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# Ownership and use of 'old' and 'new' media among ethnic minority youth in the Netherlands. The role of the ethno-cultural position.

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## *Abstract*

*The starting point of the present study is to investigate which environmental factors play a role in the media behavior of ethnic minority youth. To what extent do socio-demographic characteristics (gender, age, education, SES and country of origin) influence ownership and use of the media? We also address the role of religion, cultural origin and the cultural distance between ethnic minority youth and indigenous Dutch youth. Three numerically important groups of ethnic minority youth are discussed: Turks, Moroccans (as examples of a group with greater cultural distance from indigenous Dutch youth) and Surinamese (with less cultural distance from indigenous Dutch youth). In a survey conducted among Turkish, Moroccan and Surinamese youth aged between 12 and 19, residing in the Netherlands, we investigated which environmental factors play a role in the media behavior of ethnic minority youth. A control group of indigenous Dutch youth was established and likewise exposed to the variables under study.*

*Keywords: ethnic minority youth, the Netherlands, new media, media ownership and use, ethno-cultural position, religion*

## **Introduction**

The action theoretical reference model for communication research developed by Renckstorf (1994: 134) is a recipient-centered model. How people deal with the media and media messages for specific purposes is central to recipient-centered approaches; media use is not self-evident and does not happen without reason but can be construed as well-considered, planned social action. On the basis of thematization and interpretation of experiences from everyday life and interactions with others, a situation is defined by the acting individual. Viewers, listeners and readers are acting, active persons who – against the background of their

own objectives, perceived values and plans – interpret mass media messages and then carefully construct their action. This is not a purely individualistic matter; the individual comes to an interpretation by himself, but at the same time, however, generally takes account of the social context and personal and social characteristics (cf. Renckstorf, 1994).

When ethnic groups are involved, the socio-cultural orientation forms an important part of these personal and social characteristics (Klatter-Folmer, 1997). The first generations of ethnic minorities in the Netherlands are often confronted by many changes, for example in respect to their family, work and education. In many cases this has led to feelings of social ambivalence, alienation or identity problems. A study by Van Heelsum (1997) describes the ethno-cultural position of the second-generation Surinamese.

On the one hand, we find that existing Dutch studies on media ownership and use among ethnic minorities residing in the Netherlands focus almost exclusively on socio-demographic characteristics such as gender, age, education and income, as possible determinants for media ownership and use. Ethno-cultural origin is not included in these studies as a possible influencer or predictor (cf. van Dijk and de Haan, 1998; van Dijk, de Haan, Rijken, Verweij and Ganzeboom, 2000). On the other hand, studies on media behavior of ethnic minorities devote very little attention to the ownership and use of ICTs. Brants, Crone and Leurdijk (1998) inventoried the relatively small amount of research with respect to media and immigrants in the Netherlands. Until recently, the only large-scale research in the Netherlands into access to and use of the media by ethnic minorities was performed by the market research agency *Veldkamp Marktonderzoek* (1999, 1998, 1996). In a very recent study, de Haan, Huysmans and Steyaert (2002), 1,213 pupils filled in a questionnaire about their computer skills and the role of ICTs at school. Non-native pupils were also part of the sample. Within the ethnic groups, pupils of Moroccan and Turkish background appeared to have the largest disadvantage compared to indigenous pupils; they most often use computers in public libraries in order to compensate for the lack of Internet access at home, and belong to the lead group when it comes to searching for information on school computers. The study examined to what extent the observed differences could be attributed to the influence of education and the home environment. The social background (i. e., characteristics of the parents, presence of one or more PCs) offered the best explanation for the varying digital skills.

Other research generally consists of limited *ad hoc* random samples, case studies and unpublished material, the scientific nature of which, in most cases, leaves something to be desired. Attention for new, interactive media among ethnic minority youth is – in the Veldkamp studies too – extremely limited; even when data are available on this subject, the re-

sults go no further than a numerical description of media ownership (number of sets) and media use (in minutes per day).

In contrast to the studies which are limited to a discussion of the standard socio-demographic characteristics in regard to media ownership and use, in this study, in analogy to Klatter-Folmer (1997) and Van Heelsum (1997), we emphasize the importance of socio-cultural orientation as a research variable. We evaluate the newly developed variable ethno-cultural position, which we introduce in this study, in relation to the generally accepted socio-demographic characteristics with respect to their predictive character for media ownership and use. Apart from the socio-demographic characteristics of gender, age, education and SES, we also expect religion and the ethno-cultural position of the Turkish, Moroccan and Surinamese youth in the Netherlands to have an influence, on the one hand, on media ownership and, on the other hand, on the use of both 'old' and 'new' media.

Finally, in the present study we attempt to construct a bridge between the ownership and use of both 'old' and 'new' media, and the standard socio-demographic characteristics of gender, age, education and SES, as well as religion and the newly developed variable, introduced in this study, namely the ethno-cultural position of Turkish, Moroccan and Surinamese youth in the Netherlands. Summing up then, in the present study we address the following research question:

*To what extent are culture-specific characteristics, alongside other socio-demographic characteristics, determinants for the ownership and use of both 'old' and 'new' media among ethnic minority youth (in comparison with indigenous youth)?*

## **Method**

### *Participants*

In the present study, we conducted a survey among both ethnic minority (Turkish, Moroccan and Surinamese) and indigenous Dutch students receiving secondary education (preparation for technical and vocational education, senior general secondary education/pre-university education) and intermediate vocational education. In analogy to Harmsen and Van der Heijdt (1993), for the purposes of this study the term 'ethnic minorities' is defined as persons with at least one parent of Turkish, Moroccan or Surinamese origin, or who themselves were born in one of these three countries. In this study, students whose father and mother were both born and raised in the Netherlands are regarded as indigenous. To arrive at our operational population, we opted for random sampling from all the schools providing secondary and intermediate vocational education

in the whole of the Netherlands. We approached the schools in question by means of letters and fax and e-mail messages. The final operational population consisted of eight schools for secondary education and five for intermediate vocational studies.

### *Socio-demographic characteristics*

In the selected schools, 368 ethnic minority students between the ages of 12 and 19 filled out a written questionnaire. When examining the distribution between boys and girls, we found that there is a fairly proportionate distribution between the two genders in the three ethnic minority groups. The group of Turkish students studied is by far the largest with a total of 207 students, consisting of 108 boys (52%) and 99 girls (48%). The group of Moroccan students consists of 115 respondents, of which 50 are boys (44%) and 65 are girls (57%). Lastly, the group of Surinamese students interviewed, a total of 44, comprised of 20 boys (46%) and 24 girls (55%), is the smallest. Since the Surinamese living in the Netherlands are concentrated in the western part of the country – and we were unable to find many schools there that were prepared to take part in our study – our group of Surinamese participants is small.

The majority of the respondents (52%) are currently receiving preparatory intermediate vocational education (preparation for technical and vocational education), 29 percent of the Turkish, Moroccan and Surinamese participants are receiving education in intermediate vocational schools (intermediate vocational education) and one fifth of the ethnic minority respondents are taking a senior general secondary/pre-university course of study.

