhood”** determine the general integration policies. “Sense of nationhood” or concept of nation is particularly relevant for inclusion or exclusion toward resident foreigners (naturalization, citizenship). Consistencies and common characteristics on a national level also derive from what we would like to call “the societal definition of the immigration situation” (Examples: The USA are “a nation of immigrants”; “Deutschland ist kein Einwanderungsland”), which is clearly historically rooted.

The complex whole of direct and indirect integration policies as they are related to the social order of the society and to the societal definition of the immigration situation we suggest to call **“national mode of integration”**.

On the basis of these considerations the teams of the EFFNATIS project were asked to work with the following items in the analysis of national mode of integration:

1. Societal definition of the immigration situation
2. Principles of the “social order” and sense of nationhood
3. Checklist for integration policy analysis (Table 1).

We start with summaries of the analyses of the three countries in which empirical surveys were done (France, Germany, Great Britain) and then present summaries for the countries in which policy and secondary analyses were done (Finland, Spain, Sweden, Switzerland, The Netherlands).

3.2.2. Country Analyses¹

3.2.2.1. France

In France there is a **tradition of an “assimilation” policy**, as it is known, with regard to foreign migrants. It has been closely linked to the particular history of the integration and formation of the national population. The nation has been historically constructed through the “assimilation” of populations from various regions (Burgundy, Brittany, Provence etc.). All these populations had their own cultural identities and in some cases religious identities, as well as traditional dress codes and languages. They were transformed into French citizens, as opposed to promoting a regional identity. The same policy has been implemented with regard to migrants, who have gained the right to participate in political life and become part of a “community of citizens” (Schnapper 1994). **National integration** is on the whole **political**: members of the national society are being integrated by individual citizenship. National integration is thought to be the result of the individual's political will and cultural belonging.

France has been a country of immigration since the mid 19th century. It has, however, never had and still does not have any specific integration policies with regard to migrants. But since 1889 nationality laws have been very open and they constitute the main political application of universalistic principles. Whatever their origin, the main implicit principle of the French Republican approach is that the **lack of any specific integration policy** is the best way to integrate migrants and their children. They are simply considered as French citizens. At school, in the workplace, in trade unions, the “ethnic” dimension has principally never been taken into account, even if, in practice these principles have not always been scrupulously followed. The promotion of French nationals of foreign origin has always been carried out on an individual rather than on a collective basis. This “colour-blind” policy is supposed to favour integration and is based on the Republican and Jacobinist model of national integration since the Third

¹ The text in 3.2.2. consists of summaries of detailed papers. For these papers see annex volume I.

Republic (1871). Its aim is to promote a strict equal opportunity policy, which the welfare state helps to implement.

French integration policy has been focussed more on the integration of migrants' children rather than on the migrants themselves. The **school system** as modelled by the Third Republic, along with nationality legislation has been considered the **best instrument** to integrate young people into the national culture, whatever their origins.

In practice there are departures from these principles. Tensions between ethnic and universalistic-civic principles and attempts to manage these tensions often play a great role in the day to day practice of integration in many institutions. In a way the organization FAS (*Fond d'Action Sociale pour les Travailleurs immigrés et leurs familles*) is a departure from universalism, since it is specifically designed to favour migrants' integration by providing funds for professional training, housing and social work services.

It is more difficult for the children of migrants than for other French children to rise from the often disadvantaged positions of their parents. The French model of integration has not been more successful than other approaches in the eradication of xenophobia, racism and discrimination. Discrimination against people of non-European origin exists, especially against people of Maghrebian origin. The areas in which this occurs are private sector employment and housing, police treatment and admittance to nightclubs. Social scientists and politicians usually agree that racism and discrimination mainly stem from economic and social problems.

3.2.2.2. Germany

Immigration and integration policies in Germany up to the present have been influenced by a denial of the immigration situation. In the first fifteen years of large scale immigration into Germany from the beginning 1960s till the mid 1970s there was a consensus in society and within the polity that due to the **temporariness of “guestworker” employment** integration would only be temporary and partial. What follows in the mid 1970s is a gradual recognition that not all “guestworkers” would go back and that a settlement process was under way. But the denial of the immigration situation was officially upheld till 1998 by the federal government, while in some sections of society, in many organizations, in the churches, the media and the left and liberal parties a **change of perspective** was developing. During the time of the EFFNATIS

project relevant changes in the “official” definition of the situation occurred. Not only due to the government change with the rule of a Socialdemocratic–Green coalition, but also due to an economy needing new qualified manpower – despite continuing high unemployment – and a growing consciousness of the dramatic demographic processes did this change occur. There is hope that immigration could partly compensate for the lack of people that will sharply reduce supply on the labour market in the coming years. The conservative CSU of Bavaria agrees now that Germany needs migration, adding, however, that Germany is not a classical immigration country.

The long-lasting official denial of the immigration situation cannot be equated with the lack of an integration policy. From the mid 1970s onwards integration policies – which are different from temporary measures of accommodation – can be identified. But, due to the denial of the immigration situation, **integration measures for “foreigners” were of an ambiguous character.**

In our policy analysis we identified “sense of nationhood” as another major influence on integration policies, particularly on citizenship and naturalization rules. This is another area in which fundamental changes occurred in Germany during the project time. **“From ethnic nation to universalistic immigrant integration”** – the title of the efms policy paper (see annex volume I) – could be a formula to describe that change.

The main feature of the German mode of integration has been to open the core institutions (labour market, self-employment, education and training system, housing) to the immigrants and to **include them in the general welfare state and social policy system.** Compared to that numerous special measures of immigrant integration have had and have much less relevance.

The effects of welfare state inclusion on overall integration have in the past been somewhat counteracted by a lack of legal integration. Welfare state integration without citizenship gave integration policy in Germany an ambivalence which resulted – as the project results confirm – in a lack of identificational integration of migrants. With a **new citizenship law** and a different attitude towards naturalization there is a chance that this ambivalence will gradually disappear and give way to a more coherent and non-ethnic pattern of universalist integration. These new developments seem to have provoked an **increase in violent xenophobic reactions** from small groups of right wing extremists, which, in a dialectical process, stimulate an even stronger commitment in civil society for improving relations between Autochthonous and migrants.

The sociological question of the direction of development – towards integration, “segmented assimilation”, ethnic stratification or ethnic minority formation – is politically discussed in Germany under the heading of “parallel societies”. The EFFNATIS data show that there are tendencies for “parallel societies” in social and identificational integration, but that “on the whole” an integration process is under way.

3.2.2.3. Great Britain

The immediate post-war period was characterised by accelerating immigration into Britain from the Caribbean, the Indian sub-continent and elsewhere from the former British Empire. Most international migrants arrived in Britain with British citizenship at that time and there were few policy responses to such immigration.

The 1960s witnessed the beginning of the “dual strategy” to deal with the increasing heterogeneity of Britain. Successive governments have progressively limited the right of access to Britain from the Commonwealth. This strategy has been labelled as “Fortress Britain” and has involved the racialization of entry requirements.

Parallel to **the restrictions to entry**, policies have been developed across many areas of society to **promote equal rights and opportunities for ethnic minorities**, as the new immigrants have been termed. They include both first-generation international migrants and their descendants. Central to this policy has been legislation to outlaw racial discrimination. This has been championed by the National Commission for Racial Equality and local Community Race Councils.

As to policies with regard to **ethnic-cultural diversity** the coexistence of a private realm of diversity and cultural difference has been regarded traditionally as relatively unproblematic. Britain, along with other Anglo-Saxon countries such as the United States, has adopted the Lockean emphasis on the prior rights of the individual in relation to the state. This has meant that there has been considerable **tolerance of cultural difference** within British society: Ethnic minority groups are free to create and recreate whatever private cultural forms they wish as long as they are legal. Not all nationalities fall within this ethnic discursive frame. Those that do have been created historically and generally comprise the largest groupings of “non-white” people. This means that the **discourse on ethnicity** in Britain has been, and remains, **strongly racialized**. This can be seen both in the academic literature and in the nature and names of key

British institutions such as the national Commission for Racial Equality and local Race Equality Councils.

In the sphere of housing much policy impinges upon ethnic minorities. However, ethnic differences in housing tenure are deep-set within British society. The Labour government has put equal housing opportunities on the political agenda once more. However, most implementation remains in the hands of voluntary associations and/or local agencies, and there is strong evidence that the deep structure of ethnic housing differences and disadvantage remains within contemporary Britain.

In the sphere of **education** the picture is more complex and more diverse. Some ethnic minority groups achieve educational results well above the average for autochthonous population. There are also significant gender differences between ethnic groups which continue to perplex sociologists. In the sphere of **vocational training** the pattern is more like the deep-seated patterns of disadvantage evident in the field of housing. Despite the formal commitment to equal opportunities there is strong evidence – both from the analysis of Modern Apprenticeships and from the working of the recently created New Deal – of systematic disadvantage against ethnic minorities.

3.2.2.4. Finland

Finland has been mainly a country of emigration, a rather closed society, that did not attract immigrants. The majority of those people coming to Finland have been former Finnish citizens returning from Sweden. In the beginning of the 1990s immigration to Finland started to increase, mostly a result of the “**ethnic return migration**” from the former Soviet Union. During the 1990s the number of immigrants from the former Soviet Union has increased quite rapidly and Russian and Estonian citizens form the largest foreign nationality groups in Finland at present. The total amount of immigrants is still very small – it constitutes about 1.7% of the total Finnish population.

Recently, Finland has taken steps to **create an integration policy** for immigrants. In 1995 the government set up a committee on immigration and asylum policy. An act on integration of immigrants resulted from this work in 1999. The act prescribes that questions of general development, planning, control, coordination and supervision of immigrant integration are to be

dealt with by the ministry of labour. At the regional level, the employment and economic development centres are responsible for the immigrants' integration into the society and working life. At the local level, the municipality prepares an integration programme together with the employment and other appropriate authorities.

The new integration policy has also an individual level, which means that immigrants have to draw up a **personal integration plan** with a representative from an employment office. Such individual integration plans do not concern all immigrants, but those who are registered as unemployed job seekers and who receive public assistance. Integration plans include language instruction, drawing up a plan for studies or employment, daily routines, practical training, vocational training and social contacts. Commitment to an integration plan gives immigrants a right to receive public assistance, the “integration support”, instead of “ordinary” unemployment benefits like before. In case of not following the plan immigrants lose part of their assistance.

Integration in cultural terms is defined as an option. Immigrants may maintain their own culture, language and ethnic identity, while at the same time adjusting to the host society. The new integration policy is trying to unite the rights and duties of immigrants in the **spirit of communitarism**, which is new for the Nordic universalistic welfare state.

The high unemployment rate on the one hand, and negative attitudes of Finns towards immigrants on the other, could create a situation where all immigrants – except immigrants from the Western world – are under the threat of becoming stigmatized. Living on social welfare is actually an accusation mostly directed against immigrants. The social security system in Finland, like in other Nordic states, is based on residence, not on work. All residents are entitled to social security and welfare services. Instead of integration, the system of social welfare may, in some cases, contribute to keeping people in there.

3.2.2.5. Spain

Immigration is a very recent phenomenon in Spain when the trend to emigrate from Spain was reversed in the late 1980s. There were no integration policies in the 1980s. The government managed the situation in accordance with the foreigners' law. This had two consequences: Firstly, authorities took into account only those aspects of migration that were related to work

and the economy, **considering immigrants implicitly only as workers** and forgetting the other aspects of their personal condition. Secondly, police control proceedings predominated over other elements of migratory policy.

Domestic debates and contact with other European countries changed the orientation and lead to the creation in 1993 of a General Directorate for Migration within the Ministry for Social Affairs. An **“Interministerial Plan for the Integration of Immigrants”** was presented in 1994: emphasis is placed on integration in terms of legalized immigrants being granted full citizenship, sharing the same civil and social rights and responsibilities as Spanish citizens. In decision making processes we find, however, a strong ambivalence between what is required by an awareness of the need for integration or by anti-racist ideological postulates – common to every Spanish political party – and what is advised by the fear of losing votes and peoples' good will.

Measures to support the integration of immigrants embrace the following: setting up special channels to inform immigrants about the regulations affecting them, regulating the regrouping of families and providing, for those immigrants from countries who have signed agreements with the Spanish state and those professing other religious creeds, complementary **schooling** in the language and culture of their country of origin or in their religious beliefs. The children of immigrants will normally be enrolled in a school within the general education system and will be expected to follow the same curriculum as Spanish children. Policies as to the number and distribution of children of immigrants in schools do vary. In some autonomous regions the place of residence determines which school the child must attend. An unwanted consequence of this general rule is that in certain suburbs, with a high density of immigrants, ghetto like schools may arise.

Despite some special measures the integration process of immigrants and of their children is mainly made up of general practices and policies that generally aim to promote integration within Spanish society. And this society, born with the will to overcome the lack of freedom and social divisions and discord that characterized the Franco regime, is still very keen to defend equal rights, freedom and opportunities for all those living in Spain. In accordance with the **cultural and political diversity of Spain as a nation** there is a strong tendency to recognize and maintain cultural diversity of immigrants and not to assimilate them.

3.2.2.6. Sweden

Sweden has had a history of **immigration since World War II**. Since the mid 1970s there has been a clear and distinct immigration and integration policy in Sweden, characterised by a tendency to **limit the intake** of new immigrants while **allotting increasing resources to promote the integration of those already accepted**. In this context, children of international migrants are a particular group whose integration is favoured.

Sweden is a highly centralized democratic state characterised by a balance of power between a strong central government on the one hand and highly independent local authorities on the other. Thus, the policy towards migrants is elaborated on a central plan and applied both centrally and locally. The general policy is to create a multicultural society. Multiculturalism is defined in terms of equality – equal rights in practically all domains of social life. Multiculturalism is moreover defined in terms of integration into the polity (voting rights in local elections for permanent residents with foreign citizenship, relatively easy conditions to become a Swedish citizen, acceptance of dual citizenship in some cases, support for minority and migrant organizations), freedom of religious, ethnic and cultural identification, recognition of linguistic rights of some traditional minorities as well as of the Finnish speaking immigrant community.

Multiculturalism, however, is not defined in terms of consolidating distinct ethnic groups of immigrant origin. Sweden has not, and will not, recognize ethnic group rights besides ethno-linguistic exceptions like the Finnish and Saami. Neither positive discrimination nor affirmative action have been practised as yet, but are being considered by the recently established Board of Integration. The Board of Integration is assigned the task of promoting diversity in Swedish society. The Board has only just started its work. There are no results to draw upon yet, neither has a definite agenda been set.

The Swedish integration policies rely heavily on the **general welfare policies** administered by the public sector. Sweden has probably one of the absolute largest public sectors among the liberal democracies of the West. It is also known for its high taxes on income and employment. It has therefore been considered natural that the role of the public sector in promoting integration is large in comparison with many other European countries, where non-governmental organizations have a larger role to play. The Swedish **integration policies** have developed out of the long process in which the **modern welfare state** was developed. The Swedish model has

its origins in the grand compromise that was achieved between labour unions and the employers' organizations in the 1930s, which lay the foundation for the peaceful transition of a class-based and highly stratified society into the modern welfare state.

When the question of integrating the immigrant population arose, nothing was more obvious than to make use of the same public sector interest organization model that had proved to be successful earlier. The **emphasis on equality** is obvious; it is accepted and taken for granted. The emphasis on freedom of choice is somewhat more problematic, because in its continuation, it may lead to demands that go against the general trend. This is why the Social Democratic government was strongly opposed to ethnic, religious or cultural schools for minorities. The specific needs for language education were ideally to be handled within the comprehensive school. An important model for the integration of immigrant minorities is support for their organizations. Ethnic or cultural organizations are entitled to seek public support, provided that they meet a number of specified criteria. These requirements mirrored closely the structure of the Swedish interest organizations that have developed some sixty to seventy years earlier.

3.2.2.7. Switzerland

Switzerland is a **multicultural society** with one of the **highest immigration rates** in Europe. However, Switzerland does not recognize that it has become an immigration country and has **no real immigrant policy** on the federal level. Another paradox concerning immigration is the fact that in spite of the absence of most of the problems of other European immigration countries – such as high unemployment rates of migrants, ethnic segregation and social unrest – the immigration issue has almost uninterruptedly been on Switzerland's political agenda since the 1960s. The same factors which can be considered as crucial for the political integration of the country are also to a large extent responsible for the specific ways Switzerland treats its migrants and their children. These factors are **federalism, municipal autonomy, consociational and direct democracy** and the specific character of Swiss national identity. Concerning the integration of immigrants and their children, these principles have had a much more ambiguous influence than on the political integration of the country.

The traditional Swiss way of including immigrants consisted for a long time of a liberal labour market policy. The **public school**, despite many difficulties to adapt to linguistic and cultural difference, can be regarded as the **main agent of integration of migrant children**. Because

education is organized by the cantons, there is, however, no national integration strategy in this field. In most other domains of society migrants were initially excluded. Some groups, especially Italian migrants, could compensate for this situation by strong networks of homeland institutions which assisted newcomers. Because of Italy's and other emigration countries' pressure and for constitutional reasons **resident status and social rights of migrants improved over time**. Also the attitude of civil society and its institutions – labour unions, churches, associations – became more open towards migrants. But with the exception of a small advisory body, no national institution in charge of immigrant policy has developed and the integration of migrants can be considered to be a local matter. Initiatives for the improvement of the migrants' situation through popular votes on a national level have failed several times.

In the 1990s many **cities have published “Integrationsleitbilder” (integration schemes)** which try to draw up a comprehensive immigrant policy relating to the integration into the labour market, the support of migrants' organizations, the struggle against urban segregation and for the political inclusion of immigrants. At the same time the cities lobby for a stronger commitment of the federal government in matters of immigrant policy. Another indicator of change is the project to reform the citizenship law which is increasingly considered to be discriminatory. But changes will take their time.

3.2.2.8. The Netherlands

Before a ban on recruitment was ordered in 1974 The Netherlands had experienced immigration from her former colonies and from “guestworker” programmes. Due to family reunification and family formation immigration continued similar to France and Germany and a settlement process occurred. Still, the illusion of the temporariness of the immigration continued. In 1979 the government appointed a committee which urged the government to give up the fiction of the return of migrants and advised the government to develop an active integration policy. By formulating a programme for minority policies in 1981 the **government recognized the immigration situation** and responded to it.

The tradition of a **consociational democracy and the “pillarisation” of society** have been important principles of the social order that influenced not only sense of nationhood, but integration of migrants as well. The main characteristic of consociational democracy is that conflicts are settled by pacification and compromise, leading to equal access to the state's

resources for all groups involved. This principle has been **extended to the newcomers** and has been conducive to formulating the idea of a Dutch multicultural society.

Thanks to this multicultural policy special programmes for immigrants were started. Naturalization was made easier. Groups of immigrants can establish their own publicly financed (and controlled) schools. But many special policies aimed at the integration of immigrants that were instigated in the 1980s have been substituted for by general policies for all disadvantaged people, Autochthonous and migrants alike. This refers to housing as well as labour market policies. The labour market measures are of special importance for the migrants, since their unemployment rate has remained very high despite an improving general situation. On the whole the multicultural orientation of the beginning phase has lost much of its force since the 1980s.

In 1996 The Netherlands installed a special immigrant **integration programme** that has got much international attention. It is directed towards **persons who are accepted as immigrants** or refugees. The programme is obligatory and has to be taken upon arrival in The Netherlands. It consists of courses in language training, other basic competences and courses on the culture and institutions of the country. It is a special programme, yet its goal is the early participation in the general society, not a preparation for life in a minority culture.

3.3. Field Surveys in Germany, France and Great Britain

3.3.1. The EFFNATIS Sample²

The EFFNATIS inquiry focusses on “children of international migrants” (abbreviation: CIM) who are defined as follows: They are direct descendants of migrants and are within the age group of 16 to 25. Their parents were both born abroad and migrated to the respective host country (France, Germany, Britain). CIM were born in the host country or immigrated before the age of six. This means, that CIM passed the entire school career in France, Britain or Germany.³ This concept and research design is not based on legal definitions (e.g. foreigners), it refers to a sociological concept. In order to measure the degree of integration **reference**

² The text in 3.3 consists of summaries of detailed papers that are reproduced in annex volume II.

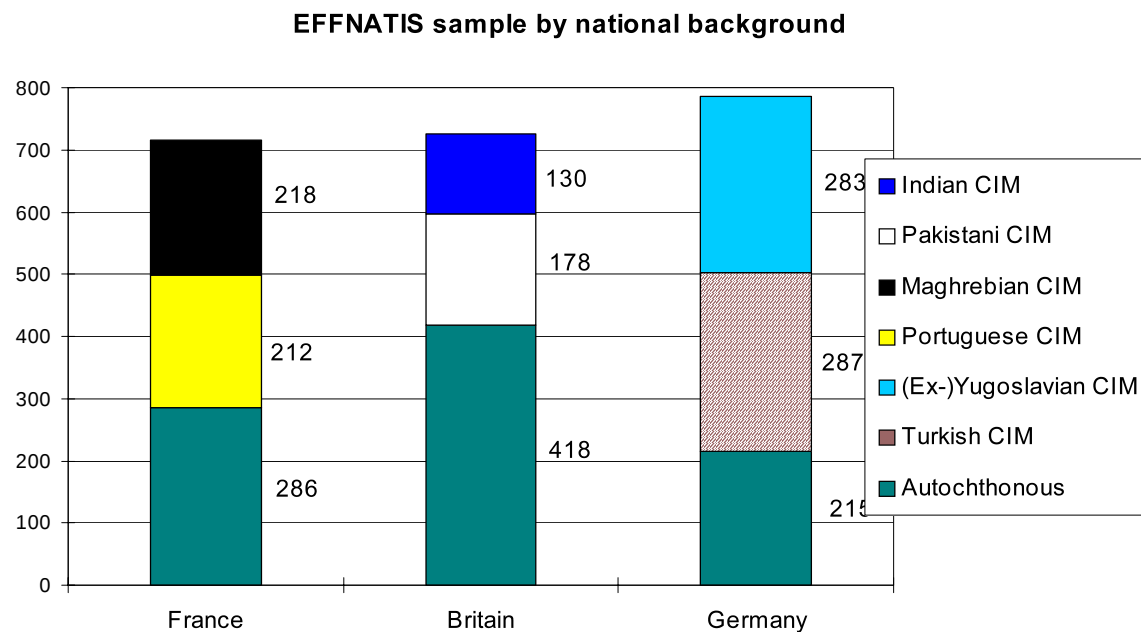
³ The target group does not contain people whose parents were already born in the host country or children who migrated to the host country after the age of six.

groups of native young people had to be inquired, too. These “Autochthonous” between 16 and 25 years have been born in the respective three countries as well as their parents. The CIM groups have been compared with these reference groups concerning the variables of the integration concept described above.

Similar **samples for empirical surveys** have been drawn in France, Germany and Great Britain. The **questionnaires** for the survey have been **harmonized** as much as possible in order to have a comparable research instrument (including a linguistic validation) and a **comprehensive pre-study** (qualitative interviews, expert interviews and group discussions) has been carried out.

