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Acceptance and integration of immigrant women in Europe?

**Viewpoints of native and of immigrant women in the Czech Republic,
Germany, Estonia, Hungary, Austria, Poland, Slovenia, and Finland**

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Table of contents

Executive summary of policy relevant findings	4
1. Introduction	15
2. Data and methods	15
3. Description of the female interviewees in the MIG national surveys	19
3.1. Socio-demographic characteristics of the female nationals	19
3.2. Attitudes of the female nationals	23
3.2.1. Attitudes of the female nationals on immigration	23
3.2.2. Attitudes of the female nationals on integration of migrants	27
3.2.3. Attitudes of the female nationals on emancipation	28
3.2.4. Attitudes of the female nationals on needs in old age	29
3.2.5. Attitudes of the female nationals on life satisfaction	32
4. Description of the migrant women on the basis of the FEMIG database	33
4.1. Personal characteristics of the migrant women	33
4.1.1. Socio-demographic characteristics of the migrant women	33
4.1.2. Migration history of the migrant women	41
4.1.2.1. Country of origin/Nationality/Ethnicity of the migrant women	42
4.1.2.2. Parental family of the migrant women	42
4.1.2.3. Immigration into the host country	42
4.2. Attitudes of the migrant women	44
4.2.1. Attitudes of the migrant women on integration	44
4.2.2. Attitudes of the migrant women on emancipation	52
4.2.3. Attitudes of the migrant women on provisions for old age	54
4.2.4. Attitudes of the migrant women on life satisfaction	55
5. Comparison of the FEMIG and female MIG interviewees	56
5.1. Personal characteristics	57
5.2. Comparison of attitudes	59
5.2.1. Comparison of attitudes on immigration	59
5.2.2. Comparison of attitudes on integration	60
5.2.3. Comparison of attitudes on emancipation	61
5.2.4. Comparison of attitudes on provisions for old age	62
5.2.5. Comparison of attitudes on life satisfaction	62
6. Conclusions	62
References	66

Executive summary of policy relevant findings

The background

Our general theoretical approach builds on the acknowledgement that the responsibility for integration of immigrants rests on many actors: immigrants themselves and governments and institutions, but also citizens in the receiving society. That is why we set out to capture the viewpoints of natives, immigrant women and the key policy stakeholders in view to provide a broad knowledge base for policy development and implementation.

The FEMAGE project relies on three major data sources, the results of a large-scale survey in eight EU countries - the Czech Republic, Germany, Estonia, Hungary, Austria, Poland, Slovenia, and Finland - in which information was gathered from some 21000 native citizens on the attitudes of nationals towards immigration and integration of migrants (Avramov, 2007), and the results of interviews (30 per country) in the same countries with selected groups of immigrant women (Kovács and Melegh, 2007), and the focus groups with stakeholders which are in progress.

The extensive analysis of viewpoints of nationals, both man and women towards migrants and migration, is reported in the monograph *Acceptance of immigrants in Europe? Viewpoints about immigration and expectations towards foreigners in the Czech Republic, Germany, Estonia, Hungary, Austria, Poland, Slovenia, and Finland* (Avramov, forthcoming).

For the present report we have selected data from the survey of natives only for 20 to 59 year old women (some 11000 respondents) in view to comparing the key findings among native women with the same age group of immigrant women who were interviewed. This choice was topic driven, since the focus of the FEMAGE project is gendered.

It is, however, relevant to note that our comparison of the views of native men and native women has shown that attitudes and expectations of men and women are remarkably similar in all the countries regarding migration issues. This may partly be explained by our general approach in the quantitative survey which was gender neutral rather than feminist. However, our findings certainly establish that on the issues of immigration and integration there are no major gender differences within the native population.

The immigrant women, legally resident in host countries, were selected according to their country of origin purposefully to capture groups that are more extensively present in the host country. In each country 15 women from each of the two different ethnic groups were interviewed. They were women 20-59 years old who lived in the host country since at least 3 years. In total 239 immigrant women, belonging to nine different ethnic groups, were interviewed: in the Czech Republic Romanian and Ukrainian women; in Germany Russian and Turkish; in Estonia Russian and Central Asian; in Hungary Chinese and

Ukrainian; in Austria Bosniak and Turkish; in Poland Ukrainian and Vietnamese; in Slovenia Bosniak and Russian; and in Finland Kosovo Albanian and Russian female immigrants.

The interviews with the immigrant women consisted of two parts: a narrative part and a complementary structured questionnaire as background for the interview. It was endeavoured to include in the structured questionnaire part of the interviews of the migrant women questions that were as much as possible comparable to the information available in the PPAS. However, given the nature of the samples and the interview methodology, strict comparable questions were not always possible. The narratives and part of the structured questions of the interviews with immigrant women were analysed in each country (Fliegenschnee, 2006; Danielova, Manea, and Kasparova, 2006; Korys and Kloc-Nowak, 2006; Kovács, Melegh and Gödri, 2006; Pöldma, 2006; Säävälä, 2006; Schmid and Naderi, 2006; Černič Istenič, Knežević Hočevar and Cukut, 2006) and an internationally comparative analysis was produced and published by Kovács and Melegh (2007). The data on the standardized questions of the interviews with the immigrant women were brought together in an SPSS file, labelled as the FEMAGE-FEMIG database (Avramov and Cliquet, 2007c).

The interpretation of the results of the comparison between the PPAS samples of 20 to 59 year old women in eight EU countries used in this report and the FEMAGE samples of migrant women to those host countries has to take into account that the first are large, nationally representative sample surveys, whereas the second are small-scale qualitative surveys on female migrants to the host countries, belonging to different ethnic groups. Nevertheless, the available data from the PPA surveys and the structured questionnaire part of the interviews with migrant women allowed us to identify and compare a broad range of attitudes and/or experiences with respect to native-migrant in-group/out-group relations.

The multi-method FEMAGE approach obviously does not allow comparing databases as such but it generates policy-relevant findings and allows us to look at issues of integration and discrimination of migrants through the eyes of both the nationals and the migrants themselves.

In this summary we focus on 4 critical questions regarding attitudes and experiences:

- How native and migrant women see each other?
- How is need for immigrants viewed?
- How is integration perceived?
- What are the perceptions and experiences of discrimination?

How do native and immigrant women see each other?

In the survey of native women we explored the framework conditions for acceptance and integration of immigrants. One of the key research questions was: are immigrants perceived by women in their host country more as an asset or as a threat?

Our research analytically documented that the vast majority among the native populations expresses fear of foreigners, more particularly as competitors in the labour market. When measuring positive and negative attitudes of nationals about immigration and immigrants we observe that native women share a larger number of negative than positive views, more so in the East than in the West.

In most countries, a large majority is of the view that there are too many foreigners; a substantial proportion thinks that foreigners take away jobs, and that foreigners favour the spread of crime and terrorism.

Attitudes about the labour market disadvantages of the presence of foreigners predominate over attitudes about advantages. By way of example, in Poland, the Czech Republic, and Hungary, more than half of the female respondents believe that foreigners take away jobs; in Slovenia and Eastern Germany it is 45% and 47% respectively; in Austria and Western Germany it is 27% and 30 % respectively.

A multiple classification analysis (MCA) of the number of positive and negative attitudes towards immigration and integration of immigrants for eight predictors (country, urbanization, sex, age, education, activity status, equivalised income, importance of religion in life) shows that country is the most important differentiating factor. Among the personal characteristics of the respondents education is the most important differentiating factor both for the prevalence of positive and negative attitudes. Namely, the higher educational levels are positively associated with a higher number of positive attitudes and negatively with the number of negative attitudes towards foreigners and their integration.

In the interviews with immigrant women we asked how they perceive natives. The large majority of migrant women perceive the natives in a very or quite positive light. In Estonia, Poland, Finland and Slovenia all interviewees had largely a positive perception of natives. In Germany and Hungary 9 out of every 10 and in the Czech Republic and Austria 8 out of every 10 migrant women has a very or quite positive perception of people in their host country.

We also explored how women as migrants feel to be perceived by natives. Although the viewpoints vary somewhat from one country to another, the overwhelming majority share the opinion that as migrants they are positively perceived by the natives. In Hungary and Slovenia, this viewpoint was shared by all interviewed women, in the Czech Republic, Estonia, and Finland it was 9 out of every 10. In Austria 8, in Germany and Poland 7 out of every 10 migrant women believe that natives have a very or quite a positive perception of them.

The finding that the majority of immigrant women see natives in a predominantly positive light and see themselves 'through the eyes of native women' in a more positive way may be partly explained by the experience of immigrant women at the local, neighborhood level, partly by the quest of interviewees to please, and partly by the self-

ensorship, namely that women feel that basically they are not allowed to speak other than positively about their host population.

Whereas the majority share both positive attitudes towards people in their host country and have themselves quite positive or very positive perception of natives, a minority shares negative perceptions. The difficulty in establishing one's place in a host country can be associated with the generalized feeling of dissatisfaction that translates into very negative perception of people in the host country among some migrants. This can be illustrated by the 29 years old, Russian with a university degree who performs elementary occupation and has been living in Germany for six years. She suffers enormously from the loss of social status which the migration brought about. She believes that natives have a very negative view of her.

Almost 7 out of every 10 interviewees are of the view that the natives in the host country most of the time try to be helpful. Three out of 10 think that they are not helpful. This view about lack of helpfulness is somewhat more present among the Turkish, Romanian and Kosovo Albanian migrant women.

Needs for immigrants

Immigration is often referred to in policy circles and in media as a partial remedy for the expected decrease in the population size. Our research shows that in most countries the majority of natives are not in favour of replacement migration as remedy for population decline. However, our research also shows that between-country differences in attitudes towards immigration that would be used to counteract population decrease are huge. Most of the female respondents in Finland, 7 out of every 10 are in favour of such immigration, and only 1 out of 10 is against immigration as a compensation for population decrease. In Austria the female respondents that share the same position are slightly more prevalent than those who have expressed a disagreement (39% versus 37%). Respondents in the three ex-communist countries hold quite different opinions: only 3% of Estonians and 5% of Poles, and 7% of people in the Czech Republic would favour 'replacement' immigration. Immigration as means for compensating for the low natural growth of the population is not favoured in Germany either, although this attitude is not as prevalent as in the above three countries. Female respondents in Eastern Germany are less inclined to accept immigration as means to deal with population decline than those from Western Germany.

At best immigrants are seen as necessary to do the jobs natives no longer want to do. In Slovenia, Western Germany and the Czech republic 3 to 4 out of every 10 female natives are of the opinion that foreigners are necessary to do the work we no longer want to do, whereas in Hungary this is the viewpoint of only 1 out of every 10 respondents.

Immigrants themselves obviously perceive and experience needs for their contribution in the host country through different eyes. For those who are qualified and eager to work the first experience is that their skills are underused.

The striking communality in the experience of migrant women is that of temporary or permanent deskilling. Relating educational level to occupational status shows that 4 out of every 10 interviewees with post-secondary education performed activities below the level of technicians and associate professionals. The comparison of the first activity after migration with the present activity of migrant women with a university degree also illustrates clearly the prevalence of temporary and permanent deskilling: 4 out of 10 women had a first activity which lay below their present high-status occupation and other 4 out of 10 still fulfil an activity below their high educational attainment. As Kovács and Melegh (2007) stress in the narratives of migrant women, deskilling is a major pervasive experience and even those who gain the status that corresponds to their qualification go through a difficult period for maintaining that position.

Deskilling of migrant women clearly points to the controversy between the advantages for employers who draw on capacities of overqualified workers to perform less rewarding jobs, and the weak negotiating position of migrant women with respect to access to paid work. The ‘no choice’ situation in which many migrant women find themselves may lead to misunderstandings about the meaning of integration from the perspective of host countries, which is often limited to integration into paid work, and quest for integration as seen through the eyes of migrant women themselves, which relates to a more comprehensive place in society.

Expectations towards integration

The overwhelming majority of natives in all countries expect foreigners to make a very strong effort to adapt to the host country. The meaning of integration and the importance attached to integration are reflected in the viewpoints of natives about the significance of mastering the language and abiding by customs and rules of the host country, and in the opinion that those foreigners who do not integrate should return to their own country. The overwhelming majority of the nationals in most countries agree that foreigners are obliged to learn the language and to get used to customs and rules of the host country. In most cases, more than half of the respondents also share the view that foreigners who have not integrated after five years should return to their country of origin.

The agreement with the statement that the integration of foreigners should be fostered is somewhat weaker, but those in favour of the presence of foreigners are at the same time in favour of enhancing integration, hence, do not appear to favour an approach to multiculturalism understood as cultural ‘separateness’ of immigrants.

Integration into the political life and decision making process via voting rights does not get majority approval in any country. The majority of the population in all countries agrees that illegals should be expelled.

The quest for permanence and integration is shared by the overwhelming majority of immigrant women. The majority of the interviewed migrant women has acquired or has the intention to acquire naturalization in the host country, most feel at home in their host country, and a substantial majority would migrate again to the host country or do not

want to return to their country of origin. If they had to make a choice all over again, 7 out of 10 interviewees would migrate again to the host country. This view is even somewhat more prevalent among Russian, Romanian, and Bosniak women, but less among Turkish and Central Asian interviewees.

Almost all want to stay in the host country and they rarely raise the possibility of migrating further into another country. Some nurture a vague ideal of going home when they become old.

The desire to settle and integrate is prevalent, but for the migrants it is a tough and long-lasting process, so clearly illustrated by the transitional stage in which most migrants find themselves.

On the basis of the narratives we aimed at reconstructing what present life course perspectives immigrants create in their new host societies with regard to migration, integration, gender and ageing. “Altogether we can see that migration of women is complex transformation of social and personal spaces with huge difficulties in combining different gender, social and cultural goals. Female migrants have to be very adaptive all the time in order to redistribute the costs of migration”, (Kovács and Melegh 2007). Probably due to the high cost of adaptation strategies migrant women give little if any considerations to making arrangements for their own old age.

Female migrants settling down in their late middle age face most serious problems of integration. They leave behind their families, and professional careers, which they cannot properly validate in their new social space. Some of the most isolated self-representations are related to this age group.

Pathways to integration

In view of the importance of the knowledge of the language of the host country, it is significant that out of 237 interviewed women who have been resident 3 or more years in the host country there are 42 whose knowledge of the language is still bad or very bad. The largest numbers are found among Vietnamese, Chinese and Kosovo Albanian women. Among these ethnic groups 4 out of every 10 women has not acquired a fair knowledge of the language of the host community. Among Turkish women it is 3 out of every 10.

The majority of interviewed women, 7 out of every 10 are wage earners or entrepreneurs. The most active are Chinese and Vietnamese, predominantly generating income as entrepreneurs. The least active are Turkish and Kosovo Albanian women.

Integration is a process and the majority of interviewed migrant women are after three or more years of residence either still in a transitional stage or have forged an intercultural identity. With respect to the use of mother tongue and language of the host country there is a dynamic balancing. The majority of migrant women use the native language at home and with the children. Specifically, at home some 7 out of 10 interviewees use mostly their mother tongue, 2 out of 10 use the language spoken in the host country, and 1 out of

10 uses mostly a third language. Roughly the same proportions are observed for the language mostly spoken with the children. The information about language most spoken with friends, show a slightly stronger shift towards the mother tongue. However, a substantial shift is reported for the language spoken at the workplace: the ratios native and host country language are practically reversed.

Also the distribution of the languages of the mass media consulted point to a transitional integrative process for the majority of migrant women. Whereas only one quarter of all female migrant interviewees use mainly media in the language of the host country, more than half use media in both their native language and the language of the host country or another language; less than 2 out of 10 interviewees stick to media only in their mother tongue.

This transitional integrative stage in language matters and social relations is evident in the narratives as most of the female migrants present themselves as being in an in-between status in general.

The FEMIG database allows, on the basis of the interviewee's ethnicity and the ethnicity of her partner/husband, to assess the degree of ethnic endogamy or exogamy. Overall, endogamic relations prevail, but we also observe strong ethnic differentials: Bosniak, Kosovo Albanian, Chinese and Vietnamese interviewees show a very high prevalence of ethnic endogamy; Romanian and Turkish women take an intermediate position, whereas among Russian and Ukrainian interviewees exogamic partnerships predominate.