Taking account of the gender, age and educational level of all the ethnic minority participants, described above, we selected 98 indigenous Dutch students to serve as a control group (comparable in terms of gender, age and educational level) and asked them to complete a similar questionnaire.

By combining the highest education received by both parents with the profession of both parents, we arrive at a tripartition in the socio-economic status of the group studied: low, medium and high SES. Table 1 gives an overview of the SES by ethnic origin.

Table 1. *Socio-economic status (SES) by ethnic origin – in rounded percentages.*

	Turks N = 145	Moroccans N = 83	Surinamese N = 28	Dutch N = 64	Total N = 320
Low	61	65	14	17	49
Middle	35	34	75	50	41
High	3	1	11	33	9

Owing to the low educational and occupational level of a majority of the Turkish and Moroccan parents (see table 1), these groups present us with a very homogeneous research group in respect of the socio-demographic characteristic SES. Among the Surinamese and indigenous Dutch parents, we see a greater spread in both the educational and occupational level, as a result these groups are less homogeneous. The fact that only 320 of the total of 464 respondents answered at least one of the four questions concerning the socio-economic status indicates that a considerable number of the participants have difficulty in answering these questions.

### *Religion*

Practically all the Turkish and Moroccan students interviewed indicate that they belong to the Islamic faith. Almost four out of ten Surinamese participants say they are Hindustan. More than one fifth of the latter group of respondents say they are non-religious. Of the participating indigenous Dutch students, more than two thirds say they profess no religion. Thus, religion plays a more important role among the Turkish and Moroccan respondents than is the case for the Surinamese and indigenous Dutch participants. The question whether the respondents find that they practice their religion actively and regularly was used by us as a measure for religion. We reduced the original four answer categories (not at all regularly, not so regularly, regularly and very regularly) to the following two options: (1) not very active religiously and (2) very active religiously. Of the respondents who practice religion, relatively more Moroccans (57%) and Turks (51%) than Surinamese (33%) and indigenous Dutch respondents (17%) indicate that they do this (very) regularly. Of the indigenous Dutch respondents who indicate that they are religious, the vast majority indicate that they are not very active religiously. Turks and Moroccans moreover indicate that they visit a mosque, church or another place of prayer more often than the other participants.

### *Instrument*

In analogy to Van Heelsum (1997: 24), we regard ethno-cultural position as “the extent to which members of a particular group regard themselves primarily as members of a specific group and/or behaviors (position acquisition) and the extent to which they are regarded and/or treated primarily by the (majority of) society as representatives of a specific group (position allocation)”. According to Van Heelsum (1997), position acquisition and position allocation are the two theoretical dimensions of the ethno-cultural position.

*Position acquisition* is subdivided into three components, the first of which is related to the question whether ethnic groups are differentiated (group differentiation). This subsection of position acquisition is subdivided into the following three observation terms: (1) the attitude towards Turks/Moroccans/Surinamese; (2) the attitude towards the (indigenous) Dutch; and (3) the extent to which the participants perceive differences between Turks/Moroccans/Surinamese and the indigenous Dutch population. It is the intention that these three categories together load on a dimension from 'not very strongly oriented' or 'not at all oriented towards the Turkish, Moroccan or Surinamese group' to 'strong orientation towards the Turkish/Moroccan/Surinamese group'.

The second component of the position acquisition dimension can be described as ethnic self-definition. In analogy to the study of Van Heelsum (1997: 58), we regard "the extent to which someone defines himself as a member of a specific ethnic group" as ethnic self-definition. To be able to determine this second component of position acquisition, we have included, like Van Heelsum, on the one hand, a number of statements related to the affective side of ethnic self-definition, such as 'I feel strong ties to the Turkish/Moroccan/Surinamese community'. On the other hand, propositions are used that emphasize the cognitive side of ethnic self-definition, for example, 'Do you usually think of yourself as a ...?'.

The third component comprises, among other things, questions designed to establish the orientation towards contacts with persons in Turkey/Morocco/Surinam. Van Heelsum (1997: 66) defines this as "the extent to which one prefers or enjoys associating with people who are particularly strongly oriented towards Turks/Moroccans/Surinamese".

The three above-mentioned components – group differentiation, ethnic self-definition and orientation towards contacts with persons in Turkey/Morocco/Surinam – together form the dimension ethno-cultural position acquisition. If a respondent scores high on these three components, he/she may be regarded as someone who sees himself/herself to a high degree as a Turk/Moroccan/Surinamese. A low score, on the other hand, indicates respondents who are not in any way involved with their country of origin, or only to a slight extent, and perceive no differences or only minor differences between their own ethnic group and the indigenous Dutch population. Consequently, they do not regard themselves as a Turk/Moroccan/Surinamese, or only to a slight extent, and will in all probability identify themselves more with the indigenous Dutch population.

*Position allocation* is defined by Van Heelsum (1997: 66) as "the extent to which one is regarded by society as a member of a specific group (experience aspect) and the extent to which one is treated in a specific manner (behavior aspect)". Van Heelsum (1997) moreover notes, how-

ever, that there may be negative (discrimination) as well as positive treatment in the behavior aspect.

To arrive at a final measure for ethno-cultural position, we have not included all the propositions of Van Heelsum (1997) in this project, but have limited ourselves to the propositions deemed most relevant for this study. Finally, we have tried to create a measure for the ethno-cultural position of the respondents by means of 28 propositions. All the propositions are (re-)coded in such a manner that a high score corresponds to a high degree of involvement with their country of origin and the perception of major differences between, on the one hand, the own ethnic group, and, on the other hand, the indigenous Dutch population. Conversely, a low score indicates less strong ties to the country of origin. Thus, we assume that someone who completely agrees with the proposition 'I feel strong ties to the Turkish/Moroccan/Surinamese community' feels strongly involved on this item with the country of origin. To investigate whether all items actually measure the same dimension, we performed a homogeneity test. We removed the following three propositions because their correlation with the other propositions was conspicuously poor and it was therefore the question whether they really measured what had been envisaged:

1. I am very different from my parents because I was born in the Netherlands.
2. Turks/Moroccans/Surinamese are generally positive about the Dutch.
3. I find it important to be able to speak the Dutch language.

The other 25 items count for scoring each respondent on his/her ethno-cultural position in Dutch society with a Cronbachs alpha of .82. We have ranked the total score of each respondent on this variable in low, moderate or high degree of involvement towards one's 'own' ethnic group. From this it emerged that within the Turkish, Moroccan and Surinamese groups, all respondents feel moderately or strongly involved with their country of origin. Among the Moroccan respondents in our study this involvement is most strongly present and least strongly among the Surinamese (see table 2).