The cross-national comparable EFFNATIS data set contains data of 2227 persons. The **British** EFFNATIS sample comprises in total 726 valid cases and contains the following groups: 178 Pakistani CIM, 130 Indian CIM and a reference group of 418 British autochthonous young people. The CIM with an Indian background in the sample are a special group because they have a Gujarati background and are Muslims; they cannot be equated with the majority of Indians in Britain who are mostly Hindus. The respondents from Pakistan have a Punjabi background. The survey was carried out in two towns in the greater Manchester area (Rochdale and Blackburn). The field survey in **Germany** has been carried out in Nürnberg and the sample consists of 785 valid cases: 287 Turkish CIM, 283 CIM of a Yugoslavian origin and 215 German Autochthonous. The efms realized a stratified random sample based on the Nürnberg Population Register in which all inhabitants have to register. The survey was carried out by a team consisting of efms institute members and trained student personnel. Additionally, postal and a small number of telephone interviews were realized. The net coverage rate amounts to 46.2 per cent. The **French** EFFNATIS survey has been carried out in Tours and in Vitry sur Seine, a Parisian banlieue. The sample comprises 716 valid cases in total with: 218 Maghrebien CIM, 212 Portuguese CIM and 286 French Autochthonous. A random sample could not be realized so a method was chosen which varied as much as possible the ways to get in touch with the respondents (different schools, associations, cafes, city arrangements for young people, firms) and to control the sample with a quota matching method. The field work was done by the EHESS research team and two trained employees.

Figure 1: The EFFNATIS Sample by Country and National Group



A first **demographic analysis** of the EFFNATIS data shows the following three results:

1. Generally, the entire sample and each of the three sub-samples have a **similar and appropriate age and sex structure**. Nevertheless, there are some biases: women are slightly over-represented in the entire EFFNATIS sample (52.8 per cent), particularly within the British autochthonous group (62.0 per cent). Men are slightly over-represented only within two groups (Turkish and Maghrebian CIM). Moreover there are slightly more younger people from the age of 16 to 20 (57.5 per cent) in the sample than older respondents from 21 to 25 (42.5 per cent). In total the average age of all respondent is about 20. The highest average age is found within the French autochthonous group (20.6); the lowest average age is found within the Pakistani group (19.5) (see for details the contribution by Lederer in annex volume II).
2. The rate of young people **living with their parents** in the three countries varies strongly. On the one hand only 55.4 per cent of the French Autochthonous are living with their parents, on the other hand the respective rate for Maghrebian CIM amounts to 87.5 per cent. Generally, in all three countries **Autochthonous are leaving home earlier than the respective CIM groups**.

3. The average **family sizes are larger for all CIM groups** compared to the respective autochthonous groups. The largest (cross-national) difference concerning the family size can be found between British Autochthonous (mean of 3.8 persons per household) and Pakistani CIM (6.3 persons).

3.3.2. Field Survey Results: Structural Integration

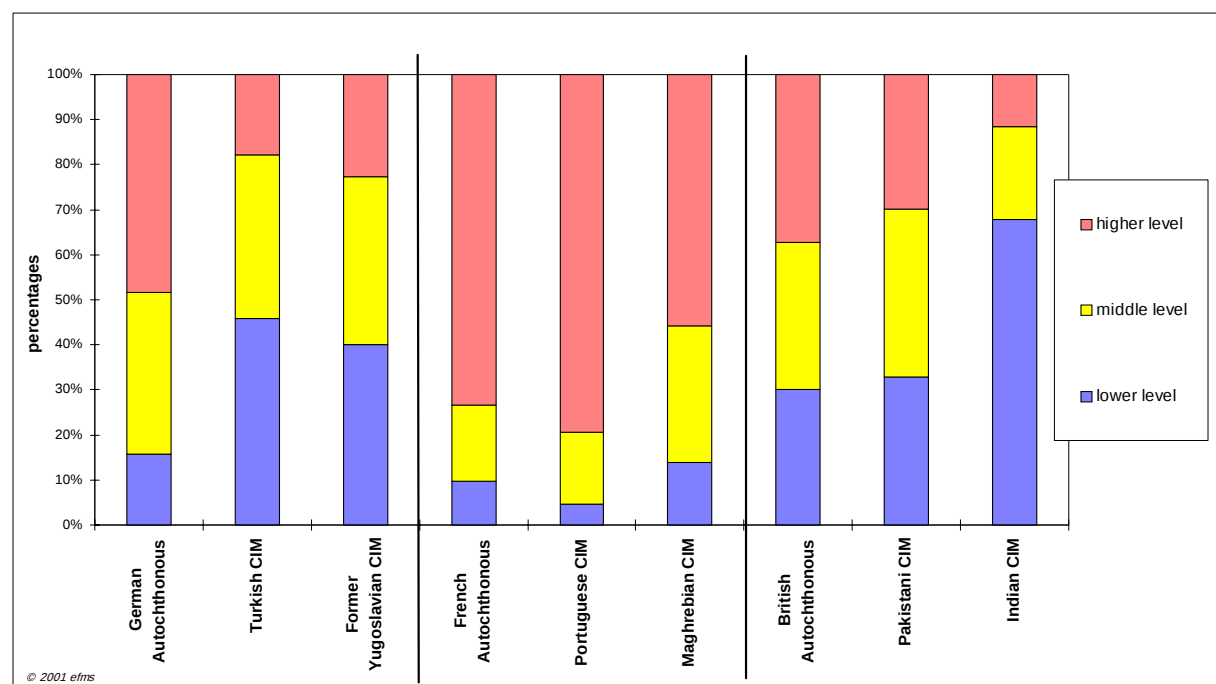
In the following text we give brief summaries of our empirical analysis of structural integration. For a detailed analysis see annex volume II to this report. Integration means the access to positions and statuses by CIM in the fields of education, employment and citizenship.

3.3.2.1. Education

Education is crucial for the societal integration of migrants and their children. Educational systems and forms of educational attainment vary a lot between countries in Western Europe. Our main research question was to what degree these differences between the national education systems are also constituting different modes of integration for CIM.

In order to be able to compare the factors that determine educational attainment and types of educational courses undertaken it was necessary to construct a **common measure: educational level**. The main purpose of the index is to **look into the differences between autochthonous and CIM groups** within in each country. For the results see figure 2:

Figure 2: Educational Level by Group



In **Germany**, almost half of the autochthonous group could be assigned to the higher level of educational attainment whilst CIM, especially Turkish CIM, are far more concentrated at the lower levels. Obviously there is a larger difference in educational attainment between both CIM groups and Autochthonous. In **France**, the Portuguese CIM group achieves slightly higher levels of education than the French autochthonous group, whilst Maghrebian CIM lag behind in their average pattern of educational attainment. France has, in international comparison, generally a **very high rate of university attendance** which is responsible for the large share of the category “higher educational level”.⁴ In **Britain**, there is a marked difference between the three groups. The most pronounced one is between Indian CIM and the rest: over two-thirds of Indians can be found at the bottom level. The autochthonous group and Pakistani CIM, on the other hand, are far more likely to achieve upper level results. As described above the sub-sample of CIM with an Indian background is not representative for the entire Indian population

⁴ This “academisation” of French education has to be qualified. Firstly, a restrictive selection process within the respective school or university is typical for the French higher educational system; i.e. within the first two years of university the drop-out rates are quite high (50 per cent). This means that many young people do not achieve the university degree they pursue. Secondly, in France an important differentiation between single schools and universities exists: the most respected institutions of higher education are the “Grandes Écoles”. In relation to them university degrees carry less prestige. These two factors are additional differentiations in the French educational system which the French EFFNATIS questionnaire could not measure.

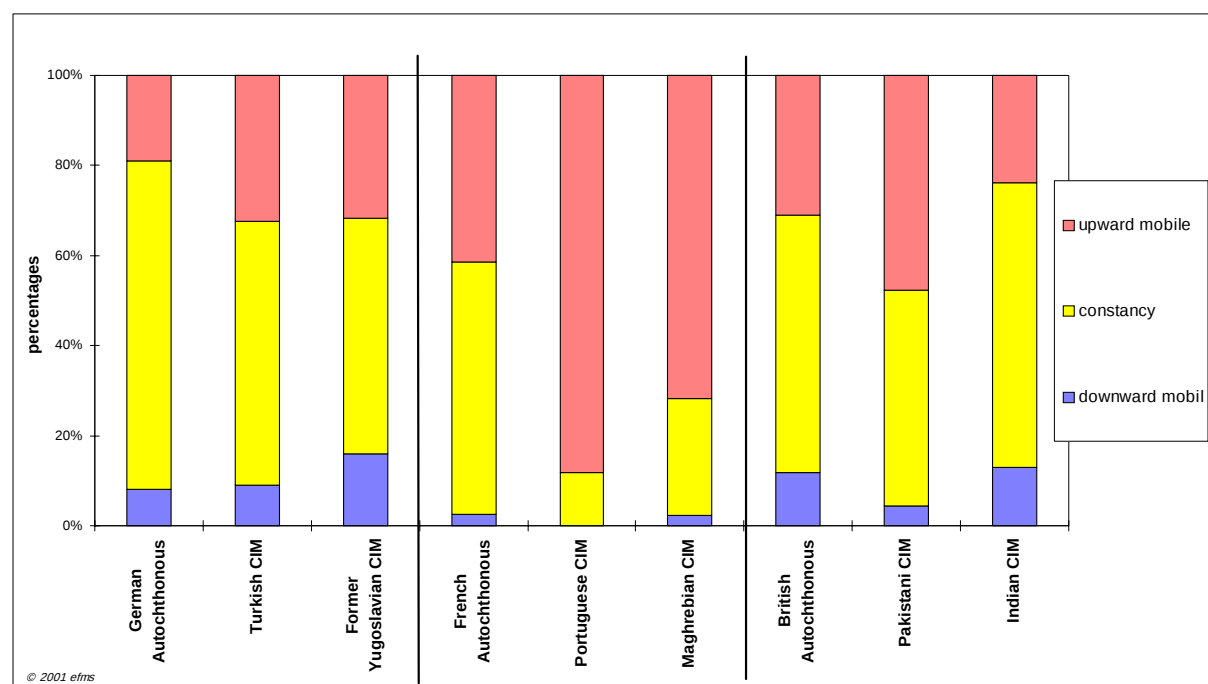
in Britain. According to other studies Indians generally are quite successful in the educational system, especially compared to people of a Pakistani background.

In addition, there is also a significant and powerful relationship in each country between the educational level of respondents and **gender**. Generally, women are far more likely to have attained higher levels of education in each of the countries. The gender difference **is most pronounced amongst German Autochthonous, Maghrebian CIM and Indian CIM**. But not all female CIM group do fully participate in the same degree in this progress in education. All these results on education are in line with the Labour Force Survey Analysis (see section 3.4. and the contribution of Neske in annex volume III).

Another factor that influences educational attainment is the **kindergarten attendance**; it has a positive impact on the higher education of children, especially for CIM. For instance, for CIM with a Turkish background who attended kindergarten in Germany it is more likely to achieve a higher educational level (21.3 per cent of those who attended a kindergarten achieved a higher educational level; this goes only for 8.1 per cent of those who did not attend kindergarten).

Inter-generational transmission of education is another important indicator we looked at (see figure 3). Since an expansion of education took place in all Western European societies within the last thirty years, the majority of younger people is higher qualified than their parents. In order to compare the different groups concerning these inter-generational processes of upward or downward mobility an index has been constructed which measures the relative success of children compared to their parents.

Figure 3: Inter-Generational Education Mobility by Group



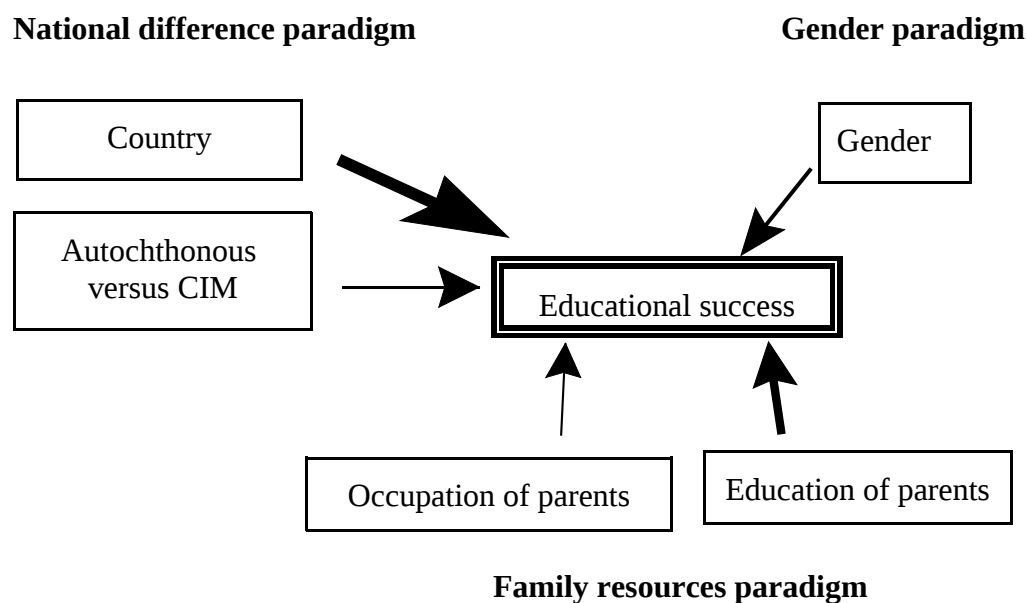
As stated above the pattern of a society with a very high rate of young people attending university is dominant within all groups in **France**. Especially CIM with a Portuguese family background obviously participate in this process; approximately 90 per cent of them can be described as upward mobile with reference to their parents. Maghrebian CIM also have a strong tendency to improve their educational status. In **Britain** Pakistani CIM can be characterized generally as educationally upward mobile. The Indian CIM population shows a totally different tendency: more than three of four persons (76 per cent) of this group has been categorized as inter-generational “downward mobile” or “constant”.⁵ One third of each CIM group in **Germany** can be described as upward mobile with reference to their parents; i.e. former Yugoslavian and Turkish CIM slowly “catch up”. However, there are some CIM who do not achieve the educational level of their parents. Especially, some former Yugoslavian CIM can be described as downward mobile.⁶

⁵ As described above the Indian sample in the EFFNATIS inquiry is a very special population and is not representative for the entire Indian population in Britain.

⁶ This might be also an effect of a relatively high educated migrant population from the former socialistic Yugoslavia.

The **national difference paradigm** is based on the assumption that different national modes of integration (in this case the educational systems) cause **different outcomes concerning the integration process of CIM**. In order to test this hypothesis logistic regression analyses have been done to see whether the “**country variable**” (the national context) or whether **other variables** effect the educational level. The results are that **generally the national context is dominant** (see figure 4 and annex volume II, chapter on structural integration by Lederer).

Figure 4: Determinants of Educational Success in International Comparison*



* The size of the arrows shows the strength of the influence.

The French educational system does not produce significant differences between CIM and Autochthonous while the German and British system have deficits in integrating children of international migrants; i.e. it makes a big difference concerning education whether a CIM grew up in France on the one hand or in Germany respectively Britain on the other hand. Also **gender effects** and the impact of **parental education** can be found within all three countries. However, the tested gender paradigm and family resources paradigm show no strong effects and are not effective to the same extent in each country.

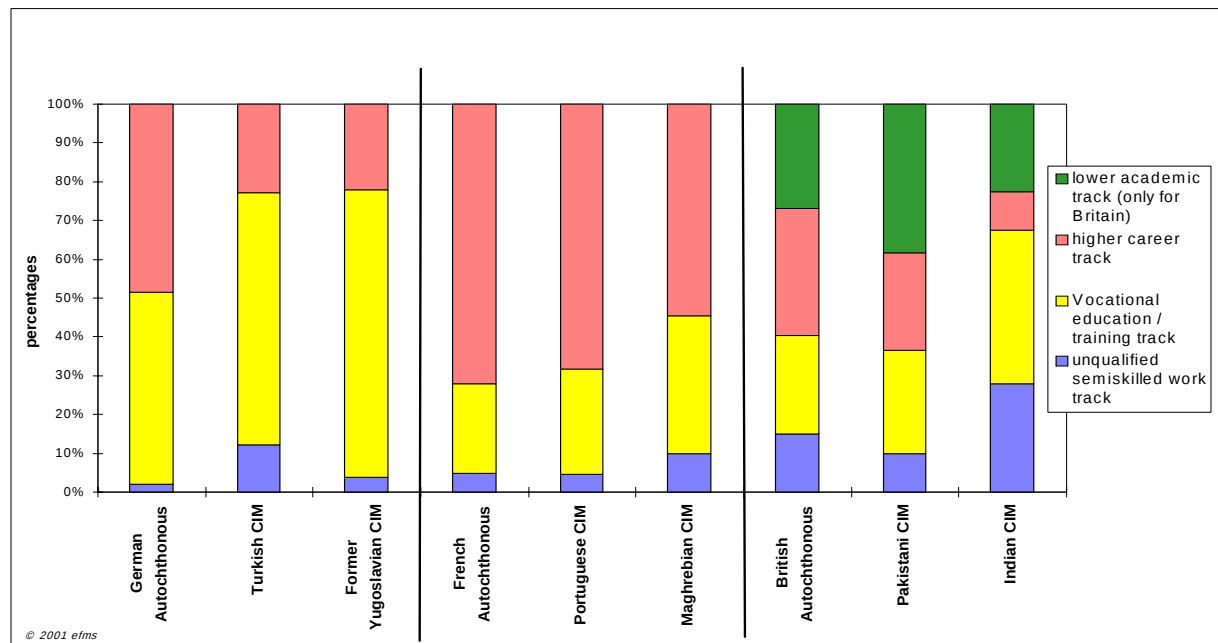
In additional analyses we tested the **ethnic difference paradigm** also explaining educational success. One relation which refers to the **ethnic difference hypothesis** shall be mentioned here: in France and Britain belonging to a particular CIM group (Portuguese and Pakistani CIM)

corresponds with a higher likelihood to be successful in education; in Germany there are no significant differences between the two CIM groups.

3.3.2.2. Tracks

Society structures peoples's lives and biographies by constructing certain biographical “tracks” as qualification systems which lead to certain social and economic positions. To find out what kind of “track” people are on in the educational, vocational / professional qualification or occupational system a common index has been constructed. This index, containing several educational, training, vocational and occupational variables, reflects whether the education and qualification process may or will lead to a higher career, to a qualified occupation (vocational education / training track) or to an unqualified / semiskilled job. For instance, the index measures whether a person is on the path to a profession which requires an academic education or whether she or he is without any education and will probably find a job only in the lowest segment of the labour market.⁷ The results are summarized in figure 5.

Figure 5: Tracks by Group



⁷ Due to the fact that the school, vocational and training systems are totally different in the three countries, different assumptions for each country had to be made. The target for each team, however, was to construct the index according to this theoretical model of tracks; thus nationally different operationalizations had to be carried out. Comparative construct validity of indicators in this area is limited by the different characteristics of the national systems.

In **Germany** the majority in all groups, especially Turkish and former Yugoslavian CIM, can be assigned to the track “vocational education”, which normally leads to a qualified occupational position. This high rate of participation is a major effect of the German vocational training system (“Duales Ausbildungssystem”) and so result of a **specific national mode of integration**. But in the higher track Autochthonous are found more than twice as often CIM. There are also discrepancies between CIM and Autochthonous concerning the unqualified / semi-qualified work track: Turkish CIM are over-represented compared to Autochthonous and to former Yugoslavian CIM. In conclusion, however, it can be stated, that most of the CIM are on a “secure avenue”, meaning that they have entered or will enter the labour market successfully occupying a rather qualified position.

In comparison to Germany and Britain the “higher track” is much larger and obviously quite popular in **France**. However, this broad participation in higher educational institutions often does not lead to a successful transition into the occupational system. On the contrary, it seems that as a consequence of this system the rate of **unemployed** young people is high. Vocational training in France is almost a part of the school system and apprenticeships are rare and have little prestige.

In **Britain**, a further distinction was made within the higher track: between “higher” and “lower” level academic courses. The former are more likely aimed at university-level higher education whilst the respondents in the latter track are likely to be on a more vocational path. Therefore a fourth path, called “lower academic track” had to be introduced for Britain. This track can be characterised by keeping people longer than usual in the education system. This could finally lead to university studies as well, but at a later age, or to non-academic training or work. In Britain, especially Pakistani CIM enter the “lower academic track”. On the higher track Autochthonous are found more than CIM with an Indian or Pakistani background. The British track for “vocational education / training” includes apprenticeship, but mainly refers to young people who passed a training programme which normally is being carried out in the respective company (training on the job). These training programmes are of different duration and quality.

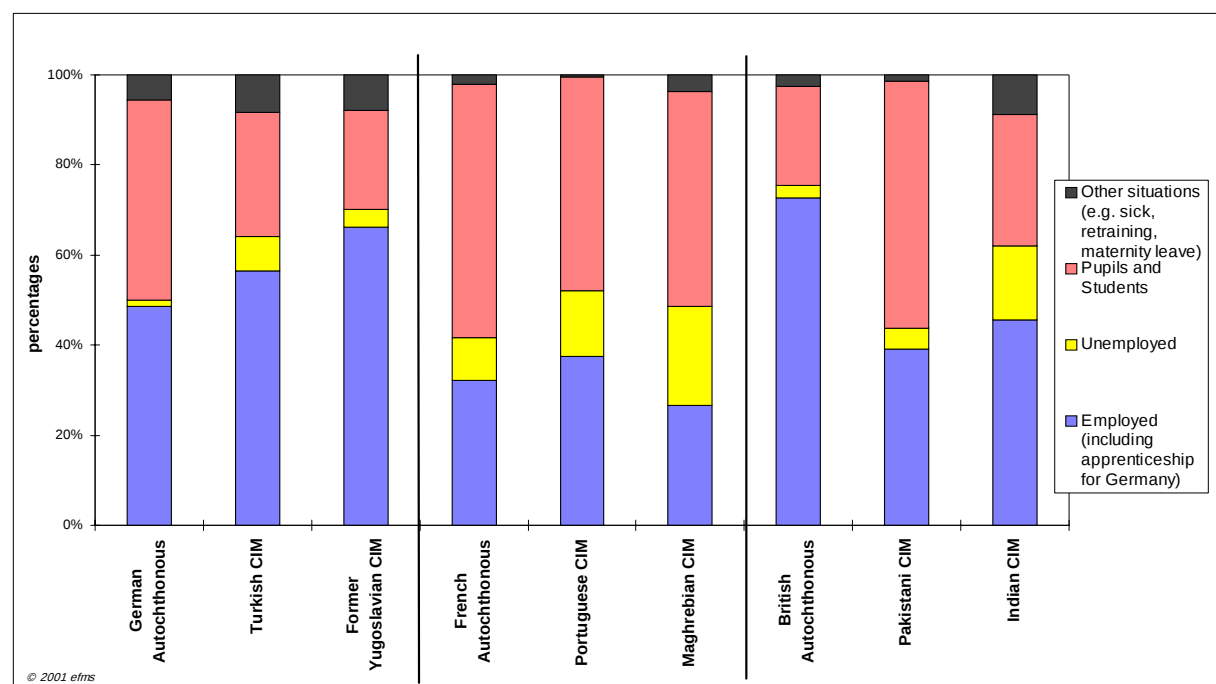
Looking at **gender differences** within the groups reveals that there are large disproportions between males and females. Especially within the German autochthonous group, the Maghrebian CIM group and the Indian CIM group females are overrepresented. Furthermore, there are high percentages of male CIM on the path “unqualified /semiskilled work” of the following national background: Turkish CIM, Maghrebian CIM and all groups of the British sample.