The structured questionnaire of the interviewed female migrants included two major groups of questions which pertain to social relations with the nationals (friends, doctors, shopping, membership in associations), and questions on the native-migrant in-group/out-group relations.

Four out of 10 female migrant interviewees have friends who mainly are from their country of origin, whereas the same proportion has mixed friendships. Only somewhat more than 1 in 10 has mainly friends from the majority population in the host country. The Chinese and Vietnamese interviewees are clearly more ethnocentric oriented in their socialization patterns.

Some 9 out of every 10 respondents consult doctor(s) irrespective of their ethnicity, and only one 1 out of 10 consult doctors of their own ethnicity or nationality or who speak their language. In response to the question in what shops the interviewees usually buy food, 6 out of 10 answers 'predominantly in shops of natives'. Very few buy food predominantly in shops held by people of the same origin. Approximately one third buys food in both types of shops. As far as membership of organizations can be identified, it appears that almost 7 out of 10 female migrant interviewees are not involved in organizations, 2 out of every 10 are member of ethnically identifiable organizations, and only 1 out of 10 is involved in organizations of the host country.

We did not directly address the feelings of belonging, but we have some information on whether the interviewees feel at home in their host country, and what they like and dislike about the host country. The majority of interviewed women do feel to be very much or quite at home in their host country. Some 2 out of every 10 women feel only a little bit or not at all at home. These feelings of not being 'chez soi' are more prevalent among the Chinese and Turkish migrant women.

With respect to what women like about their host country compared to their home country the vast majority identified one, two or three aspects that are better addressed in their host country. Positive aspects mentioned cover a broad variety of advantages going from rights and security, to health care, working and living conditions, social relations and even environmental issues.

Concerns about and experience of hostility and discrimination

We addressed the question of experienced or perceived hostility and forms of discrimination in the host society in the structured questionnaire. The reasons for discrimination were analysed for nine identity features: migrant, nationality, language, ethnic group, religion, race, gender, age and other. Answers about discrimination on those nine features were cumulated in a composite variable.

Concerns about hostility of natives towards migrants appear to be very prevalent. In Germany, Czech Republic and Austria 7 to 8 out of every 10 women are concerned about native's hostility. In Hungary, Slovenia, Finland, and Estonia it is 5 to 6 out of every 10 migrant women. The lowest shares are found in Poland where only 3 out of 10 respondents feel concern over native's hostility towards migrants.

Personal experience of discrimination is rather prevalent also. Among women in Germany, Austria, the Czech Republic, and Hungary (6 to 7 out of 10) have personally felt discriminated. In Estonia, Finland and Poland 1 out of 2 women had experienced some form of discrimination, whereas in Slovenia it is 2 out of 5. According to ethnic group, Turkish, Romanian and Chinese interviewees report highest prevalence of the experience of discrimination.

The experience of discrimination relates in all countries first and foremost to being a migrant. One's own nationality and language are the two other most prevalently perceived causes for discrimination, followed by ethnicity, religion, gender, race, and age. There is, however, quite some variation between the host countries considered: the Czech Republic stands out for the items 'migrant' and 'nationality', Estonia for 'language' and Austria for 'ethnicity' and 'religion'.

Turkish women report the maximum number of discrimination factors: being a migrant, being Turkish, and being Muslim. The Chinese perceive being discriminated for their language and race.

As may be expected, those women who felt discriminated because of being a migrant, at the same time feel to be less at home in the host country.

The question “How secure do you feel in this country?” was not asked to measure specifically xenophobia. Three out of 10 female migrant interviewees had mixed feelings about security, felt unsafe or had bad experiences the others felt very secure or quite safe in the host country. Only 4 out of 214 respondents specifically related their feeling of insecurity to xenophobia. On the other hand, eleven respondents specified that the security level in the host country is clearly higher than in their country of origin.

Emancipation, old age, and life satisfaction

As far as concerns emancipation, more in particular concerning gender roles and task division, it appears that the views of the female nationals and female migrants are largely identical. More in particular both groups in majority agree with ‘modern’ statements about gender roles and task divisions, such as ‘Job is a way to independence for women’ and ‘Working women are highly respected’. A more mixed picture exists about the statements expressing ‘traditional’ views, - e.g. for the statement ‘Family life suffers when the woman has a full time job’ the nationals are somewhat more traditional, whereas for the statement ‘What most women really want is a home and children’ the migrant women are agreeing somewhat more.

With respect to provisions for old age, the expectations of nationals and migrant women for being taken care of in old age, there seems to be no salient difference: both population groups expect in large majority to be helped by partner and/or children. However, a substantial part of the migrant women is not well preparing for their age of retirement and fears they won’t be able to support themselves in old age. Moreover, the preferred age at retirement lies lower among the female migrants than among the female nationals. Migrant women are at a considerably higher risk of having poor work-related benefits at high age.

Regarding life satisfaction, the large majority both of the female nationals, aged 20-59, and the migrant women appear to be satisfied with most of the aspects that have been investigated. We find also identical associations between the satisfaction variables in both surveys and similar associations with some personal characteristics. However, in general, the satisfaction figures lie somewhat lower for the migrants than for the nationals. This is especially the case for household income.

Challenges for policies

The surveys undertaken in the early 2000s show that the natives are concerned about the presence of foreigners and that the negative populist reactions to migrants are pervasive. The actual number of foreigners does not appear to matter at all. Countries such as Poland with 0.1% of foreigners, the Czech Republic, Hungary and Slovenia where foreigners account for roughly 2 percent of the total population, Germany with 9 percent, and Estonia with 26 percent of foreigners, all have in common that some two-thirds of

their nationals are of the opinion that there are too many foreigners in their country. In Finland, where foreigners account for just under 2 percent one quarter of natives think that there are too many foreigners. In Austria where like in Germany foreigners account for some 9 percent of the population, 1 out of 2 natives thinks that there are too many.

Notwithstanding the existence of heterogeneity within the countries as well as between the countries, in general among nationals negative attitudes about immigration prevail over positive ones. The views that immigrants are needed as contributors to the host society are not shared by any significant number of native women in any of the studied countries.

The prevailing population climate indicates that migrants are expected more-or-less on their own to find their socio-economic place in the host society or else leave. Political participation of foreigners in local elections, largely promoted in policy circles, especially at the European level, is rejected by the overwhelming majority of natives.

Natives more often share views about threats and disadvantages that migrants bring, such as crime, terrorism, and loss of jobs for natives. On the basis of the general population climate in the host countries we can conclude that one of the pillars for successful integration of immigrants, their massive acceptance by the natives is remarkably fragile.

The population climate is however also underpinned by ambiguous attitudes of natives as there seems to be a significant minority that sees negative consequences of migration but that also extends the look beyond disadvantages of the presence of immigrants in their country. One third to almost one half – depending on the country - of the nationals agrees that the presence of foreigners is positive as it allows for cultural exchange.

Immigrant women themselves express a more positive perception of natives than the native women of immigrants. The majority of migrant women think that the natives are helpful. They appear to see themselves through the eyes of the natives in a more positive light than what the popular reaction to migrants show in our research. This feeling that they are positively seen by natives goes nevertheless hand in hand with the fact that the majority of migrant women are concerned about hostility towards foreigners. This concern is prevalent also among those who have not personally experienced discrimination. One third to one fourth experienced discrimination on the basis of being a migrant, having a different nationality or language. So here again, we identify a significant majority concerned over the generalised sense of hostility and a significant minority that has personally experienced discrimination.

We can conclude, on the basis of the selected key findings highlighted in this summary, and those stemming from our broader research-based reflections, that there is great need for policy adaptation and reform to address all citizens, natives and immigrants.

- The national population needs to be targeted by the migration policy discourses in view of sensibilization, information, and education as to the real magnitude of the

presence of immigrants, their potential for contribution to the host country and migrants' quest for permanence and integration.

- Measures which are proposed at highest policy level (or introduced) need to be well explained. By way of example, benefits for the host country of granting the right to vote in local elections to immigrants, right which is not favourably seen by the overwhelming majority of citizens, need to be well explained.
- There is a strong need for early assistance to immigrants in general and women in particular, immediately at arrival in the host country to shorten the painstaking integration and prevent lasting deskilling.
- Early assistance must include better guidance to access language courses and other skills to complement those with which immigrant women come and acquisition of knowledge and understanding of the basic values and norms of the host society. This quest comes from both sides – the native and immigrant women.
- Immigrant women need to become quickly equipped with knowledge about expectations of the host society regarding baseline norms and values, and civil and social rights (including access to pensions) available to the citizens in the host country.

1. Introduction

The FEMAGE project relies on three major data sources, the results of a large-scale survey in eight EU countries - the Czech Republic, Germany, Estonia, Hungary, Austria, Poland, Slovenia, and Finland - in which information was gathered from some 21000 native citizens on the attitudes of nationals towards immigration and integration of migrants (Avramov, 2007), and the results of interviews (30 per country) in the same countries with selected groups of immigrant women (Kovács and Melegh, 2007), and the focus groups with stakeholders which are in progress.

The extensive analysis of viewpoints of nationals, both man and women towards migrants and migration, was reported in WP3 Deliverable No. 7.

The aim of this WP 3 D10 report is to compare the results of the survey of women nationals and interviews with immigrant women in view to capture similarities and differences in the eight EU countries and identify the key features of experience, attitudes and expectations of women third-country nationals.

2. Data and methods

2.1. The large-scale survey on attitudes of nationals towards immigration and integration of migrants

The data on the large-scale survey on the attitudes of nationals towards immigration and integration of migrants emanated from the Population Policy Acceptance Study (PPAS) which was undertaken between 2000 and 2003 (Höhn, Avramov and Kotowska, 2007). Eight out of 14 countries which undertook the PPAS included also a migration module. These data, together with other relevant variables on attitudes towards population policy issues, have been assembled in a FEMAGE-MIG database, produced in SPSS format (Avramov and Cliquet, 2007b).

The FEMAGE-MIG database encompasses information on practices, attitudes and opinions concerning demographic changes, fertility behaviour, intergenerational exchange of resources and services, and population-related policies. It contains information on values and attitudes affecting fertility decisions, perception of advantages and disadvantages of having children, meaning of family and parenthood, aspirations in life, opinions and attitudes towards population policy issues and measures, role of government in providing support to families and preferences and aspirations regarding gender roles, paid labour and family life, and care in old age. Last but not least, it includes a module on attitudes towards immigration and integration of foreigners.

The migration module in the FEMAGE-MIG database includes information on perceived number of foreigners and growth in numbers, opinion on foreigners, attitudes towards migration, perceived advantages and disadvantages of immigration, attitudes towards

integration of migrants, attitudes concerning return migration, attitudes towards national migration policies, and attitudes towards population trends and population-related policies in general.

The strong advantage of the FEMAGE-MIG database is that it captures the ‘population climate’ in the host countries with quite different migration histories, different profiles of female immigrants, different welfare regimes, different levels of population ageing and potentials for migration. The database enabled us to look at the interweaving between attitudes and expectations towards migration and foreigners and about other demographic events which impact peoples’ life and which are relevant for informed public policy formation and implementation.

The FEMAGE-MIG database contains information gathered from 11,980 women and 9,827 men between 2000 and 2003. In Table 1 we give the absolute numbers of the respondents per country and for the pooled data.

Table 1. The composition of the FEMAGE-MIG samples by country and sex

Country	Men	Women	Total
Czech Republic	423	671	1094
Germany	2030	2080	4110
Estonia	679	1002	1681
Hungary	1381	1676	3057
Austria	826	1169	1995
Poland	2101	2403	4504
Slovenia	770	780	1550
Finland	1617	2199	3816
Total	9827	11980	21807

Source: FEMAGE-MIG database

The extensive analysis of the viewpoints of natives was reported in WP 3 D7 (Avramov (ed.), 2007). In this WP 3 D10 we analyse only data for native women so that it is easier to compare the results with the data on the immigrant women. Moreover, from the D7 report it appears that, in general, there are almost no significant sex differences in attitudes towards immigration and integration of migrants. Attitudes on policy measures concerning immigration and integration of immigrants are the only variables in the FEMAGE-MIG database that show systematically some slight differences according to sex. Men are somewhat more than women in ‘total disagreement’ with positive policy measures towards immigration and integration of immigrants and in ‘full agreement’ with negative policy measures towards immigration and integration of immigrants.

2.2. The small-scale qualitative surveys on selected groups of immigrant women

In addition to the analysis of the FEMAGE-MIG data on the attitudes of nationals towards immigration and integration of migrants, the FEMAGE project undertook a

small-sized, comparable qualitative survey on a broad range of experiences, preferences and expectations with respect to integration and emancipation of selected samples of women third-country nationals residing in the eight participating EU countries.

The interviews with the immigrant women consisted of two parts: a narrative part and a complementary structured questionnaire as background to the qualitative interview.

The first aimed at recording the respondents spontaneous views on their life course, key events - life-story high points, low points, and turning points - that marked their life, their migration history and relationship to the sending country, their story of gaining residence (legality) in the host country, their sense of belonging and their experiences, preferences and expectations towards support for integration into employment, housing, and community life and emancipation, their employment story, perception of the labour market, preparation for retirement, also with regard to their experiences in servicing in health care and families. For all topics the gender perspective in narrating was recorded.

The second part aimed at recording, by means of a complementary structured questionnaire with additional open and closed questions (182 in number), the respondents' socio-demographic and socio-economic characteristics, in particular activity and employment status, their household structure, their migration biography and family history, including family of origin and relations with family in country of origin; their identity formation and integration experience (education/work; language/culture, social relations), their attitudes, preferences, and expectations about migration and integration and emancipation policies, access to social protection, and expectations about one's own old age. For the structured questionnaire, issues and questions raised were, as far as possible, comparable to the approach adopted in the Population Policy Acceptance Survey.

Table 2. The number of interviewed immigrant woman by ethnic group and per host country

Ethnic group	Host country								Total
	Czech Republic	Germany	Estonia	Hungary	Austria	Poland	Slovenia	Finland	
Bosniak					15		15		31
Chinese				15					15
Kosovo Albanian								15	15
Romanian	12								12
Russian		15	15				15	15	60
Central Asian			15						15
Turkish		15			15				30
Ukrainian	16			15		16			47
Vietnamese						15			15
Total	28	30	30	30	30	31	30	30	239

Source: FEMAGE-FEMIG database

Given the specific objectives of the FEMAGE project and the broad variation in migration and integration policies and practices in the participating countries, the interviewees were chosen on the basis of the broadest possible diversity of socio-economic profiles by selecting women who present significantly different characteristics but are faced with similar problems associated with difficulties of integration in the mainstream labour market and social life in general, and access to social provisions in particular. Women immigrants with the same ethnic background were selected in the survey sample in two or more countries in order to enhance the opportunities for cross-country comparison. The sample size was set around 30 respondents per country. In total 239 immigrant women, belonging to nine different ethnic groups, were interviewed (Table 2).

The narratives and part of the structured questions of the interviews with immigrant women were analysed in each country (Säävälä, 2006; Schmid and Naderi, 2006; Kovács, Melegh and Gödri, 2006; Korys and Kloc-Nowak, 2006; Černič Istenič, Knežević Hočevar and Cukut, 2006; Pöldma, 2006; Danielova, Manea, and Kasparova, 2006; Fliegenschnee, 2006) and an internationally comparative analysis was produced and published by Kovács and Melegh (2007). The data on the standardized questions of the interviews with the immigrant women were brought together in an SPSS file, labelled as the FEMAGE-FEMIG database (Avramov and Cliquet, 2007c).

Table 3. The composition of the female FEMAGE-MIG samples by country and age group, in percentage and total absolute figures

Age group	Czech Republic	Germany	Estonia	Hungary	Austria	Poland	Slovenia	Finland	Total (weighted)	
									%	N
<20	3		16	3		5		2	2	259
20-29	20	18	14	16	18	24	21	19	20	2278
30-39	23	24	13	15	26	18	25	18	23	2546
40-49	22	24	15	19	21	26	25	22	23	2675
50-59	17	19	13	18	19	19	20	22	18	2074
60+	15	15	29	30	17	8	9	17	13	2943
N = 100%	666	2080	1002	1676	1169	2402	780	2189	100	11964

Source: FEMAGE-MIG database

3. Description of the female interviewees in the PPA national surveys (FEMAGE-MIG database)

3.1. Socio-demographic characteristics of the female nationals

Age

In order to facilitate the comparison with the data on the female immigrants, the socio-demographic characteristics of the national samples have been limited to the female respondents. In Table 3 we give the percentage age distribution and the absolute numbers of the female respondents per country and for the pooled and weighted data.

