

BOOK REVIEWS

Dual Citizenship in Europe: From Nationhood to Societal Integration, Thomas Faist, ed. (Aldershot: Ashgate, 2007), 210 pp.

The recent revival of interest in dual citizenship has spawned an ever-growing array of books on the phenomenon, in a variety of disciplines. This volume is a notable addition to existing literature in the social sciences, both on the basis of its content and its approach. The case studies that are at its heart seek to explore changing boundaries of membership through the prism of public debates on dual citizenship in five European states, namely Germany, the Netherlands, Sweden, Turkey and Poland. While these case studies present compelling analyses of how distinct political cultures and institutional settings have shaped attitudes towards dual citizenship in the countries surveyed, the main strength of the book lies in the overarching theoretical framework developed by Thomas Faist, which allows for a fruitful comparison of the country-specific processes surveyed.

In the first chapter of the work, Thomas Faist delineates how particular institutional and discursive frameworks guide policy choices on dual citizenship. The relevant institutional developments are summarized by the author in two framing hypotheses:

first, the growing emphasis placed on individual rights vis-à-vis state prerogatives, particularly in immigrant states; and second, the use of dual citizenship by emigrant states as a means to forge and maintain transnational links with emigrants resident abroad.

With regard to discursive structures, the author suggests that traditional perspectives in citizenship research, focused on belief systems about “nationhood” and “immigrant integration,” do not adequately explain the complexity of decisions on dual citizenship in Europe. Rather, belief systems about societal integration—or the roles and functions of individual, civil society and the state—are what help to define the discursive contexts that frame political decision making.

The relationship between institutional and discursive factors differs widely from country to country, as the case studies presented in subsequent chapters demonstrate. While the first three case studies—on Germany, the Netherlands and Sweden—align very well with the analytical scheme sketched by Faist, the last two—on Poland, but especially Turkey—are somewhat less successful in this regard. This misfit is in some part due to the fact that both chapters discuss states of emigration in which public discussion of dual citizenship has turned on the maintenance of ties with emigrants. In these contexts, the role of societal integration in discursive practice is perhaps more difficult to discern than in states of immigration. Nonetheless, a deeper analysis of how the place of emigrants in the national consciousness has been framed in public discussion would have been a useful addition to the last two case studies.

In the first case study, Jürgen Gerdes, Thomas Faist and Beate Rieple examine the political debate and policy processes that preceded a significant overhaul of Germany’s citizenship law in 1999. As the authors argue persuasively, the law—which included both the introduction of a liberal *jus soli* regime and continued restriction of dual citizenship—reflected a compromise between political camps with conflicting views of citizenship, immigration and societal integration.

The second case study, by Betty de Hart, focuses on the recent evolution of integration policies in the Netherlands, from a pragmatic pluralist approach in the 1980s to an openly assimilationist one today. As the author describes, this development has entailed a move from complete acceptance of dual citizenship to a policy summarized as “renunciation unless,” as well as a new emphasis on the obligations of all citizens.

In the third case study, Mikael Spång analyzes the policy processes and political debate that led to the acceptance of dual citizenship in Sweden in 2001. As the author shows, a variety of institutional and discursive factors, most prominently the extensive de facto toleration of dual citizenship, the existence of only minor differences between the rights of denizens and citizens, as well as a simultaneous focus on the interests of denizens and Swedes abroad during public discussion, help to explain this turnaround in policy.

In the fourth case study, Zeynep Kadirbeyoğlu argues that the increased tolerance of dual citizenship in Turkey is due in large part to the economic clout and political activism of Turkish emigrants living abroad. In particular, migrant associations in

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Germany and elsewhere in Europe have pressured both Turkey and their states of residence to allow for dual citizenship as a recognition of dual belonging.

In the final case study, Agata Górny, Aleksandra Grzymała-Kazłowska, Piotr Koryś and Agnieszka Weiner discuss how Poland's de facto recognition of dual citizenship relies on the wide latitude granted by law to authorities in making discretionary decisions in citizenship matters. In essence, this discretion functions as a means to maintain transnational links with Polish emigrants, while a lack of consensus on the exclusiveness of Polish citizenship impedes formal legal recognition of the phenomenon.

The final chapter of the book, by Faist, functions as a useful summary of findings, drawing out multiple themes from the case studies. Two conclusions, in particular, are worth highlighting. First, the view that growing tolerance of dual citizenship is a path-dependent development fostered by institutional and discursive factors, both global and state specific; second, the author's contention that citizenship can be viewed as but one step in a continuum of membership rights, obligations, identities, and practices. In the final instance, these conclusions are those to which this excellent volume gives significant support.

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