These results can be seen also as a confirmation of the **national difference and the gender paradigm** as stated above for the educational level.

3.3.2.3. Employment and Occupation

In modern societies personal resources and opportunities of people depend largely on the occupation and its quality. Therefore the transition process from the educational system into the labour market is quite important for the future of young people. In order to find out whether a person is **integrated into the labour market** or not the biographical status of the respondents (whether someone is a student or on maternity leave, for instance) has been identified.

Figure 6: Biographical Status and Employment by Group



Compared to France and Britain a large number of respondents between 16 and 25 is integrated into the labour market in **Germany**. CIM have higher participation rates in employment / apprenticeship than Autochthonous; two thirds of former Yugoslavian CIM are working in a permanent job or are in an apprenticeship position. The lower rate of employment for the autochthonous young people is caused by a relatively larger number of students (and pupils) in this group. The relatively low proportion of unemployed can most probably be explained as an effect of the German vocational training system (“**Duales Berufsausbildungssystem**”) plus the institutionalisation of training courses for those who did not get an apprenticeship position.

The situation of young people in **France** can be characterised as follows for all groups: a relatively **low rate of employment**, a high unemployment rate and a very large proportion of pupils and students. Maghrebian CIM have the lowest employment rate and the highest rate of unemployment. An extended educational sector and transition problems are typical national patterns for France. **Britain** has the largest differences between Autochthonous and CIM concerning employment and biographical status; almost **three quarters of the autochthonous young people are in employment** while Pakistani and Indian CIM remain mainly in the educational system or are unemployed (especially Indian CIM).

For the analysis of employment it is necessary to differentiate between people occupying a permanent occupational position (or a vocational training position) and people in an unqualified worker position which is relatively insecure. Relating this to testing the **national difference paradigm** we asked: Are there significant differences concerning these “**insecure jobs**” between CIM and Autochthonous in the three countries? For that the quality of occupations had to be operationalised. The respondents have been categorized according to **occupational positions**; a 3-fold scheme has been developed which distinguishes between “professional”, “skilled” and “unskilled work”.

In **Britain** the majority of all employed young people are working in jobs which require few or no qualification. There is a pronounced tendency for those rather few Indians and Pakistanis who are not unemployed or are not still in the educational system to be in professional occupations (highest rank) but they are far less likely to be found in skilled work (middle category). In contrast, in **Germany** the vast majority of employed respondents are in skilled occupations. This reflects the structure of the German vocational training system as written above. However,

there is a discrepancy between the CIM and autochthonous groups: German Autochthonous and former Yugoslavian CIM are more often working in skilled jobs than Turkish CIM; approximately every sixth employed Turkish CIM is doing an unskilled job (15.8 per cent). As stated above in **France** low numbers of people in the age group studied are integrated in the labour market. Those people who are in employment occupy more often professional or skilled occupational positions (approximately 70 per cent).

It may be concluded that the results in this section on the integration into the labour market strongly reflect **different national patterns**: there are different outcomes and impacts in the three countries which are mainly caused by nation-specific systems of education and training not by specific immigrant integration measures. Germany has the highest rate of CIM labour market integration, France the lowest and Britain is standing in between.

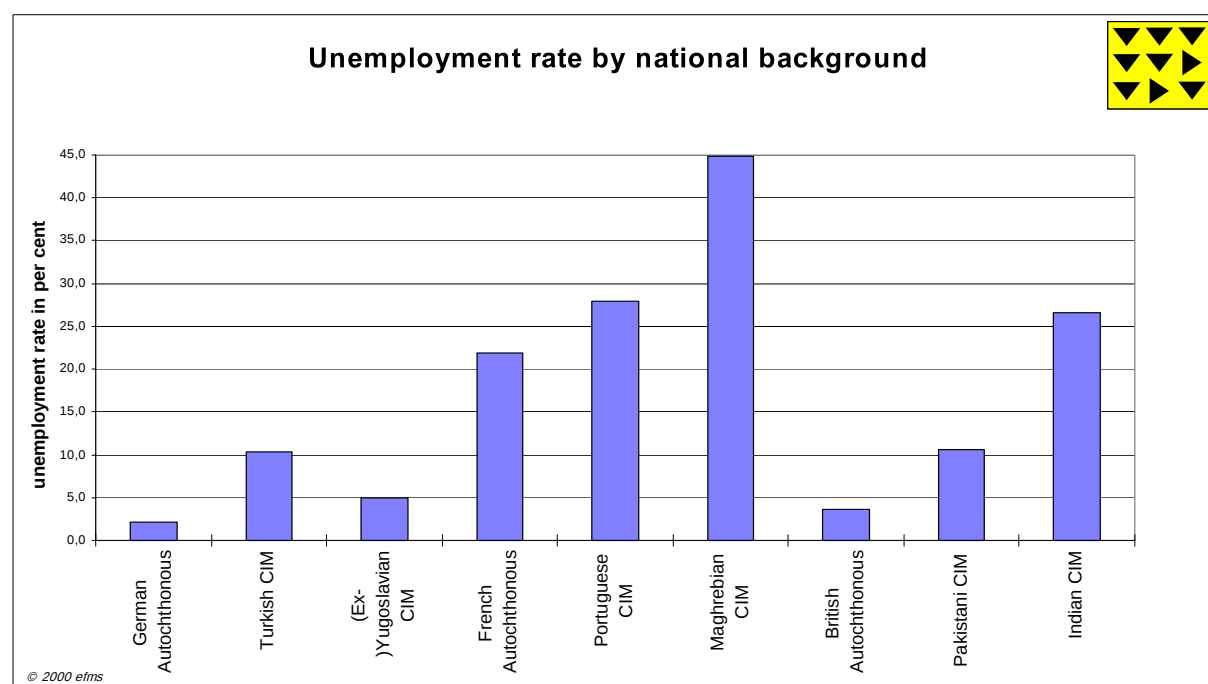
3.3.2.4. Unemployment

Unemployment of young people is one of the major problems of all European societies. Different national unemployment rates among others are reflecting the **efficiency of the national educational and vocational training systems** to ensure the transition process from school into the labour market.

One has to bear in mind that special training courses and programmes for unemployed young people can veil the “real” unemployment rate for a certain period; these programmes are often only “loops” in order to avoid unemployment. It has also be taken into account that the response rate of unemployed people in a survey is probably lower than for other groups. Therefore the EFFNATIS-survey data on unemployment can only be understood as raw indicators. Unemployment has been as far as possible operationalized according to the definition of the International Labour Organization (ILO): The proportion of those people saying that they are unemployed to the economically active persons⁸ in the respective group.

⁸ Including those who are unemployed and those who are seeking employment.

Figure 7: Unemployment Rate by Group



In **France**, unemployment of young people in an international comparison is very high for all groups, but especially for CIM of Maghrebien origin (44.9 per cent). In **Britain** the situation of Indian CIM seems to be serious, too: every fourth Indian CIM reported that she or he is unemployed. In **Germany**, CIM, especially the Turkish CIM group has more unemployment problems than other young people, but on a low level in international comparison. This is in line with other research (for instance European Commission 1997, 48–50).

Generally, within all three countries **CIM groups have higher unemployment rates compared to the respective autochthonous populations**. In all three countries unemployment is on average **higher for men than for women** (for the entire EFFNATIS sample: 16.3 versus 10.0 per cent).⁹ All these results on unemployment are in line with the Labour Force Survey Analysis (see section 3.4. and the contribution of Neske in annex volume III). It can also be concluded that the German vocational training system obviously provides young people with the comparatively best opportunities to enter the labour market and to manage the **transition process** from the educational to the occupational system.

⁹ Reverse to this general trend Maghrebien female CIM in France are more often unemployed (51.0 per cent) than male (39.7 per cent).

The **national difference paradigm** is based on the assumption that different national modes of integration are resulting in different outcomes concerning the integration into the labour market. It can be concluded that the national difference paradigm has been confirmed in the labour market analysis.

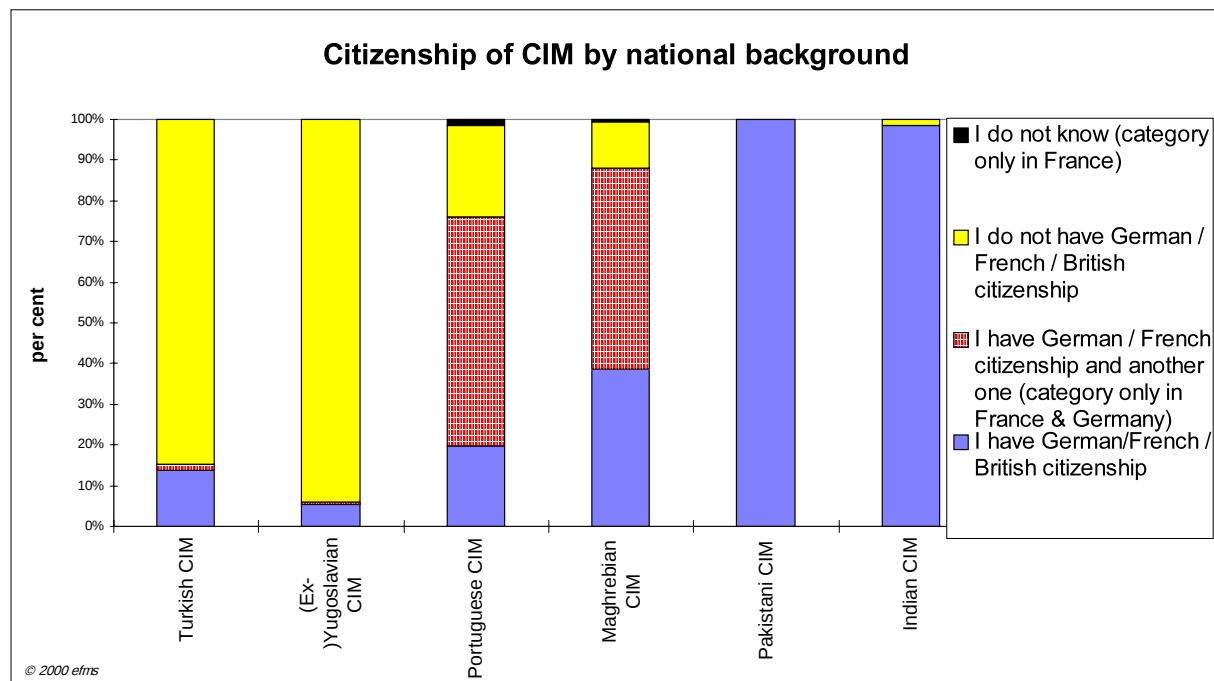
In order to inquire whether **other variables** (ethnicity, age, gender, educational level of respondents, educational level of parents and occupational level of parents) than country and “CIM/Autochthonous” effect the likelihood to become unemployed, single logistic regressions for each of the three countries have been carried out.

The results of analysis show that only in **France and Britain** a significant difference **between the two CIM groups** exists: In Britain Indians are much more likely to be unemployed than Pakistani CIM. And in France Maghrebians CIM are significantly more likely to be unemployed than Portuguese. This is a confirmation of the ethnic group paradigm for France and Britain. The other tested variables show **no significant results**.

3.3.2.5. Legal Status

The legal form of integration mainly refers to citizenship. Full societal membership and participation can only be acquired as a citizen of the country CIM live in. For the distribution of citizenship among CIM in the EFFNATIS samples see figure 8:

Figure 8: Citizenship of CIM by Group



There is an immense national difference here: CIM in **France** and **Britain** are much more often citizens of the country they live in than in Germany. In France 82.1 per cent of all CIM in the sample are French citizens and in Britain the vast majority (99.4 per cent) of CIM has British citizenship. It is also remarkable that a majority of all CIM in France has more than one citizenship (56.1 per cent of all Portuguese CIM and 49.3 per cent of all Maghrebian CIM); this reflects the French policy to accept multiple (dual) citizenship after naturalisation. The situation in **Germany** is totally different: until the year 2000 in Germany CIM did not receive the German citizenship by birth, it could only be acquired by naturalisation. CIM were born as foreigners. As a consequence, nine out of ten CIM are still citizens of the parental countries; only a very small number of naturalised CIM have a dual citizenship (1.1 per cent).

Since the majority of CIM in Germany does not have German citizenship another aspect which could hinder integration has been inquired: the **subjective perception of the right to stay** in Germany. Many authors have convincingly argued that fear of losing a residential status is a severe obstacle for integration.

The vast majority (approximately two thirds) of CIM with a foreign citizenship perceive their residence status as “very secure” or “secure” (as it is in fact). Only a small number of respondents (less than 5 per cent) feel that their right to stay is “insecure” or “very insecure”. There are no significant differences between young people with a Turkish nationality and citizens of one of the Yugoslavian successions states in this respect.

3.3.3. Field Survey Results: Cultural Integration¹⁰

Cultural integration on the one hand has much to do with the **conception of society and nation as a cultural community**, with values, norms and preferences, on the other with the acquisition of certain **competences** that are necessary for interaction in the society. In this context the following question arise: should the migrants and their children become “French”, “English” or “German” citizens who should not differ from the other citizens, or should they remain as non-citizens or as “specific citizens” that are encouraged to keep their parents' culture alive? Should the cultural integration of the nation be based rather on the individuals, or should it aim at promoting “communitarian” or “ethnic” groups?

The “cultural integration” dimension of the EFFNATIS research refers to both subjective preferences and attitudes and objective behaviour. “Cultural integration” has been divided into four major features: “cultural preferences and practices”, “language matters”, “moral attitudes” and “religious matters”. These areas have been analysed with regard to differences between Autochthonous and CIM.

3.3.3.1. Cultural Preferences and Practices

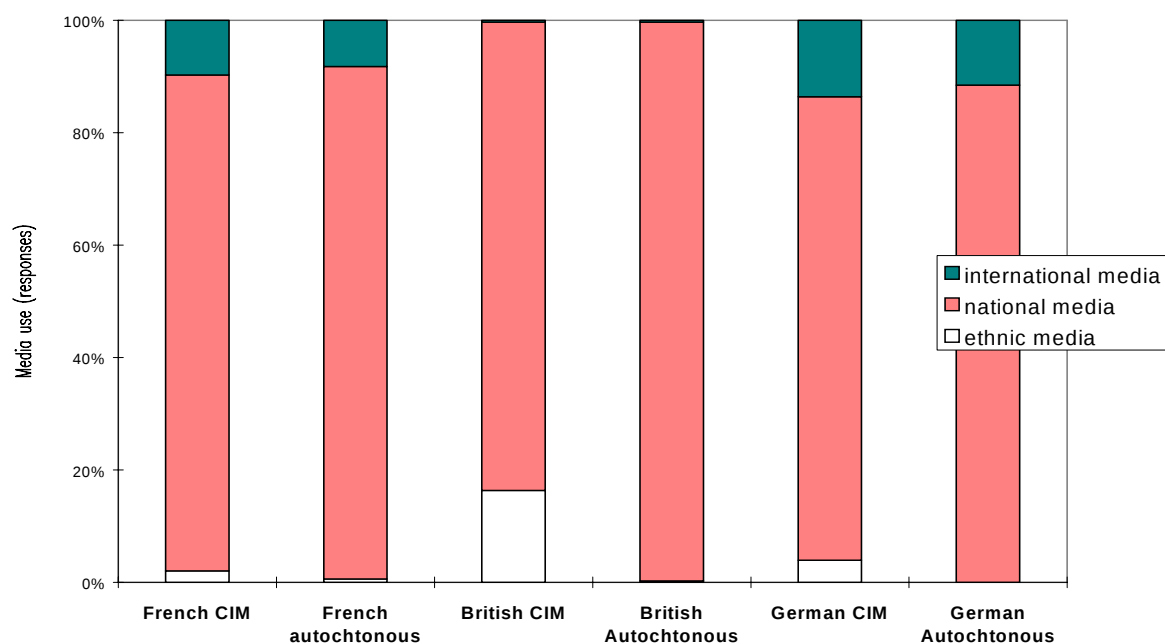
The cultural preferences and practices of the respondents were measured in the following areas: media, movies, music, food and leisure. The results for this part of the field study show that **the acculturation process of migrants' children is definitely underway**. In most spheres, a majority of CIM has the same international or national tastes and preferences as the autochthonous respondents. The main trend is the internalisation of the host country's culture in each of the three host countries, and for each of the six CIM groups. However, it also may be observed that the national modes of cultural integration still vary to a certain extent from one

¹⁰ For the detailed results see the contribution by Schnapper, Krief and Peignard in annex volume II.

host country to another. **Britain** is the country where **CIM** differentiate themselves most often from the autochthonous respondents, having “**ethnic**” **preferences** more frequently. This may be interpreted as a result of British ethnic minority policy, of a more “communitarian” rather than “individual” mode of integration.

CIM mostly use the same **media (newspapers, radio, TV channels, TV programmes)** as the Autochthonous: they read national newspapers, prefer “young music” radio stations and national TV channels (of the immigration country) and programmes. However, some differences remain: Britain is the country where CIM are more likely to prefer “ethnic” media. Germany is an intermediate case: the Turkish CIM quote “ethnic” media more often than the Yugoslavian CIM or the CIM in France, but less often than the British CIM. The French CIM (Maghrebian and Portuguese) are the least likely to cite ethnic media (see figure 9).

Figure 9: Media Consumption (Newspapers, Radio stations, TV Channels, TV Programmes) by CIM versus Autochthonous (Responses)



As to movies, more than 90% of CIM in each country **prefer non-ethnic movies**. Only the British CIM and, to some extent, Turkish CIM living in Germany cite an “ethnic” movie as the one they have seen recently on video or in cinema. But this proportion never exceeds 9% (Indian CIM). In France and Germany, both Autochthonous and CIM cite most frequently **international movies**.

As to videos, the majority of British CIM watches **parents' home language videos** regularly. This is not the case for the German CIM: less than 30% of the Turkish respondents and 10% of respondents from the former Yugoslavia do watch their parents' home language videos.

In general CIM and autochthonous young people **have similar music preferences**, as far as the “ethnic” / “non-ethnic” distinction is concerned. Most of the CIM prefer non-ethnic music (singers or groups). Only Maghrebian CIM cite ethnic-modern music to a greater extent than Portuguese CIM and the autochthonous group in France. In the case of France it could be observed that about 13% of the Autochthonous prefer ethnic-modern music, too. In Britain, about a fifth of the CIM prefer ethnic music.

As to food, both in France and Germany, the **mainstream tendency is the preference of “international food”**: about 50% of the respondents in France and more than 70% of the respondents Germany prefer international dishes, whether they are Autochthonous or CIM. In **Britain**, there is a difference between CIM and Autochthonous regarding the food preferences. In this country, the majority of CIM prefers ethnic meals, but the percentage of the Autochthonous who cite ethnic food as their favourite dish is greater than in France and Germany.

The favourite **leisure activities of all respondents are quite similar**. Most of them, whatever the host country or the origin, answer “meeting friends”, “listening to music”, “going to cinema” and “playing sports”. There are, however, in the case of Britain, some types of leisure which have quite different importance for Autochthonous and CIM. Most of the autochthonous respondents answer that “going to discos” (76%) or “going for a drink” (92%) is one of their favourite leisure activities. This is the case for less than 20% of the British CIM for the first activity, and less than 12% of as far as “going for a drink” concerns. CIM in Britain are clearly more “conservative” than their autochthonous counterparts in this respect.

3.3.3.2. Language Use

The project tried to find out to what extent CIM are able to communicate with other persons using the host country language (self reported competence) and to what extent they use the immigration country's language when speaking with parents, siblings and friends. **The results are that nearly all of them speak and write the host country language fluently.**

In **Germany** the immigration country's language is least often exclusively used by the CIM, either with their parents, their siblings or their friends. It is also in Germany where the exclusive use of the parents' language is more widespread. This may be partly linked to the colonial past of the countries where CIM come from (the host country language – English / French – was the official language in India and in the Maghrebian countries, while this was not the case for German in Turkey or in Yugoslavia). However, this explanation is not sufficient, as the Portuguese CIM speak exclusively the immigration country's language within their circles of close relationships, although Portugal does not have any colonial links with France. In other words, our hypothesis is that CIM's preference for parents' language in Germany may be linked to the non-inclusive “Ausländerpolitik” of the past and to the specific attitude towards citizenship in the country.

Regarding the **language spoken with father and mother**, on the one hand, and siblings and friends on the other, the results are that most of the CIM speak the parents country's language with their father and mother and the host country's language (British or French) with their siblings and friends; in Germany a mixture of the two languages is predominant. CIM speak their parents' language more often with their mothers than with their fathers, less with their siblings and friends than with their parents, and, in Germany, less with their friends than with their parents or siblings. Even if a strong attachment to their parents' language still exists, there is a significant and increasing absence of the use of the parents' language when communicating with members of their own generation.

3.3.3.3 Moral Attitudes

In the area of moral attitudes the following indicators have been used: attitude towards **gender roles, towards divorce, towards living together without being married and towards the morality of homosexual relationships.**

The analysis of the attitude towards homosexual relationships shows that German and French CIM hold an attitude similar to that of the Autochthonous, stating that this kind of relationships is **not** morally wrong, while most of the British CIM agree with the opposite opinion (69% of the Pakistani and 75% of the Indians consider homosexual relationships between consenting adults as morally wrong). With regard to the acceptance of “living together as a couple without being married”, three groups can be distinguished: the more liberal one includes the (French, British and German) Autochthonous and the former Yugoslavian and Portuguese CIM, followed by the Turkish and Maghrebian CIM groups and the Pakistani and Indian CIM as the most conservative group. Regarding the attitude towards gender roles, the results are that in general CIM and Autochthonous do not have a different attitude. Only the Indian CIM respondents (in Britain) can be considered as more conservative. The attitudes towards divorce vary more from country to country more than within the same country (between Autochthonous and CIM).

To sum up, the analysis on moral attitudes shows **a tendency towards the internalisation of modern-western attitudes for German and French CIM**. Regarding the most emblematic modern attitude questions (homosexuality, living together without being married), the German and the French CIM are very different the British.

Fertility behaviour may be interpreted as another crucial indicator of internalisation of the host country values. Where the parents' generation is concerned, a significant gap between the autochthonous population and migrants can be observed. Immigrant families are much larger than Autochthonous. Numerous studies have shown, however, that fertility behaviour of CIM (and even of the migrants who have been living for a long time in the host countries) is getting closer and closer to the autochthonous patterns. The fertility attitudes measured in the EFFNATIS field study strongly confirm this tendency. **In Germany and France, CIM and Autochthonous are very close regarding their ideal family size** (most want two children). In Britain, however, Indian and Pakistani CIM would like to have slightly more children than the Autochthonous.