Table 2. *Measure of involvement in ethnic group by ethnic origin – in rounded percentages.*

	Turks N = 162	Moroccans N = 101	Surinamese N = 37	Total N = 300
Moderate	63	43	78	58
High	37	57	22	42



### *Questionnaire*

The questionnaire used in the study is a standardized questionnaire; i. e., both the formulation of the questions and their sequence are fixed. The questionnaire chiefly contains questions about access to (e. g., 'Is there a computer you can use at home?'), use of (e. g., 'How many days a week do you use the home computer?'), time spent on (e. g., 'On the days that you use the home computer, how long do you do that on average per day?') and functions of (e. g., 'If I'm bored, I ...') the 'old' and 'new' media studied. Questions were also asked about personal matters that could be related to media use. In addition, we submitted propositions to the respondents concerning their ethno-cultural position.

Before compiling the definitive questionnaire, we first performed a pre-test. We administered a questionnaire to five ethnic minority students from each of the three groups studied to see whether there were any problems with reading and understanding the questions. In addition, we asked these students for their opinion of the questionnaire contents. On the basis of this pre-test, several changes were made in the formulation of a number of questions.

## **Results<sup>1</sup>**

### *Social context*

Before proceeding to the discussion of media ownership and use of the Turkish, Moroccan, Surinamese and indigenous Dutch youth participating in this study, we will first outline the social context in which these youths live, viz.: the orientation towards the country in which the majority of the respondents were born and bred (the Netherlands) and the orientation towards the country of origin (Turkey, Morocco or Surinam). To only devote attention to the position of the interviewed ethnic minority youth in Dutch society would be to ignore something they see as an essential part of their existence (cf. Strijp, 1997).

*Orientation towards the Netherlands:* In regard to the extent to which the Turkish, Moroccan and Surinamese participants are oriented towards the Netherlands, we may conclude that the stronger the ethnic minority respondents feel involved with their country of origin, the less proud they are of residing in the Netherlands ( $\beta = -.299$ ;  $p = .000$ ).

The majority of the ethnic minority respondents try to keep abreast of events in the Netherlands. To this end, practically all the ethnic minority respondents employ a Dutch medium.

Moreover, we have established that significantly more Turkish boys than Turkish girls occasionally pay a visit to Dutch friends. The Moroc-

can youth whom less actively practice religion visit Dutch friends more frequently than the Moroccan participants who are very actively engaged in religion ( $\phi = -.204$ ;  $p = .029$ ). The Moroccans in this study who have a moderate orientation towards their country of origin visit Dutch friends relatively more often ( $\phi = -.244$ ;  $p = .014$ ) and are also visited by a Dutch friend more often than the participants who are strongly oriented towards Morocco ( $\phi = -.224$ ;  $p = .025$ ).

*Orientation towards the country of origin.* To investigate the extent to which the ethnic minority respondents are oriented towards their country of origin, they were asked a number of questions related to their plans for the future and keeping up with events in, and garnering information on, their country of origin.

A clear majority of the respondents think that they will carry on working in the Netherlands in the future. This outcome is in line with expectations since the majority of the ethnic minority youth interviewed were born and raised in the Netherlands and have gained a place in Dutch society.

We may moreover conclude that, in comparison with the Surinamese respondents, the Turkish and Moroccan participants attach significantly more importance to marrying or cohabiting with someone of the same ethnic origin ( $V = .162$ ;  $p = .000$ ). Within the Turkish group of respondents, girls find it more important than boys to marry someone from their country of origin. Surinamese respondents who regularly practice religion likewise find it more important to cohabit with or marry someone from their country of origin than Surinamese participants who are not very active religiously ( $V = .564$ ;  $p = .017$ ).

We also established that a majority of the interviewed ethnic minority youth tries to keep up with what is happening in their country of origin. The variable ethno-cultural position among the Turkish ( $\phi = .287$ ;  $p = .000$ ) and Moroccan ( $\phi = .304$ ;  $p = .002$ ) participants is an important explanatory factor; i. e., those who are strongly oriented towards their country of origin indicate much more frequently that they want to be kept informed of events in Turkey or Morocco, as the case may be, than those who are less strongly oriented towards their country of origin. The participants who are strongly oriented towards Turkey and Morocco mainly keep in touch with events in Turkey and Morocco via television programs from their country of origin; the Surinamese respondents are more inclined to use a television program in the Dutch language for this purpose.

Where the garnering of information on their country of origin is concerned, we may conclude that more than three quarters of the ethnic minority respondents like to have information on *music* from their country of origin. With regard to political affairs, the ethnic minority groups

are more divided among themselves; slightly more than half of the Moroccans like to be informed about political issues; this likewise applies to four out of ten Surinamese and a quarter of the Turks. Gender plays an explanatory role in wanting to have information on music from their country of origin; girls like to have information on this more than boys do. Furthermore, Turkish, Moroccan and Surinamese students in the older age categories, as opposed to the younger participating ethnic minorities, prefer to receive information on music ( $\beta = .204$ ;  $p = .029$ ) and political affairs in their country of origin. In regard to the latter subject, the ethno-cultural position likewise plays an explanatory role; the respondents with stronger ties to their country of origin are more inclined to search for information on political issues in their country of origin than those who are less strongly oriented towards their country of origin ( $\beta = .214$ ;  $p = .002$ ).

In regard to the ties that the respondents from the three different ethnic minority groups have with their country of origin, contact with people from these countries is of great importance. Turkish and Moroccan participants with a high score on the newly developed variable ethno-cultural position have more frequent contact with family/friends in their country of origin than, on the one hand, the Turkish and Moroccan students who are less strongly oriented towards Turkey or Morocco and, on the other hand, the Surinamese respondents ( $\beta = .184$ ;  $p = .010$ ).

### *Media ownership*

Before addressing the use of various 'old' and 'new' media, we will first briefly outline both the personal media ownership (in their own bedroom) and the access to media elsewhere in the house of the Turkish, Moroccan, Surinamese and indigenous Dutch participants. In this article, our attention focuses primarily on the ownership of 'new' media. In contrast to media use, we will not discuss media ownership separately per medium. Media ownership serves to establish the context for addressing the most important part of the study: media use. Media ownership is merely a necessary but not sufficient condition for media use. The ownership of media can therefore be a predictive factor for media use but it does not constitute a guarantee for media use.

*Personal media ownership:* The most common media in the bedroom of the Turkish, Moroccan, Surinamese and indigenous Dutch participants are books and audio equipment, such as a radio and/or a stereo system. A video recorder, a telephone and a (cable) modem, on the other hand, are the least frequently found media in their own bedroom. Of particular note is that within every group investigated in this study, the girls indi-

cated significantly more often than boys that they had books in their own (bed)room. We may moreover conclude that all boys (both ethnic minorities and indigenous Dutch participants) have a game computer in their own bedroom significantly more often than girls. The bedroom of boys in all four research groups is furnished with more high-tech products than the girls' bedrooms; boys more often have new media equipment. The ownership rate of a cell phone increases with age of the participating youth in all research groups. Respondents from the lowest socio-economic milieu more often have a game computer in their own room than students from the higher socio-economic groups.

Within the groups studied, it is of particular note that Turkish boys generally have a television with or without teletext, a video recorder, game computer, PC and (cable) modem in their own bedroom significantly more frequently than Turkish girls do. Among the Turkish respondents, religion is of significant influence on individual media ownership; i. e., the Turks who are not very active religiously personally own a computer less often than the Turkish respondents who very actively practice a religion ( $\phi = .142$ ;  $p = .046$ ).