The age range varies slightly per country. Some countries included also people above 60 or 65 years of age. For comparative purposes – between the countries as well as between the nationals and the immigrant women - the following tables have been limited to the age groups 20 to 59.

Table 4. Percentage distribution of affiliation to a church or religious movement of 20-59 year old female nationals, by country

Country	Yes	No	N = 100%
Czech Republic	22	78	419
Eastern Germany	18	82	883
Western Germany	62	39	918
Estonia	21	79	581
Hungary	57	43	1099
Austria	91	9	906
Poland	99	1	2127
Slovenia	63	37	713
Total (weighted)	66	34	9220

Source: FEMAGE-MIG database

Religion and religiosity

Church affiliation of the 20-59 year old female nationals varies substantially according to country: the large majority in the Czech Republic, Eastern Germany, and Estonia is not affiliated, whereas it is in Poland and Austria; Hungary and Slovenia take an intermediate position (Table 4). As far as concerns religiosity, a somewhat different picture emerges: in the Czech Republic and Eastern Germany religion plays no important role or no role at all in a large majority, whereas in Poland it does, but in the other countries there is a more or less equal division between importance and non-importance (Table 5).

Table 5. Religiosity of 20-59 year old female nationals (“What role does religion play in your life”), by country

Country	Very important role	Important role	Not an important role	No role at all	N = 100%
Czech Republic	4	18	25	53	420
Eastern Germany	3	11	31	55	883
Western Germany	9	28	44	20	916
Estonia	7	37	48	8	600
Hungary	11	28	43	18	1098
Austria	13	36	34	17	905
Poland	56	38	6	1	2104
Slovenia	6	47	29	19	712
Finland	12	39	43	5	1521
Total (weighted)	21	29	30	19	9498

Source: FEMAGE-MIG database

Education

Approximately half of the female nationals respondents aged 20 to 59 had higher secondary education, while circa one quarter had education below that level and one quarter above that level. There are some substantial between-country differences, but part of these may be due to differences in the national educational system (Table 6).

Table 6. Educational level of female nationals aged 20-59, in percentage

Education	Country								Total in % (weighted)
	RepublicCzech	Germany	Estonia	Hungary	Austria	Poland	Slovenia	Finland	
Incomplete primary education	1			5			3		2
Primary education	15	1		26		21	21	11	13
Lower secondary education	35	10	8	23	21	1		8	11
Upper secondary education	38	57	43	34	54	64	57	30	52
Post-secondary non-university education		8	24		18	5		6	6
University education	10	23	24	12	7	10	20	46	17
Total (n = 100%)	4	1704	601	1108	911	2134	712	1483	9071

Source: FEMAGE-MIG database

Partnership

On average, one quarter of the 20-59 female nationals has not (yet) a partner, very few, except in Western Germany, have a LAT-relation s.s., one to two out of ten have an unmarried cohabitation, and five to seven out of ten live as married couple (Table 7). On average, 12 percent, ranging from 4 to 18, is separated or divorced (Table 8).

Table 7. Percentage distribution of living arrangement among 20-59 year old female nationals, by country

Living arrangement	Country								Total (weighted)
	Czech Republic	Eastern Germany	Germany Western	Estonia	Hungary	Austria	Slovenia	Finland	
No partner	17	27	26	33	28	20	19	18	25
LAT relation, living with parents	2	2	2		3	4	8	1	2
LAT relation, living without parents	3	9	15	0	1	5	4	8	10
Unmarried cohabitation	8	17	12	21	8	9	11	20	12
Married cohabitation	71	46	46	46	61	62	58	54	51
Total (n = 100%)	360	869	910	579	1049	859	665	1494	6718

Source: FEMAGE-MIG database

Table 8. Percentage distribution of marital status of 20-59 year old female nationals, by country

Marital status	Country									Total (weighted)
	Czech Republic	Eastern Germany	Germany Western	Estonia	Hungary	Austria	Poland	Slovenia	Finland	
Never married	12	32	35	40	20	24	15	30	30	26
Married	72	46	47	46	62	63	77	58	54	59
Separated or divorced	12	18	15	12	11	11	4	6	13	12
Widowed	3	4	3	2	7	2	4	5	3	4

Total	419	883	921	599	1108	905	2134	712	1521	9558
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Source: FEMAGE-MIG database

Children

The average number of children among the female nationals in the pooled MIG sample amounts to 1.58 and the total number of expected children is 2.02. There is little variation between most countries, with the exception of Germany where the averages lie substantially lower (Table 9).

Table 9. Mean number of children and mean total number of expected children among female nationals aged 20-59, by country

Country	Number of children	Total number of expected children
Czech Republic	1,5	2,0
Germany	1,1	1,6
Estonia	1,6	2,3
Hungary	1,7	2,1
Austria	1,5	2,2
Poland	1,8	2,3
Slovenia	1,4	2,0
Finland	1,5	2,2

Source: FEMAGE-FEMIG database

Household composition

A parsimoniously recoded variable on household composition (Table 10) shows that in most countries almost half of the respondents form a couple with children. Almost one quarter live in ‘other’ household types which consist, in addition to a possible partner and/or children, in large majority of parents, siblings and or other family members. However, for this household type we observe a strong between-country variation with very low percentages in Finland and Germany, and high percentages in Poland and Slovenia. Also the percentage single person households varies considerable, with high figures for Germany and Finland, but low figures for most Eastern European countries.

Table 10. The household composition of female nationals of 20 to 59 years of age, in percentage

	RepublicCzech	Germany	Estonia	Hungary	Austria	Poland	Slovenia	Finland	Total (weighted)
Single-person household	7	22	9	5	10	3	3	15	13
Couple without children	15	20	16	14	18	9	8	28	16
Couple with children	57	36	48	48	48	35	47	44	39
One-parent family	6	12	12	8	8	4	7	4	8
Other	19	10	15	25	17	49	35	8	23

Total (n = 100%)	421	1828	600	1108	911	2134	713	1521	9569
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Source: FEMAGE-FEMIG database

Activity

Concerning employment, the FEMAGE-MIG database includes only limited information that is comparable to the information gathered among the immigrant women (Table 11).

Table 11. Employment status of female nationals of 20 to 59 years of age, in percentage

Activity	Country								Total in % (Weighted)
	RepublicCzech	Germany	Estonia	Hungary	Austria	Poland	Slovenia	Finland	
Full-time job	60	42	59	53	41	49	61	63	51
Part-time job	7	24	10	3	23	5	3	9	10
No job	34	34	31	44	37	46	37	28	39
Total (n = 100%)	553	2075	998	1624	993	2455	780	1874	11352

Source: FEMAGE-MIG database

The weighted average for the pooled data shows 39% inactive. Poland and Hungary stand out with substantial higher percentages.

3.2. Attitudes of the female nationals, aged 20-59

3.2.1. Attitudes of the female nationals on immigration

In the Czech Republic, Germany, Estonia, Hungary, Poland and Slovenia, some two-thirds of the female respondents aged 20-59 are of the opinion that there are too many foreigners in their country. In Finland it is one quarter and in Austria close to half of the female respondents considers that there are too many foreigners (Table 12).

Table 12: Opinion on the number of foreigners living in the country, female nationals aged 20-59

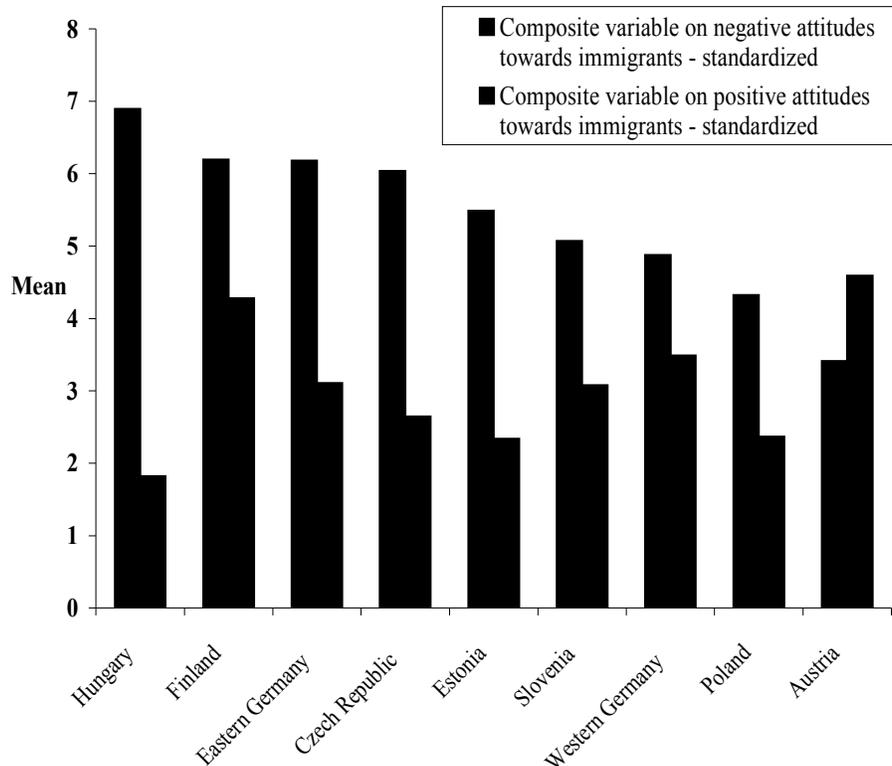
Country	Too many	Too few	Not too many, not too few	Total (n = 100%)
Czech Republic	64	2	34	406
Eastern Germany	72	1	27	882
Western Germany	61	1	38	913
Estonia	56	1	43	599
Hungary	70	1	29	1024
Austria	49	5	46	854
Poland	62	2	37	1310

Slovenia	61	2	37	664
Finland	24	9	67	1507

Source: FEMAGE-MIG database

In all 8 countries negative views about the presence of foreigners and their integration are more prevalent than the positive ones (Figure 1). By way of example, in Hungary, on average, the female respondents agree or strongly agree with 6 negative statements about foreigners whereas they agree or strongly agree with only 2 positive ones. There is however, considerable variation within countries and between countries with respect to the number of negative, as well as positive opinions about foreigners. A multiple classification analysis (MCA) of the number of positive and negative attitudes towards immigration and integration of immigrants for eight predictors (country, urbanization, sex, age, education, activity status, equivalised income, importance of religion in life) shows that country is the most important differentiating factor. Among the personal characteristics of the respondents education is the most important differentiating factor both for the prevalence of positive and negative attitudes. Namely, the higher educational levels are positively associated with a higher number of positive attitudes and negatively with the number of negative attitudes towards foreigners and their integration.

Figure 1. Mean number of statements (= agrees or fully agrees) on positive and negative attitudes towards resident foreigners in the country, female nationals aged 20-59

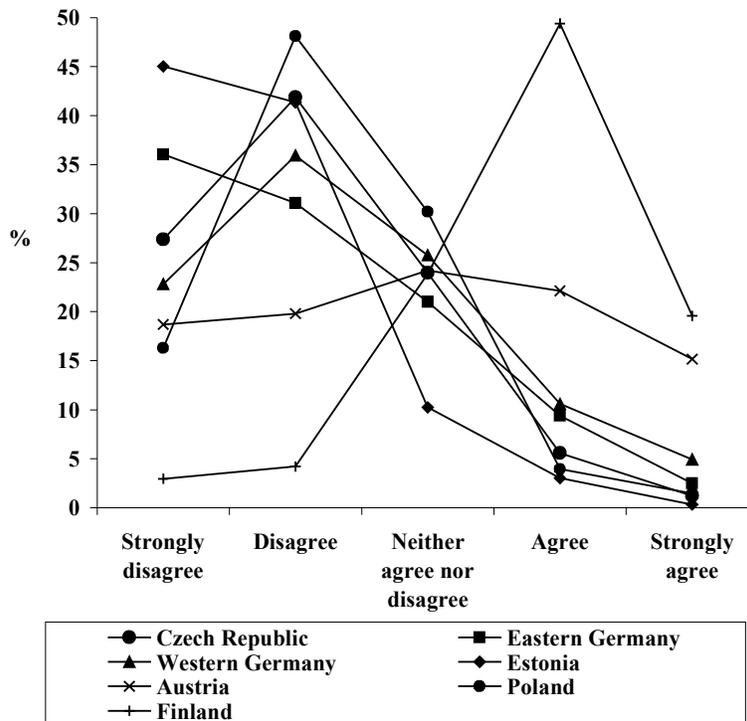


* Standardized for number of items per country

** Standardized for number of items per country and number of items in the composite variable on positive attitudes
 Source: FEMAGE-MIG database

Immigration is often referred to in policy circles and in media as a partial remedy for the expected population decline. Our research shows that between-country differences in attitudes towards immigration that would be used to counteract population decrease are huge. Most of the female respondents in Finland, seven out of every 10 are in favour of such immigration, and only one out of 10 is against immigration as a compensation for population decrease. In Austria the female respondents that share the same position are slightly more prevalent than those who have expressed a disagreement (39 versus 37%). Respondents in the three ex-socialist countries hold quite different opinions: only 3% of Estonians and 5% of Poles, and 7% of people in the Czech Republic would favour 'replacement' immigration. Immigration as means for compensating for the low natural growth of the population is not favoured in Germany either, although this attitude is not as prevalent as in the above three countries. Female respondents in Eastern Germany are less inclined to accept immigration as means to deal with population decline then those from Western Germany (Figure 2).

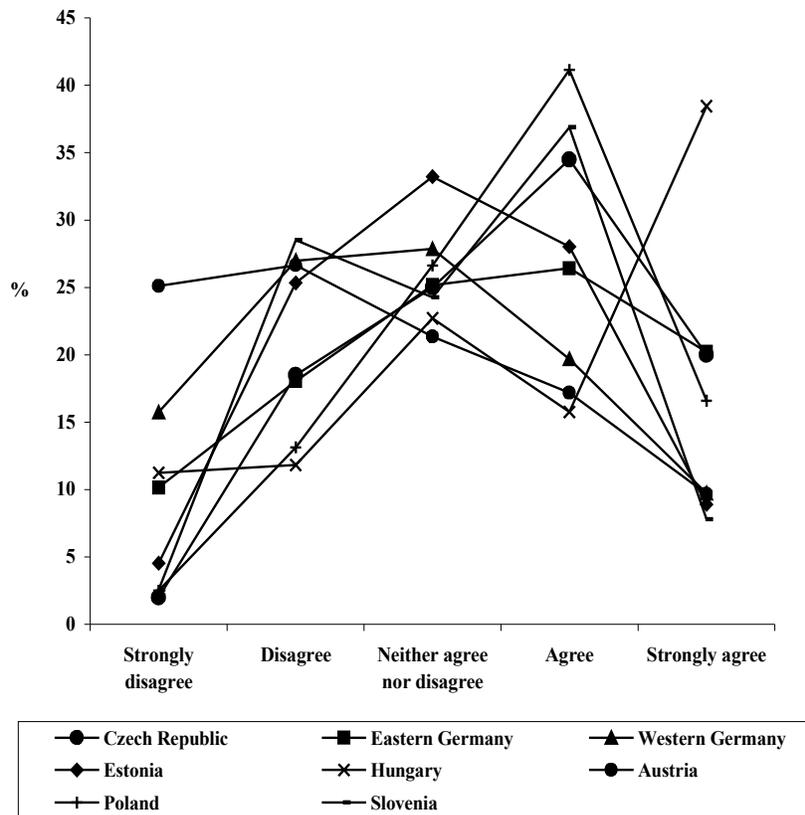
Figure 2. Answers to the question: "Do you agree with the statement: Immigration is necessary to increase because the population decreases?", female nationals aged 20-59, in percent



Source: FEMAGE-MIG database

Attitudes about the labour market disadvantages of the presence of foreigners predominate over attitudes about advantages. By way of example, in Poland, the Czech Republic, and Hungary, more than half of the female respondents believe that foreigners take away jobs; in Slovenia and Eastern Germany it is 45% and 47% respectively; in Austria and Western Germany it is only 27% and 30% respectively. In Slovenia, Western Germany and the Czech republic 3 to 4 out of every 10 female respondents are of the opinion that foreigners are necessary to do the work we no longer want to do, whereas in Hungary this is the viewpoint of only 1 out of every 100 respondents (Figure 3).