3.3.3.4. Religious Attitudes and Behaviour

The fourth feature of cultural integration which has been studied refers to religious matters. It includes information about the religion of the respondents, practices of the respondents like attendance of places of worship, food avoidance for religious reasons, attitudes towards both host country festivals and festivals of the country of origin, and attitudes towards being a member of a religious association.

The data show that **British CIM** are more likely to differ from the autochthonous respondents than the CIM in Germany and France. They hold a strong **both “ethnic” and traditional” attitude**. British CIM are the ones for whom eating halal meat, avoiding drinking alcohol or celebrating their own religious festivals is most important. They are also the ones who attend places of worship more often. France is the country where, in accordance with a strong tradition of *laïcité* or secularism, quite a few of the CIM think of themselves as having “no religion”. France is also the country where the majority of the Muslim CIM and their families do celebrate, at least to a certain extent, Christmas Day, which may be interpreted both as the extremely secular significance of Christmas in French society and as pressure on CIM and their families to conform to autochthonous behaviour and practice. In addition, the French Muslim CIM are as likely as the German CIM to avoid certain kinds of food or alcohol for religious reasons. In terms of religious matters, German CIM have an intermediate position.

Summing up, the results of the empirical research in the area of cultural integration show a strong tendency towards a common youth culture and towards acculturation. However, **national patterns of integration still have an impact** on both preferences and practices. In Britain, specific communitarian attitudes and practices continue to have a relevant influence. In Germany, both CIM and the autochthonous respondents have strong preferences for an “international” culture. In France, both international and national references can be found. In some areas in France, especially music, a modern combination of the host country's and the parents' traditional cultures emerges which is sometimes shared with the autochthonous respondents. In all three countries **religion** is the area where traditional and home-country attitudes are **most stable**.

3.3.4. Field Survey Results: Social Integration

Social integration refers to people's private relationships and their associational membership. The following relations have been looked at:

- the best friends people have,
- partners (spouses, girl/boyfriend) and
- memberships of organizations.

The main research questions is whether these relations and memberships are structured in an inter- or intra-ethnic way. In addition the political integration of CIM (3.3.4.4.) and the perception of discrimination and racism (3.3.4.5.) will also be dealt within this section. Discrimination and racism may be regarded as a refusal of social relationships. For the detailed analyses in all five sub-sections see the contributions by Penn, Lambert, Perrett and Worbs in annex volume II to this report.

3.3.4.1. Friendship Patterns

The respondents were asked for the characteristics of their two best friends (e.g. gender, ethnic origin or belonging). In **Germany**, two thirds of former Yugoslavian CIM and more than half of Turkish CIM have at least one friend belonging to a different ethnic group, mostly to the Autochthonous. The respective percentage for the German Autochthonous in the survey amounts to 12. What has to be taken into account here when interpreting this figure is that for statistical reasons their chance of making friends with CIM is much smaller due to the absolute numbers of CIM and of the autochthonous groups in the society. In **France** around two-thirds of Portuguese CIM and over half of Maghrebians reported a friend from a different ethnic group. **Britain** stands out as **particularly ethnically homogamous**: very few Autochthonous have a friend from a different ethnic or national origin. Both Pakistani and Indian CIM respondents were highly homogamous ethnically as well; very few reported friends from other ethnic groups, i.e. in terms of inter-ethnic friendship patterns, the various groups in **Britain are the least mixed**. Probably this high degree of friendship homogamy in Britain is partly a function of the high levels of **ethnic residential segregation** evident there. Segregation in France is not so much between ethnic groups, but between immigrants and Autochthonous.

Finally, there are differences between the CIM groups in France and Germany: Turks and Maghrebians also display comparatively homogeneous patterns of friendship, whilst Portuguese and former Yugoslavians report more ethnically heterogeneous friendships.

In logistic regressions of friendship homogamy prediction both **national difference** and **belonging to an ethnic group** were significant predictors of whether a respondent was likely to have both friends from their own ethnic group or not. British respondents were the most ethnically homogenous.

3.3.4.2. Partnerships: Spouses and Girl-/Boyfriend

A stronger indicator as “friendships” for social integration refers to inter-ethnic partnerships and marriages. A high rate of inter-ethnic relations is a general indicator for an advanced integration of migrants.

Due to the selected age group (16 to 25) in the EFFNATIS field study the vast majority of respondents are not (yet) married. Three of the four Islamic groups, however, have notably higher marriage rates, namely Turkish CIM in Germany and Indian and Pakistani CIM in Britain. However, this does not apply to Maghrebians in France. On average the three mentioned groups marry earlier than the others (the majority of those CIM who are married are under 22).

Arranged marriages are often regarded as pre-modern and as hindering the social mixture of ethnic groups. In Germany, only 6 marriages could be characterized as “arranged by the family”: all six involved Turkish families. In Britain, there is considerably more evidence of arranged marriages amongst the respondents from the two ethnic minority groups: 71 per cent of the Pakistani respondents who are married have been involved in arranged marriages, as have 63 per cent of the Indian respondents.

Ideally an analysis on inter-ethnic partnership refers to married partners. But due to the relatively low number of married respondents, we modelled a broader category – “partnership” – which refers to either spouses, future spouses, or **boy/girlfriends**.

The results of the regression analyses are as follows: There is evidence of a strong tendency for autochthonous respondents in France, Germany and Britain to have partners of the same ethnic group. In **France and Germany**, however, a sizeable number of CIM respondents have

partners from a different ethnic group – indeed Portuguese, Maghrebian and former Yugoslavian CIM – are **more likely** to have a partner from a different ethnic group than from the same group. In **Britain**, however, the pattern is different: there is evidence of very strong ethnic endogamy amongst the two CIM groups. For all three British groups, the dominant pattern is one of a **very high ethnic endogamy**.

3.3.4.3. Membership of Organizations

It is a general phenomenon within Western societies that young people hesitate to join traditional organizations, especially associations and political organization (see next section). Approximately **two thirds of all respondents in all three countries are not members in any association or club**. The vast majority of those people who are members of an association are in non-ethnic sport clubs (21 per cent of all respondents), especially male. Other clubs and associations (political associations, ethnic sport clubs, religions and other associations) play no significant role, with only one exception: about one fourth of Portuguese CIM are members of ethnic cultural associations. **In general CIM do not distinguish themselves from the Autochthonous concerning memberships of associations in all three countries.**

3.3.4.4. Political Participation

It is often assumed that CIM are less interested in the internal politics of the receiving countries than in the politics of their parents' home country. This could translate into membership of political parties in the countries of origin (see the contribution by Penn/Lambert/Perrett on political participation in annex volume II). The data on political participation in the EFFNATIS survey have to be regarded against the background of the national citizenship laws: both in Britain and France most CIM are citizens of the country and have therefore the same political rights as the autochthonous population, whereas in Germany most of our respondents are “foreigners” not entitled to vote.

In all three countries very **few respondents, Autochthonous or CIM, are members of a political party**. Regarding the support for political parties most respondents in Germany expressed support for one of the mainstream German political parties (with a tendency to the left). All groups in all three countries express little interest in the politics of the respective country, with a large proportion of young Britons, however, expressing that they are “not at all”

interested. Most German and British CIM report also that they are “somewhat” interested in the politics of their parents' home country, and a majority in all three countries knows the Prime Minister or President both of immigration and emigration countries. Only for the Indian CIM group in Britain an overall lack of interest in any politics (British or Indian) can be observed which probably reflects the fact that most of them are Gujarati Muslims feeling little in common with the Hindu dominated national politics in India. But generally **there is no strong evidence for a distinct lack of political interest amongst CIM nor any strong evidence that they are more concerned with the political situation in the countries of their parents' origin than with their country of residence.**

3.3.4.5. Discrimination and Racism

The perceived extent of discrimination and racism within a certain society influences the integration of migrants and their children. If the host society is perceived as “closed” and prejudiced this may lead to a reinforcement of ethnic ties with negative consequences for the cultural, social and identificational integration processes.

In the EFFNATIS survey CIM have been asked for personal experiences of discrimination in different areas of life¹¹ and for experiences of racism. The different legal situation in the three countries (no explicit anti-discrimination legislation in Germany vs. existing legislation in France and Britain) has been taken into account as background for the interpretation of the results.

The analyses regarding perceived discrimination/racism result in two main conclusions:

1. The problem of discrimination and racism exists in all three countries to a significant degree. The extent of such experiences varies between different areas of life and between different respondent groups. However, **a clear majority of CIM in the EFFNATIS survey has obviously not been affected by discrimination and racism so far, regardless in which country they live in.**
2. There are **two main factors** which influence the perception of discrimination and racism: the national context and the belonging to a Muslim vs. a non-Muslim CIM group.

¹¹ Educational system, when trying to get an apprenticeship/a job, in employment, other situations of life.

Regarding the **national context** we can not identify a clear “ranking” between the three countries over all areas covered in the survey. In Britain, the country with the most developed anti-discrimination laws, discrimination and racism are most often reported in two out of five areas (educational system and racial abuse). In the three remaining areas the German CIM show the highest percentage of respondents reporting such experiences, but with partly very small differences to the other countries. In France the “average level” of perceived discrimination is due to the values of the Portuguese group which is least affected in all areas. Maghrebian CIM report much more discrimination. **Generally our data do not lend clear support for preventive efficacy of anti-discrimination laws.**

A second important distinction is between **Muslim (Turkish, Maghrebian, Pakistani and Indian) and non-Muslim CIM (Portuguese and ex-Yugoslavians)**. The former are obviously more often victims of discrimination and racism in all three countries, which means also a confirmation of the “ethnicity paradigm” in this area. Additionally, when computing logistic regressions, we find in some areas influences of individual characteristics on perceived discrimination such as educational level, age and gender.

3.3.5. Field Survey Results: Identificational Integration

Within the four-dimensional model of integration used in the EFFNATIS project identificational integration refers to **subjective feelings of belonging and identification, particularly in forms of ethnic and/or national, regional or local identifications**. One may assume that the development of such feelings towards the immigration society is one of the last steps within the whole integration process (see the contribution by Worbs in annex volume II).

Based on available empirical data and the EFFNATIS policy analyses the following **hypotheses** about national differences regarding identificational integration have been formulated: In France and Great Britain one can expect a stronger identification of CIM with the immigration country compared to Germany because of the more open citizenship policies (the new German citizenship law came into force not before January 2000, that means after the EFFNATIS survey). On the other hand it is likely that identification with the countries of origin is more frequent in Germany due to the long-lasting ambivalent policy with an official denial of the immigration situation and the lack of “offers for identification” (see Heckmann 2001).

In the **EFFNATIS questionnaire** a series of “identificational” aspects have been included: self-identification, feelings of belonging to different groups, marginality as a feeling of non-belonging and relations to immigration and parents' home country (with a number of sub-items which were partly asked in Germany only). In a first step the answers on these items have been described with regard to inter-group and inter-country differences. Furthermore the impact of the national context and of certain individual characteristics of the respondents have been tested with regard to the expressed sense of being a member of the host society.

The **results** of these analyses can be summarized as follows:

For **Germany** we find – as assumed – the lowest identification with the country compared to France and Britain. This goes both for Autochthonous and CIM and can be seen as a specific national pattern rooted in German history. The ambivalent character of the “Ausländerpolitik” (welfare state integration but simultaneously denial of the immigration situation and wide-ranging exclusion from political rights) may have additionally contributed to the lack of identification among the CIM, which is also reflected in mostly “instrumental” attitudes towards German citizenship. The political background is recently changing through the increasing political acceptance of Germany's status as an immigration country and the new citizenship law which has introduced *ius soli* elements. We can assume that these changes will have a positive effect on the identificational integration of migrants and their children, but this process will take time (see Table 2).

On the other hand the German CIM identify themselves not stronger with their parents' home country than the French and British CIM, on the contrary. In this point our hypothesis was disproved through the surprisingly strong ties of the Portuguese, Maghrebian, Pakistani and Indian CIM to their origins (see below). This, however, does not mean that parents' home countries have no emotional meaning for the German CIM. Apart from those who identify themselves primarily with reference to Turkey or former Yugoslavia many of them show patterns of “multiple identification”, including a strong feeling of being inhabitant of Nürnberg. Indicators for remigration tendencies could not be found. So the picture of the German CIM is a **picture of ambivalence**: although the countries of origin remain an important reference point for identification, and although there is a clear emotional distance to Germany as national category, most of them are integrated in German society's institutions and everyday life and will stay in the country.

The results in **France** are surprising in some aspects: the self-identification as French is not as widespread amongst the CIM as one could expect according to the strong assimilative tendencies of the Republican state. Portuguese as well as Maghrebians show a strong feeling of belonging to their parents' home country, which is also expressed – similar to German CIM – in a clear support for the team of parents' home country at sporting events. With respect to the level of “national” identification and the regarding differences between CIM and Autochthonous France occupies an in-between-position between Germany and Britain. For the Portuguese CIM some special features can be observed: they have the strongest self-perception as Europeans, they visit their parents' home country most often in comparison to all other CIM groups and they are the only group with a remarkable share of people who intend to return later on.

In **Britain** we find the highest general level of “national” identification and the lowest difference between CIM and Autochthonous in this respect. This pattern is exactly the opposite of the German case (lowest level of “national” identification and largest difference between CIM and Autochthonous). Nevertheless the British CIM identify themselves also strongly as Pakistani/Indians. The theoretical model of an **additive** identity formation seems to be most applicable here; this pattern is confirmed by other British inquiries. The peculiarities of the Indian group lead obviously to a certain distance to the Indian state and a stronger British identification. Common features of both British CIM groups are that they visit their parents' home country much lesser than all other CIM groups and that they have the strongest tendency to stay in the receiving country. This is, however, easily to understand in view of the geographical distance between Britain and South Asia.

Table 2: Relative Importance of Different Categories for Identification *

German Autochthonous: 1. Nürnberger(in): 60.8% 2. German: 38.2% 3. European: 32.1%	Turkish CIM: 1. Nürnberger(in): 60.3% 2. Member of parents' home country: 58.2% 3. European: 37.6% 4. German: 8.4%	Former Yugoslavian CIM: 1. Member of parents' home country: 52.8% 2. Nürnberger(in): 51.6% 3. European: 42.0% 4. German: 13.6%
French Autochthonous: 1. French: 69.3% 2. Inhabitant Of Vitry/Tours: 38.0% 3. European: 28.0%	Portuguese CIM: 1. Member of parents' home country: 70.9% 2. European: 52.7% 3. French: 37.8% 4. Inhabitant Of Vitry/Tours: 33.2%	Maghrebian CIM: 1. Member of parents' home country: 76.1% 2. Inhabitant Of Vitry/Tours: 48.6% 3. French: 27.3% 4. European: 13.2%
British Autochthonous: 1. British: 62.8% 2. European: 12.9%	Pakistani CIM: 1. Member of parents' home country: 79.5% 2. British: 44.9% 3. European: 14.6%	Indian CIM: 1. Member of parents' home country: 70.5% 2. British: 63.3% 3. European: 27.0%

* The following questions were asked: How strong is your sense of being German/French/British? How strong is your sense of being a member of your parents' home country (only for CIM)? How strong is your sense of being inhabitant of Nürnberg/Vitry/Tours (only for respondents in Germany and France)? How strong is your sense of being European? The percentages in the table show the share of the answers "strong" / "very strong" in all answer categories for the respective question.

Based on these results we can conclude that **the national context** makes an important difference regarding identificational integration, although not all results correspond to our original hypotheses. This holds true especially for France. In all three countries the primary identification of most respondents is not with the immigration country, but refers to the parents' home country or to both countries. The latter pattern is, however, more widespread in France and Britain. These two countries are more able to give their CIM a sense of national belonging and identity in comparison to Germany.

On national level the difference between Autochthonous and CIM is the most powerful explanatory factor for the identification with the respective country (see chapter 7 in the contribution by Worbs). The differences between the CIM groups within a country are less important; on the other hand some individual characteristics, especially age and gender, gain impact. Whereas for gender the direction of influence is clear on national and international level (women tend stronger to an identification with the immigration country than men), the influence of age is not the same in the different models. On an international level, in France and in Germany the older respondents identify themselves stronger with the host country, in Britain this applies for the younger ones.

3.4. Analysis of Labour Force Survey Data¹²

3.4.1. Method

The aim of the associated contractor UROS (Chair of Demography and Econometrics at the University of Rostock, formerly UBAM – Chair of Demography at the University of Bamberg) was to analyse structural integration processes of CIM into the societies of the EU member states with the help of Labour Force Survey data from European and national sources. These analyses were supposed to supplement and validate the EFFNATIS field study results based on urban surveys. The work has focussed on variables like participation in the educational system and labour market participation by marking out the differences between autochthonous people and CIM. The comparative size of these differences between the countries participating in the project can be seen as an indicator for the relative success of the different national modes of integration.

¹² For detailed results see the contribution by Neske in annex volume III to this report.

The use of centralized European Labour Force Survey data, however, caused some problems. The cooperation with Eurostat did not proceed as planned since it was not possible to get the data to the extent and composition that the UBAM/UROS team had requested for. Eurostat refused this due to lack of capacity and sent the team only a smaller selection of cross-tabulated structural integration variables for different countries, age groups and years. This material was in great parts useless for EFFNATIS due to the chosen variables, the state of the data (aggregated numbers instead of anonymized single cases) and the fact that it was only possible to distinguish between nationals and foreigners.

At the end of 1999 the decision was made to concentrate on national sources in order to produce reasonable results. For Great Britain the Labour Force Survey of the year 1995 (spring-period, 153,761 cases) and for Germany the micro-census of the same year (70% ZUMA-file, 512,509 cases) were purchased. For France such a direct access was not possible due to data protection reasons. But with the assistance of the *Luxembourg Employment Study (LES)*¹³ the UROS team could indirectly access the French Enquête Emploi of 1997 (148,891 cases). These three data sets are the largest and most significant data sources for the respective countries.

The investigated groups have been defined as follows:

Children of Migrants (CIM): 16-25 year old, born in the respective country, whose parents were born abroad **and** 16-25 year old, born abroad, who have immigrated before the age of seven.

Reference group I (REF I): 16-25 year old, born in the respective (immigrations) country, with at least one parent born in this country.

Reference group (REF II): 16-25 year old, born abroad, who have contrary to the CIM group immigrated after the age of seven.

¹³ The “Luxembourg Employment Study” is carried out by CEPS/INSTEAD (Centre d’Études de Populations, de Pauvreté et de Politiques Socio-Économiques/International Networks for Studies in Technology, Environment, Alternatives, Development, <http://www.ceps.lu>) and started in 1993. The project collects and standardises micro-data from a set of labour force surveys from the 1990s and makes them available. Interested researchers can send SPSS-syntax files to Luxembourg and get the calculated results back via e-mail. Currently, the LES database includes 18 micro-data sets from 14 countries in Europe and America. The project was co-funded under the Human Capital and Mobility Programme of the European Commission.

The following table shows the number of respondents in each of these categories for Germany, France and Britain.

Table 3: The EFFNATIS Labour Force Survey Analysis Sample by Country and Group

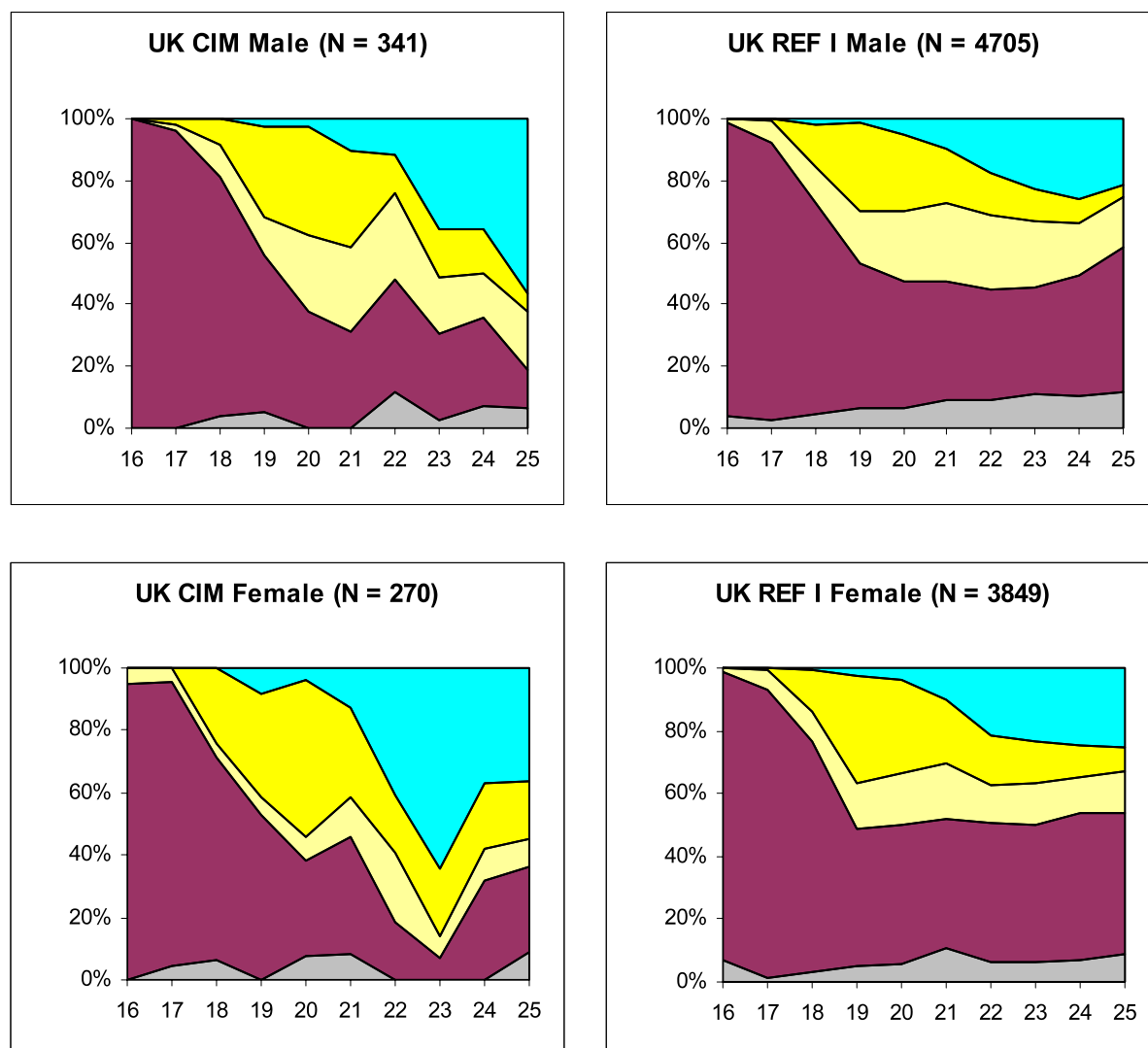
group	Germany	France	Britain
CIM	2246	2052	756
REF I	35038	14857	10409
REF II	695	143	154

Wherever the number of respondents allowed, the CIM were further subdivided. In Great Britain this was done according to ethnic groups (“White”, “Black”, Indian, Pakistani/Bangla¹deshi, Other), in France according to the parents' country of birth (Maghrebians, Portuguese, Other) and in Germany according to nationalities (Turkey, Former Yugoslavia, Italy/Spain/Greece, Other). For those young people living in their own households the migrant / non¹migrant identity of their parents could not be found out. In other words: **only those youngsters living with their parents could clearly be assigned to one of the three groups above.** The resulting under¹representation was irrelevant at the age of 16 but comprised between 17% (British women) and 50% (French men) up to the age of 25. We don't know to what extent the results for the single investigated groups are biased by this sub¹recording. If we compare all young people in own households with the ones living in parents' households, however, the differences in the results are mostly very small.