Of particular note among the participating Moroccan boys is that they own a video recorder, game computer and/or CD-ROM more frequently than Moroccan girls. The younger the Moroccan respondents, the more often they personally own a CD-ROM. The Moroccan respondents from a higher socio-economic milieu more often have a cable modem in their own room than the Moroccan respondents from the lower socio-economic milieus.

Of particular note is that none of the Surinamese girls who participated in this study have the possibility of surfing the Internet from their own bedroom. Surinamese boys, however, significantly more often have a (cable) modem in their own bedroom. Furthermore, the youngest Surinamese respondents have a game computer in their room significantly more often than the older Surinamese youth.

In comparison with the indigenous Dutch girls, the indigenous Dutch boys more often have a CD-ROM in their own bedroom. Furthermore, within the indigenous Dutch group, students at preparatory schools for technical and vocational education most frequently own a game computer in comparison with the other educational levels.

*Media access elsewhere in the house:* In regard to media access elsewhere in the house, i. e., besides the participants' own bedroom, we may conclude that the older media, such as a telephone, radio, stereo, television (with or without teletext) and video are present in virtually every household included in this study. The new media have become commonplace in more than half of the families. However, in this regard it should be

noted that statistically significant differences exist between the various research groups; the participants from the indigenous Dutch families have, for example, a PC, CD-ROM and/or Internet connection considerably more often than the respondents from the ethnic minority families. No less than 71% of the indigenous Dutch participants have an Internet connection at home. About half of the Turkish respondents can get on the digital highway from home, while 44% of the participating Moroccans and Surinamese have an Internet connection available to them at home. In comparison with the indigenous group, the ethnic minorities therefore score substantially lower where Internet access from the home is concerned. We have also established that families with a higher socio-economic background have these new media at their disposal more often than households from a lower class; this relates primarily to the indigenous Dutch participants since only a few ethnic minority participants belong to the highest SES group. The older media, stereo and video, are likewise found in our study to be present more often in an indigenous Dutch family than in an ethnic minority family, although these differences are less marked than with the new media mentioned above. Nearly all the Turkish and Moroccan families have a satellite dish at home, which allows them to receive satellite transmissions from their country of origin. In this study, more than nine out of ten Turkish and Moroccan families have a dish aerial, and about one in four of the Surinamese families. With a score of 17%, the indigenous Dutch households are by far the lowest. According to Staring and Zorlu (1996), this high percentage of satellite dishes contributes to the orientation towards the country of origin; the fact is that ownership of a satellite receiver allows the Turkish and Moroccan community in the Netherlands to receive satellite transmissions from Turkey and Morocco. According to Staring and Zorlu, there is a need for this here (1) due to the fact that immigrants are hardly ever seen on Dutch television and then only within the negative context of criminality or unemployment; (2) because of the language used and the cultural familiarity and recognisability of the topics, Turkish and Moroccan immigrants find it difficult to identify with Dutch television; (3) the fact that satellite reception colors their life and offers a remedy, as it were, against their relatively isolated existence; and (4) the need for certain information that the Turkish/Moroccan television does offer and Dutch television does not. The higher the participants' socio-economic class, the fewer the number that own a satellite dish.

The Turkish participants who actively practice their religion are significantly more likely to have access to a home computer than the less religious Turks in this study ( $\phi = .217$ ;  $p = .002$ ).

The educational level significantly determines PC ownership among the indigenous Dutch participants; senior general secondary education

students, pre-university education students and intermediate vocational education students have a PC and a (cable) modem at their disposal more often than students at preparatory technical and vocational education schools.

*Media use and reasons for media use*

Both 'old' and 'new' media use by ethnic minority and indigenous Dutch youth between the ages of 12 to 19, will be set forth in the following section. Attention will also be devoted to the motives for media use. We will first indicate, per medium, those aspects that apply to all respondents collectively. After that, we will examine to what extent the media use between the different research groups corresponds or differs; and lastly, we will devote attention to the similarities and differences within the four separate groups studied.

Television is still the pre-eminent medium in the everyday life of Turkish, Moroccan, Surinamese and indigenous Dutch youth in the Netherlands. We conclude this from, among other things, the fact that television, regardless of the frame of mind (interest, feeling of loneliness, boredom, relaxation or excitement), is the most widely used medium during leisure time. Use of the electronic highway in various situations is likewise experienced as extremely enjoyable by the participating Turkish, Moroccan, Surinamese and indigenous Dutch youth. Listening to music is a leisure-time activity that the Surinamese use more often than the Turkish, Moroccan and indigenous Dutch participants to experience something exciting, to relax or to dispel boredom. Music plays an important role in the life of this research group. We will now address in more detail the use of each medium individually. To this end we will, on the one hand, consider the time budget pattern in minutes per day and, on the other hand, we will devote attention to the different reasons for media use.

*Radio.* Radio use is significantly influenced by the age variable; listening to the radio increases – regardless of the ethnic origin – with respondents' age. In regard to listening to the radio, we also see that the factor 'type of education' also has an explanatory influence; expressed in minutes per day, students at preparatory technical and vocational schools, when compared with senior general secondary education/pre-university education and intermediate vocational education students, listen to the radio the longest.

Ethnic minorities listen substantially less regularly to the radio than their indigenous Dutch peers; Turkish and Moroccan participants spend more than 40 minutes per day listening to the radio, Surinamese one hour and the Dutch respondents more than 79 minutes per day.

Table 3. *Use of 'old' and 'new' media – (rounded) percentage of users/mean of average number of minutes per day spent by users.*

	Turks		Moroccans		Surinamese		Dutch	
	%	Min.	%	Min.	%	Min.	%	Min.
Radio	N = 206 75 41		N = 115 73 41		N = 44 80 60		N = 98 93 79	
Television	N = 206 98 156		N = 114 100 164		N = 44 100 149		N = 98 99 123	
PC-in class	N = 206 79 61		N = 113 70 53		N = 44 71 54		N = 98 71 56	
PC-outside the class	N = 205 63 40		N = 114 64 33		N = 44 57 33		N = 97 36 48	
PC-at home	N = 207 80 51		N = 115 76 49		N = 44 75 58		N = 98 94 52	
Internet	N = 205 77 44		N = 114 82 45		N = 44 84 52		N = 98 84 37	
E-mail	N = 203 50 22		N = 115 50 16		N = 44 50 24		N = 98 70 13	
T/M/S radio	N = 154 53 18		N = 84 38 7		N = 34 29 7		Nvt Nvt	
T/M/S television	N = 203 88 87		N = 114 68 31		N = 44 39 20		Nvt Nvt	

Note 1: PC-in class = PC use during class hours; PC-outside the class = PC use at school outside the class; T/M/S radio/television = radio/television stations broadcasting in Turkish/Moroccan Arabic/Sranan Tongo.