Figure 3. Answers to the question: "Do you agree with the statement: "Foreigners take away jobs", female nationals aged 20-59, in percent



Source: FEMAGE-MIG database

The basic positive statement on the presence of foreigners is expressed by the question: ‘The presence of foreigners is positive because it allows an exchange with other cultures’. A relatively high association is found between this variable and the statement that the ‘Integration of foreigners should be fostered’ (gamma = 0.48). The quite strong positive relation between these two variables shows that attitudes towards foreigners are quite nuanced: those in favour of the presence of foreigners are at the same time in favour of

fostering integration, hence, do not appear to favour an approach to multiculturalism that enhances cultural ‘separateness’ of immigrants.

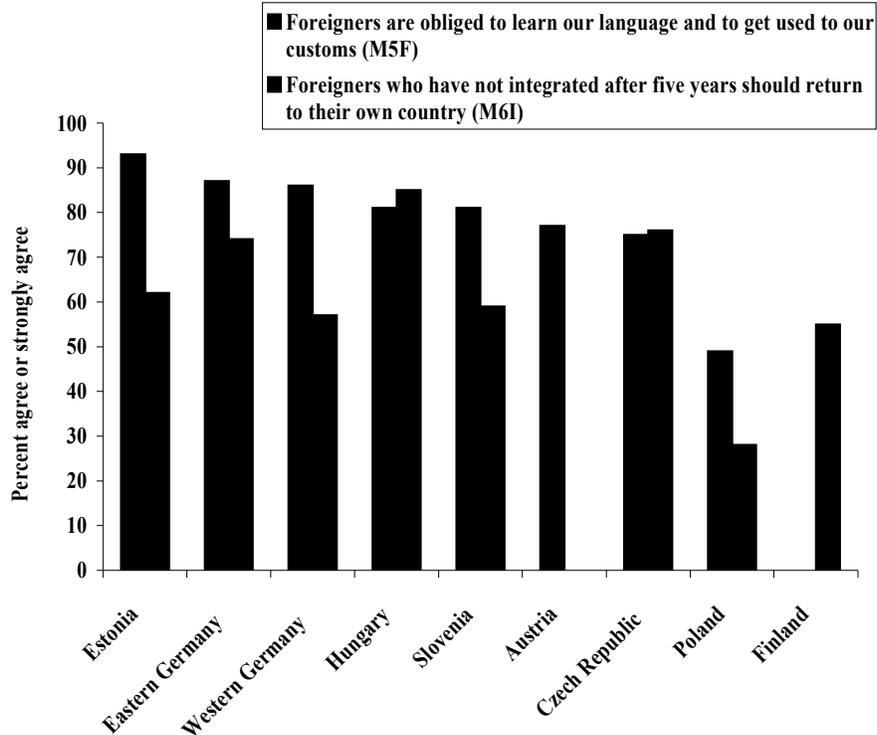
In Western Germany more than half of the female respondents share the view that ‘The presence of foreigners is positive because it allows an exchange with other cultures’, whereas in the Czech Republic and Estonia only 3 out of every 10 female respondents agree with this statement. There are salient between-country differences both for the positive and the negative general attitudes towards immigrants and their integration.

A dividing line exists between Eastern and Western countries, the former displaying less positive attitudes towards cultural diversity and integration. In Western Germany only 1 out of every 10 female respondents agree that there is no room for foreigners, whereas as many as 4 out of every 10 people in Hungary hold this view. In all countries more than half of the female population shared the opinion that increase of foreigners favours the spread of crime and terrorism. In the Czech Republic as many as 8 out of every 10 female respondents agree with this statement.

3.2.2. Attitudes of the female nationals on integration

The meaning of integration and the importance attached to integration are reflected in the viewpoints of natives about the significance of mastering the language and abiding by customs and rules of the host country, and in the opinion that those foreigners who do not integrate should return to their own country (Figure 4).

Figure 4. Percentage of female respondents aged 20-59 that agree or fully agree with the statements ‘Foreigners are obliged to learn our language and to get used to our customs and rules’ (M5F) and ‘Foreigners who have not integrated after five years should return to their own country’ (M6I), by country

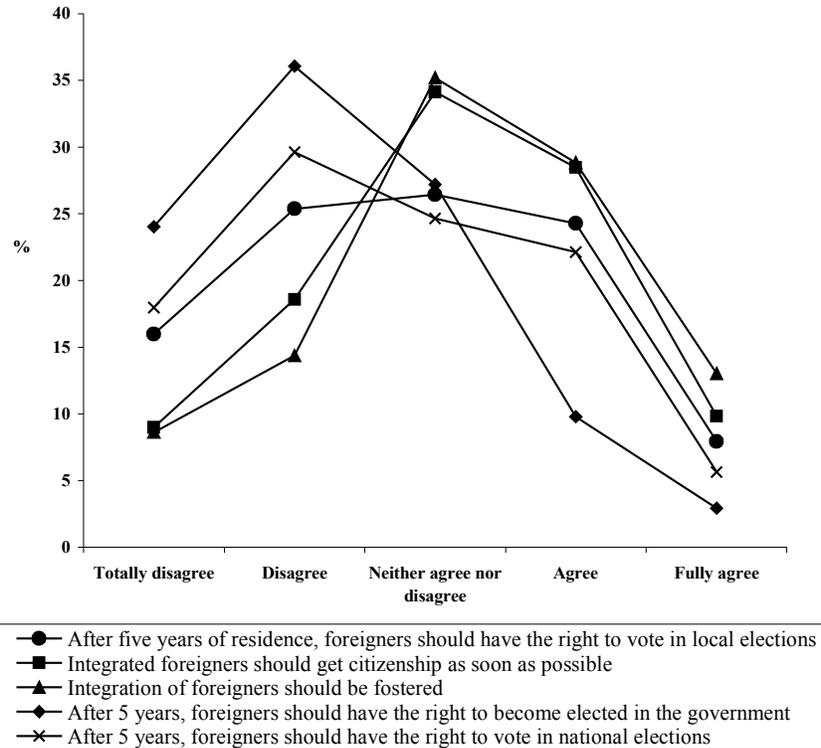


Source: FEMAGE-MIG database

Similarly, the majority of female respondents in all countries, with the exception of Poland, share the view that foreigners who have not integrated after five years should return to their own country.

Integration into the political life and decision making process via voting rights does not get majority approval in any country (Figure 5). By contract, the majority of the population in all countries agrees that illegals should be expelled.

Figure 5. Frequency distribution of attitudes on policy measures aimed at integrating immigrants, female nationals aged 20-59



Source: FEMAGE-MIG database (pooled data)

3.2.3. Attitudes of the female nationals on emancipation

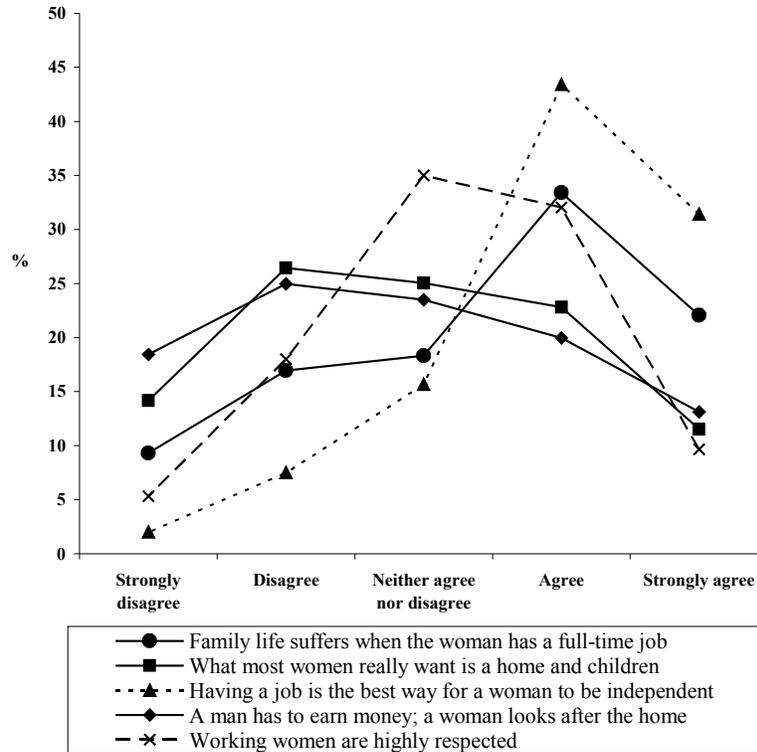
In order to compare the data of nationals and migrant women, we consider here a few PPAS variables on attitudes towards gender roles:

- Family life suffers when a woman has a full time job (G1C);
- What most women really want is home and children (G1D);
- Having a job is the best way for a woman to be independent (G1F);
- A man has to earn money; a woman looks after the home (G2B);
- Working women are highly respected (G2F).

Three of these statements (G1C, G1D, G2B) can be considered as representing a traditional view on gender relations, two (G1F and G2F) express a more modern or emancipated view. The three ‘traditional’ statements show strong positive associations ($\gamma_{G1C \times G1D} = 0.38$; $\gamma_{G1C \times G2B} = 0.40$; $\gamma_{G1D \times G2B} = 0.55$); the two ‘modern’ statements are also positively associated ($\gamma_{G1F \times G2F} = 0.28$). Combinations between traditional and modern statements are either not related or show moderately negative associations (e.g. $\gamma_{G1D \times G1F} = -0.22$; $\gamma_{G1F \times G2B} = -0.17$).

The female nationals, aged 20-59 years, vary in their views on gender roles, but clearly tilt towards agreement with the two ‘emancipated’ statements (G1F and G2F) and only one of the traditional statements (G1C). The other two ‘traditional’ statements (G1D and G2B) are more moderately tilted towards disagreement (Figure 6).

Figure 6. Frequency distribution of attitudes on gender relations, pooled data for female nationals, 20-59 years old



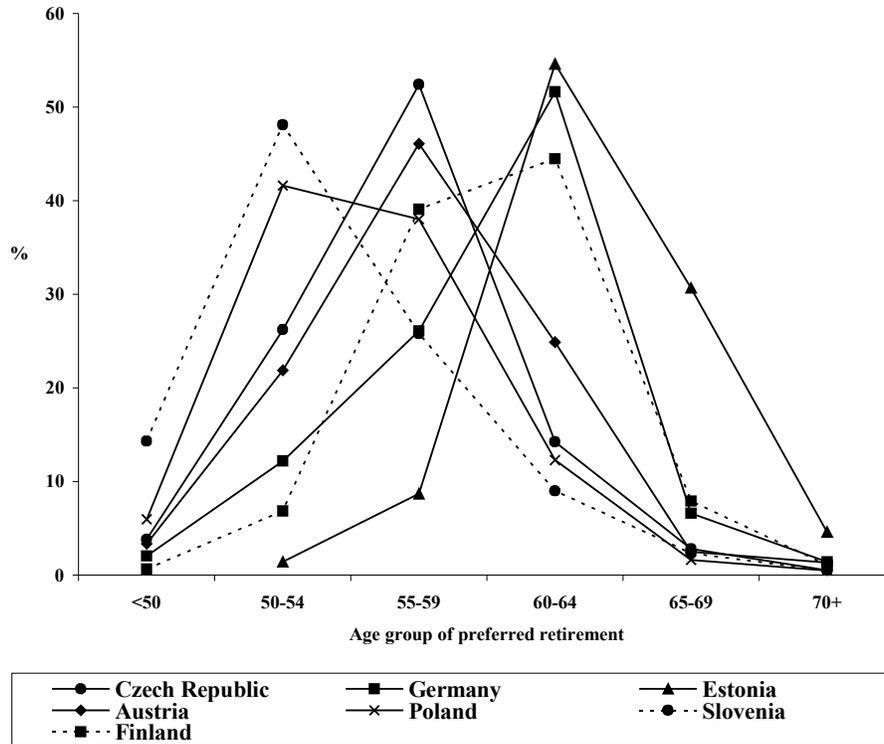
Source: FEMAGE-MIG database

3.2.4. Attitudes of the female nationals on provisions in old age

The PPA surveys included quite some information on the attitudes, preferences and expectations of the respondents about age at retirement, living arrangements, daily care and health care of elderly and possible policy measures regarding the aged. The following data concern only the 20 to 59 year old female respondents in the eight FEMAGE countries.

For the pooled sample, the average preferred age at retirement amounts to 57 years, one third around 55, 20 percent before that age, but 50 % above. However, there are substantial between-country differences, with Slovenia, Poland and Austria on the low side and Finland, Germany and specially Estonia on the high side (Figure 7).

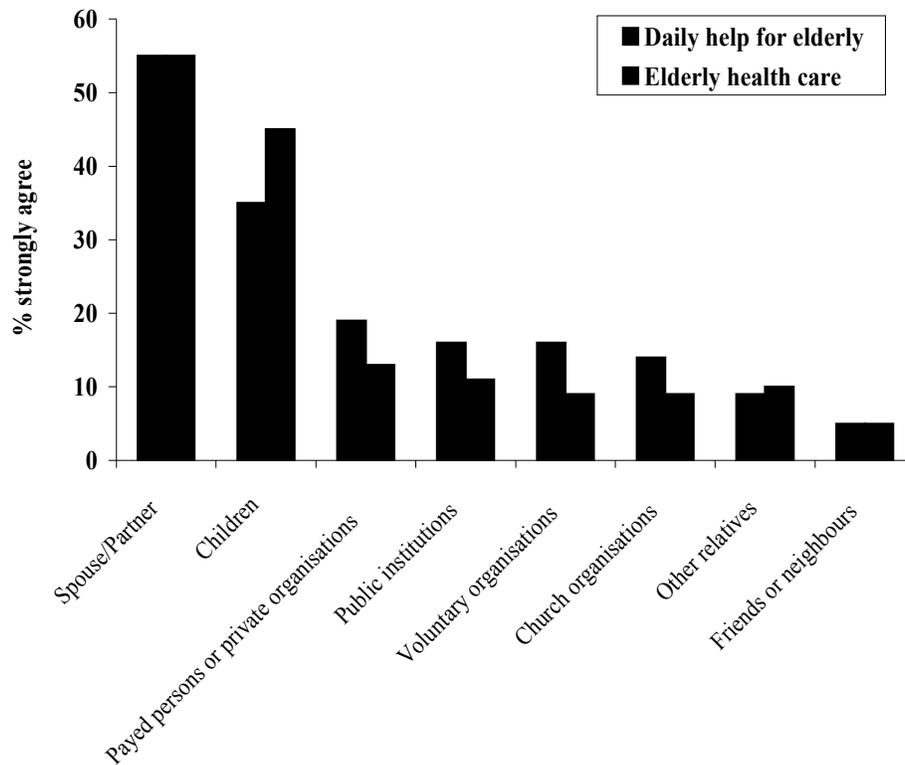
Figure 7. Age group of preferred retirement among 20 to 59 year old female nationals, by country



Source: FEMAGE-MIG database

In general, the large majority of the female respondents hold the view that elderly in need of help or health care should be taken care of by their spouse/partner or children. Only small minorities are of the opinion that others – other relatives, friends, neighbours, private or public institutions should take up those tasks (Figure 8). 77% agree or strongly agree with the statement that children should take care of elderly, but at the same time 78% are of the view that society should create proper institutions and services for taking care of the elderly. On the other had only one in ten agrees or strongly agrees with the statement that old persons should live in an old people’s home.