3.4.2. Results

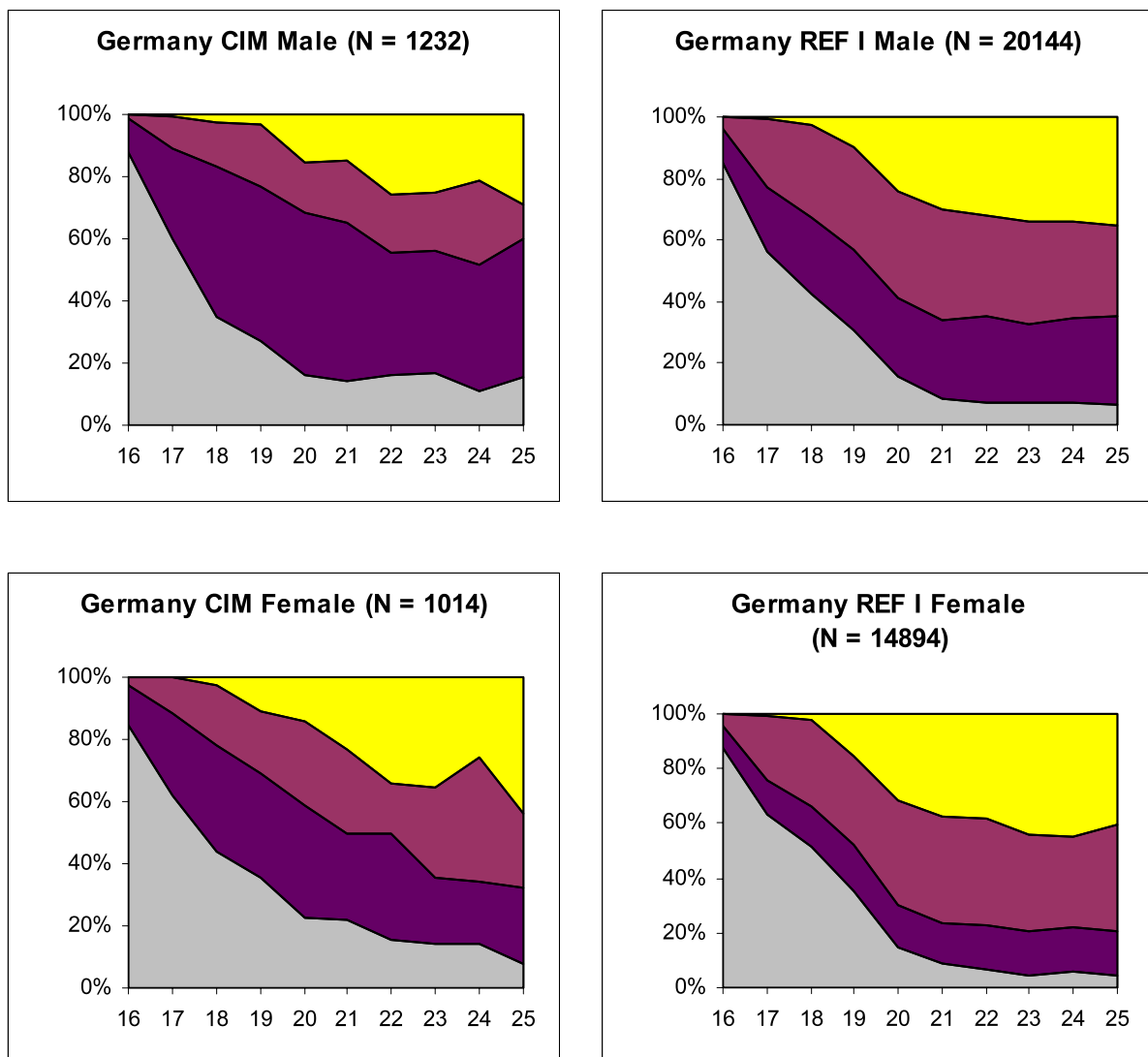
For this section we have chosen a graphical form of data presentation. When asking the ques¹tion in which of the three countries the integration of CIM is most successful we should first of all consider that there are groups with different national and ethnic backgrounds. In Great Britain Indians and Pakistani make up the largest represented group, in France it is the Maghrebians and the Portuguese and in Germany the Turks and Former Yugoslavians. Com¹parisons should always bear in mind the heterogeneity of these groups.

Figure 10: Highest Level of Education in Britain (ISCED-Levels¹⁴)



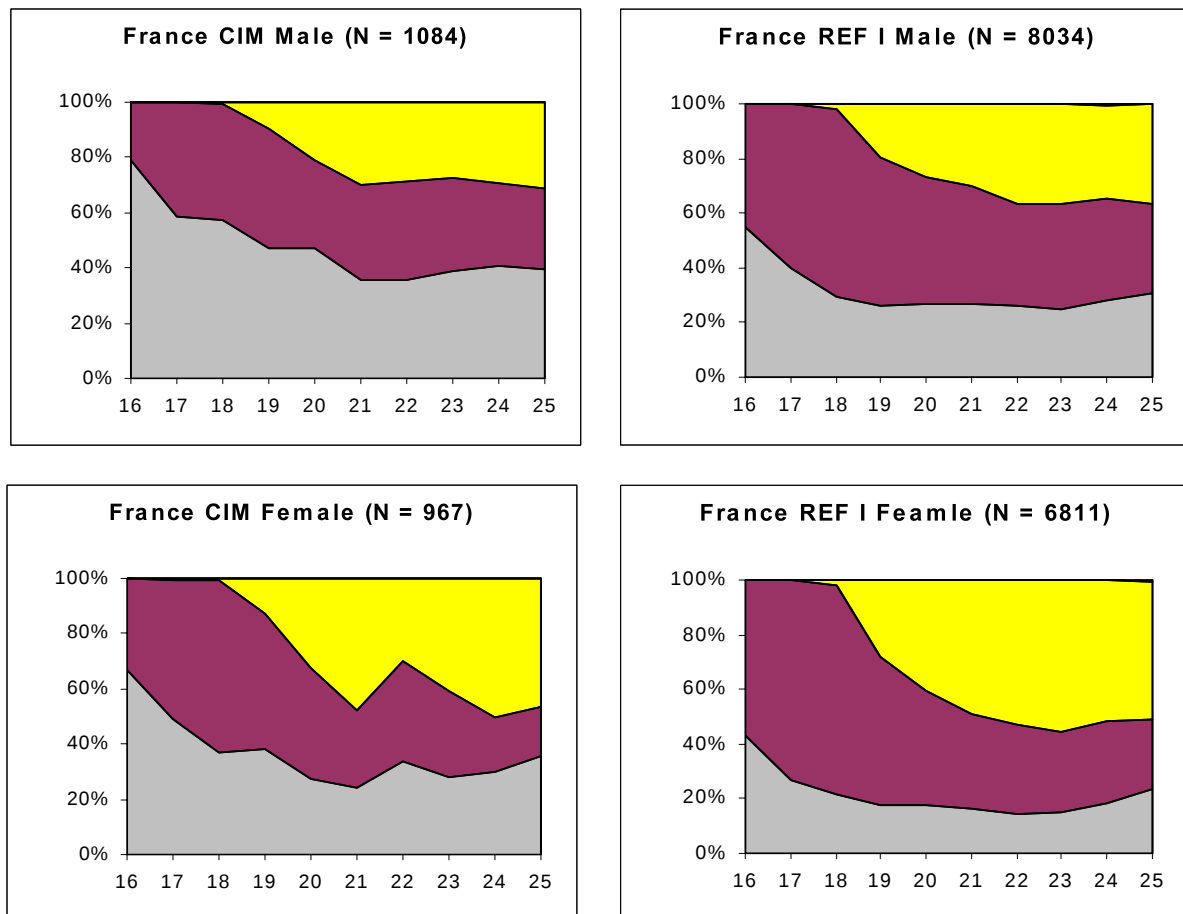
¹⁴ UNESCO (United Nations Educational, Scientific and Cultural Organisation) (ed.) (1998): *International Standard Classification of Education*, Paris.

Figure 11: Highest Level of Education in Germany (ISCED-Levels)



- ISCED 3a (*Hochschulreife*)
- ISCED 2a (*Realschulabschluss*)
- ISCED 2a (*Hauptschulabschluss*)
- Still at school

Figure 12: Highest Level of Education in France (ISCED-Levels)



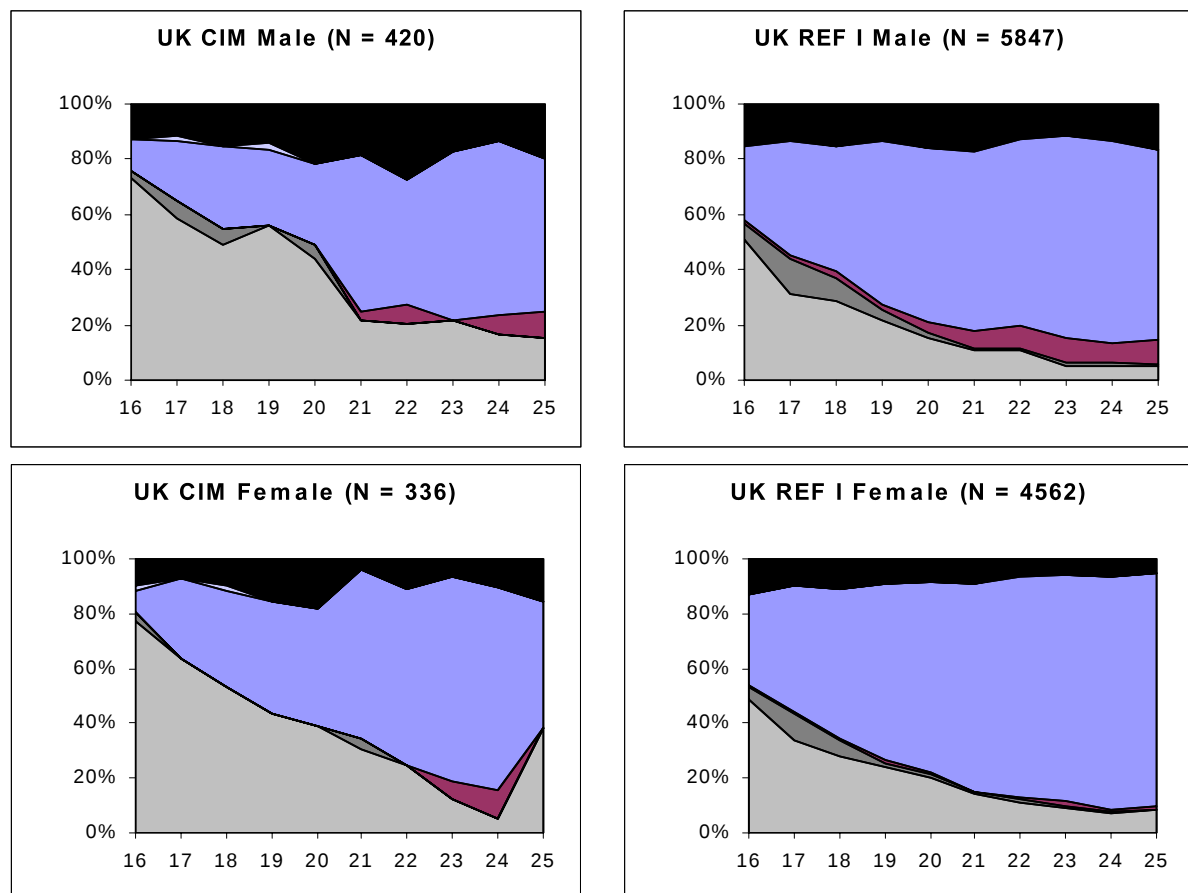
- ISCED 3a (Baccalauréat etc.)
- ISCED 2a (Brevet etc.)
- no degree / no answer

As far as the integration of CIM in the **educational system** is concerned France and Great Britain are ahead of Germany. In **France** at least up to the baccalaureate level only slight differences can be detected between CIM and REF I (even for the Maghrebians). **These results confirm the findings of the EFFNATIS field surveys regarding education.** What Germany and France have in common is the fact that young women obtain clearly better results than men, which is true for the CIM as well as for the REF I. **Great Britain** has amazing results in education in two respects: on the one hand there are only minor gender differences, on the other

hand children of immigrants have on average even better levels of education than the autochthonous population of the same age. This is not only restricted to supposed privileged groups such as other EU-citizens but is also valid for Indian children of immigrants. Pakistani and Bangladeshi get worse results.

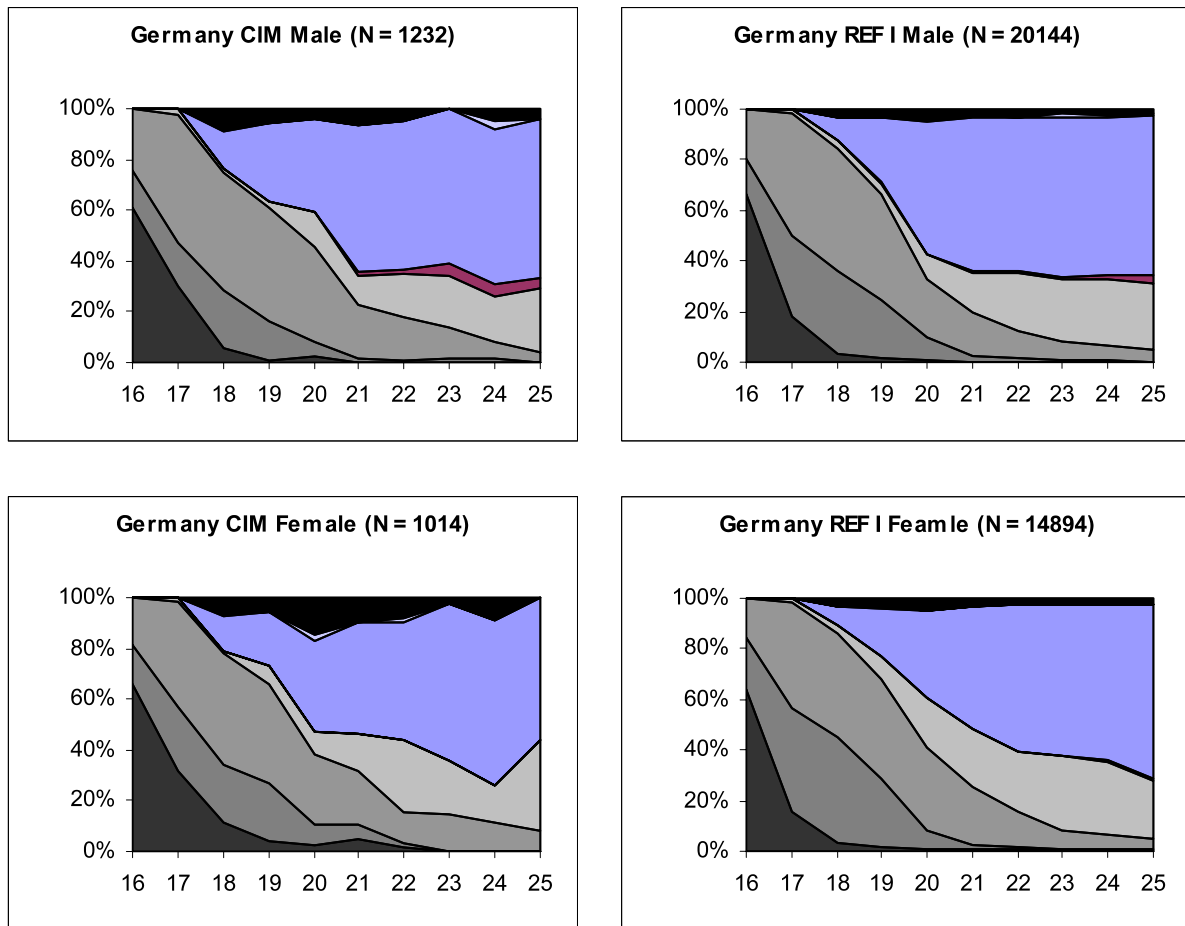
The picture is reverse with regard to the **transition from the educational system to the labour market**.

Figure 13: Transition from the Educational System to the Labour Market in Britain



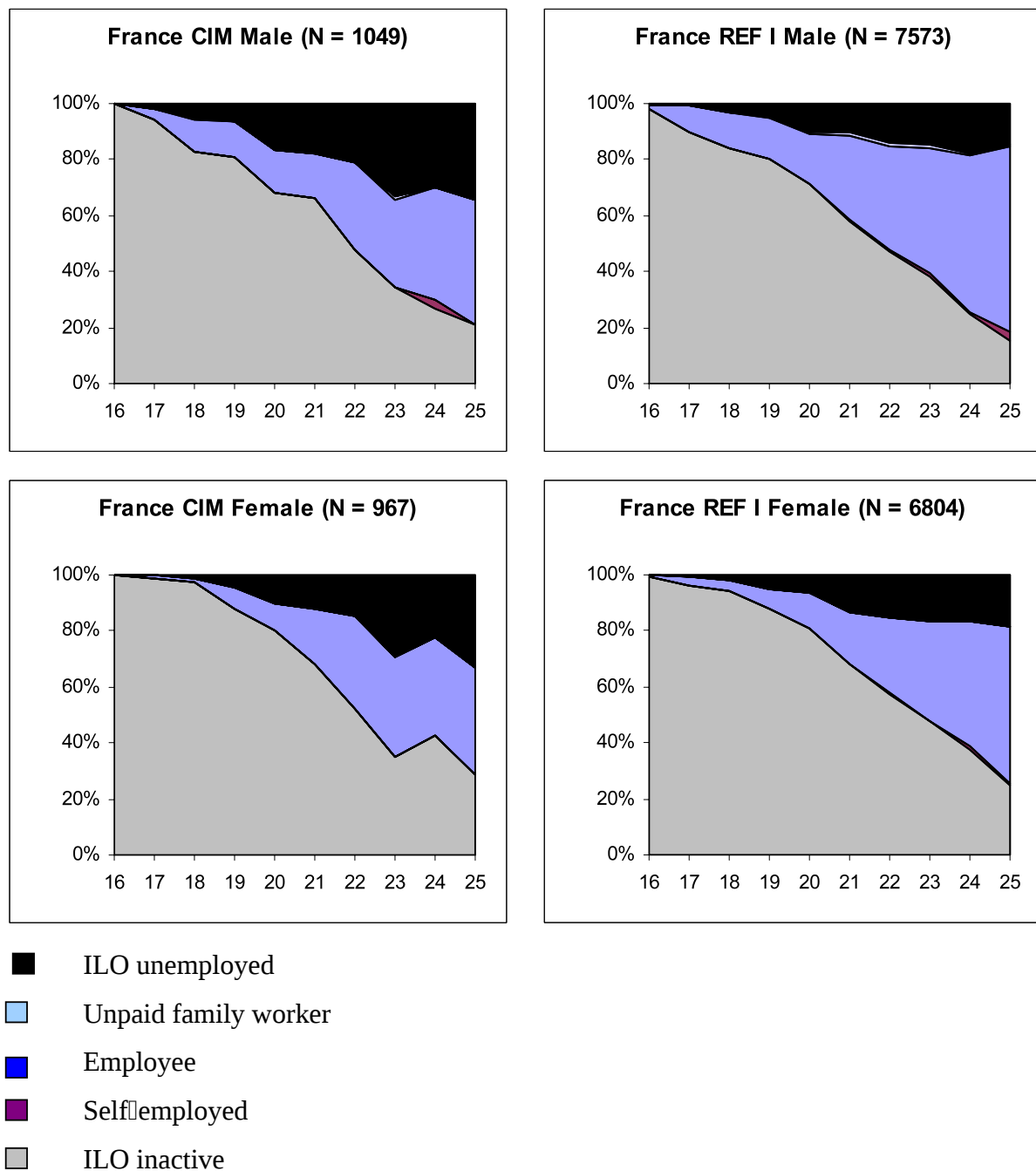
- ILO unemployed and inactive – seeking
- Unpaid family worker
- Employee
- Self-employed
- Government employment & training programmes
- Inactive – not seeking

Figure 14: Transition from the Educational System to the Labour Market in Germany



- Unemployed (German definition)
- Unpaid family worker
- Employee
- Self-employed
- ISCED 5 (University / *Fachhochschule*)
- ISCED 4 (vocational training, *Berufsausbildung*)
- ISCED 3 (class 10-13)
- ISCED 2 (class 5-9)

Figure 15: Transition from the Educational System to the Labour Market in France



Not only has **Germany** the lowest youth unemployment rate but the results for CIM rather correspond to those of the REF I group. Even if the chances of CIM are far from being equal, the dual system clearly seems to improve them. This becomes even more visible when compa-

ring CIM with the much worse results of the REF II group. The difference between REF I and REF II is an indicator of successful integration over time.

In contrast, there are measurable differences in this respect between CIM and REF I in **Great Britain**. Obviously, the good formal educational results cannot be utilised adequately on the labour market. The clearly lower participation of the CIM in gainful employment is caused by two factors: the higher rate of unemployment and the higher rate of economically inactive persons.

In **France** chances for CIM to enter the labour market are most problematic. Those who do not attend school or any other institution of further education any more are affected by unemployment up to a rate of almost 50%. In France, school and work seem to be only loosely connected so that a general youth problem of unemployment is produced. In this respect certain CIM groups are even harder affected than the autochthonous population. While persons of Portuguese origin do not have greater problems than the REF I the unemployment rate (according to ILO definition¹⁵) for young Maghrebians is up to 70% in certain age groups.

The **occupational status** of those in employment has been categorized according to the ISCO classification¹⁶. In **Great Britain**, CIM and REF I are relatively equally distributed to the single categories. This is different in **France** where there are no statistically significant differences between CIM and REF I but between men and women. A concentration on absolutely different professional groups according to a traditional pattern can be stated here (men industry and craft, women office and services). In **Germany** the differentiation according to ISCO categories was not possible in the data but a different question about the occupational position has been asked. Although we found that Germany offers the best possibilities for the job start of CIM, they do not reach the same positions on the labour market as their autochthonous peers yet. On average, the REF I take much higher positions than the CIM who are only half way between the results of the REF II group and those of the autochthonous population.

¹⁵ The proportion of those people saying that they are unemployed to the economically active persons (those who are unemployed plus those seeking employment) in the respective group. The ILO definition refers to all people aged 16 and over. In general, a person is regarded as "employed" if she or he carries out at least one hour's paid work in a week.

See: http://www.nationalstatistics.com/themes/labour_market/articles/unemployment_measurement.asp#widerc

¹⁶ International Labour Office (ed.) (1991), *International Standard Classification of Occupations: ISCO-88*, Geneva.