Of the participating ethnic minority youth, the Turkish respondents listen most frequently and, expressed in minutes per day, also spend the most time listening to radio programs especially made for them. In their inventory of research in the Netherlands regarding media and immigrants, Brants, Crone and Leurdijk (1998) postulate that the high listening frequency of Turks and Moroccans to programs which are especially made for and by them can be explained by arguments such as cultural identity, isolation and a need for specific information. According to Dragt (2000), the range of satellite radio programs that can be received via a satellite dish, primarily for Turks living in the Netherlands, is extremely wide.

Religion and the extent of the ethno-cultural position, which determine the cultural identity of the respondents, have an influence on the amount of time spent listening to radio programs in one's 'own' language. The Moroccan participants who devote considerable time to religion listen to radio programs in Moroccan Arabic more often than the Moroccans who are less active religiously ( $\phi = .280$ ;  $p = .010$ ). With re-

spect to the Surinamese respondents, those that are strongly oriented towards their country of origin listen to Surinamese radio programs more regularly than the Surinamese who are substantially less oriented towards their country of origin ( $\phi = .380$ ;  $p = .037$ ).

In regard to the reasons for listening to radio stations in Turkish, Moroccan or Sranan Tongo, it may be concluded that the presence of high-quality programs for the older Turkish participants (between the ages of 15–19) is a more important reason than for the participating Turks from the youngest age group. The educational level of the Moroccan respondents is likewise found to have an influence; senior general secondary education students and pre-university education students listen to Moroccan radio stations on account of the Moroccan culture these stations disseminate, substantially more often than students at preparatory technical and vocational education schools and intermediate vocational education schools. The extent to which the Turkish participants practice religion is likewise a factor in explaining the reasons for listening to Turkish radio stations; the Turkish participants who actively practice religion listen to Turkish radio stations because the programs are transmitted in the Turkish language ( $V = .448$ ;  $p = .001$ ) and for the sake of the Turkish culture ( $V = .355$ ;  $p = .018$ ) more often than the Turkish respondents who say they are not very active religiously.

In regard to the question whether the respondents listen more to Dutch radio programs or, quite the contrary, listen more to programs from their country of origin, a clearly significant difference is perceptible between the three different nationalities ( $V = .308$ ;  $p = .000$ ). Turkish participants in this study listen mostly to Turkish radio programs, while the Moroccan participants listen mostly to Dutch radio. Surinamese respondents divide their attention the most; they indicate that they listen mostly to both Surinamese and Dutch radio programs.

Between the groups of ethnic minority respondents studied, we can subsequently discover a significant difference in regard to the favorite radio stations. Here too, the Turkish participants indicate that they have a greater preference for Turkish radio programs than the Moroccan and Surinamese respondents have in regard to Moroccan and Surinamese radio programs ( $V = .342$ ;  $p = .000$ ). Specifically, Turkish respondents regard Shik FM and Kral FM as their favorite radio stations from their country of origin.

*Television.* Despite the advent of new media, television continues to dominate the leisure time of both ethnic minority and indigenous Dutch youth in the Netherlands. The ethnic minority participants, especially the Moroccans, display a more intensive viewing behavior than the indigenous Dutch respondents.



Gender was found to be the only factor to have a significant influence among both the ethnic minority and the indigenous Dutch respondents on the average number of minutes per day that are spent watching television. Girls spend on average more time watching television than boys.

The ethno-cultural position of the ethnic minority respondents is an explanatory factor in respect to watching television programs in one's 'own' language; i. e., the participants who are strongly oriented towards their country of origin watch television programs in their 'native tongue' substantially more often than those who have less strong ties with their native country.

In comparison with their Surinamese peers, Turkish and Moroccan youth indicate that they more often watch a television program in their 'own' language ( $V = .381$ ;  $p = .000$ ). On average, more than three quarters of an hour per day is spent on this. However, the Turkish participants spend about one and a half hours per day watching Turkish television stations. The average time spent by the Moroccan participants watching television programs in Moroccan Arabic is about half an hour per day; the Surinamese respondents watch Surinamese television on average 20 minutes per day.

We particularly noticed that the higher the socio-economic milieu of the Turkish respondents, the more significant the decrease in watching television programs in Turkish. The Arab television channels are moreover more popular among Moroccan girls than boys; a finding which corroborates an earlier finding in a Veldkamp study (1996). Dragt (2000) points out that Turks in the Netherlands can receive the most television stations from their native country. Moroccans can only receive one Moroccan station; the Surinamese can also receive only a small number of television programs from Surinam. Dragt (2000) postulates that this limited range of Surinamese television programs for Surinamese residing in the Netherlands results in them being more inclined to switch to the Dutch TV channels. In this regard, the better command of the Dutch language among the Surinamese, especially when compared to the Turks and Moroccans, also plays an important role. For that matter, frequently watching Dutch television does not mean to say that these groups per definition have no need of media from their native country. In fact, the study by d'Haenens, Beentjes and Bink (2000) shows that there is indeed a need among Surinamese for a television station from Surinam.

Generally speaking, the Turkish, Moroccan and Surinamese participants watch television stations in the language of their country of origin on account of the programs, which are perceived as good, the Turkish/Moroccan/Surinamese culture, or because programs are screened on subjects that are important to them.

The Turkish participants who are very actively engaged in religion are more inclined to watch a Turkish station on account of the programs, which are regarded as good ( $V = .279$ ;  $p = .004$ ), and because of the Turkish culture, than the Turks who say they are not very active religiously.

The extent to which the Turkish participants are oriented towards Turkey also plays an important role in the choice to watch Turkish television stations; a strong orientation towards the country of origin leads to more frequent viewing of a Turkish station and programs in the Turkish language ( $V = .317$ ;  $p = .003$ ).

The age of the Moroccan respondents also plays a significant role in the choice to watch television stations in Moroccan Arabic. Thus, the oldest Moroccans indicate that they watch such television stations significantly more often than the 12–16 year olds because they watch together with the family. In comparison with the older age group, the 12–14 year old Moroccan participants are the least interested in subjects which are important to Moroccans residing in the Netherlands. Furthermore, the educational level of the Moroccan participants plays a role in this; when compared to Moroccan students at senior general secondary education/pre-university education and intermediate vocational education level, students at preparatory technical and vocational schools indicate least frequently that they watch Moroccan television stations because they watch together with other members of the family and/or because programs are screened by these stations on subjects that are important for Moroccan people. Of the Moroccans who answered the question as to the reason why they watch Moroccan television stations, all those from the highest social group are found to do this on account of the programs that are broadcast in Moroccan Arabic.

The education of the respondents likewise has a significant influence among the Surinamese participants; of the Surinamese who answered the relevant question, each intermediate vocational education student says that he/she watches Surinamese television stations on account of the good programs. Of the senior general secondary education and pre-university education students, two thirds give this answer, while the students at preparatory technical and vocational schools score the lowest with 44%.