Figure 8. Viewpoints of female nationals aged 20-59 about to whom daily help for elderly or elderly health care is best entrusted to: percent ‘strongly agree’ in pooled data



Source: Femage-Mig database

Expectations about help with health care or daily care once one becomes older go in the same direction: 68% expect such help from spouse/partner, 18 % from children, 4 % from friends, neighbours or other relatives, and 10% from others.

The preferred living arrangement as an old person in need of help is also strongly privacy or home-centred: 8 out of 10 prefer living at home but with regular help of children, or/and professionals and 1 out of 10 prefers another type of private housing; only 1 out of 10 prefers a room in a boarding house or a home for the elderly.

On all of those issues the survey results reveal a coherent picture of the respondents' attitudes, expectations and preferences which are largely focused on family, private and home care.

Policy preferences for the aged mainly concern facilitating family or home care services (34%), development of health services (28%), and enabling elderly to work after retirement (15%). The first preference about Government's way to ensure old-age benefits in the future goes to abolishing early retirement programmes (27%), to raise monthly taxes (24%), to make old-age benefits dependent on the number of children (21%), and to raise the retirement age (13%). The opinion on policies concerning the transition from work to retirement largely favours the combination of retirement and work or gradually diminishing work (76%).

3.2.5. Female nationals and life satisfaction

The PPAS questionnaire included six variables on satisfaction in specific domains of life: dwelling, neighbourhood, standard of living, household income, present work, and available time for doing things. Unfortunately, results for those variables are only available for three countries: Czech Republic, Austria and Slovenia.

All of those variables show mutually positive associations (see gamma values in Table 13). Obviously satisfaction about household income and satisfaction about standard of living show the highest gamma (0.77). Household income and standard of living are also strongly related to satisfaction about present work. Satisfaction about dwelling and neighbourhood are equally highly associated, and both are strongly related to standard of living. The gamma values are somewhat lower between the satisfaction about available time for doing things and all of the other variables.

Table 13. Associations between the satisfaction variables in the FEMAGE-MIG database (gamma values)

	Neighbourhood	Standard of living	Household income	Present work	Available time
Dwelling	0.68	0.70	0.53	0.46	0.33
Neighbourhood		0.59	0.42	0.46	0.30
Standard of living			0.77	0.62	0.39
Household income				0.61	0.36
Present work					0.47

Source: FEMAGE-MIG database, pooled data for Czech Republic, Austria and Slovenia

In the three countries for which data are available, female nationals are in large majority, but in descending order, satisfied about their dwelling (88%), present work (83%), available time (75%), and household income (63%). The highest satisfaction figures are found for Austria, and much lower ones for Czech Republic and Slovenia, especially for household income (Table 14).

Table 14. The frequency distribution in percent of selected satisfaction variables for 20 to 59 year old female nationals, by country

<i>Satisfaction n</i>	<i>Dwelling</i>			<i>Household income</i>			<i>Present work</i>			<i>Available time</i>		
	<i>Republic Czech</i>	<i>Austria</i>	<i>Slovenia</i>	<i>Republic Czech</i>	<i>Austria</i>	<i>Slovenia</i>	<i>Republic Czech</i>	<i>Austria</i>	<i>Slovenia</i>	<i>Republic Czech</i>	<i>Austria</i>	<i>Slovenia</i>
Very satisfied	23	56	31	7	32	7	13	41	18	13	36	19
Fairly satisfied	42	23	53	22	25	37	28	24	57	25	22	50
Satisfied	19	14		29	26		38	26		36	25	
Not very satisfied	13	5	11	34	13	38	18	5	17	23	14	22
Not at all satisfied	3	2	5	9	5	19	3	3	8	3	4	9
Total (n =100%)	658	501	129	656	498	128	651	497	125	653	500	127

FEMAGE-MIG database

Several personal characteristics of the female nationals are significantly related to one or more satisfaction variables. The most important one obviously is household income and equivalised income which are highly associated to satisfaction about income (gamma = 0.47 and 0.37 respectively). Also education which strongly related to satisfaction about household income (gamma = 0.30) and standard of living (gamma = 0.29). Religiosity is also significantly related to several satisfaction variables (e.g. standard of living: gamma = 0.23; dwelling: gamma = 0.24; present work: gamma = 0.19), irrespective of educational level. Separated, divorced and widowed women, as well as single mothers, and cohabitants appear to be somewhat less satisfied with their standard of living, income and dwelling. Full-time employed women are more dissatisfied with their available time for doing things.

4. Description of the migrant women on the basis of the FEMIG database

4.1. Personal characteristics of the migrant women

4.1.1. Socio-demographic characteristics of the migrant women

Age

The age distribution of the FEMIG interviewees is quite well spread over the younger and middle age groups, although there are some significant ethnic differences, Turkish

women being concentrated in the 30-39 age group, Romanian in the younger, and Central Asian in the older ones (Table 15).

Table 15. The composition of the female immigrants by age and ethnic group, absolute figures

Age group	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
<30	5	5	5	7	13	0	3	11	4	53
30-39	6	2	3	3	16	2	16	17	3	68
40-49	11	4	4	1	19	7	6	11	3	66
50-59	8	4	1	1	10	2	5	7	5	43
60+	0	0	2	0	2	4	0	0	0	8
Total	30	15	15	12	60	15	30	46	15	238

Source: FEMAGE-FEMIG database

Health

The large majority – 9 out of 10 - of the FEMIG interviewees consider themselves to be in fair, good or very good health. Only one out of 10 reports bad or very bad health.

Religion and religiosity

Belonging to a religion or denomination is an important cultural feature. In some respects it may also be relevant for the question of integration, either because adherence to particular religions may hinder or facilitate integration, or because secularization from traditional beliefs has progressed more in particular ethnic groups than in others.

The religious adherence among the FEMIG interviewees is, overall, quite heterogeneous. Only half of the Russian and the Ukrainian women identify themselves as orthodox, six out of ten Turkish and Central Asian women identify themselves as Muslims, and six out of ten Vietnamese are Buddhists. Three quarters of the Romanian women are orthodox. The most homogeneous are the Bosniak and the Kosovo Albanian women, respectively eight and nine out of ten are Muslims. Overall, two out of ten interviewees are non-religious or freethinking. This proportion is even higher among the Russian, Central Asian, Vietnamese and Chinese women (Table 16).

The FEMIG interviewees are also quite heterogeneous as far as concerns religiousness. Weak religiousness is predominant among Russian women, strong religiousness predominates among Turkish and Ukrainian (Table 17). The religious heterogeneity among the FEMIG interviewees appears also from the data on attendance of religious services and practicing religion at home.

Table 16. Belonging to religion or denomination of women, by ethnic group (absolute figures)

Religious denomination	Bosniak	Chinese	AlbanianKosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
None	5	5	1	1	18	3	3	3	3	42
Freethinking		2				2		2	1	7
Protestant		3			7			7		17
Roman Catholic				2	2			6	2	12
Orthodox				9	32	1		22		64
Jewish								1		1
Muslim	25		14		1	8	27			75
Buddhist		5							9	14
Greek Catholic								5		5
Total	30	15	15	12	60	14	30	46	15	237

Source: FEMAGE-FEMIG database

Table 17. Religiousness of immigrant women, by ethnic group (absolute figures)

Religiousness	Bosniak	Chinese	AlbanianKosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Not at all religious	1	4	3	1	6	3	0	3	1	22
Not very religious	17	1	5	4	35	3	6	9	5	85
Religious	11	6	4	7	16	8	14	27	4	97
Very religious	1	4	2	0	2	1	9	4	3	26
Total	30	15	14	12	59	15	30	43	13	230

Source: FEMAGE-FEMIG database

Education

On average the educational distribution of the FEMIG interviewees is strongly skewed towards higher levels, and more in particular university education. This is more particularly the case for Romanian, Russian and Ukrainian women. On the other hand, Bosniak, Chinese, Kosovo Albanian and Turkish women are more represented in lower educational levels (Table 18).

Table 18: Education of the FEMIG interviewees (absolute figures)

Education	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Less than elementary			1				3			4
Elementary (around 12 years)		1	4				6			11
Lower secondary (around 15 years)	12	4			3		8	1		28
Higher secondary (around 18 years)	14	1	4	2	7	2	7	11	7	55
Post-secondary, non university education (above 18 years)		4	3		13	5	3	5		33
University	4	5	3	10	37	8	3	30	8	108
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

Partnership

On average, two thirds of the FEMIG interviewees are married and live with their husband. Less than two out of ten are unmarried and roughly one out of ten is separated or divorced (Table 19). Alternative living arrangements such as unmarried cohabitation and LAT-relations are extremely rare (Table 20).

Table 19. Present marital status among migrant women, by ethnicity (absolute figures)

Marital status	Bosniak	Chinese	AlbanianKosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Unmarried	3	3	4	4	12	0	3	12	2	43
Married	22	9	10	8	36	9	23	28	11	156
Separated	0	1	0	0	2	0	2	2	0	7
Divorced	4	2	1	0	9	4	2	3	2	27

Widow	1	0	0	0	1	2		2	0	6
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

Table 20. Present living arrangement among migrant women, by ethnic group (absolute figures)

Living arrangement	Bosniak	Chinese	Albanian Kosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Living in parental home	1	1	4	0	1	0	0	2	0	9
Living alone	6	1	0	3	10	2	2	10	0	34
Living-apart-together	2	2	1	1	0	0	1	0	0	7
Cohabitation with husband or partner	21	8	9	7	40	9	20	29	13	156
Other	0	3	1	1	9	4	4	6	2	30
Total	30	15	15	12	60	15	27	47	15	236

Source: FEMAGE-FEMIG database

The most important change in marital status between the period before the migration and the present concerns the transition from unmarried to married status; migration is only in a small number of cases (15%) followed by separation or divorce. For living arrangement the major change is from living alone or with parents to living with husband.

The relationship between the interviewee's ethnicity and the ethnicity of her partner/husband gives an indication of the degree of ethnic endogamy, respectively exogamy. According to some authors (e.g. Thienpont, 1999; Thienpont and Cliquet, 1999) ethnic exogamy is an indicator of a high degree of integration.

The FEMIG data show strong differences in the degree of ethnic endo-/exogamy: Bosniak, Kosovo Albanian, Chinese, and Vietnamese women show very high prevalence of ethnic endogamy. Romanian and Turkish women take an intermediate position, whereas among Russian and Ukrainian women exogamic partnerships predominate (Table 21).

Children

The mean number of children and the total intended number of children vary quite substantially among the migrants from the different ethnic groups: the lowest averages are found among the Russian, Ukrainian and Chinese women, the highest among Kosovo Albanian and Turkish (Table 22).

Table 21. Ethnic endo- and exogamy of FEMIG interviewees (in absolute figures)
(Endogamic cells are printed in bold).

Ethnicity of husband/partner	Ethnicity of FEMIG interviewees									Total
	Bosniak	Chinese	AlbanianKosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	
Bosniak	17									17
Chinese		10								10
Ingrian						1				1
Jewish					1					1
Kosovo Albanian			10							10
Muslim	7				1					8
Central Asian						7	1	1		9
Romanian				6						6
Russian				1	20	3		2		26
Turkish							22			22
Ukrainian					2			10		12
Vietnamese									12	12
European	2			3	30	4	1	22	2	64
Iranian					1					1
Total	26	10	10	10	55	15	24	35	14	199

Source: FEMAGE-FEMIG database

Table 22. Mean number of children and mean total number of intended children among FEMIG interviewees, by ethnic group

Ethnicity	Number of children	Total number of intended children
Bosniak	1,35	1,81
Chinese	0,93	1,60
Kosovo Albanian	2,13	2,67
Romanians	0,33	1,83
Russian	0,97	1,50
Central Asian	1,60	1,73
Turkish	1,90	2,33
Ukrainian	1,09	1,70
Vietnamese	1,87	2,07
Total	1,29	1,83

Source: FEMAGE-FEMIG database

Household composition

On average, the household size of the FEMIG interviewees is 3 persons, with the Romanian women having less than 2 and the Kosovo Albanian more than 4 household members.

Four out of ten FEMIG interviewees live in couples with children. Two out of ten live in couples without children and two in an extended family. Somewhat less than one in ten lives as a one-parent family and one in ten as a single person. Romanian women live more often as singles or in a couple without children, Kosovo Albanian and Vietnamese live more often in an extended family (Table 23).

Table 23. Household composition of FEMIG interviewees, by ethnic group (absolute figures)

Household composition	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Single-person household	5	0	0	4	8	2	1	10	0	30
Couple without children	7	5	2	6	13	4	5	6	1	49
Couple with children	12	3	6	2	23	6	16	18	8	94
One-parent family	3	2	1	0	3	2	3	3	0	17
Other	3	5	6	0	12	1	5	10	6	48
Total	30	15	15	12	59	15	30	47	15	238

Source: FEMAGE-FEMIG database

Activity

Seven out of 10 FEMIG interviewees have a part-time or full-time activity. However, the activity rates vary considerably according to ethnicity: nine out of ten Chinese, Vietnamese, Romanian and Ukrainian women are active; three quarters of Russian and Central Asian work, but only half of the Turkish and one third of the Kosovo Albanian interviewees are wage earners.

Among the active, one third are working in the service sector and another third in high status occupations (professionals, managers). Bosniak and Turkish women are somewhat more present in elementary occupations, Chinese, Kosovo Albanian and Vietnamese

strongly predominate in the service sector, whereas Russian and Ukrainian women are more concentrated in the higher occupational categories (Table 24). The partner/husband of the FEMIG interviewees shows, *grosso modo*, the same occupational profile.

Table 24. Occupational activity of FEMIG interviewees (absolute figures)

Occupation	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Elementary occupations	9				5	1	6	3		24
Plant and machine operators and assemblers	1				2		0	1		4
Craft and related trade workers	1				1	1	0	0		3
Service workers and shop and market sales workers	5	11	6	3	10	4	1	7	7	54
Clerks	2				5	1	3	4		15
Technicians and associate professionals		1	1		2		1	5		10
Professionals	1	1		1	16	4	0	4		27
Legislators, senior officials and managers		1		7	2	0	0	14	7	31
Self-employed							2	0		2
Total	19	14	7	11	43	11	13	38	14	170

Source: FEMAGE-FEMIG database

From the analysis of the FEMIG narratives we learned already that migrant women are often subject to temporary or permanent deskilling (Kovács and Melegh, 2007). Relating educational level to occupational status shows that four out of ten interviewees with post-secondary education perform activities below the level of technicians and associate professionals.

The comparison of the first activity after migration with the present activity of migrant women with a university degree also illustrates clearly the importance of temporary and permanent deskilling: four out of ten women had a first activity which lay below their present high-status occupation and another four out of ten still fulfil an activity below their high educational schooling (Table 25). As Kovács and Melegh (2007) wrote, deskilling is a major experience of women and even those who regain their status go through a difficult period in terms of maintaining their original status.

Table 25. Deskilling and upward mobility among migrant women with a university degree

Change in status	Absolute figures
First activity < present high status occupations	24
First activity = present high status occupations	10
Present activity < university education	25
Unclassifiable/student/unknown	16
Total	75

Source: FEMAGE-FEMIG database

Housing

Somewhat more than half of the FEMIG interviewees are living in rented dwellings, but the figures differ quite strongly according to their ethnicity: e.g. all Central Asians own their dwelling, whereas all Kosovo Albanians are tenants. Somewhat half of the Ukrainians and Vietnamese are owners.

Income

The equivalised household income of the FEMIG interviewees is, on average, quite high, namely amounts almost to 1400 €, however with a broad interethnic variation, ranging from some 600 € among Central Asians to almost 2000 € among the Romanians.

In all ethnic groups, the most important source of income is work-related, but among Bosniak and especially Kosovo Albanian families child benefits are also an important source of income. The latter also mention several other social benefits as important sources of income.

Almost one out of two interviewees succeeds in saving money, with the exception of Kosovo Albanian and Turkish women where it is only one out of four.

4.1.2. Migration history

In addition to the narratives which extensively dwelled on the migration history of the FEMIG interviewees (see Kovács and Melegh, 2007), the structured questionnaire tried also to systematically record basic data on the migratory biography of the respondents. The structured part of the interview includes information on

- country/nationality/ethnicity of origin: place of birth, original citizenship, original ethnicity;
- parental origin, contact with family abroad;
- immigration into the host country: date of immigration, family migration, migration related family events;

- return migration.

