



Towards a segmented identity or a bridge? Exploring transnational behavior of descendants of Turkish immigrants in Western Europe

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Introduction – background:

International research project - focus on the transition to adulthood of descendants of migrants from Turkey, Morocco and former Yugoslavian countries in eight Western European countries:

- What are the patterns of the transition to adulthood?
- What are structural indicators of integration?
- What role do culture, religion and identity play?
- What is the role of the societal context?

Framework – transnational behavior:

- Can transnational behavior be seen as a competitor for integration in the country of residence?
- Is being a Muslim in Europe connected to transnationalism?
- Does transnational behaviour lead to bounding or breaching identities between the country of origin and the country of residence?



Framework – 3 integration models:

Germany:

- Communitarian model
- State recognition only of certain religious communities
- Denizenship → *ius soli* only for 3rd generation

France:

- Assimilationist model
- Access to nationality by *ius soli*
- State ≠ religion (1905)
- Latest recognition of communities' organisations (1980s)

The Netherlands:

- Multicultural model → Recent assimilationist trend
- Pillarization system ↔ Secularization (1960s)
- Access to nationality by *ius soli*

Research questions:

- What are the patterns of transnational behaviour of Turkish descendants in Germany, France and in The Netherlands?
- What is the influence of the country of residence on transnational behaviour?

➔ The TIES project – overview:

- Second generation: Interviewees born in Germany, France, The Netherlands, Austria, Switzerland, Belgium, Sweden, and Spain, one or two parents born in Turkey, Morocco or former Yugoslavia
- Aged 18 to 35
- Living in the capital or a second city
- The fieldwork: 2006-2008
- Target population per country:
500 immigrant descendants per group + 500 non-migrant descendants

The sample:	Germany	France	The Netherlands
N	503	500	439
Age			
18-24	38	57	37
25-29	31	23	35
30-35	31	20	28
Sex			
Women	52	56	54
Men	48	44	46
Education			
Primary+special education	3	5	7
Lower secondary	28	9	21
Apprenticeship	53	22	10
Upper secondary+apprenticeship	10	20	33
Tertiary	7	44	30

Source: TIES 2009



Descriptive overview: Most frequent items

- **84%** visited Turkey in the last 5 years
- **67%** went for family visit ($\geq 2\%$ for studies or business)
- **49%** watch Turkish TV
- **43%** would like to live one day in Turkey
- **32%** use internet for information on Turkey
- **25%** engaged in Turkish organisations
- **23%** sent remittances
- **5%** invested in Turkey

➔ Descriptive overview by country:

	Germany	France	Netherlands	Total
Visits to Turkey	69	95	90	84
Family visits in Turkey	80	85	35	68
Watch Turkish TV	34	58	58	50
Would live in Turkey one day	32	57	42	44
Use internet on Turkey	14	40	45	33
Engaged in Turkish organisations	19	22	37	26
Send remittances	13	30	30	24
Investing in Turkey	5	8	4	6

Note: % of respondents that answered "yes".

TIES, 2009



Watching Turkish TV results of the logistic-regression analysis:

	Model 1 Exp(B)
<i>SURVEY COUNTRY</i>	
Germany	
France	2,6575***
Netherlands	2,6176***

 **To watch mainly Turkish TV –
effect of control variables:**

- Gender: women
- Age: younger respondents
- Education: lower educated
- Language used with siblings: those who use mostly the parents' native language with their siblings
- Religion: Muslims

Watching Turkish TV

results of the logistic-regression analysis:

	Model 2 Exp(B)
<u>SURVEY COUNTRY</u>	
Germany	
France	3.9734***
Netherlands	2.9520***
Constante	
<u>GENDER</u>	
Male	0.5664***
<u>AGE</u>	
30-38	
18-24	1.6028**
25-29	1.1041NS
<u>EDUCATIONAL ATTAINMENT</u>	
Lowest secondary or less	
Apprenticeship	0.7661 NS
Upper secondary	0.5711**
Tertiary	0.3147***
<u>LANGUAGE USED WITH SIBLINGS</u>	
Mostly survey language	
Mostly parents' native language	3.2838***
Neither or no response	0.8973 NS
<u>RELIGIOUS AFFILIATION</u>	
Non Muslim	0.2089***



Engagement in Turkish organisations results of the logistic-regression analysis:

SURVEY COUNTRY

Germany

France

Netherlands

Model 1

Exp(B)

; .; ; ; ; NS

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 **To be engaged in Turkish organisations – effects of control variables:**

- Gender: no effect
- Age: older respondents
- Education: no effect
- Language used with siblings: those who use mostly the parents' native language with their siblings
- Religion: Muslims

Engagement in Turkish organisations

results of the logistic-regression analysis:

	Model 2 Exp(B)
<u>SURVEY COUNTRY</u>	
Germany	
France	1.3387 NS
Netherlands	2.2411***
Constante	
<u>AGE</u>	
30-38	
18-24	0.6041**
25-29	0.9231 NS
<u>EDUCATIONAL ATTAINMENT</u>	
Lowest secondary or less	
Apprenticeship	1.0106 NS
Upper secondary	0.8501 NS
Tertiary	0.7968 NS
<u>LANGUAGE USED WITH SIBLINGS</u>	
Mostly survey language	
Mostly parents' native language	1.7017***
Neither or no response	0.7633 NS
<u>RELIGIOUS AFFILIATION</u>	
Non Muslim	0.3338***

Summary of findings:

- Country: less transnational behaviour in Germany, more in France and the Netherlands
- Language and religion: Turkish language use and Muslim religion are clearly important
- Educational level: effect depends on country and on cultural variables
- Gender: hardly plays a role
- Age: effect does not explain country differences

→ Discussion:

Germany: Bounding?

- acculturation trend, highest religiosity
- lowest transnational behaviour
- *communitarian and differentialist model, but centred in the context of residence?*

Netherlands: Bounding and Breaching?

- acculturation trend, but also significant separation trend
- high religious intensity
- high transnational behaviour
- *rooted multicultural system, based on both internal and external references?*

France: Bounding?

- acculturation trend, high religious intensity,
- highest transnational behaviour
- *contradiction to the French paradigm?*



Outlook:

- To include social networks, i.e. marriage patterns and friendships
- To ask about the influence of transnational behaviour on identity feelings, norms and attitudes



Questions?
Comments?
Thanks!

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