In regard to the question whether more Dutch or 'own' television programs are watched, a significant difference is perceptible between the three groups of ethnic minority youth studied, as was also the case with the medium radio. Here too, a substantially higher percentage of the Turkish respondents indicate that they watch television programs from their country of origin than is the case among the Moroccan and Suri-

name participants. Nevertheless, the majority in all groups indicate that Dutch television programs are appreciated most.

It is only within the Turkish group that we see boys indicating more often than girls that they watch Dutch television stations; girls watch Turkish stations more often or divide their viewing time between both types of programs.

When we subsequently investigate which television stations are the most popular, we find that, generally speaking, the Dutch stations are most appreciated by all three groups studied. Nonetheless clear differences can be discovered. The music channels TMF, MTV and The Box, as well as the commercial (youth) broadcasting stations Yorin and SBS6, are watched the most. Of all the young people interviewed, the percentage that expresses the most appreciation for stations from their country of origin is highest within the Turkish group. Within the Surinamese and Moroccan group, these percentages are substantially lower. Turkish stations with high viewing levels are ATV, STAR TV, SHOW TV and KANAL D. Within the Turkish group, youths that regard Dutch stations as their favorite stations are chiefly those with a moderate affinity with their country of origin, ( $\phi = .182$ ;  $p = .035$ ). Moroccan youths indicate that they chiefly watch MBC, while one or two Surinamese respondents say that they regard the Surinamese station ZeeTV as their favorite.

*Home computer use.* Of particular note is that the time spent both by ethnic minority and indigenous boys on home computer use (73 minutes per day) is significantly longer than the time spent on this medium by girls (45 minutes). Youths who are involved with their religion to a high extent also spend more time on home computer use than those who are less active religiously ( $\beta = .202$ ;  $p = .003$ ).

The indigenous Dutch participants make the most use of computers at home, followed by the Surinamese respondents. Of the actual computer users in the home context, the Surinamese participants are the ones that – expressed in minutes per day – spend the most time on this (58), followed by the indigenous Dutch respondents (52) and the Turkish participants (51). The Moroccan participants spend the least time on home computer use (49). On average, the respondents interviewed spend about 53 minutes using the home computer. We further note that Dutch parents themselves make more use of the home computer than ethnic minority parents.

*Home computer applications.* In the home situation, the respondents in this study use the computer mainly for doing homework or playing games (see table 4). The least used computer application in the home

situation is drawing/designing. Boys make more use of the home computer to surf the Internet and to play games than girls. The older the respondents, the more they use the home computer for e-mailing. Playing games on the computer is an application that is particularly used by the younger respondents.

Of all the groups studied, the indigenous Dutch respondents make the most use of e-mail at home, followed by the Surinamese participants. In respect to e-mail use at home, the Moroccan youth lag behind.

Within the Turkish group, the boys also use the Internet substantially more than the girls and they also play games on the computer more often. The latter application is likewise more often used by boys than by girls within the Moroccan group and the Dutch group. Of all the types of education, Turkish students attending intermediate vocational education schools make the most use of the home computer to do homework, closely followed by senior general secondary education/pre-university education students. Students at preparatory technical and vocational schools make much less use of this.

The ethno-cultural position of the ethnic minority respondents only has an influence on computer game playing within the Moroccan group; those who are moderately oriented towards Morocco more often play games on the home computer than the Moroccan participants who feel strongly involved with their country of origin ( $\phi = -.238$ ;  $p = .036$ ).

The younger the respondents within the Surinamese and indigenous Dutch research groups, the more the home computer is used for creating texts. The extent to which the Surinamese respondents practice religion is of an explanatory nature for home computer use for creating texts ( $\phi = .459$ ;  $p = .022$ ) and searching for information ( $\phi = -.500$ ;  $p = .012$ ). Surinamese participants who are very active religiously use these applications more often than the participants who display little affinity with religion.

Indigenous Dutch boys also use the home computer more for drawing or designing. Furthermore, we may conclude that the higher the socio-economic background of the indigenous Dutch respondents, the more the home computer is used for e-mailing, surfing the Internet and searching for information. In addition, within the indigenous Dutch group the intermediate vocational education students make more use of the home computer for e-mailing than senior general secondary education students, pre-university education students and students at preparatory technical and vocational education schools.

*Computer use during class.* In this study, we have focused on computer use in the two most important user contexts for young people: at home and at school. The school context has specifically been included to see

whether any differences in access to and use of computers at home can be compensated at school.

The type of education is found to be the only factor to have a significant influence on the average computer use during class. The respondents who are receiving intermediate vocational education make – expressed in minutes per day – the most frequent use of the computer at school during class. The senior general secondary education/pre-university education students in this study make the least frequent use of the computer at school during class time.

The average number of minutes per day that the computer is used during class is the same for all users at approximately 56 minutes. When we then compare the four research groups with one another, it is of particular interest that the Turkish respondents, with more than 61 minutes per day, have an above-average score. With 56 minutes, the Dutch users have an average score. Lastly, we see that the Moroccans and Surinamese are situated under this mean by several minutes, at approximately 53 and 54 minutes, respectively.

*Computer use at school outside school hours.* The ethnic minority participants make more use of the possibility to use the computer at school outside school hours than the indigenous Dutch youth. However, when the Dutch youth do make use of the computer at school outside school hours then, with 48 minutes per day, they spend the most time on this. The Turkish students who make use of the computer at school outside school hours do this on average 40 minutes per day. The Moroccan and Surinamese respondents indicate that they avail themselves of this possibility about 33 minutes per day.

Computer use at school outside class increases among the Turkish and Moroccan students with increasing age. The educational level of the Turkish and Moroccan participants also plays an important role in respect to the use or non-use of a computer in the school context outside school hours; Turkish and Moroccan students receiving intermediate vocational education make by far the most use of this possibility.

*Computer applications at school.* The computer is mainly used at school for surfing the Internet, searching for information and doing homework (see table 4). Just as at home, the computer at school is used least for drawing or designing. Girls use the computer at school more often for e-mailing and searching for information than boys. Boys, on the other hand, use the computer at school more often for playing games. The older the respondents, the more the computer at school is used for applications such as e-mailing, doing homework, surfing the Internet, creating texts and searching for information. Younger students, on the other

hand, play more games on the school computer. Intermediate vocational education students use the computer at school for homework, creating texts and searching for information. In comparison with the other types of education, they moreover make the most use of e-mail at school.

Dutch youth are found to have a greater preference for playing games on the school computer than the participants from the ethnic minority groups. Within the Turkish group, the age of the respondents has a significant influence on doing homework, surfing the Internet and playing games on the school computers. For the first two applications, the assumption that the older the students are, the more they generally use these applications at school is also proven to be correct. In comparison with the 12–16 year olds, the oldest Turkish students (17–19) use the computer at school by far the least for games. Then again, the oldest Moroccan youth (17–19) more often use the computer at school for e-mailing, surfing the Internet and searching for information than the younger Moroccan participants (12–16). The older Dutch youth more often use the school computer for doing homework than the younger age group. Furthermore, the indigenous Dutch youth from a low or medium socio-economic milieu more often use the school computer for playing games than the youth from more affluent families.

Lastly, religion and ethno-cultural position are found to have no significant influence on the use of computer applications at school.