4.1.2.1. Country/nationality/ethnicity of origin of the migrant women

The overwhelming majority of the FEMIG interviewees were born in their country or region of ethnic origin. The same applies for the original citizenship (see Table 26).

Table 26. Original citizenship of the FEMIG interviewees, by ethnic group (absolute figures)

<i>Original citizenship</i>	FEMIG interviewees by ethnicity									Total
	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	
China		15								15
Austria							1			1
Romania				12						12
Turkey							29			29
Former USSR					59	15		47		121
Vietnam									15	15
Former Yugoslavia	30		15		1					46
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

By definition, the original ethnicity corresponds to the present ethnicity.

4.1.2.2. Parental family of the migrant women

The ethnic origin of the parents of the interviewees also corresponds largely to the interviewees' ethnic identity. The only exceptions are the Russians where, due to the ethnic diversity of the former Soviet Union, one in four interviewees identifies her ethnic origin to another category than Russian. Central Asians are, by definition, of ethnical origin quite heterogeneous.

The large majority (nine out of ten, on average) of the FEMIG interviewees still have family abroad and have often or regularly contact with them. Almost two-thirds visit their family abroad regularly, at least once a year.

4.1.2.3. Immigration into the host country

Almost three quarters of the FEMIG interviewees migrated to the host country after 1990 (Table 27). This is largely due to the selection criterion of the FEMIG sample.

Table 27. Year of migration to the host country, by ethnic group (absolute figures)

Year of migration into the host country	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
1960-1969					2	2	1			5
1970-1979	5				6	5	10			26
1980-1989	3				9	7	9	1	3	32
1990-1999	15	12	14	1	29		6	39	9	125
2000+	7	3	1	11	14	1	4	7	3	51
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

On average, six out of ten FEMIG interviewees immigrated as young adults (20-39 years of age). Three out of ten came as children or adolescents, and only one out of ten entered after age 40. There is, however, some ethnic variation in the age distribution at arrival in the host country. Two out of three ethnic Turks entered as children or adolescents (Table 28).

Table 28. Age at migration to the host country, by ethnic group (absolute figures)

Age at migration into the host country	Bosniak	Chinese	Albanian Kosovo	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
<10			3		4	2	6			15
10-19	9	1	2	1	12	1	13	10	4	53
20-29	8	6	5	7	26	9	9	16	3	89
30-39	10	6	3	4	9	1	1	16	6	56
40+	3	2	2		9	2	1	4	2	25
Total	30	15	15	12	60	15	30	46	15	238

Source: FEMAGE-FEMIG database

Most third country female migrants enter the host society on family grounds (marriage, family unification or as member of a migrant family). Approximately two thirds of the FEMIG interviewees immigrated with their nuclear family, with parents or in other family combinations and only one third migrated alone. Here again, there are some ethnic specificities, e.g. Kosovo Albanian women largely migrated with their nuclear family and/or extended family, Turkish women predominately as single migrants or migrated in extended family combinations, while Chinese, Vietnamese and Romanian women mainly migrated alone (Table 29).

Table 29. Family migration to the host country, by ethnic group (absolute figures)

Age at migration into the host country	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Respondent migrated alone	3	8	1	6	24	4	10	22	8	86
Migrated only with husband/partner	7	2		3	9	6	2	6		35
Migrated only with children	6	1	2	1	2		2	6	4	24
Migrated with husband/partner and children	4	1	4	1	9	2	1	5	1	28
Migrated with parents (and siblings)	6		1				7	4	1	19
Other combinations	4	3	7	1	16	3	8	4	1	47
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

The type of entry into the host country varies substantially according to the ethnic identity of the interviewees: e.g., Kosovo Albanian and also Bosniak women mainly entered as refugees, Central Asian and Turkish women in majority immigrated via family reunion, while Romanian entered mainly via work or student permits (Table 30).

4.2. Attitudes of the migrant women

The FEMIG structured questionnaire include four major subjects on attitudes which are relevant for a comparison with the data gathered among the nationals, namely attitudes on integration, emancipation, provisions for old age, and life satisfaction.

4.2.1. Attitudes of the migrant women on integration



The FEMIG structured questionnaire includes information that pertains to some aspects of identificational, social and cultural integration. Above we discussed already some aspects of structural integration.

Table 30. Entry into the host country, by ethnic group (absolute figures)

Entry into the host country	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Refugee	18		12		6		0	1		37
Family reunion	3		1	2	20	14	23	18	7	88
Tourist visa		6	2	2	13		1	14	1	39
Work permit		4		3	2		1	9	2	21
Student permit		2		3	6	1	1	3	2	18
Trade licence		3		1			0	0		4
Diplomat				1			0	0		1
Illegal							0	0	3	3
Other	9				13		4	2		28
Total	30	15	15	12	60	15	30	47	15	239

Source: FEMAGE-FEMIG database

Table 31. Citizenship according to the ethnic origin of immigrant women (absolute numbers)

	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Absolute number/ total number
Present citizenship = citizenship of host country	8	0	3	0	19	0	18	10	0	58
Application for citizenship of host country	14	0	3	0	13	1	2	10	1	44
Planned application for citizenship of host country	2	5	4	1	8	3	1	14	5	43
Maintenance of original citizenship	6	10	5	11	20	11	9	13	9	94

Total (absolute number)	30	15	15	12	60	15	30	47	15	239
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Source: FEMAGE-FEMIG database

Identificational integration

A formal indicator of identificational integration in the host country is whether the interviewee changed her citizenship, has introduced an application to acquire the host country’s citizenship or has the intention to do so (Table 31). Overall, one quarter of the interviewees have already acquired the host country’s citizenship, and another third is in the process of doing so or has the intention to do so; approximately four out of ten have the intention to maintain her original citizenship. The highest frequencies for obtaining the host country’s citizenship are found among the Bosniak, Turkish and Ukrainian women, the lowest among the Romanians, Central Asians, Chinese and Vietnamese. This has obviously much to do with the diverse rigidity of national legislations for naturalization and access to citizenship, as well as with the duration of stay of migrant women.

The FEMIG structured questionnaire does not include direct questions about feelings of belonging, but has some information on related attitudes such as whether the interviewees feel at home in their host country, and what they like and dislike about the host country.

There is a skewed distribution towards positive answers to the question whether women feel at home in the host country. Only some two out of ten interviewees feel a little bit or not at all at home. These negative feelings are more prevalent among the Chinese and also the Turkish women (Table 32).

Table 32. Feeling at home in the host country, women by ethnic group (absolute figures)

Feeling at home in the host country	Bosniak	Chinese	AlbanianKosovo	Romanian	Russian	Central Asians	Turkish	Ukrainian	Vietnamese	Total
Not at all	2	3	0	0	0	0	5	1	0	11
A little bit	5	3	0	2	7	3	5	8	3	36
Quite a bit	13	8	7	7	21	2	16	12	2	88
Very much	8	1	7	3	29	10	4	25	10	97
Total	28	15	14	12	57	15	30	46	15	232

Source: FEMAGE-FEMIG database

In response to the question “What do you like about this country compared to your home country?” eight out of ten interviewees mention one positive aspect of the host country, five out of ten mention two positive aspects, and one third even a third factor. The positive aspects mentioned cover a broad variety of advantages, going from rights and

security, over health care, working and living conditions, to social relations and even environmental issues.

The FEMIG structured questionnaire included also two questions about migrating again: one about whether the interviewee would migrate again to the host country, and one on whether they have the intention to return to their country of origin.

From the narratives we know already that almost all of the legally resident female interviewees present a biography in which they do state that they want to stay in the host countries. They rarely raise the possibility of migrating further into another country. Some foster a vague ideal of going home when they become old (Kovács and Melegh, 2007). Indeed, seven out of ten interviewees answered ‘yes’ in response to the question whether they would migrate again to the host country. This view is even somewhat more prevalent among Russian, Romanian, and Bosniak women, but less among Turkish and Central Asian (Table 33).

Table 33. “Would you migrate again to the host country?”, women by ethnic group (absolute figures)

Migrate again to the host country	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Not at all	4	1	0	0	4	2	8	3	1	23
Not very likely	2	1	1	2	7	5	8	7	2	35
Probably	9	11	3	4	20	3	8	9	7	74
Certainly	13	0	0	6	21	5	4	20	3	72
Total	28	13	4	12	52	15	28	39	13	204

Source: FEMAGE-FEMIG database

On average, the large majority – seven out of ten - of the FEMIG interviewees does not intend to return to their country of origin or to migrate to another country. Some two out of ten do have the intention to return, but in many cases after their active life. This intention is more prevalent among the Chinese, Vietnamese, and also somewhat among the Romanian and Turkish women (Table 34).

Approximately half of the interviewed migrant women stated that they have voting rights, either in local or national elections in their host country. Seven out of ten women who had voting rights participated in elections.

Cultural integration

An important aspect of cultural integration consists in the acquaintance and use of the national language of the host country. The FEMIG structured questionnaire has information on the language most spoken at home, the language most spoken with the children, the language most spoken with friends and the language most spoken at the workplace, and the language of the media used.

Table 34. Return migration, women by ethnic group (absolute figures)

Return migration	Ethnic Group									Total
	Bosniak	Chinese	Kosovo Albanian	Romanian	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	
No	22	4	10	5	38	13	15	31	6	144
Yes, to my home country	4	7		4	5	2	10	3	8	43
Yes, to another country		2	1	1	10		1	3		18
Total	26	13	13	10	53	15	26	37	14	205

Source: FEMAGE-FEMIG database

As far as concerns the language spoken at home, some seven out of ten FEMIG interviewees use mostly their mother tongue, two out of ten use the language spoken in the host country, and one out of ten uses mostly a third language. The highest change from the native to the host country language is among the Turkish, Ukrainian and Romanian women, the lowest among Chinese and Vietnamese.

Roughly the same proportions are observed for the language mostly spoken with the children.

The language most spoken with friends shows a slightly stronger shift towards the national tongue, but a substantial shift is reported for the language spoken at the workplace: the proportions native and host country language are practically reversed (Table 35).

Table 35. Language most spoken at home, with the children, with friends and at the workplace, all ethnic groups (absolute figures)

	Language most spoken			
	at home	with the children	with friends	at the workplace
Mother tongue	174	119	149	28
The language spoken in the host country	47	31	68	155
A third language	14	17	19	18
Total	235	167	236	201

Source: FEMAGE-FEMIG database

Also the distribution of the languages of the media used point to a transitional integrative process: whereas only one quarter of all FEMIG interviewees use mainly media in the language of the host country, more than half use media in both their native language and the language of the host country or another language; less than two out of ten interviewees stick to media only in their mother tongue.

The FEMIG interviewees were asked to rate the fluency in the host language of their interviewees. Overall, there is a skewed distribution towards a good knowledge of the national language, but there seem to be some ethnic peculiarities: Romanian women seem to do very well, Chinese and Vietnamese less well.

Social and relational contacts between migrant women and wider social setting

The FEMIG structured questionnaire includes two major groups of questions which pertain to questions on social relations with the nationals (friends, doctors, shopping, membership), and questions on the native-migrant in-group/out-group relations, and more in particular on the experienced or perceived hostility and forms of discrimination in the host society.

Four out of ten FEMIG interviewees have friends who mainly are from their country of origin, whereas the same proportion has mixed friendships. Only somewhat more than one in ten has mainly friends from the majority population in the host country. Chinese and Vietnamese are clearly more ethnocentric oriented (Table 36).

Table 36. Origin of friends, women by ethnic group (absolute figures)

Origin of friends	Bosniak	Chinese	AlbanianKosovo	Romanians	Russian	Central Asian	Turkish	Ukrainian	Vietnamese	Total
Mainly from country of origin	12	9	6	5	27	5	18	10	13	105
Mainly from the majority population in the host country	3		3	1	11	2		14		34
Mainly from other countries				1	2	3				6
Both from country of origin and the host country	5	1	4	1	9	1	3	16	1	41

From all three types of countries	10	5	2	3	11	4	9	5	1	50
Total	30	15	15	12	60	15	30	45	15	237

Source: FEMAGE-FEMIG database

Some nine out of ten respondents consult doctor(s) irrespective of their ethnicity, and only one out of ten consult doctors of their own ethnicity or nationality or who speak their language.

In response to the question in what shops the interviewees usually buy food, six out of ten answer ‘predominantly in shops of natives’. Very few buy food predominantly in shops of people of the same origin. Approximately one third buys food in both types of shops.

As far as membership of organizations can be identified, it appears that almost seven out of ten FEMIG interviewees are not involved in organizations, two in ten are member of ethnically identifiable organizations, and only one in ten is involved in organizations of the host country.

Regarding the native-migrant in-group/out-group perceptions, the FEMIG structured questionnaire includes questions on how the interviewee feels that they are being perceived by the natives and how the interviewee perceives the nationals. Issues addressed relate to whether the natives are helpful people, whether the interviewee is concerned about hostility towards foreigners, and whether the interviewee experienced or perceived forms of discrimination in the host society. For the latter issue, namely experience of discrimination questions were asked for eight identity features: being a migrant, nationality, language, ethnic group, religion, race, age and other. Positive answers to those eight features were cumulated in a composite variable on discrimination.

In general, the FEMIG interviewees think that they as migrants are being positively perceived by the natives. However they themselves have even a more positive view of the nationals. Two out of ten of the FEMIG interviewees think that they are very positively perceived by the natives, but three out of ten have a very positive perception of the nationals (Table 37).

Table 37. Perception of migrants and natives, according to migrants (absolute figures)

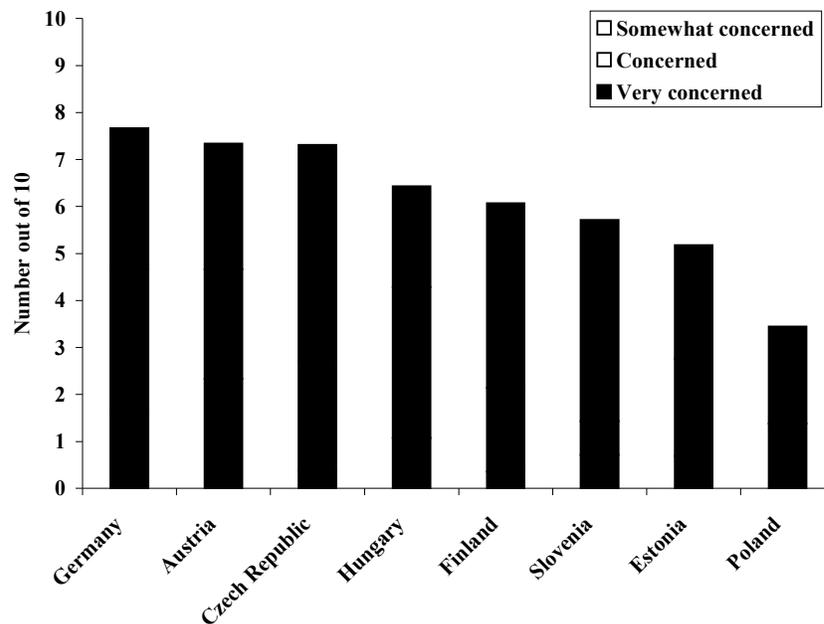
	Perception of migrants by natives	Perception of natives by migrants
Very negative	1	1
Quite negative	25	16
Quite positive	142	137
Very positive	34	62
Total	202	216

Source: FEMAGE-FEMIG database

Almost seven out of ten interviewees are of the view that the natives in the host country most of the time try to be helpful, three out of ten think that they are not. This negative feeling is somewhat more present among Turkish, Romanian and Kosovo Albanian women.

In response to the question “Are you concerned about hostility towards foreigners?” four out of ten FEMIG interviewees express the view that they are not at all concerned. Six out of ten are more or less concerned, and one out of ten is very concerned. Concerns are more strongly present among Turkish and Romanian women (Figure 9).