What can be noted as a general result is that a complete structural integration of migrant children could not be found in any of the three investigated countries. France and Great Britain offer favourable conditions for children of immigrants with regard to formal education. Germany has clearly more problems in this respect. However, the transition process to the labour market seems to proceed much more easily here than in the other two countries. Especially in France there are major difficulties in connecting education and occupation.

3.5. Secondary Analyses of National Data Sources¹⁷

As it was not possible for all EFFNATIS partners to carry out field studies on the integration of CIM in their countries, the associated contractors have used existing data material and research literature about such material for secondary data analyses (task 2.4. of the work programme). In 1999 the partners from the Netherlands, Sweden, Switzerland and Spain elaborated an overview on the available data sources and the research literature, as well as first results of secondary analyses. The presentation and discussion of this project part at the 3rd Research Teams' Workshop in November 1999 revealed that there are considerable differences between the single countries regarding the possibilities of such analyses. For example, it became evident that there are comparably few inquiries concerning the integration of children of international migrants in Spain because of the recency of the immigration situation. Other countries like Sweden have a lot of data sources, but the access to these data is restricted and/or very costly.

The work on the secondary analyses continued in 2000 with the aim to structure, to select and to analyse the available material according to the four dimensions of the integration concept. However, the resulting national contributions are quite **heterogeneous** in its contents due to the different conditions in each country. Only educational and language questions are – with different focusses – included in all reports. The single country reports can be summarized as follows:

¹⁷ See contributions in annex volume III to this report.

For **Switzerland** (see the contribution by Piguet and Mahnig) the authors describe firstly the (few) national data sources and the shortcomings of available statistics, as for instance different criteria of data gathering, small quantitative bases and decentralisation of educational statistics on cantonal level. Swiss research literature on CIM is mainly concentrated on three aspects:

- the underlying factors for the disadvantaged position of immigrant children in the educational system;
- social identity and adaptation processes resulting from immigration and admission conditions in Switzerland;
- deviance and criminality.

Furthermore some results of secondary analyses by SFM are presented which concern the extent of language change among young foreigners, their educational achievements and naturalisations. It is stated that more than half of young foreigners born in Switzerland declare the language of their region of residence as their main language and that there is a general tendency for an improvement of their educational level, even though some groups (especially Turks and Portuguese) have high rates of poorly educated young people. Regarding naturalisation, which is quite seldom in a comparative European perspective, it has been found that groups from EU member states have particularly low naturalisation rates and that people from Asia, Eastern Europe and Africa, including Turks and Yugoslavians, are characterised by comparatively higher rates. Therefore no general discrimination of certain nationalities regarding naturalisation can be found, although there are some non-quantitative indicators for such discrimination in certain cantons and municipalities.

The contributions from **the Netherlands** (Doomernik and Crul) focus exclusively on the position of CIM in the educational system and on the labour market. Doomernik states that in both areas there is a tendency of “clear disintegration as far as the first generation is concerned and of lagging integration of their descendants”. However, there is a considerable inter-generational upward mobility for children of immigrants regarding educational achievement. Differences between migrant groups and in some cases between the sexes have to be taken into account. Crul deals in his research with the educational position of second generation migrants (especially Turks and Moroccans) and its determinants. He finds a clear difference in educa-

tional achievements between the second and the “in-between-generation” (i.e. young foreigners who did not pass their entire school career in the Netherlands), but also between the second generation and native youngsters. This latter difference, however, is decreasing in time and is even less important if one controls the socio-economic background of the parents. This is a remarkable result. Explanatory factors of the educational success of Turkish and Moroccan pupils are the quality of their networks (especially the help received from siblings and peers), the kind of school they attend (disadvantaged “black schools” or “white schools”), the flexibility of the Dutch educational system with regard to the continuation of an education and not least the characteristics of the Turkish/Moroccan communities which affect the school results of boys and girls in a very different way.

For **Sweden** it has to be said firstly that a series of results of secondary analyses is included in the policy analysis (see the contribution by Westin and Dingu-Kyrklund in annex volume I). Therefore the report on secondary analysis contains mainly a description of available data sources and main topics in Swedish research literature on CIM. A special feature in this country is that, on the one hand, a huge amount of data is gathered both by state authorities and by private institutions in nearly all areas of public life. On the other hand a rather rigorous legislation aimed at protecting individual integrity makes it difficult for researchers to get access to these data, and in case they get permission it is quite costly. The Swedish team mentions housing segregation, language (especially bilingual education) and criminality as focusses in the national research literature on CIM.

In **Spain** (see the contribution by Aparicio) the situation is quite the opposite to the Swedish case: data are scarce, they are incomplete and often not comparable between different sources due to different operationalisations. There are several explanatory factors for this situation: the fact that immigration is still a new phenomenon in Spain, ideological reservations against statistics differentiating between nationals and non-nationals and – similar to the Swiss case – the federal structure of the country with autonomous local governments which are responsible for the statistics in their regions. However, the data situation is constantly improving. Aparicio states furthermore that research on CIM in Spain has surprisingly started almost immediately from the moment the immigration phenomenon became visible, mainly pushed by the appearance of the migrants’ children in Spanish schools. Accordingly nearly all available studies are concerned with educational questions. They deal with the problematic concentration of CIM in

certain schools, with the adaption of schools to the presence of these children, with the social integration of CIM in school and with their educational attainment and the underlying factors influencing this.

4. Conclusions and Policy Implications

In this chapter we shall **summarize the main conclusions** of the empirical research (section 4.1.) and of the policy analyses (section 4.2.). How has the “state of the art” been advanced? What more do we know now about the integration of children of international migrants in a comparative European perspective? We shall then discuss policy implications and present **policy recommendations** on basis of the research (section 4.3.). We will also spell out needs for future research (4.4.) and discuss whether the collaborative European effort in the project contributed to the obtained results (4.5.).

4.1. Conclusions of the Empirical Research

Integration is a multidimensional process that proceeds differently in the different dimensions (structural, cultural, social, identificational). That is why we have to **discuss** the conclusions of the empirical research separately for the **different dimensions**.

EFFNATIS, of course, is not the first research on the integration of children of international migrants, or, as other researchers often say, on the integration of the “second generation”. EFFNATIS, however, is the first research that empirically compares the integration of this group in a European way and thus allows to test the “efficacy” of different national modes of integration of migrants, a topic that finds considerable interest on the “European scene” and has been the subject of much theoretical writing (cf. for instance Brubaker 1994; Heinelt 1994; Köppinger et al. 1992; Wihtol de Wenden 1999).

In chapter 3 we have described major empirical findings on the “national difference paradigm” and also tested what happened to the national, contextual differences after introducing individual variables. It could be that a lot of the national differences would result from individual differences of respondents in the national samples. If the differences remain we could conclude that national context “really matters”.

4.1.1. Structural Integration

Structural integration refers to the inclusion or exclusion in central societal institutions: education system, vocational or professional qualification system and labour market. As to **education** there are large general system differences between the three countries: Compared to Britain and Germany, France has expanded its system of higher education the most. Many more people are attending universities. What is particularly interesting is that the Portuguese CIM outperform the French autochthonous group in educational attainment. The Maghrebian group's position, however, is below the native French group. In addition, not only are there more people attending universities **in France**, but also the **differences in attainment between CIM and Autochthonous are lowest**. In Germany the differences in educational attainment between CIM and native youngsters are largest, while Britain holds an intermediate position. The large differences between the Pakistani origin and the Indian origin groups are a remarkable characteristic of the British EFNATIS sample.

As to **training and integration into the labour market**, CIM in Germany seem to be relatively better off. They are under-represented on the academic track, but **over-represented in the vocational training area** which normally leads to respected positions in the labour market. Also, their unemployment rate is comparatively low. Young people in France – both Autochthonous and CIM – cannot translate their formal educational status into a labour market position and their rate of unemployment is extremely high. In the Maghrebian group more than 40% of those who want to work are unemployed. It is likely there is a kind of **“over- academisation” in the French system** and most likely a lack of labour market oriented vocational training which affects both native youngsters and CIM.

Britain has the largest differences between CIM and Autochthonous regarding employment: almost three quarters of the autochthonous young people are in employment or vocational training in a firm, while **Pakistani and Indian CIM remain mainly in the educational system or are unemployed**. The apprenticeship system is a clear domain of the British Autochthonous. **Summarizing education, training and labour market integration** we find a confirmation of the national difference hypothesis: national modes of integration really matter. They result mainly from differences in the structure and performance of the general societal institutions, not from any special immigrant integration measures.

4.1.2. Cultural Integration

Cultural integration is a rather heterogeneous area, relating to values and beliefs, cultural competences, popular culture and everyday practices. On the one hand we find processes of almost complete acculturation between CIM and Autochthonous in all three countries – i.e. the groups are becoming very similar – on the other there are rather stable structures of differences.

Most **acculturation** has occurred in **popular mass culture**. Most CIM and Autochthonous watch the same or similar TV channels, listen to the same “young-music” radio stations and watch the same films in the cinema. Only smaller groups in Germany and particularly in Britain read “ethnic” newspapers or journals. On the whole relevant national differences between France, Germany and Great Britain do not appear up in this area of cultural integration. In other forms of everyday practices like eating certain foods, drinking alcohol, leisure-time activities, we find more differences between CIM and Autochthonous, particularly between Muslims and Autochthonous, but also marked national differences in that the CIM in Britain adhere more to ethnic tastes and preferences than the CIM groups in Germany and France do.

As to competences it is remarkable that **almost all CIM** in all three countries rate their ability to **speak and write the language of the immigration country as good or excellent**. The language problems that their parents had and still have do not seem to be a stumbling block in the integration process. In addition, the learning of the immigration country's language does not seem to have happened at the cost of learning the parents' language. A large majority of CIM in all three countries claim that they could speak and write the language of their parents' country of origin as well. As to **language preference and use** in different relations and situations there is a clear national difference: CIM in Germany use their parents' language much more often in the family and with friends compared to CIM in France and Great Britain.

Religion is an area in which CIM remain much more like their parents than in the other areas that we looked into. On the whole CIM are more religious and more conservative than the native groups. Regarding national differences we find that British CIM adhere much more to the conservative religious practices of their parents compared to the CIM in France and Germany.

4.1.3. Social Integration

We looked at inter-ethnic **friendship patterns, partners and membership of organizations**. In France and Germany there are substantial proportions (from 35 to 53 %) of inter-ethnic friendships among CIM, meaning at least one friend is not from one's ethnic background. Britain, however, stands out as being particularly ethnically homogenous which corresponds to a high degree of ethnic residential segregation. As to partners (marriage or boyfriend/girlfriend) France and Germany again have a similar pattern with sizeable numbers of partners from a different ethnic group and Britain again has a pattern of high endogamy. Membership of organizations is another aspect of social integration. The general tendency of young people in Western societies to be sceptical about **membership of organizations and associations** is reflected in our data for all groups – CIM and Autochthonous – in all three countries. Those among the CIM who are a member of an association are mostly members of non-ethnic sports clubs.

Social integration is a two-way process. Apart from possible processes of self-segregation on the part of the immigrants, **discrimination and racism** (self-reported) on the part of the receiving society may block social integration. The results of the EFFNATIS survey in this respect are that a clear majority of CIM in all three countries has not been affected by discrimination and/or racism. CIM in France report the least discrimination and racism. Belonging to a Muslim group is strongly related to reported discrimination in all three countries.

4.1.4. Identificational Integration

The sense of belonging to “collective units” is an important part of one's social identity. For the CIM in all countries, when asked for their “primary” identification in an open question, **identification with the country they have been born and live in is quite low in all three countries**. This was less of a surprise in relation to the German sample, since existing national data and the German non-inclusive “Ausländerpolitik” lead us to expect just that. But particularly in relation to France it was a surprising result: the theoretical literature on the “Republican model” pointing to its open citizenship rules and invitation to identify with France had made us expect a different picture. The **prime modes** of identification in all three countries are **with parents' home country and multiple forms of identification, that is “hyphenated” identities** relating both to the country of origin of their parents and the immigration country. There is a national

difference here, as we expected: identification with parents' home country is strongest in Germany, multiple forms of identification are more prominent in France and Great Britain.

In this first step we had asked people for their primary identification. When we asked further how strongly they felt as belonging to several different social categories (local, national, European) it became clear that a large majority of the CIM in France and Britain felt quite strongly that they were French or British, whereas in Germany only about 40% felt German. As expected this was another **confirmation of the national difference hypothesis**.

The regression analyses, testing the relevance of individual variables against contextual ones, confirmed that indeed there are stable differences between the national groups of CIM: Compared to Germany, France and Great Britain are more able to give their CIM a sense of national belonging and identity. But in all three countries the primary identification is not with the immigration country.

4.1.5. Conclusion as to the Effectiveness of National Modes of Integration

Summarizing the foregoing analyses we can state that the national difference hypothesis has been confirmed. The national context systematically explains much more variance than individual variables. The overall confirmation of the national difference hypothesis does not mean, however, that we can identify one national context as being systematically more effective than others in all areas of integration. In that sense there is no single “national model”.

France has comparative strengths in the expansion of education, in acculturation and in identification, but shows weaknesses in training and employment. This means that the “assimilationist”, universalist French mode of integration with open citizenship policies seems to have produced structural integration in the education system with rather strong acculturative and identificational effects on CIM. Problems in training and employment of CIM in France are apparently a function of general system properties rather than of a specific mode of immigrant integration. Housing segregation on the other hand – probably the most serious problem of structural integration – concerns only the immigrants and their descendants.

Germany has comparative strengths in training and employment of CIM, but weaknesses in legal and identificational integration. An ambiguous policy seems to have produced ambiguous

results. The German mode of integration that has affected the CIM of our sample was characterised on the one hand by open policies in relation to the core institutions of the modern welfare state but on the other hand by restrictive measures of an “Ausländerpolitik” that did not want to recognize the realities of an immigration situation and did not invite the “foreigners” to naturalize and to identify with their country of residence. During the time of the EFFNATIS project important changes occurred in this latter aspect that will probably affect the descendants of present day CIM or immigrants in a different way.

In **Great Britain** there are tendencies of ethnic preferences of CIM in the areas of social integration (friendships, marriage partners) and in cultural integration (values, tastes). Patterns of ethnic inequalities can be identified in training and employment of CIM. Housing segregation of ethnic minorities is quite distinct. At the same time, ethnic minorities display a high degree of identification with Britain. The British ethnic minority integration policy seems to have reproduced ethnic minority structures.

4.1.6. Selected EFFNATIS Results with an Interest for a Larger Political Public

In this section we shall briefly draw attention to a few results of the surveys in France, Germany and Great Britain which could interest a broader political and scientific public because they touch upon issues in discussion or because they are counterintuitive.

- **CIM are not “time-bombs”:** the media sometimes refer to the situation of CIM as that of a “timebomb”. However, our data show a high degree of general satisfaction with life in all three countries.
- **Upward mobility:** despite many problems, the large majority of CIM reaches higher educational and occupational levels than their parents did.
- **No widespread radicalism among CIM:** contrary to the image of widespread political or religious radicalism among Islamic young people our findings are that such phenomena are only a very marginal.
- **About 70% of CIM in all countries do not report discrimination.**
- **Anti discrimination laws:** our data do not lend clear support for the preventive efficacy of anti-discrimination laws

- **Little influence of ethnic media:** in contrast to reports that the integration of CIM is slowed down by intensive exposure to foreign media, especially satellite TV, our data show that CIM have the same media preferences as their comparative autochthonous age group.
- **More than 80% of CIM rate their competence in the language of the immigration country as excellent or good.**
- **Ideal family size:** contrary to the image of wanting large families, CIM and Autochthonous in France and Germany have similar ideas about ideal family size. Turkish and Portuguese CIM even want fewer children than the autochthonous groups. British CIM originating from the Indian subcontinent, however, want slightly larger families than the British average.

4.2. Conclusions Regarding the Analysis of National Modes of Immigrant Integration

The field studies and the Labour Force Data analysis have convincingly demonstrated that national modes of integration do make a difference for the integration of children of international migrants. What other conclusions can be drawn from the analysis of these national modes of integration?

When immigrants arrive in a country this immigration does not only pose questions of identity to those arriving, but also to the country and the people they come to. The question of how to “behave” towards the new people poses questions like “**Who are they?**”, but even more “**Who are we?**” The “others” become a mirror for the native population in which to recognize themselves and the challenges of an integration policy are a **test of the basic values and institutions** of the receiving society. After some hesitation European societies have decided to **open the access to the major general institutions of society** for the migrants and have developed programmes to ease the access to these institutions (housing, education, qualification, labour market, systems of social security, citizenship).

The implication of this for the analysis of immigrant integration is that special programmes and institutions developed solely for the migrants as a target group are of less importance in societal relevance compared to the conditions of participation for migrants and their children in the

general institutions. Thus, these conditions of access to and **participation in the general institutions turn out to be the crucial test of immigrant integration** in a country.

Despite clear tendencies of convergence between European states and societies in opening their general institutions to the migrants and their children we have seen that these general institutions in the individual states are quite different. The education and qualification systems, the labour markets, citizenship laws and the respective concepts of citizenship and nation, for instance, remain different among the societies and states we looked into. The implication of this is that the **nation state** and its institutions remain to be the **relevant context** for the socialization of the children of immigrants. The national differences we have observed in our empirical research strongly confirm this interpretation.

Another conclusion of our analysis of national modes of immigrant integration concerns the **rise of an integration policy**. The cases of Spain and Finland in the EFFNATIS project, who only recently turned into immigration countries, allow for some generalizations which are confirmed by the history of immigration and integration in the other project countries as well. It seems that none of the countries at any time has planned and decided to become an immigration country, none has anticipated an “integration question” and none has prepared an integration policy. **Immigration just happened and certain issues** came up: concerning the migrants these were their position on the **labour market**, their language competences, and, particularly, their **housing situation**. Conflicts about housing seem to create a public and political consciousness for an integration “problem” which makes politicians and administrators search for (limited) solutions.

The “integration problem” develops further with the arrival of **children: issues of schooling** arise. Do the children go to school at all? What schools do they go to? What is their performance? How can they be helped? What effect does the presence of migrant children have upon the native children? First issues of ethnic diversity in the receiving society develop around the question of “mother-tongue” instruction for the children of the migrants, how it should be organised and what position it should have in the socialization process of these children. All of this seems to be the internal logic of the development of an integration policy.

4.3. Policy Recommendations

Towards the end of the project all teams were asked to give policy recommendations on the basis of the research. These recommendations relate primarily to the integration of children of international migrants, but include general conditions of integration of migrants as well. The majority of recommendations was given in relation to one's "own" country, other recommendations were given in a general way and could be applied "universally".

We shall first present recommendations that were given by the teams in relation to their respective countries and which seem to be related to specific conditions in that country. We shall then present recommendations that seem applicable to several or all countries that are represented in the EFFNATIS project. Policy recommendations implicitly or explicitly need a value basis to be founded upon. Human Rights and the draft of a European Constitution could be called the value basis upon which the following recommendations are founded upon.

4.3.1. Recommendations of Teams in Relation to their "own" Country¹⁸

Finland: Due to the fact that the immigration situation is still a new phenomenon there is no substantial "second generation" of migrants in the age group that was mainly studied in the project, and recommendations thus relate to general conditions of integration that affect migrants and their children. The Finnish team states that most problems lie in the area of structural integration, particularly in the labour market. The unemployment rate of some immigrant groups, particularly from Third World countries, is almost 100%. It is recommended that competence assessment of immigrants must be totally reorganized for identifying their abilities and possible roles in the labour market. Also, teaching of Finnish language should be organised in a much more effective way.

The situation of young people who arrive in Finland at the age between 16 and 25 and who are not of compulsory school age any more, is most problematic. Because of their weak command of Finnish it is extremely difficult for them to find a place in the educational system or labour market. This age group is not entitled to social security benefits either. This group thus is in

¹⁸ In alphabetical order.

danger of becoming marginalised and excluded from the society. Special policies have to be developed to avoid their social exclusion.

Finally the situation of immigrants is worsened by less and less tolerant attitudes among Finns towards foreigners. In Helsinki, for instance, hostility towards immigrants is today threatening the basic civil rights of some inhabitants and undermining peaceful interaction. In such a situation, a clear policy is called for from the authorities, and strong measures against discrimination. The current programs are more of declarations and they need specifications and supplementation.

France: Most of the recommendations of the French team were made in a general way and thus are found in the section on general recommendations (4.3.2).

A particular recommendation that was given concerns the relation between housing and schooling: The concentration of migrant populations in housing is closely related to the development of disadvantaged schools in which the children of international migrants are concentrated. That is why the housing policy should struggle against the concentration of one particular population or of all migrant populations into the same suburbs.

Germany: As to *structural integration* the EFFNATIS data show a rather low participation rate of CIM in secondary and academic education. Since the German school system is built upon the assumption of parents helping their children with homework, and since according to our findings the large majority of migrant parents are not able to support their children in this way CIM need more organized help with their homework (see migrant–student mentor system in the section on general recommendations).

For the same reason the number of *Ganztagsschulen* (“all day schools”) in which part of the “homework” or assignments could be done at school, should be increased.

Since we find a positive relation between educational attainment and kindergarten attendance the comparatively low rate of kindergarten attendance of CIM should be further improved.

The very low rate of German citizenship among CIM born in Germany before the new *ius soli* law should lead to efforts to ease naturalization for this group.

Cultural integration: our data show that CIM have acculturated in many areas, with the exception of religion among the Muslim population. Muslim religious identity seems to be rather stable over generations. A respected position should be given to Islam in public institutions in analogy to the Christian churches and to Judaism (religious instruction in schools, Islamic areas in cemeteries, places of worship at work).

Identificational Integration: Our data show a very low degree of identification with Germany among the CIM. Parallel to the naturalization process a course should be offered and taken that informs about aspects of German history, the legal system (rights and duties), geography and political life. A curriculum for such courses has been developed by the efms and will be tested in 2001 in the adult education centre in Nürnberg (efms Integrationskurs Type II).

A welcome ceremony for new citizens should be held by the local institutions who administer the naturalization process. During the project time the efms has cooperated with the city of Bamberg to develop such a ceremony and has held an “Einbürgerungsfeier” in 2000. This should become part of a larger culture of naturalization (“Einbürgerungskultur”).

Great Britain: Training schemes in Britain remain ethnically unequal. In particular, modern apprenticeships contain very few young people from ethnic minority backgrounds. This requires urgent attention.

Housing policies in Britain must be informed by a greater awareness of the distinctive type of family size favoured by different ethnic groups in Britain. There is little evidence of a convergence of such family sizes and people whose parents originated from the Indian subcontinent are likely to have, on average, four children. This puts a premium on the construction of significantly larger homes for such groups.

Spain: The recent emergence of the immigration situation means that there are few CIM in the age groups of about 20. The number of children of immigrants of a younger age, however, has been increasing steadily. Their living conditions are closely related to general conditions that immigrants face in Spain. Most of the recommendations regarding Spain are related to these general conditions. They mirror a political process in a country that is getting conscious of having turned into an immigration country and realises that immigration needs to be followed by integration.