Table 4. *PC-applications at home and at school – in rounded percentages.*

N:	Home				School			
	T	M	S	N	T	M	S	N
	165	88	33	92	205	110	44	98
E-mail	<b>42</b>	<b>28</b>	<b>52</b>	<b>58</b>	30	21	25	29
Homework	72	77	73	66	52	54	48	41
Internet	58	50	55	72	67	58	68	69
Games	<b>78</b>	<b>56</b>	<b>70</b>	<b>79</b>	25	19	14	35
Drawing/designing	21	16	24	23	12	7	16	15
Word processing	53	63	70	55	28	35	23	38
Information searching	46	43	64	59	57	57	61	51

*In italics:  $p \leq .05$ ; Bold:  $p \leq .001$*

*Internet applications.* The Internet is a much-used medium among all participants. The ethnic minority youth in this study have fewer possibilities for computer use at home, with or without an Internet connection, than the Dutch youth. Consequently, the latter have the highest level of Internet use at home. The ethnic minority youth, on the other

hand, use the Internet more at school or in the library. The ethnic minorities that use the Internet generally spend more time per day on this than the Dutch Internet users (see table 3). The older the Turkish and indigenous Dutch students, the more often they use the Internet. Chatting and e-mailing are the most widely used Internet applications among both ethnic minority and indigenous Dutch youth in the Netherlands (see table 5). The older they are, the more they use the Internet for surfing and e-mailing. However, playing games via the Internet decreases with increasing age. This trend applies particularly to the Turkish and Moroccan groups. The type of education is also found to have an influence on the Internet behavior; i. e., surfing and e-mailing are primarily applications which are used by senior general secondary education students, pre-university education students and intermediate vocational education students. Playing games on the Internet occurs more often among students at preparatory technical and vocational education schools. Indigenous Dutch youth e-mail more and also download files more often than the ethnic minority youth. Turkish boys more often use the Internet to play games, to download files and to offer products than Turkish girls. Moroccan boys likewise use the Internet more often to play games and to download files than Moroccan girls. On the other hand, in regard to the Surinamese girls we may conclude that they chat more often than the Surinamese boys.

Table 5. *Internet applications – in rounded percentages.*

	Turks N = 156	Moroccans N = 92	Surinamese N = 36	Dutch N = 82	Total N = 366
Surfing	49	60	67	65	57
E-mail	<u>68</u>	<u>65</u>	<u>67</u>	<u>87</u>	<u>71</u>
Games	<u>53</u>	<u>57</u>	<u>44</u>	<u>54</u>	<u>53</u>
Chatting	84	88	78	78	83
Newsgroup	12	16	6	6	11
Downloading	<b>61</b>	<b>55</b>	<b>66</b>	<b>83</b>	<b>65</b>
Music	74	61	66	66	68
Ordering products	12	10	9	18	13
Paying products	7	4	-	2	5
Offering products	8	8	-	5	6

*In italics:  $p \leq .05$ ; Underlined:  $p \leq .005$ ; Bold:  $p \leq .001$*

The most important purpose of Internet use by young people is searching for information in regard to their studies, followed by searching for information on hobbies. The older they are, the more the Internet is used for purposes such as searching for information with regard to their studies and for keeping abreast of news both in the Netherlands and the country of origin.

The indigenous Dutch youth make by far the most use of the Internet to search for information on hobbies. The Moroccan respondents use the Internet mainly to search for information on religion, for garnering information on news in their country of origin and/or for keeping in touch with Moroccans in the Netherlands.

Moreover, there is a manifest link between religion and the use of the Internet to search for information regarding this subject; i. e., the greater the affinity with religion, the more often information on this subject is searched for via the Internet. Within the Turkish group of participants, in particular, there is a clearly perceptible difference in this respect ( $\varphi = .204$ ;  $p = .012$ ).

The ethno-cultural position also has an influence on the different purposes for which the Internet is used. The stronger the orientation towards their country of origin, the more often the ethnic minority participants use the Internet to (1) search for information on religion ( $\varphi = .278$ ;  $p = .000$ ); (2) to keep abreast of news in their country of origin ( $\varphi = .214$ ;  $p = .001$ ); and (3) to keep in touch with people in their country of origin ( $\varphi = .228$ ;  $p = .001$ ). Within the Turkish group, those who display a high affinity with Turkey also have more frequent contacts with Turkish people in the Netherlands than young people who feel less strongly involved with Turkey ( $\varphi = .182$ ;  $p = .049$ ).

*E-mail.* E-mail use generally increases with increasing age. More than seven in ten – both ethnic minority and indigenous Dutch respondents – currently use e-mail now and again. Nevertheless there is a large difference between the two groups; in all three ethnic minority groups, half of the participants occasionally use e-mail, whereas this is already the case for about three quarters of the Dutch respondents. It should be noted, however, that the ethnic minority e-mail users do this longer – expressed in minutes per day – than the indigenous Dutch e-mail users (see table 3). Of the ethnic minority e-mail users, approximately half occasionally send a message to family/friends in their country of origin. Contact with family and friends in those countries has in fact increased among more than seven in ten through the use of e-mail. The socio-economic background is the only factor that is found to have a significant influence on this: the higher the socio-economic background, the more contact one has with family/friends in the country of origin has increased through the use of e-mail. A majority of all e-mail users have contact via e-mail with family or friends in the Netherlands on one or two days per week. The Moroccan youth with a moderate orientation towards Morocco more often have contact via electronic mail with family and/or friends residing in the Netherlands than the youth who are strongly oriented towards Morocco. According to all respondents, contact with Dutch family/friends has also increased through e-mailing with one another.



*Media use within the social network*

As media use is not an entirely isolated phenomenon, it is important to know how the media use of Turkish, Moroccan, Surinamese and indigenous Dutch youth is influenced by family or friends.

*The role of the parents in media use.* In regard to the role of the parents in respect to media use, we have established that the mothers of both the ethnic minority and indigenous Dutch youth of age 12 to 19 are the persons that predominantly exercise control on the use of television and the telephone. However, they regard time spent reading books and newspapers as time well spent. Dutch mothers, however, are more lenient in comparison with ethnic minority mothers in respect to watching television or videos and listening to the radio or music. In regard to computer use, however, the reverse is true and they are stricter towards their children. In all probability, this has to do with the fact that in this study more Dutch families than ethnic minority households have a computer in the home.

When we examine the extent to which gender has an influence on the role of the mother in regard to the media use of their children, we may conclude that Turkish, Surinamese and indigenous Dutch mothers more often remonstrate with their sons rather than their daughters about excessive playing of computer games. Computer use is likewise a point of discussion between Turkish and Dutch mothers and their sons. Turkish and Surinamese girls are more often spoken to by their mother about their excessive telephone use rather than Turkish and Surinamese boys. In addition, Turkish mothers are also stricter towards their daughters than towards their sons in regard to listening to music on the radio or the stereo.