Figure 9. Number of immigrant women that expressed concern about hostility of natives towards migrants

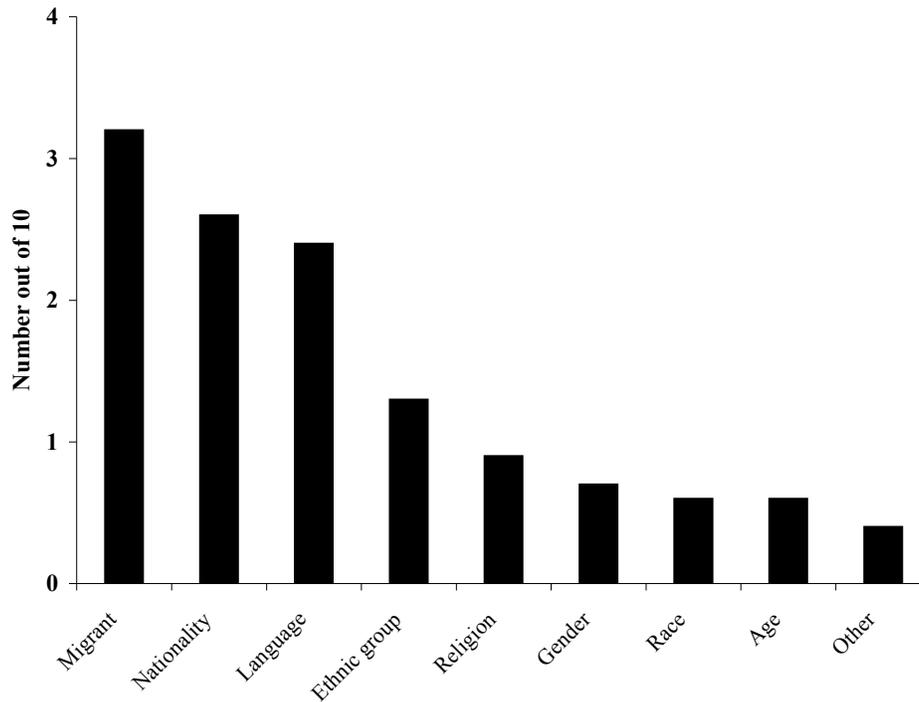


Source: FEMAGE-FEMIG database

The addition of the positive answers on the eight questions of experienced forms of discrimination in the host society gives as result that four out of ten interviewees experienced no form of discrimination. Some six out of ten did. The average number differs quite substantially according to ethnic group, - Turkish, Romanian and Chinese being worst off.

Looking at the eight individual items (migrant, nationality, language, ethnic group, religion, race, age and other), it appears that being a migrant, nationality and language are the most often mentioned items that are perceived as being experienced for discrimination. There is, however, quite some variation between the ethnic groups considered. The maximum frequency of perceived discrimination lies for four items much higher among Turkish women and for two items among the Chinese (Figure 10).

Figure 10. Personal experience of discrimination of migrant women, according to perceived reason for discrimination (pooled data for the eight countries)



Source: FEMAGE-FEMIG database

Although the question “How secure do you feel in this country?” does not necessarily relate to xenophobia, it is pertinent to look at the results. Almost one out of three of the FEMIG interviewees had mixed feelings about security, felt unsafe or had bad experiences, the others felt very secure or quite safe in the host country. Only four out of 214 respondents specifically related their feeling of insecurity to xenophobia. On the other hand, eleven respondents specified that the security level in the host country is clearly higher than in their country of origin.

4.2.2. Attitudes on the migrant women on emancipation

From the narratives we know that most female migrants coming from third countries struggle around the issue of ‘traditional’ and ‘modern’ roles as women, but that they generally opt for an emancipated social role (Kovács and Melegh, 2007).

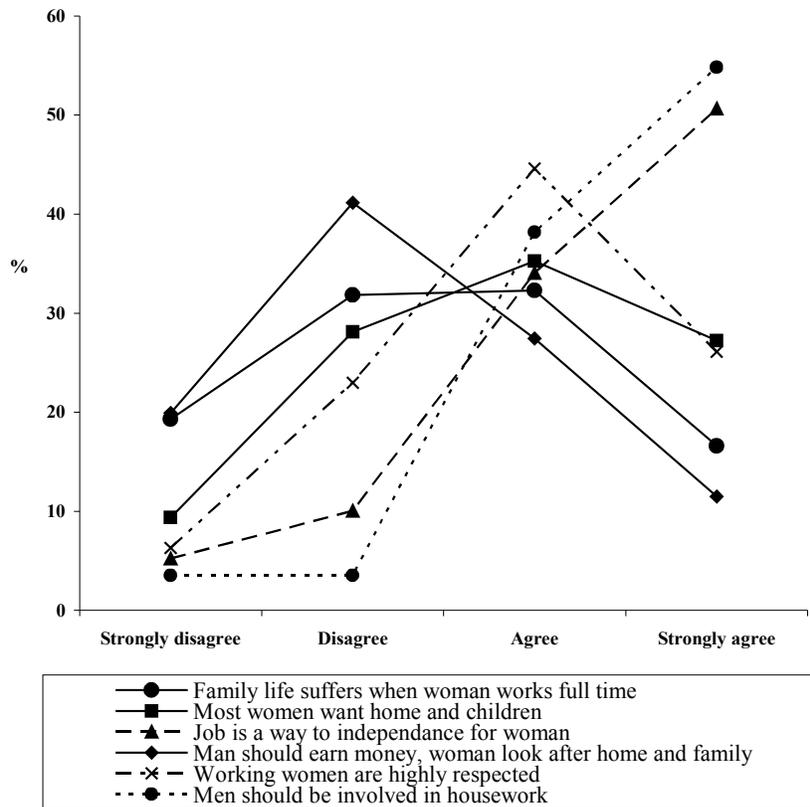
Regarding emancipatory issues, the FEMIG structured questionnaire mainly includes six PPAS-attitudinal statements on role of women or task division between genders,

measured on a Likert type of scale, consisting of four categories (1. strongly disagree; 2. disagree; 3. agree, and 4. strongly agree):

- Family life suffers when the woman has a full-time job (Q142);
- What most women really want is a home and children (Q143);
- Having a job is the best way for a woman to be independent (Q144);
- A man's job is to earn money; a woman's job is to look after the home and family (Q145);
- Working women are highly respected (Q146);
- Men should be involved in housework (Q147).

On the basis of those statements, a composite variable on traditional views about gender relations has been constructed, in which codes 1 or 2 of variables Q144, Q146 and Q147 and codes 3 or 4 of variables Q142, Q143, and Q145 were given value 1, resulting in a continuous scale with 7 categories.

Figure 11. Attitudes towards several statements on gender emancipation



Source: FEMAGE-FEMIG database

Looking at the individual statements, the FEMIG interviewees are quite divided in their views about the three statements that express the traditional role of women ('Family life suffers when the woman has a full-time job' (Q142); 'What most women really want is a

home and children' (Q143); and 'A man's job is to earn money; a woman's job is to look after the home and family' (Q145). On the other hand, there is much more agreement about the role of working women ('Having a job is the best way for a woman to be independent' (Q144); 'Working women are highly respected' (Q146);), and the need for men to be involved in household chores ('Men should be involved in housework' (Q147) (Figure 11).

The last view differs quite substantially from the current practice. Indeed, among the FEMIG respondents living with a partner, half of the respondents do all or most of the household chores themselves, four out of ten share the household tasks with their partner, and in less than one in ten households, it is the husband who does most or all of the household work.

4.2.3. Attitudes on the migrant women on provisions for old age

The FEMIG structured questionnaire includes four themes with respect to old age: preferred age at retirement, expectations concerning retirement years, provisions in old age, and expectations concerning caretaking in old age when in need for help.

The average age at preferred retirement is 54 years. One third of the FEMIG interviewees would prefer to retire around age 55, one third before that age and one third beyond it. If they could choose freely less than one out of ten would retire beyond age 60. There is little variation between the ethnic groups investigated, except for the Turkish women who, on average, would prefer to retire somewhat earlier and the Romanian women who would prefer to retire somewhat later.

The open question about 'expectations' concerning the retirement years has been answered in different ways: some have expressed real expectations, either positive or negative ones, others have expressed hopes for the future, still others didn't express any view about their old age. Roughly six out of ten interviewees expect or hope for an active old age, travelling or returning to the country of origin, being involved with children or grandchildren, a peaceful old age, an old age in good health. Two out of ten interviewees express concerns, either about expected financial matters or about health problems. The remaining two have no idea what to expect in old age.

Regarding financial security in old age, some four out of ten interviewees are paying contributions for a work related pension, and two out of ten are paying into a private pension fund. This means that four out of ten have no personal work related provisions for old age. On average, one out of three interviewees thinks they won't be able to support themselves in old age. Among Kosovo Albanian, Turkish and also Russian women concerns about financial insecurity in old age are even more prevalent.

These figures may be underestimated, because already now eight out of ten of the FEMIG interviewees express concerns about their present economic situation. Bosniak and Central Asian women are, on average, somewhat more concerned, Vietnamese and Chinese somewhat less.

The FEMIG interviewees have very specific expectations concerning caretaking in old age when in need of help: almost everybody expects help from members of the nuclear family, six out of ten mention children, and four out of ten mention the husband/partner; somewhat less than two out of ten mention public institutions; other family members, either in the host country or the country of origin are mentioned by less than one out of ten.

These findings from the structured questionnaire strongly underpin the picture which emerged in the narratives from which Kovács and Melegh (2007) conclude that, in general, the FEMIG interviewees have thought little about their elderly period and mainly present their life course as an investment into the children who should be obliged to take care of them. Also, most national teams have reported that the interviewees only have vague ideas about their old age and are not well preparing for it.

4.2.4. Attitudes of the migrant women on life satisfaction

The FEMIG structured questionnaire included several questions on satisfaction with specific domains of life, several of which can be compared with the PPAS survey data of the nationals: housing, neighbourhood, activity and working conditions, income, and life satisfaction in general.

Overall, a large majority of the migrant interviewees is quite or completely satisfied with several aspects of their living conditions: nine out of ten are satisfied with their neighbourhood and their working conditions, three out of four are satisfied with their housing and activity, eight out of ten are satisfied with their life in general. The only aspect for which a much lower satisfaction is observed, is household income: less than half of our interviewees are satisfied with their income (Table 38).

Table 38. Satisfaction among migrant women, in percent (pooled data)

	Housing conditions	Neighbourhood	Activity	Working conditions	Household income	Life satisfaction
Completely dissatisfied	4	2	9	5	23	4
Quite dissatisfied	20	12	17	11	33	14
Quite satisfied	47	32	36	43	37	57
Completely satisfied	30	54	37	42	7	25
Total	230	235	226	181	211	227

Source: FEMAGE-FEMIG database

Some satisfaction variables differentiate significantly according to ethnicity of the FEMIG interviewees: Kosovo Albanian and also Turkish women are more often less

satisfied about housing and neighbourhood, Turkish are less satisfied about income, and Central Asian are less satisfied in general.

All of these satisfaction variables are more or less strongly positively associated (Table 39). Type of activity and working conditions show the highest association (gamma = 0.66); also type of activity and household income are highly associated (gamma = 0.56). Life satisfaction in general is most strongly associated to satisfaction with household income (gamma = 0.38). Life satisfaction in general is also positively associated with the household income itself (gamma = 0.14).

Table 39. Associations between the satisfaction variables in the FEMIG structured questionnaire (gamma values)

	Neighbourhood	Activity	Working conditions	Household income	Life in general
Housing	0.56	0.25	0.48	0.25	0.28
Neighbourhood		0.18	0.33	0.24	0.17
Activity			0.66	0.56	0.22
Working conditions				0.47	0.17
Household income					0.38

Source: FEMAGE-FEMIG database

Life satisfaction in general among the FEMIG interviewees is associated with several personal characteristics: education (gamma = -0.13), higher educated people apparently have high aspirations, many are confronted with deskilling and are consequently somewhat less satisfied; religiosity (gamma = 0.09), more religious people show somewhat higher levels of life satisfaction; health (gamma = 0.28), healthier people obviously enjoy a higher life satisfaction.

Some attitudinal variables that are or may be related to the migrant status of the interviewees also show associations with life satisfaction: the intention to return to the country of origin or to move to another country is negatively related to life satisfaction (gamma = -0.25); also the experience of discrimination is negatively associated to life satisfaction (gamma = -0.10) and concerns about hostility towards migrants (gamma = -0.06); the same applies for concerns about the own economic situation (gamma = -0.22). Obviously, also the perceived ability to support oneself in old age is related to life satisfaction (gamma = 0.22).

5. Comparison of the FEMIG and female MIG interviewees

It is inherently difficult to compare the results of a representative sample survey on nationals with data from a qualitative survey on a limited number of interviewees who are

statistically not completely representative of the female migrants in the host countries investigated. This difficulty will always have to be taken into account when looking at the findings from each survey.

5.1. Personal characteristics

As was already reported above, in order to facilitate the comparison between the nationals and migrants, the age variation of the nationals has been limited to 20-59 years (Table 40). The age distribution within these boundaries is quite similar in both groups.

Table 40. Comparison of the age distribution of the FEMAGE-MIG sample of 20 to 59 year old female nationals and the FEMAGE-FEMIG interviewees

FEMAGE-MIG		FEMAGE-FEMIG	
Age group	Percent	Age group	Percent
20-29	24	<30	22
30-39	27	30-39	29
40-49	28	40-49	28
50-59	22	50-59	18
		60+	3
Total (n = 100 %)	9573	Total (n = 100 %)	238

Source: FEMAGE-MIG and FEMAGE-FEMIG databases

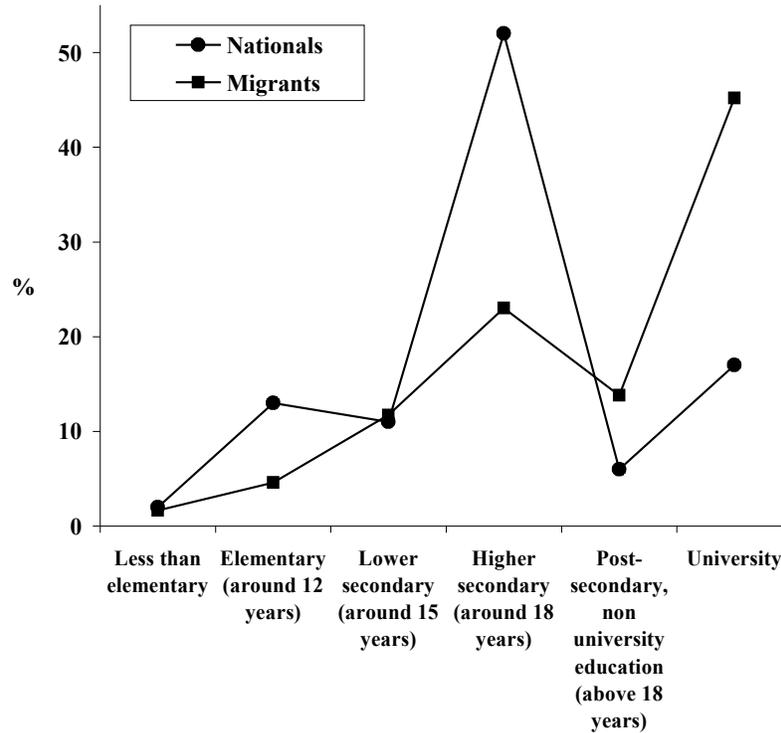
Nine out of ten of the FEMIG interviewees consider themselves to be in fair, good or very good health. This information is not available for the MIG samples, but the latest wave of the ECHP survey, selected on the age groups 25 to 59, shows a quite similar distribution (93% in fair, good or very good health, 7% in bad or very bad health).

As far as concerns religious affiliation the answer categories in the questionnaires were different in the PPAS and FEMIG interviews, - in the first the affiliation in general was recorded, whereas in the second the type of church was coded. Another problem for the comparison is that the prevalence of religious affiliation in the PPAS countries varies considerably, from around 20 percent in the Czech Republic, Eastern Germany and Estonia to over 90 percent in Austria and Poland. For the pooled data, on average, two thirds of the female nationals report themselves as belonging to a religion, whereas for the pooled data of the FEMIG interviewees, this is the case for eight out of ten.