The foremost need is to formulate a clearly conceived integration policy. There needs to be a move away from the somewhat abstract focus on human rights and a more liberal regulation of migrants by setting entry quotas towards a greater emphasis on the *internal management* of inflows. Said management is based on better-defined and adequate integration programmes in order to win the support of the institutions and of Spanish citizens.

It is assumed that even a generous quota system for immigration will not stop the flow of illegal migrants. That is why it is important to ensure that existing laws are observed. It is necessary :

- to take action in the labour market sectors where most irregularities occur
- to take action in the housing market
- take action to retrain migrant workers.

The second area where there have already been problems, and they are set to increase, is in housing. As the bulk of Spaniards prefer to purchase their own home rather than to rent, a situation has been created in which there is a very small amount of property available for rent. This shortage means that prices rise and hence the quality of housing that immigrants can afford is poorer and they end up crowded in the most depressed areas of cities. In other European countries housing policies for immigrants have transformed into inner city policies for depressed neighbourhoods or enclaves in which migrants are not differentiated from Autochthonous. Spanish policies could follow this lead.

A fairly high percentage of children from immigrant families fail at school and cause anxiety amongst teachers and parents associations. Regrettably these associations tend to adopt a xenophobic attitude, as parents believe that teaching and educational levels in their children's schools are bound to drop due to the presence of children from immigrant families with a poor school record. In the short term, surmounting this difficulty means that the remit, structures and resources of the special educational programme, run for all immigrant pupils and not just those with serious learning difficulties, would have to be extended. It is equally important to train primary and secondary school teachers and to equip them to deal with the new situations that arise in the classroom due to the rise in children from immigrant families who do not speak Spanish.

Sweden: Swedish integration policy has operated along the lines of an empowerment policy that has been generally applied for groups who suffer from social exclusion, discrimination and lack of opportunities. This goes back to the experience of transforming a class-ridden impoverished rural society into a modern welfare state. Public education, adult education, social welfare benefits, public health services, political participation, interest organizations and active labour market interventions were policies that developed during the course of building the welfare state. Basically these same instruments have been employed for the purpose of integrating international migrants and their children.

Empowerment measures that have been mostly applied but need to be revitalized or extended are:

- Basic courses in Swedish language for international migrants, adults as well as their children.
- International migrants who arrive in the country to settle will need access to basic information on the country they will be living in. Although such information is available it is limited in scope and needs to be developed.
- An essential task is to develop means to assess foreign academic and professional qualifications correctly and justly.
- Courses for the children of international migrants in their mother tongue have been an essential part of Swedish integration policies, but they need to be revitalized. Cuts in public expenditure have hit these courses hard.
- Anti-discrimination legislation with more teeth needs to be developed.
- The criminal justice system has until recently been quite reluctant to regard racist motives as an aggravating circumstance in cases of assault, arson or murder. There is a change coming about, but this needs to be followed and backed up.

- Many of the issues in the field of ethnic and minority relations have been delegated to experts and thus taken out of normal political treatment. It is of utmost importance that parties in debate with one another in the regular democratic process treat the issues related to integration and diversity.

Switzerland: The most important recommendation is about political rights. Whereas migrants have acquired civil and social rights step by step during the last decades, political rights are almost non-existent and access to citizenship is very restrictive. With the exception of the cantons of Neuchatel and Jura there are no local voting rights. Naturalization is very restrictive and there is no *ius soli* in Switzerland. After the important changes in the nationality law in Germany, Switzerland is today probably the country where citizenship is the most difficult to achieve for foreigners. Therefore priority should be put on the reform of the nationality law.

Secondly, because of the Swiss system of direct democracy, immigrant policies can only succeed if they are based on the consent of the large part of the Swiss population. This means that programs perceived to be beneficial only for a small group are very difficult to implement. Therefore immigrant policies should be formulated in broad and inclusive terms, as policies beneficial for Swiss groups as well struggling with similar problems as migrants.

The Netherlands: The concept of a *migrant student-mentoring system* is recommended in the area of structural integration. The concept is based upon the analysis of the school careers of successful children of international migrants.

The most important factor explaining the school success for children of labour migrants is the help and support successful pupils and students have received from persons in their own ethnic network. Practical help, advice or guidance siblings and older nephews and nieces or uncles or aunts give to pupils is most important in explaining their success. The people in children's network also sometimes act as an intermediary between parents and children and children and teachers. The persons from the network are mostly of an age between that of the first generation parents and the children. It is Important that they can perform as cultural brokers between different parties because they have access to both worlds. The behaviour or attitude of parents who themselves have had little or no education is not a decisive factor in school success. In the migrant student-mentoring scheme migrant students attending college or university will be mentors of migrant pupils in secondary education.

4.3.2. General Recommendations

In the previous section we discussed recommendations that were made with reference to single countries. In this section we present action oriented recommendations that could be generalized for several or all of the countries represented in the project.

Inter-cultural training in general institutions: It is a common result of the project that general societal integration and the inclusion of immigrants in the core institutions of society is much more important for immigrant integration than any special policies directed towards them as a particular group. An important measure to increase the efficacy of this general integration is to make institutions more sensitive towards the needs of the immigrant population through inter-cultural training of the personnel of such institutions. Examples: inter-cultural training of personnel in kindergartens, schools, hospitals or local administrations.

Diversity and participation in general institutions: Various European countries have different attitudes towards cultural diversity. But the main target of any policy should be to provide the migrants' children with the tools to participate in the main institutions of the country they live in: mastery of the language, scientific and technical knowledge to access the labour market. If they wish to maintain some of their parents' culture, it should not be at the cost of not fully acquiring the culture of the immigration country.

Migrant student-mentoring system: This concept was developed for the Netherlands, but can be fully generalized, particularly in relation to those countries in which the school system gives the parents' help a big role in the school (cf. 4.31). This mentoring system, however, should be regarded as a temporary, transient measure. In the long run, it might contribute to an “ethnicisation” and ethnic segmentation process.

System of qualification assessment for new migrants: The Finnish, Spanish and Swedish suggestions for a system of qualification assessment of migrants seems to be valid for all countries involved. Such a system could enable the authorities and entrepreneurs to see which of the migrants' qualifications can be used or developed in the immigration country and avoids unemployment and social welfare.

Integration of Islam: Immigration has brought large Moslem populations to Europe. Our research shows that religious affiliation is rather stable in the acculturation process across generations. European countries have a dominant Christian tradition, even if they have now secular political institutions. Many of the children of international migrants are Moslem. Islam should be given a place in European societies, parallel to the place given to the Christian churches and the Jewish communities. According to democratic values, Moslem citizens have the same rights to practise their religion. They are therefore entitled to build mosques and to organize the teaching of Islam inside the normal educational system, according to any nation's organization of religious education.

Integration Experts' Commission: Taking the French *Haut Conseil à l'intégration* as a model national and local commissions of experts for continuously monitoring the integration process should be installed in each country.

4.4. Future Needs for Research Efforts and Recommendations on Official Statistics

For financial reasons the EFFNATIS surveys had to be urban studies. The analysis of Labour Force Data could validate the results of the urban studies in some areas of structural integration. Future research should go for nationally representative samples in the other areas of integration as well. More work needs to be done on the cross national validity of indicators. For a test of the effectiveness of integration modes more research is needed in the areas of housing, housing segregation and income.

For those countries with a rather low, but increasing rate of naturalization the study of “foreigners” is getting increasingly obsolete. With the increasing number of naturalisations it is necessary to introduce a **statistic of migration status like “foreign born”**. To study integration needs more than a distinction between citizens and non-citizens.

The **integration of children of international migrants and of their children should be a continuous topic of integration research**. Success or failure of integration shows in the development of these cohorts.

Panel or cross-sectional studies should be institutionalised to study the integration process of these groups. From a **European perspective** it is advisable to institutionalise **comparable panel** or cross-sectional studies for these cohorts. The surveys should include sections on

structural, social, cultural and identificational integration. The EFFNATIS project has developed internationally comparable measures for such research.

4.5. On the Collaborative European Effort

The EFFNATIS research could not have been done without a combined European effort. This relates to the development of the research question and the design of the study with the construction of a common questionnaire, but particularly to the **collection of data**. The necessity to cooperate, however, has been continuously challenged by serious problems connected with it: **differences of work styles, of methods and methodology, of different knowledge in different areas and differences of concepts as to the idea about policy implications of research**, also with the readiness to give political recommendations. Without the continuous effort on part of the **coordinator to find problem solutions** the project work would have failed.

Both in relation to the project topic as to the cooperation process the project has been a European learning process, a kind of **European socialization** that seems to have largely widened our perspectives. This will enable the project partners to engage more easily in future projects of European research cooperation.

5. Dissemination and Exploitation of Results

5.1. Strategy for Dissemination during the Project's Course

The dissemination of research results and the exploitation of the EFFNATIS findings for policy counselling – as foreseen by the TSER programme – has been an important activity of the project partners. In the original application to the 2nd call for proposals of the TSER programme, a special work package had been proposed for dissemination activities. However, this work package had to be cancelled entirely during the contract negotiations. The new task 6.7., compilation of update of **dissemination plan**, was introduced into the annex 1 of the contract upon request of the Commission. This plan, including as major element a series of experts' workshops in 1999 and 2000, was submitted to the EU Commission two times (in August 1998 and January 1999), but could not be realized in the end due to financial and time reasons.

Despite the failure of this dissemination plan the EFFNATIS partners and especially the coordinator have undertaken numerous activities in order to inform the public on the project during its course. An important part of these activities has been linked to electronic means of communication. The **EFFNATIS WWW pages** are online since April 1998 (<http://www.unibamberg.de/projekte/effnatis>). The pages are divided into a public area and an internal area. Whereas the internal area is accessible only for project partners and contains mainly organizational information (meetings, deadlines, papers, status reports, project manual, address lists etc.), the public area is freely accessible. It consists of the following areas:

- **General information**

This area contains information about the project concerning the target group, the research questions and the method. Another sub-area informs about the research teams of EFFNATIS with links to their homepages and information about the researchers (including detailed CVs and publication lists).

- **Announcements**

This area informs the public about news on EFFNATIS, about forthcoming conferences and about publications of the partners within the project. During the project's course 36 Working papers have been elaborated. The list of their titles is available and upon specific agreement with the respective author an electronic copy of most papers can be

ordered from the coordinator. A considerable number of researchers and institutions from different countries has used this offer in the last three years.

– **International Project Newsletter**

During the project's course two project newsletters have been published in December 1998 and February 2000. They describe the project work and its results at the respective time with references to abstracts of the recent Working papers (see above).

Apart from the WWW pages the EFFNATIS partners have informed the public on the project by **numerous conference presentations, by scientific articles and during meetings with other researchers, journalists, administrators and policy makers.** The team members have reported on the project in interviews and talk-shows. A chronological list of these activities is available in annex 1 to this report. The coordinating institute efms at the University of Bamberg has used the EFFNATIS findings in a recent expertise for the Bavarian State Government on immigration and integration in Germany. It has also to be mentioned that the project findings have been integrated into the **academic teaching** of most project partners and into research work done for other projects, for example into research on ethnic exclusion in the Lancaster Fire Service by Prof. Roger Penn (LUCAS). Last but not least the whole research team has started with the preparation of several **book publications** on the project results during its course (see paragraph 5.2.). For the first volume on national modes of immigrant integration a publisher, Lucius & Lucius in Stuttgart, could be found already in 2000.

5.2. Planned Dissemination/Exploitation Activities after the Completion of the Project

The dissemination/exploitation activities after the completion of the project will concentrate on the following aspects:

□ **Conference presentations and publication of books and scientific articles.** Two conferences in June (co-organized by the efms) and August 2001 (session organized by LUCAS) are already fixed and will provide a forum for the presentation of EFFNATIS results. Furthermore it is intended to publish three books: the first one on national modes of immigrant integration (policy analyses), the second one on the empirical results of the project and a third one on the results of secondary analyses conducted within the project.

▣ **Using the EFFNATIS survey instruments and the common data set for future research projects.** The German team has already used the experiences with the German questionnaire for a local integration study in Frankfurt am Main. The Spanish partner is doing so in a recent research project (see the table below). It is also intended to put the common data set at the disposal of the other project partners after the analyses are being carried out by the core group members.

▣ **Policy counselling on local (places of the field studies) and national level.**

The following table lists the activities intended by the single project partners.

Table 4: Planned Dissemination/Exploitation Activities of the Project Partners

Partner	Planned dissemination/exploitation activities
european forum for migration studies, Bamberg (efms)	Publication of the book “The Children of Immigrants in European Societies. National Modes of Integration and Trends of Convergence” in 2001. Publisher: Lucius & Lucius, Stuttgart. Conference “Wohin geht die zweite Migrantengeneration in Europa?” at the Evangelische Akademie Bad Boll, 11./12.6.2001, with representatives of ministries, welfare organisations, chambers, local authorities and foreigner commissions and a member of the national Commission on Immigration.
Ecole des Hautes Etudes en Sciences Sociales, Paris (EHESS)	The French team intends to submit an article about educational topics (to be specified) in the <i>Revue Française de Pédagogie</i> in 2001, based on the EFFNATIS survey.
Centre for Applied Statistics, University of Lancaster (LUCAS)	Publication of a book on the empirical results of the EFFNATIS survey. Organisation of a session (sociology of ethnicity) at the meeting of the European Sociological Association in Helsinki in August 2001. This will facilitate a wider dissemination of the results to the European sociological community.
Institute for Migration and Ethnic Studies, University of Amsterdam (IMES)	Together with SFM (see below): Editing of a third book publication on the children of non-European migrants in Western Europe, based on the secondary analyses carried out within the EFFNATIS project.
Centre for Research in International Migration and Ethnic Relations, University of Stockholm (CEIFO)	CEIFO is preparing a publication in which the EFFNATIS findings will be presented in a publication about children of international migrants and their integration based on the EFFNATIS reports. The results of the EFFNATIS project will also be included in an international documentation bank of CEIFO to be used as a resource for other future projects on related subjects.

Partner	Planned dissemination/exploitation activities
Instituto Universitario de Estudios sobre Migraciones, Universidad Pontificia Comillas de Madrid (UPCO)	An empirical research similar to that which has been done in Germany, France and the United Kingdom is being carried out in Spain at this time with funds from the National Research Commission. When this is finished UPCO plans to compare the results with those reached in the other countries. This comparison should be particularly interesting because of the different stage at which Spain finds itself with regard to the integration of CIM.
Swiss Forum for Migration Studies, University of Neuchâtel (SFM/FSM)	The main project of the SFM is to publish together with the Dutch team a third volume with the title “The Children of non-European Migrants in Western Europe” which shall put together the results of the secondary analyses made by all the EFFNATIS partners. Other intended projects are to continue the dissemination activities: The SFM is regularly organising training and education sessions together with the University of Bern and the results of EFFNATIS will be part of these presentations.
Institute of Migration, University of Turku	Eve Kyntäjä is going to participate in a new project “Developing theory and methodology in the study of the effects of discrimination and marginalization”. This project will last from 1.1.2001 – 31.12.2003 and it will be financed by the Finnish Academy of Science. This new project will utilize the results of the EFFNATIS project.

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Appendix 1: List of Publications, Conference Presentations and Other Dissemination Activities during the Project's Course

1998

Partner	Activity	Date
efms	Project WWW-server and homepage kick off	04/1998
efms Harald Lederer, Edda Currle	Presentation of the project at the symposium on the 5 th anniversary of efms Publication (1998): 'Die zweite Migrantengeneration in Europa: EFFNATIS – ein EU-Forschungsprojekt' in Heckmann, F. (ed.) <i>Migration und Integration in Europa. Symposium zum 5-jährigen Bestehen des efms</i> , pp. 75–85. Bamberg: europäisches forum für migrationsstudien.	15/05/98
efms	Presentation of the project in articles for the magazine of the University of Bamberg "Dialog" and the regional newspaper "Fränkischer Tag"	14/05/ and 15/05/98
efms Friedrich Heckmann	Presentation of the project at the congress "Ghettos or Ethnic Colonies" of the Friedrich-Ebert-Stiftung in Duisburg	15–16/06/98
efms Friedrich Heckmann	Lecture at the Centre for European Social Research, University of Mannheim	14/07/98
efms Wolfgang Bosswick	Submission of an application for funding dissemination activities of the EFFNATIS project (PL08-AM-087) to the EU Commission	08/98
efms EFFNATIS team	Presentation of the project at the 28 th congress of the German Association for Sociology in Freiburg	09/98
efms Friedrich Heckmann	Presentation of the project at the international conference "Combatting Racial Discrimination: Affirmative Action as a Model for Europe?", University of Innsbruck	18/09/98
efms Friedrich Heckmann	Lecture 'Integration Policy in Europe' at Deutsches Jugendinstitut München	01/10/98
efms Friedrich Heckmann	Lecture 'National Modes of Immigrant Integration. How Can They Be Conceptualized and Described?' at an international conference of the University of California, Comparative Immigration and Integration Programme	9–10/10/98
efms	International project newsletter No. 1 available at the WWW-pages (public area)	12/98

Partner	Activity	Date
efms Wolfgang Bosswick	Presentation of EFFNATIS in international research networks: □ Metropolis Network □ Humanitarian Network (funded by DG 22 of the EU Commission) □ Pro Human Network (funded by the ERASMUS programme of the EU Commission)	

1999

Partner	Activity	Date
efms Wolfgang Bosswick	Re-submission of the revised application for funding dissemination activities of the EFFNATIS project (PL08-AM-087) to the EU Commission	01/99
efms Friedrich Heckmann	Presentation of the project at a workshop "Regionale Identität bei Migranten" in Erlangen	14/01/99
SFM Hans Mahnig	Two speeches ' <i>Immigration and Immigrant Policy of European Countries</i> ' in conferences at the University of Bern	01/99 and 08/99
SFM Hans Mahnig	Lecture ' <i>L'immigration en France, en Belgique, aux Pays-Bas et au Luxembourg</i> ' at an international meeting organized by the Institut des Hautes Etudes en Sécurité Intérieure in Lille	02/02/99
efms Harald Lederer	Lecture ' <i>Migration und Integration - Daten, Fakten, Rechtsgrundlagen</i> ' at a symposium organized by the Bavarian Youth Council	25/02/99
efms Wolfgang Bosswick	Presentation of the project in a lecture at the conference "Multicultural □ Pluricultural Societies; Models, Experiences and Policies" (Humanitarian Net)	11/03/99
efms	Submission of a summary of the project activities and results for the TSER-homepage of the EU Commission	04/99
efms Friedrich Heckmann	Presentation of the project in a lecture at the conference "Work in the European Context" at the Budapest University of Economic Science	07/04/99
EHESS Pascale Krief	Two speeches: □ '<i>France: une stratégie d'intégration qui passe par le refus de mettre en place des politiques spécifiques?</i>' et □ '<i>Racisme, xénophobie, nationalisme, ethnocentrisme: quels concepts pour la réflexion sociologique?</i>' at the international conference "L'Autriche loin de l'Europe? L'intégration des migrants dans différents pays européens" in Innsbruck	04-05/05/99

Partner	Activity	Date
efms Friedrich Heckmann	Presentation of the project at the conference “Immigration and Integration: Focus on Lyon, France”	06-08/05/99
SFM Hans Mahnig	Lecture ' <i>How can European Countries React to the Question of Migration?</i> ' for the Working group “Migration” of the Churches from Bern and Jura	19/05/99
IMES Jeroen Doomernik	Presentation at the conferences “Erfolgreiche Modelle der Integration von Einwanderern in den Arbeitsmarkt” in Vienna	27-28/05/99
efms Friedrich Heckmann	Lecture at the conference “Das neue Einbürgerungsrecht – Aufgaben der Verwaltung, Konsequenzen für die Gesellschaft” in Tutzing	15-16/06/99
EHESS Pascal Krief	Speech ' <i>French conceptions of nation, nationality and citizenship</i> ' at the conference “Zwischen Hysterie und Utopie. Strategien zur Integration von Zuwanderern im internationalen Vergleich” in Stuttgart	24/06/99
IMES Jeroen Doomernik	Presentation at the conference “Zwischen Hysterie und Utopie. Strategien zur Integration von Zuwanderern im internationalen Vergleich” in Stuttgart	25/06/99
SFM Hans Mahnig	Article 'So schafft man Schweizer Bürger zweiter Klasse', <i>Tages-Anzeiger</i>	02/08/99
LUCAS Roger Penn	Article 'The dynamics of decision-making in the sphere of skills' formation', <i>Sociology</i> , August	08/99
Turku Eve Kyntäjä	Speech ' <i>Coming home? Identities in Transition: Patterns of Ethnic Migration from former Soviet Union to Finland</i> ' at the conference “Ten years after – 1989-1999, A first balance. Memorial conference on the Eastern and Central Europe's road into the new world” in Budapest	23-25/09/99
efms Friedrich Heckmann	Presentation of project results at the conference “European Societies or European Society? Migrations and Inter-Ethnic Relations in Europe” in Obernai (France)	28/09/99
UROS Reiner H. Dinkel, Marc Luy and Uwe Lebok	Article 'Die Bildungsbeteiligung deutscher und ausländischer Jugendlicher in der Bundesrepublik Deutschland' in Lüttinger, P. (ed.) <i>Sozialstrukturanalysen mit dem Mikrozensus</i> , Mannheim: ZUMA.	10/99
CEIFO Charles Westin	Presentation of the project at a conference of the EU-funded Family reunification project (FARE) in Milano	11/99

Partner	Activity	Date
EHESS Dominique Schnapper	Presentation of the project on the following occasions:	
	□ at the Université de Saint-Etienne	05/03/99
	□ at the Association des responsables administratifs de l'Education Nationale	10/03/99
	□ Sénat; Association Rencontres et Dialogue	23/03/99
	□ at the Université de Toulouse □ Groupe de recherche sur les diaspora (CNRS)	30/03/99
	□ Association civique d'Antony	31/03/99
	□ at the Université d'Aix en Provence	27/04/99
	□ in Aix en Provence □ Association civique	27/04/99
	□ at the Université de Birmingham (GB)	14/05/99
	□ in Paris □ Groupe Vevendi	15/09/99
	□ in Strasbourg □ Association civique	02/10/99
	□ in Paris □ Ecole de formation de l'Ecole Nationale de la Magistrature (ENM) □ Formation continue des Magistrats	12/10/99
	□ in Montpellier □ Association des enseignants de Sciences Economiques et Sociales	14/10/99
	□ Sénat □ Ouverture du colloque sur l'intégration des Harkis	22/10/99
	□ Sénat □ groupe européen	01/12/99
	□ Commissariat Général au Plan	08/12/99
SFM Hans Mahnig	Scientific articles:	
	'La question de ,l'intégration' ou comment les immigrés deviennent un enjeu politique □ Une comparaison entre la France, l'Allemagne, les Pays-Bas et la Suisse', <i>Sociétés Contemporaines</i> , 1999, N° 33/34, p. 15-38	
	'Unübersehbar: Der Halbmond über Europas Städten: Auf dem Weg zu einem europäischen Islam?' <i>Das Parlament</i> 1-2/1999, p. 14	