The younger children and students at preparatory schools for technical and vocational education are the groups which are occasionally lectured for spending too much leisure time on computer games. Turkish and Moroccan mothers, on the other hand, are stricter towards their older children rather than their younger children with respect to telephone use; and so it is the older youth that are found to telephone substantially more.

The Turkish mothers who indicate that they are not very active religiously tell their children more frequently that they use the telephone too much by comparison with Turkish participants' mothers who devote a lot of time to their religion ( $\phi = -.203$ ;  $p = .004$ ).

The ethno-cultural position of the Turks also has an influence on the control of the mother on Internet use; those who are strongly oriented towards Turkey are more frequently told by their mother that they use the Internet too much than those Turkish respondents who have less strong ties to their country of origin ( $\phi = .180$ ;  $p = .024$ ).

The fathers generally exercise less strict control on their children than the mothers. The ethnic minority fathers seem to interfere less with the upbringing of their children, which in all probability has to do, among other things, with the fact that the fathers have in many cases missed part of the upbringing of their children since, in the first instance, they moved to the Netherlands alone (without their family) as an immigrant worker. If they do say anything, just like the mothers, this will be related to excessive television viewing and use of the telephone. They almost never comment on excessive reading of books and newspapers, which is understandable since, generally speaking, little use is made of print media such as books and newspapers. In comparison with the ethnic minority fathers, the Dutch fathers are even less strict towards their children in respect to watching television or videos and listening to music.

The younger sons rather than daughters are more inclined to be reprimanded with by their father on the excessive use of computer games and video games. The Turkish fathers display the same pattern for computer use and Surinamese fathers also tell their sons more often than their daughters that they use the video recorder too much. On the other hand, Moroccan and Dutch fathers are stricter towards their daughters in regard to listening to music.

The control of the Turkish fathers in regard to the use of the telephone is strictest towards the eldest children. Age also has a significant influence among the Dutch participants in respect to the father's control on watching videotapes; in comparison with the older youth, the youngest Dutch participants are subjected to stricter control by their fathers with respect to watching videotapes.

Among the indigenous Dutch group, the educational level has a significant influence on the father's control regarding listening to the radio, playing computer games and/or using the telephone. With regard to listening to the radio and playing computer games, indigenous Dutch students at intermediate vocational education level never hear anything from their father, unlike students at preparatory technical and vocational education schools, senior general secondary education students and pre-university education students. However, intermediate vocational education students are subjected to control by their fathers with respect to telephone use significantly more often than students at preparatory technical and vocational education schools, senior general secondary education students and pre-university education students. The Turkish intermediate vocational education students also indicate significantly more often than the Turkish students at preparatory technical and vocational education schools, senior general secondary education students and pre-university education students that their father occasionally reprimands with them for listening to music too much. The higher the

socio-economic milieu of the Surinamese respondents, the more the control of the Surinamese fathers increases with respect to the computer use of their children.

Moreover, it was found that the ethno-cultural position of the Surinamese is an explanatory factor in regard to watching television and listening to the radio; those who have strong ties with Surinam are more inclined to be remonstrated with by their fathers on the excessive use thereof than those who display less affection for Surinam.

*Media use: Individualized versus collective.* From the present study, it has emerged that both ethnic minority youth and the indigenous Dutch youth prefer to watch television in the company of someone else. Moreover, ethnic minority girls prefer to do this more than the boys. In comparison with the Turkish, Surinamese and indigenous Dutch participants, the Moroccan youth watch television least frequently together with their parents or friends and most frequently together with brothers and/or sisters. The Turkish, Surinamese and indigenous Dutch respondents, on the other hand, watch television in most cases together with their parents.

Girls are significantly more inclined than boys to watch television with a sister; this is found to be the case among both the Turkish and the Moroccan research groups. More Moroccan boys than girls regularly watch television together with a brother. Among the indigenous Dutch respondents, gender also plays a significant role when they are asked with whom they usually watch television; Dutch girls watch television with their father more often than the Dutch boys.

The type of education of the Dutch research group also has a significant influence on the choice concerning who usually serves as television partner. Thus, the Dutch intermediate vocational education students watch television together with a friend or with someone else significantly more often than students at preparatory technical and vocational education schools and senior general secondary education/pre-university education students.

## **Conclusion**

In response to the research question, 'To what extent are culture-specific characteristics (religion and the extent of ethno-cultural position) determinants, besides other socio-demographic characteristics, for the ownership and use of both 'old' and 'new' media among ethnic minority youth?', we can give the following answers: the religion of the respondents is indeed important in one or two cases when we examine the ownership of 'old' and 'new' media. Thus, the Turkish participants who

are less active religiously own a personal computer less often than the Turkish respondents who practice a religion very actively. However, the newly developed variable ethno-cultural position has no influence whatsoever on media ownership.

The ethno-cultural position of the ethnic minority participants does, however, influence the use of different media. The cultural identity of the ethnic minority respondents plays a significant role, for example, with respect to media use (radio and television) originating from their country of origin. In this study, the ethno-cultural position in itself does play a role in respect to media use, but in relation to the standard socio-demographic characteristics the latter variables are the most influential ones.

Prior to the present study, we were under the impression that the ethno-cultural position, besides the standard socio-demographic characteristics, would have an influence on the media ownership and use by Turkish, Moroccan, Surinamese and indigenous Dutch youth in the Netherlands. However, the variable ethno-cultural position has a less influential role on the media ownership and use of ethnic minority youth in the Netherlands than we initially thought. Thus, the non-availability in previous studies of our newly developed variable, ethno-cultural position, is found to be less serious than we initially assumed.

This result, namely that the variable ethno-cultural position has a less influential role on the media ownership and use of ethnic minority youth in the Netherlands, could indicate that the range of media offered in the Netherlands is so large and diverse that everybody, both the ethnic minority population and the indigenous Dutch population, can find something to his/her liking. In regard to the new media, this study arrived at a similar result as the school survey administered in 2001 by de Haan et al. (2002); after controlling for the differences in the home and school situation, no significant differences remain between ethnic groups (Turkish/Moroccan versus Surinamese/Antillean youth). The modest but significant shortfall in PC skills on the part of non-Western immigrants proves to be attributable to their relative disadvantage in terms of the presence of computer infrastructure at home. Another similar result shows significant differences between boys and girls, these can be attributed only partly to divergent home circumstances. In our survey as well as in the one administered by de Haan et al. (2002), assessment of computer skills by the youngsters themselves was questioned. It may very well be that boys are more likely than girls to say that they master a particular skill, whereas in reality there is hardly any difference. A lower affinity towards ICTs among girls could affect their appreciation and use of ICTs.

We recommend qualitative research into the motives for the use of new media in the leisure-time context of ethnic minority groups in the Netherlands, whereby different Internet applications, such as e-mail and chatting, are addressed and attention is also devoted to topics that concern ethnic minorities residing in the Netherlands.

## Notes

1. All reported differences in e. g., media ownership and use proved to be statistically significant. Nevertheless, in order not to overload the reader with too many correlation measures and significance levels, we only indicated those correlations and significances referring to the newly created variable ethno-cultural position, and its related component religion.

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