With respect to religiosity, the results of the questions in the MIG and FEMIG databases are better comparable: adding the negative answers (“not an important role or no role at all”) of the female nationals aged 20-59 in the MIG database, we obtain for the pooled data 49 percent. For the pooled data of the FEMIG interviewees, we get 47 percent who declare themselves not at all or not very religious.

As far as concerns the educational level of the respondents, the FEMIG interviewees show a strong skewed distribution towards higher educational levels. Especially migrant with a university degree are strongly present (Figure 12).

Figure 12. Comparison of nationals and migrants by education



Source: FEMAGE-MIG and FEMAGE-FEMIG databases

The activity level of the interviewed migrant women lies somewhat higher than the activity level among the female nationals of 20 to 59 years of age: seven out of ten migrant women are working, compared to six among the nationals.

There are, both for the nationals and the migrant women, some country or ethnic differences in living arrangements and marital status. The major difference between the nationals and the migrant women, on average, concerns the presence of alternative living arrangements among nationals in some countries – e.g. LAT relations in Western Germany, unmarried cohabitation in Estonia en Finland – and the insignificant presence of such living arrangements among the migrant women. On average, married cohabitation is somewhat more prevalent among migrant women than among the national populations. Separation and divorce figures are, on average, not substantial different between nationals and migrants, but rather differ between countries and ethnic groups.

The number of children in the pooled MIG sample amounts to 1.58 and the total number of expected children is 2.02. Among the migrant women, these figures lie a little bit

lower, namely amount to 1.29 and 1.83 respectively, but, as was already remarked above, there are substantial differences between the various ethnic groups, much larger than between the nationals of the host countries.

The household composition of the female nationals aged 20-59 and the FEMIG interviewees is, taken all together, remarkably similar (Table 41). Despite this general picture, there are some salient differences between the household composition of the nationals and the interviewed immigrant women in some countries: in Germany and Finland, e.g. the difference between Turkish and Kosovo Albanian women and the German and Finnish native populations is quite remarkable (Tables 10 and 23): both in the proportion of the single-person households and in ‘other’ households (extended or complex households). The same but in the other way around is the case with Romanians in Hungary. Naturally, the number of interviewees in the FEMIG survey was so small and not representative that these results must be interpreted cautiously, but they give us a hint that in some immigrant groups the household composition differs so much from the general national model that it could reflect the greater importance of kin in these groups.

Table 41. Household composition among female nationals aged 20-59 and FEMIG migrants

Household composition	FEMAGE-MIG	FEMIG
Single person household	13	13
Couple without children	16	21
Couple with children	39	39
One-parent household	8	7
Other household type	23	20
Total	9569	239

Source: FEMAGE-MIG and FEMAGE-FEMIG databases

In conclusion, the female nationals, aged 20 to 59 of the PPA survey and the female migrants of the FEMIG survey show similar personal characteristics, – e.g. for health, religiosity, activity level, household composition. Differences are found for religious affiliation and especially educational level, where the migrants score much higher, in particular for university education.

5.2. Comparison of attitudes

5.2.1. Comparison of attitudes on immigration

Attitudes towards immigration are difficult to compare between the PPAS female nationals and the FEMIG migrants because the large scale survey and interviews did not deal with exactly the same questions. Nevertheless, the recorded attitudes about immigration among the nationals and the information obtained from the migrant women on how they perceive and experience their living in the host country, more in particular

regarding the relations with the nationals allow drawing a general picture of the differences and similarities in in-group/out-group attitudes among both groups.

As far as concerns the attitudes of the nationals in the countries studied, we must first underline the existing heterogeneity in opinions about immigration and integration of migrants, - heterogeneity within the countries as well as between the countries. Very generally speaking, attitudes of nationals about immigration are in majority negative, more so in the East than in the West: in all but one country there are more negative than positive statements about immigration and integration of migrants; in most countries, a large majority is of the view that there are too many foreigners, a substantial proportion thinks that foreigners take away jobs, and that foreigners favour the spread of crime and terrorism; in most countries the majority is not in favour of replacement migration as remedy for population decline.

However, one third to one half – depending on the country - of the nationals agrees that the presence of foreigners is positive and allows for cultural exchange and two thirds to three quarters are of the view that children of immigrant families should attend school in the same classroom as our own child.

Among the migrant women, we also recorded a range in views about their experiences as migrants. Overall, a more positive view appears from the available data: a large majority of the interviewees thinks that they are, as migrants, perceived in a positive way by the natives. The migrant women perceive the nationals in an even more positive way. A majority thinks that the natives are helpful.

On the other hand, six out of ten migrant women are concerned about hostility towards foreigners. One third to one fourth experienced discrimination on the basis of being a migrant, having a different nationality or language. A considerable minority, one out of three interviewees had mixed feelings about security, felt unsafe or had bad experiences, but this was seldom explicitly mentioned to be related to xenophobia.

It might be surprising to find that the immigrant women have a more positive perception of the nationals than the latter do have about foreigners. This might partly be due to a methodological difference between the survey approach of the nationals who were questioned about their attitudes and feelings towards migrants and their integration in general, and the immigrant women who might have understood the questions about the relations with the nationals on a more personal or neighbourhood level. Also the possibility must be considered that the interviewees would not be willing, in the face-to-face interview situation, to take up the role of a victim, as is known from socio-psychological studies on discrimination. Last but not least, the fact that in many cases the interviewer was a representative of the native population might have made it socially rewarding to state that the natives are helpful and have a positive attitude.

5.2.2. Comparison of attitudes on integration

Both the PPA surveys on nationals and the FEMIG interviews of migrant women include elements on attitudes or experiences concerning integration of migrants in the host country. In the PPA surveys, the information obviously concerns attitudes and opinions, in the FEMIG interviews the gathered data mainly relate to experiences, expectations and evaluations.

In most PPAS countries, the overwhelming majority agrees that foreigners are obliged to learn the language and to get used to customs and rules of the host country. In most cases, more than half of the respondents also share the view that foreigners who have not integrated after five years should return to their own country. The agreement with the statement that the integration of foreigners should be fostered is somewhat weaker, but those in favour of the presence of foreigners are at the same time in favour of fostering integration, hence, do not appear to favour an approach to multiculturalism that enhances cultural ‘separateness’ of immigrants. Political participation of foreigners is generally rejected.

The interviews with the female migrants dealt with some of the major components of integration, namely identificational, cultural, social and structural.

A significant indicator of identificational integration concerns the degree to which the migrants have acquired or have the intention to acquire naturalization in the host country: two thirds of our interviewees have already done so, are in the process or plan to do so. The degree to which the interviewees feel at home in their host country varies, but is strongly tilted towards the positive side. The large majority of the interviewees also mention one or more positive aspects of the host country compared to the home country. A substantial majority would migrate again to the host country or does not want to return to the original country.

The interviewees express features of intercultural identities. The majority use their native language at home and with the children, but at the workplace and in the use of media the proportions are reversed. The knowledge of the national language varies, but the variation tilts towards a good language proficiency.

With respect to social relations the FEMIG interviewees also display a mixed picture in their circles of friends, shopping, and membership of organizations.

In conclusion, what emerges from the PPA surveys on attitudes of nationals towards integration of migrants and from the interviews of the FEMAGE migrants on their integration is, overall, quite similar: quest for integration comes from both sides. However, for the migrants it is a tough and long-lasting process, so clearly illustrated by the transitional stage in which most migrants find themselves even after living three or more years in the host country.

5.2.3. Comparison of attitudes on emancipation

Emancipation is an issue that applies to many domains in life. For the comparison of the emancipatory attitudes of nationals and migrant women, we limit ourselves to attitudes on some statements concerning gender roles and task divisions.

From the above described data, it appears that the views on gender roles and task division of the female nationals and female migrants are quite similar. More in particular both groups in majority agree with 'modern' statements about gender roles and task divisions, such as 'Job is a way to independence for women' and 'Working women are highly respected'. In fact, comparing Figures 6 and 11, it appears that immigrant women express even stronger opinions against housewife models than the natives. This might be an indication of the extremely important role of gainful employment for immigrant women. A more mixed picture exists about the statements expressing 'traditional' views, - e.g. for the statement 'Family life suffers when the woman has a full time job' the nationals are somewhat more traditional, whereas for the statement 'What most women really want is a home and children' the migrant women are agreeing somewhat more.

5.2.4. Comparison of attitudes on provisions for old age

The preferred age at retirement lies substantially lower among the female migrants than among the female nationals aged 20-59, namely 54 years instead of 57 years. Among the first only one third wants to work after age 55, among the second it is one half.

As far as the data allow comparison, the expectations of nationals and migrant women concerning being taken care of in old age, there seems to be no salient difference: both population groups expect in large majority to be helped by partner and/or children. Very few – one out of ten among the nationals, two out of ten among the migrant women – mention public institutions such as old people's homes.

5.2.5. Comparison of attitudes on life satisfaction

The large majority both of the female nationals, aged 20-59, and the migrant women appear to be satisfied with most of the aspects that have been investigated. We find also identical associations between the satisfaction variables in both surveys and similar associations with some personal characteristics.

However, in general, the satisfaction figures lie somewhat lower for the migrants than for the nationals. This is especially the case for household income. Also, the associations between the satisfaction variables are, in general, lower among the migrant women than among the nationals.

6. Conclusions

The interpretation of the results of the comparison between the PPAS samples of 20 to 59 year old women in eight EU countries used in this report and the FEMAGE samples of migrant women to those host countries have to take into account that the first is a large, nationally representative sample survey, whereas the second is a small-scale qualitative

survey on female migrants to the host countries, belonging to different ethnic groups. It was endeavoured to include in the structured questionnaire part of the interviews of the migrant women questions that were as much as possible comparable to the information available in the PPAS, but given the nature of the samples and the interview methodology, strict comparable questions were not always possible.

Nevertheless, the available data from the PPA surveys and the structured questionnaire part of the interviews with migrant women allowed us not only to identify and compare a broad range of personal characteristics of demographic, social, economic and cultural nature, but also to compare attitudes and/or experiences with respect to native-migrant in-group/out-group relations.

First, it should be remarked that both the surveyed nationals and the interviewed migrants show, even when a dominant picture or trend is apparent, a certain heterogeneity, both in their personal characteristics and their in-group/out-group attitudes or experiences. This variation in features, attitudes or experiences is omnipresent, sometimes in more or less equal proportions, sometimes only as a minority phenomenon.

Personal characteristics

As far as concerns the recorded personal characteristics of the 20-59 year old female nationals in the eight EU countries and the interviewed female migrants to those countries, it appears that both are characterised by a number of striking similarities.

The largely identical age distribution is, of course, partly due to the limitation of the national samples to the major age groups of the migrant women, but within those fixed age boundaries, the age distribution is quite similar in both groups.

Both the female nationals aged 20 to 59 and the migrant women show a strong resemblance in characteristics such as degree of religiosity, household composition, and activity. Compared to the latest ECHP wave, the FEMAGE migrant women show also a quite similar health distribution (93% in fair, good or very good health, 7% in bad or very bad health) as European nationals of the same age range.

The similarity in religiosity between the selected PPAS female nationals and the FEMIG migrant women - 49 versus 47 percent who declare themselves not at all or not very religious – came as a surprise because of the strong difference in religious affiliation between the two groups.

Relatively small differences between the nationals and the migrant women are found for degree of activity, partnership and present and intended number of children. Compared to the female nationals, the pooled data for the migrant women show a somewhat higher activity rate, but these differ considerably according to ethnicity. A striking finding is that the migrant women are often subject to temporary or permanent deskilling. Unfortunately, our data do not allow checking to what degree our national samples were subject to obstacles in accessing the social status that corresponds to their skill level.

Partnership features such as living arrangement and marital status differ also only very slightly between the nationals and migrants: the proportion married is, on average, slightly higher among the migrant women; the proportion dissolution of unions (separated or divorced) is, on average, not very different; alternative living arrangements, however, are extremely rare among the migrant women. Compared to the pre-migration period, the present partnership situation of many migrants changed, however, we cannot discern to what degree these changes are directly linked to the migration phenomenon itself.

The FEMIG database allows, on the basis of the interviewee's ethnicity and the ethnicity of her partner/husband, to assess the degree of ethnic endogamy or exogamy. Overall endogamic relations prevail, but the FEMIG data show strong ethnic differentials: Bosniak, Kosovo Albanian, Chinese and Vietnamese women show very high prevalence of ethnic endogamy; Romanian and Turkish take an intermediate position, whereas among Russian and Ukrainian women exogamic partnerships predominate.

The pooled data for the migrant women give a slightly lower number of children than the pooled data for the nationals. However, here too there are substantial differences between the various ethnic groups, much larger than between the nationals of the host countries.

As far as concerns religious affiliation, the pooled data of the FEMIG interviewees give eight out of ten migrant women belonging to a religion or religious denomination, but in the pooled sample of the female nationals, only two thirds report themselves as belonging to a religion.

Regarding the educational level of the respondents, the FEMIG interviewees show, compared to the nationals, a strong skewed distribution towards higher educational levels. Especially migrants with a university degree are strongly present. These differences are partly due to the selection of the migrant women interviewees, and are not necessarily completely representative of the female migrant population in the host countries studied.

The FEMIG database includes a few variables on the context of the migration of the interviewees, which largely confirm the findings that appeared already from the migration biographic narratives, i.e. migrant women largely migrate as young adults or as youth in family migration, approximately two thirds of the FEMIG interviewees immigrated with their nuclear family, with parents or in other family combinations, and only one third migrated alone, although here again, there are some ethnic specificities. Also the type of entry into the host country varies substantially according to the ethnic identity of the interviewees. The large majority of the FEMIG interviewees still have family abroad and have often or regularly contact with them. Almost two-thirds visit their family abroad regularly, at least once a year.

Attitudes

Attitudes towards immigration are difficult to compare between the PPAS nationals and the FEMIG migrants because the interviews did not deal with exactly the same questions.

Nevertheless, the available information on the recorded attitudes about immigration among the nationals and the information obtained from the migrant women on how they perceive and experience their relations with the nationals allow drawing a general picture of the differences and similarities in in-group/out-group attitudes among both groups.

Notwithstanding the existence of heterogeneity within the countries as well as between the countries, in general, negative attitudes about immigration prevail above positive ones among nationals.

Among the migrant women, we recorded also differences in views about their experiences as migrants, but in general a more positive view appears about the perception of and relations with the nationals.

As far as concerns integration, the overwhelming majority of nationals agree that foreigners are obliged to learn the language and to get used to customs and rules of the host country, otherwise they should return to their country of origin. Even those who are in favour of the presence of foreigners do not appear to support an approach to multiculturalism that enhances cultural 'separateness' of immigrants. Political participation of foreigners is generally not well received by the natives.

The majority of migrant women has acquired or has the intention to acquire naturalization in the host country. Most feel at home in their host country and a substantial majority would migrate again to the host country or does not want to return to their country of origin. Many migrant women who have voting rights actually participate in elections. As far as concerns cultural integration, the migrant women are either in a transitional stage or have settled into intercultural patterns. Also regarding social interaction, they display mixed circles of friends, shopping, and membership of organizations patterns.

The general picture that emerges from the PPA surveys on attitudes of nationals towards integration of migrants and from the interviews of the FEMAGE migrants on their integration is, overall, quite similar: integration, yes, but for the migrants it is a tough and long-lasting process.

Regarding emancipation, more in particular concerning gender roles and task division, it appears that the views of the female nationals and female migrants are quite similar. More in particular both groups in majority agree with 'modern' statements about gender roles and task divisions; a more mixed picture exists about the statements expressing 'traditional' views.

With respect to provisions for old age, the expectations of nationals and migrant women concerning being taken care of in old age, exhibit no salient difference: both population groups expect in large majority to be helped by partner and/or children. However, a substantial part of the migrant women is not well preparing for their age of retirement and fears they won't be able to support themselves in old age. Moreover, the preferred age at retirement lies lower among the female migrants than among the female nationals.

Regarding life satisfaction, the large majority both of the female nationals, aged 20-59, and the migrant women appear to be satisfied with most of the aspects that have been investigated. However, in general, the satisfaction figures lie somewhat lower for the migrants than for the nationals. This is especially the case for household income.

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