2000

Partner	Activity	Date
LUCAS Roger Penn	Article 'British Population and Society in 2025: Some Conjectures', <i>Sociology</i> , 34,1, January, pp. 5-18.	01/00
SFM Hans Mahnig	Speech 'L'intégration institutionnelle des Musulmans en Suisse: l'exemple de Bâle-Ville, Berne, Genève, Neuchâtel et Zurich' to the "Commission Fédéral contre Racisme (CFR)" in Bern	18/01/00
SFM Hans Mahnig	Speech 'L'intégration institutionnelle des Musulmans au niveau cantonal : l'exemple de Bâle Ville, Berne, Genève et Zurich' to the group "Musulmans" of the "Communauté de travail pour l'intégration des étrangers (CTIE)" in Neuchâtel	25/01/00
IMES/SFM Jeroen Doomernik, Hans Mahnig	Discussion ("Muslime suchen Integration") in a radio programme of Swiss Radio DRS 2	25/01/00
Turku Eve Kytäjä	Presentation at the workshop "Ethnic Migrants in Labour Market and Society: Integration experience in Comparison" in Bonn	29-31/01/00
efms Friedrich Heckmann/Wolfgang Bosswick	Agreement with the publisher Lucius & Lucius in Stuttgart about the first EFFNATIS book publication on national integration policies	25/02/00
efms Friedrich Heckmann	Lecture 'Migration und gesellschaftliche Integration von Migranten: Schule als 'melting pot'? at the Politische Akademie Tutzing	27/02/00
efms	International project newsletter No. 2 available at the WWW pages (public area)	02/00
CEIFO Elena Dingus-Kyrklund	Presentation of the project at a seminar at the Institute of International Education, Stockholm University	03/2000
EHESS Emmanuel Peignard	Presentation of EFFNATIS results at the Institute de Psychologie et de Sociologie Appliquées at the Université Catholique de l'Ouest in Angers, Maine-et-Loire	03/2000
efms Harald Lederer	Presentation of the project in a radio discussion on Radio "Hessen 4", a special programme for migrants in Germany	03/03/00
efms Wolfgang Bosswick	Presentation of the project - at the meeting of the EU funded project "European PhD on Migration, Diversity and Identities" in Brussels - at the founding conference of the European Monitoring Centre on Racism and Xenophobia in Vienna	29/03-01/04/00 06-08/04/00

Partner	Activity	Date
efms Harald Lederer	Presentation of a paper on migrant integration at the conference "Offene Grenzen – Gefahr für die innere Sicherheit" at the Politische Akademie Tutzing	05/04/00
SFM Hans Mahnig	Interview 'Gleichberechtigte Teilnahme aller – Integration zwischen Demokratie und Republikanismus' in <i>MoMa - Monatsmagazin für neue Politik</i> , 4, pp. 5–10 Article 'Durchmischung gegen Ghettos', same volume, pp. 21–22	04/2000
SFM Hans Mahnig	Speech ' <i>Integration im Quartier? Vorschläge und Anregungen für die Arbeit von Gemeinschaftszentren</i> ' to the "Ethnologisches Seminar" in Basel	26/04/00
efms Friedrich Heckmann	Lecture ' <i>Zum Konzept einer Einbürgerungskultur in Deutschland</i> ' at the naturalisation ceremony of the city Bamberg and the efms	11/05/00
LUCAS/efms	Meetings with local Councillors and a group of Asian community leaders in Blackburn Meeting with members of the "Rochdale Race Equality Council"	21 – 22/05/00
efms Friedrich Heckmann	Lecture ' <i>Immigrant Integration Policies in Germany</i> ' at the Max Planck Institute for Demographic Research in Rostock	23/05/00
SFM Hans Mahnig	Article 'Vers un islam suisse?' <i>Choisir</i> : 486, pp. 18–21	06/00
SFM Hans Mahnig	Article 'Trente années d'initiatives xénophobes', <i>Carrefour</i> , p. IV	06/00
LUCAS Roger Penn, Joanna Perrett and Paul Lambert	Article 'Respuestas Políticas y Migración Internacional a Gran Bretaña desde 1945', <i>Migraciones</i> , 7, June, pp. 233–278	06/00
efms Friedrich Heckmann	Lecture ' <i>Zur Integration der zweiten Generation von Arbeitsmigranten. Bericht aus dem EFFNATIS Projekt</i> ' at the University of Bayreuth	19/07/00
Turku Eve Kyntäjä	Speech ' <i>Patterns of Ethnic identity and acculturation among the ethnic return migrants from the former Soviet Union in Finland</i> ' on the VI World Congress for Central and East European Studies.	29/07/00 – 03/08/00
SFM Hans Mahnig	Lecture ' <i>Integrationspolitik in der Schweiz: Das traditionelle Modell und die heutige Debatte</i> ' at the conference "Blick über den Zaun – Migrantenintegration in Deutschland und Europa" at the Politische Akademie Tutzing	19/09/00

Partner	Activity	Date
efms Friedrich Heckmann	Lecture ' <i>Integrationspolitik in Europa - Vergleich (Grossbritannien, Frankreich, Deutschland)</i> ' at the conference "Blick über den Zaun – Migrantenintegration in Deutschland und Europa" at the Politische Akademie Tutzing	18/09/00
efms Harald Lederer, Susanne Worbs	Lecture ' <i>Integration in Europa - empirische Daten aus der EFFNATIS-Studie des efms</i> ' at the conference "Blick über den Zaun – Migrantenintegration in Deutschland und Europa" at the Politische Akademie Tutzing	19/09/00
IMES Jeroen Doomernik	Lecture ' <i>Integrationspolitiken und Integrationsmaßnahmen in den Niederlanden</i> ' at the conference "Blick über den Zaun – Migrantenintegration in Deutschland und Europa" at the Politische Akademie Tutzing	19/09/00
SFM Hans Mahnig	Lecture ' <i>The Politics of 'Integration' - Explaining Immigrant Policies by the Political Process</i> ' at the conference "Explaining Changes in Migration Policy: Debates from Different Perspectives" in Geneva	27–28/10/00
EHESS Pascale Krief	Lecture ' <i>Integration to the Nation, Integration of the Nation. Explaining Immigration policies by the national process of integration?</i> ' at the conference "Explaining Changes in Migration Policy: Debates from Different Perspectives" in Geneva	27–28/10/00
IMES Jeroen Doomernik	Lecture ' <i>Integrationspolitiken und Integrationsmaßnahmen in den Niederlanden</i> ' at the University of Innsbruck	25/10/00
efms Friedrich Heckmann, Harald Lederer, Susanne Worbs, Tanja Wunderlich	Expertise ' <i>Integrationspolitische Aspekte einer gesteuerten Zuwanderung</i> ' including results of the German EFFNATIS survey for an Interministerial Work Group of the Bavarian Government	11/00
efms Edda Currie	Lecture ' <i>EFFNATIS - Die Integration ausländischer Jugendlicher in Nürnberg</i> ' at the symposium "Gleich und anders – Aufwachsen als Migrantenkind in Deutschland" at the University of Bamberg Article in the local newspaper "Fränkischer Tag" on 30/11/00	25/11/00
UPCO/efms/LUCAS/SFM/ IMES/Turku	Meeting with representatives of the Madrid City Government and social workers during the EFFNATIS Final Conference in Madrid	28/11/2000
SFM Hans Mahnig	Lecture ' <i>The 'politics of integration' or: what are the aims of immigrant policies in liberal democracies?</i> ' at the workshop "Immigration Policy in Europe: Between Domestic Reform and Europeanization" at the University of Zurich	08/12/00

Partner	Activity	Date
UPCO/LUCAS	Presentation of EFFNATIS results at a seminar organized by the General Union of Workers for teachers on the integration of CIM in schools	12/12/00
EHESS Dominique Schnapper	Presentation of the project on the following occasions: □ at Tours University □ to heads of secondary schools in Brest □ at the Town University in Cannes □ at the lycée in Lakanal □ civic association, "Politique autrement" □ at the Protestant association of l'Etoile □ at the library of Bobigny □ at the IUFM, Besançon □ at the Academy of Paris □ at the DAAD, Dijon □ at Geneve University □ Haut Conseil à l'Intégration □ at the University of Lyon □ in a meeting with members of the parliament (UDF and RPR)	14/01/00 19/01/00 25/01/00 28/02/00 04/03/00 29/03/00 18/04/00 28/04/00 03/05/00 05/05/00 30/05/00 27/09/00 06/11/00 22/11/00
CEIFO Charles Westin	Presentation of the project at the following conferences/seminars: □ "Management of Cultural Pluralism" (UNESCO) in Stockholm □ "Europe 2000" in Birmingham □ "Does social work pay?" in Stockholm □ Doctoral seminar on migration and integration in Helsinki Publication using EFFNATIS results (2000): <i>'Settlement and Integration Policies towards Immigrants and their Descendants in Sweden'</i> , Geneva: ILO (International Migration Paper 34)	02/00 02/00 06/00 10/00
SFM Hans Mahnig	Article 'L'intégration institutionnelle des Musulmans en Suisse: l'exemple de Bâle-Ville, Berne, Genève, Neuchâtel et Zurich', <i>Tangram: Bulletin de la Commission fédérale contre le racisme</i> , 8, pp. 102-109	
Turku Eve Kyntäjä	"Pakolaiset ja pakkomuuttajat Venäjällä [Refugees and Forced Migrants in Russia]". Teokessa: Kuisma, K. (toim) IVY-maiden pakolaiset [Refugees in the CIS countries]. Suomen Pakolaisapury.	

Partner	Activity	Date
SFM Hans Mahnig, Andreas Wimmer	Scientific Articles: 'Country-Specific or Convergent? A Typology of Immigrants Policies in Western Europe', <i>JIMI - Journal for International Migration and Integration</i>, 1(2), pp. 177-204 '¿Especificidad nacional o convergencia? Una tipología de políticas de inmigración en Europa occidental', <i>Migraciones</i>, 8, pp. 59-99	

2001

Partner	Activity	Date
EHESS Pascale Krief	Two lessons at the EHESS (seminar lead by Dominique Schnapper) devoted to the presentation of the EFFNATIS project and its results	11/01 and 18/01/2001
LUCAS Roger Penn	Presentation of research findings at a colloquium at the University of Navarra Publication (2001): 'La Educación de los hijos de inmigrantes en el Reino Unido actual', Primer Congreso Navarro sobre Inmigración, Universidad Publica de Navarra	01/2001

Appendix 2: List of Deliverables and Completion Status

C=Completed

PC= Partially completed

A=Abandoned

WP	Code	Type	Month	Status
1st research team's workshop		Project kick off	1	C
6	D.6.1	Internal Report	1	C
1	D.1.1	Internal Deliverable: Methodological Note	1	C
1	D.1.4	Internal Deliverable: Methodological Note	2	C
1	D.1.2	Internal Deliverable: Interview Guide	3	C
6	D.6.2	Project WWW Server & Homepage Kick Off	4	C
6	D.6.1	Internal Reporting Papers for 2nd Res. Teams' WS	5	C
2nd research team's workshop		Milestone	5	C
3	D.3.1	Country Report on micro-census (DE, FR, GB)	6	C
2	D.2.1	Country Report on Policy (DE, FR, GB)	6	C
1	D.1.3	Internal Report	6	C
6	D.6.4	Status Report to EU	7	C
6	D.6.7	Report on update of dissemination plan to EU	8	C
1	D.1.5	Int. Del.: Standardized Questionnaire, Sample Definitions	10	C
6	D.6.3	Internal Report: International Project Newsletter	10	C
3	D.3.2	Internal Deliverable: Methodological Note	11	A*
1	D.1.6	Int. Del.: Cross-Cultural Harmonized Questionnaire	11	C
2	D.2.2	Country Report on Policy (ES, NL, SE, FI, CH)	11	C
6	D.6.1	Internal Reporting Papers for Intermed. Proj. Conference	11	C
Intermediate project conference		Milestone	11	C
6	D.6.4, D.6.8	Ann. Report (Status, Budget, Evaluation) 1st year	13	C
1	D.1.8	Internal Report	15	C
6	D.6.4	Status Report to EU	19	C
3	D.3.4	Country Reports on micro-census, EU Countries	19	A*

WP	Code	Type	Month	Status
2	D.2.4	Country Rep. on Sec. Analysis (ES, NL, SE)	19	C
2	D.2.5	Internal Report: Draft Policy Recommendations	21	C
4	D.4.1	Internal Deliverable: Field Research Documents	21	C
3	D.3.5	Final Report on micro-census Analysis	23	C
2	D.2.6	Final Country Reports (ES, NL, SE, FI, CH)	23	C
6	D.6.1	Internal Reporting Papers for 3rd Res. Teams' WS	23	C
3rd research team's workshop		Milestone	23	C
4	D.4.2	Internal Deliverable: Coded Raw Data	24	C
6	D.6.4, D.6.8	Ann. Report (Status, Budget, Evaluation) 2nd year	25	C
6	D.6.3	Internal Report: International Project Newsletter	26	C
4	D.4.3	Internal Deliverable: Survey Data Analysis	29	C
5	D.5.1	Internal Del.: Policy Recommendations (Draft)	29	C
6	D.6.1	Reporting Papers for 4th Research Teams' WS	29	C
4th research team's workshop		Milestone	29	C
6	D.6.4	Status Report to EU	31	C
6	D.6.1	Internal Reporting Papers for Final Proj. Conference	36	C
Final project conference		Milestone	36	C
5	D.5.3	Revised Contributions to Final Report	36	C
6	D.6.8	Final Financial & Evaluation Report to EU	36	PC**
6	D.6.9	Final Project Report to EU	36	C

* See chapter 3.4. and appendix 3 to this report.

** The final cost statement will be submitted after the completion of the final report.

Appendix 3: Evaluation of the Project Work by the Partners

european forum for migration studies, University of Bamberg (efms)

The EFFNATIS project is the result of a combined European effort. This relates to the development of the research question and the design of the study with the construction of a common questionnaire, but particularly to the collection of data. The necessity to cooperate, however, has been continuously challenged by serious problems connected with differences of work styles, of methods and methodology, of different knowledge in different areas and differences of concepts. National differences were also relevant as to the ideas about policy implications of research and were related to the readiness to formulate political recommendations.

Due to these difficulties the role of project coordinator proved to be much more difficult than anticipated. But not only more difficult, but also much more labour intensive. The efms coordinators as well as the researcher worked continuously overtime without being paid for this extra work. The initial budget cuts are responsible for that. Sanctions against partners not fulfilling their project tasks practically do not exist.

Continuous communication, particularly via email, proved to be the major control and integration mechanism of the project. But this was not enough. The project conferences were “milestones” for the coordination and discussion of project work and created the human relations necessary for cooperation. We would like to thank the UPCO, IMES, LUCAS and EHESS teams for co-organising these meetings. The cooperation with the associated partners from Spain, Sweden, Switzerland, The Netherlands and with the sub-contractor from Finland worked generally very well.

Both in relation to the project topic as to the cooperation process the project has been a European learning process, a kind of European socialization that seems to have largely widened our perspectives. This will enable the project partners to engage more easily in future projects of European research cooperation.

Ecole des Hautes Etudes en Sciences Sociales, Paris (EHESS)

During these three years, the French worked closely with the German coordinator, through daily e-mails and meetings in Paris or Bamberg about every six months. Our relationships with the British team were less close, particularly when we administered the questionnaires (last term of 1999), but our exchanges became very frequently during the harmonization of the variables and values and the perfecting of the statistical methods (from June to November, 2000).

Our relations with the other EFFNATIS partners confined themselves to the general meetings, every six months (in Bamberg, Madrid, Lancaster, Amsterdam), except for the Swiss team, with which we worked on the harmonization of the socio-demographic data which would be necessary to introduce in the final report (national parts about immigration and integration policies).

Finally, the EFFNATIS inquiry was an interesting experience of international sociological research, for our collaboration during these three years needed to be intense and continuous, from the elaboration of the investigation objects to the final analysis of the four dimensions of integration the German team had defined. We permanently had to compromise on the ways and means of the inquiry, to compare our national modes of thinking and proceeding, to point out that what could be done and said in one country could not necessarily be said and done in another (ex : questions about racism, religion, politics, etc. ; existence or not of Children of International Migrants, immigrants and foreigners, in the national statistics; etc.). But on the whole, despite our different traditional conceptions of immigration, integration, culture, politics, nation, migration projects, segregation, and so on, we succeeded in leading a common research which finally provides us with original and comparable data on the CIM integration in our countries.

Institute for Migration and Ethnic Studies, University of Amsterdam (IMES)

Not surprisingly with an international team that needs to develop and run a truly comparative research project, requiring a common theoretical framework, EFFNATIS started off with a number of misunderstandings between some of the partners. These misunderstandings clearly could be attributed to different research traditions, in terms of theory accumulation and research practice. Moreover, some of the partners had the benefit of good and comprehensive statistics, whereas others worked in countries where this is much less the case. This is the result of the migration history of countries (some of those under study only recently have become countries of immigration) and also of their understanding of the immigration situation and its consequences.

In some instances this means that children who are themselves not migrants are not enumerated in surveys and remain invisible.

In the Dutch case, statistics hardly pose a problem as the political decision to define target groups for integration policy (in most instances immigrant communities) requires good monitoring of their position within society. This enabled the Dutch team to produce a more or less complete report at an early stage of the EFFNATIS programme. Subsequently, the main task has been to refine, extend and update this report for the purpose of the consecutive EFFNATIS meetings.

In spite of the misunderstandings mentioned above, the EFFNATIS project was successfully completed and the surveys conducted in France, Germany and the United Kingdom have yielded a rich collection of valuable data. They may also prove to be extremely useful for additional research, in terms of international comparison and in order to monitor developments within these three countries over time.

One comment perhaps best made here is that the budget allotted to us by the Commission did not sufficiently stand in relation to the work expected from IMES. Even under the circumstances mentioned above – more or less readily available Dutch statistics – data analysis and the compilation of reports could not be satisfactorily completed without substantial input of additional funds. Nevertheless, we are grateful to the Commission for having made possible a research project of such importance.

Another comment for which no other place presents itself is that we want to express our gratitude to all EFFNATIS partners for a period of very fruitful and inspiring collaboration. We are also grateful to the core group members for making available their common data set for further comparative research. Moreover, special thanks are due to the efms, which made an excellent job of conceiving and subsequently coordinating the EFFNATIS project.

Centre for Research in International Migration and Ethnic Relations, Stockholm University (CEIFO)

I think the experience of the EFFNATIS project has been a good one despite many of the problems that it involved. Several other projects that I have participated in have also encountered problems of various kinds. I think we have to accept the fact that there are many profound differences between our societies, our ways of doing science, the questions that seem most relevant to us, and that conflicts and differences of opinion are inescapable. After all, one of the rationales behind the European projects is to bring about European cooperation, and this has been achieved by the EFFNATIS project. In addition, three books will come out of the project, which is not bad. Let me add that my participation in the EFFNATIS project has led to direct cooperation with Jeroen Doomernik and Hans Mahnig in other work. Project management of EFFNATIS has been excellent, communications have been clear and conferences well-planned and held in different countries each time.

Instituto Universitario de Estudios sobre Migraciones, Universidad Pontificia Comillas, Madrid (UPCO)

In the opinion of the Spanish team the work carried out in the EFFNATIS project can be said to have been on the whole satisfactory, as well as having arrived at interesting findings. One of the most interesting parts of the research in which the teams from all the countries involved have participated has been the analysis of the different national modes of integration and the way in which these determine integration policies directed to international migrants. But even more interesting have been the results obtained in the empirical part of the research carried out in the core group countries which seems to have confirmed the conclusions arrived at in the previous analysis: that is that the integration of CIM differs in each country in accordance with the different national modes of integration. Fruitful policy directions can follow from these findings.

Less satisfactory has been perhaps the analysis of the secondary data on CIM which was meant to be carried out by the associate contractors. The absence of a common framework as well as common data sets has ended in dispersion with results which are impossible to compare and from which no common conclusions can be reached.

Chair of Demography and Econometrics, University of Rostock (UROS)

Firstly we would like to point out that the cooperation with the other team partners always worked well. Especially the efms team as project coordinator should be praised in this respect for always giving help and advice.

Problems regarding the working on our contribution were caused by very different facts:

1. The appointment of the team leader, Prof. Dinkel from Bamberg (as the contract started with the UBAM team) to the Chair of Demography of the University of Rostock brought a number of restructurations, delays and a completely new scope of duties which adversely affected the working on the project EFFNATIS.
2. In addition, the scientist in charge, Dr. Lebok, left the team in September 1999.
3. The cooperation with Eurostat, which should have made available the European Labour Force Survey data sets, did not turn out satisfactorily. The Europe-wide recording often only distinguishes between autochthonous and foreign population (in the sense of nationality) so that the group to be actually investigated could not be filtered out. In addition to that, data was only available in an aggregated state, making it impossible to work on variables based on anonymized single cases.
4. After the decision to use national data sets for the above mentioned reasons the German micro-census and the British Labour Force Survey were purchased on data media. This was not possible for France because of reasons of data protection.
5. With the assistance of the *Luxembourg Employment Study* the French Enquête Emploi could finally be accessed via e-mail. In Luxembourg the Labour Force Surveys of several European countries have been harmonised and standardised. As those are still anonymized single data, problems of data protection are solved as well as problems of insoluble aggregation.

The difficulties mentioned were finally removed since the beginning of the year 2000. In fact, only little time was left then to fulfil the actual tasks of the UROS team. The assistance of students and a high personal commitment of the researchers made it possible that the part of the EFFNATIS project to be carried out in Rostock could finally be realized on time.

Swiss Forum for Migration Studies, University of Neuchâtel (SFM)

We would like to stress three points in our evaluation: first we think that the EFFNATIS-project has achieved its principal aims and has produced very interesting results. Especially the outcomes of the questionnaire – used in the UK, France and Germany – are of outstanding value for the international discussion on the topic of integration. This is primarily due to the very efficient management by the co-ordinator, who proved to be the main guarantee for the success of the project. But also the comparisons made between all the countries led to very interesting conclusions.

Secondly, we believe that the – perhaps typical “European” – situation of long discussions on a common framework, of often antagonistic views of the members on “what is integration?” and of controversial debates on the different case studies, were the ground for a deeper understanding how differently “integration” is perceived in the seven countries which we compare. The discussion-process therefore sharpened our consciousness how important it is to take into consideration historical traditions and cultural peculiarities, even if there are also many common developments in the different countries.

Thirdly, and this is the only critical remark we would like to make: the separation of the EFFNATIS-team in a core group and a group of other members – a decision which has been made for financial and pragmatic reasons in the beginning – has proved not being an optimal research design, because the latter felt less involved in the project. Perhaps it will be possible after the termination of the project to use the huge amount of information presented by each partner for more comparative analyses.

Institute of Migration, University of Turku

Finland still has much to learn in coping with the increasing ethnic diversification of European culture. In this situation, participation in international comparative research projects that focus on immigration and integration matters, has a great importance for us. Taking part in the EFFNATIS project has been also scientifically a very interesting and challenging experience. In short, the project has achieved its results and there have not been remarkable deviations from the planned work progress. The results achieved with regard to the whole work package are in correspondence with EFFNATIS time schedule and structure. The work of the coordinator has been very effective and our cooperation with the coordinator has been fruitful.