

Partner choice among Muslim migrants and natives in Western Europe

Interethnic marriages

	Male 1st	Male 2nd	Female 1st	Female 2nd	Average
West-Indians (UK, NL) colonial migrants	26	60	26	46	40
Italian, Greek, Yugoslav (DE), Spanish, Portuguese (FR) guest- workers	22	48	15	38	31
Moroccan, Turkish (DE, NL, BE), Algerian (FR) guest-workers	11	16	5	8	10
Algerian, Moroccan (FR), Indian, Pakistani, Bangladeshi (UK), Surinamese (NL) colonial migrants	5	11	7	10	8

Source: Lucassen & Laarman (2009)

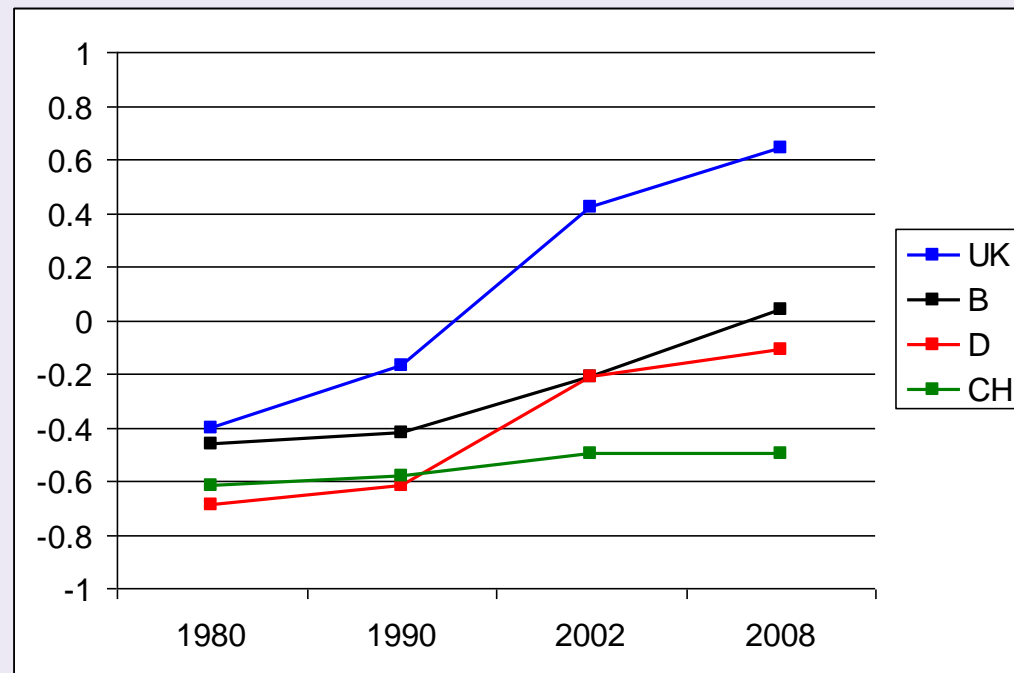
Mechanisms

- Homophily?
- Proximity?
- Third parties (e.g. state, communities, parents)?

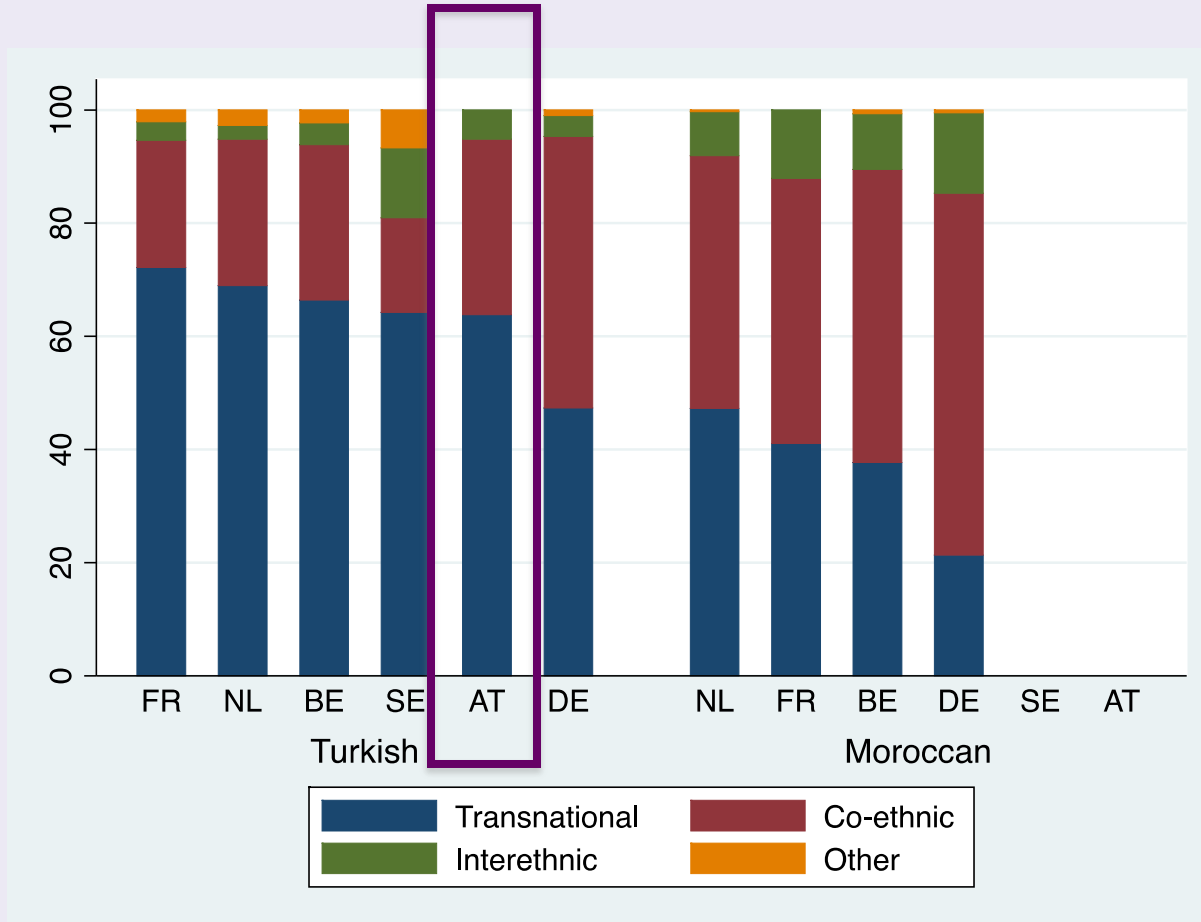
Research questions

- To what extent can ethnic differences in intermarriage be explained by religious differences?
- Which role does religious accommodation play for intermarriage? Do policies promote intergroup relationships or do they foster they maintenance of intragroup relationships?
- Does parental influence weaken the chances for intermarriage?

Accommodation of Muslim religious rights



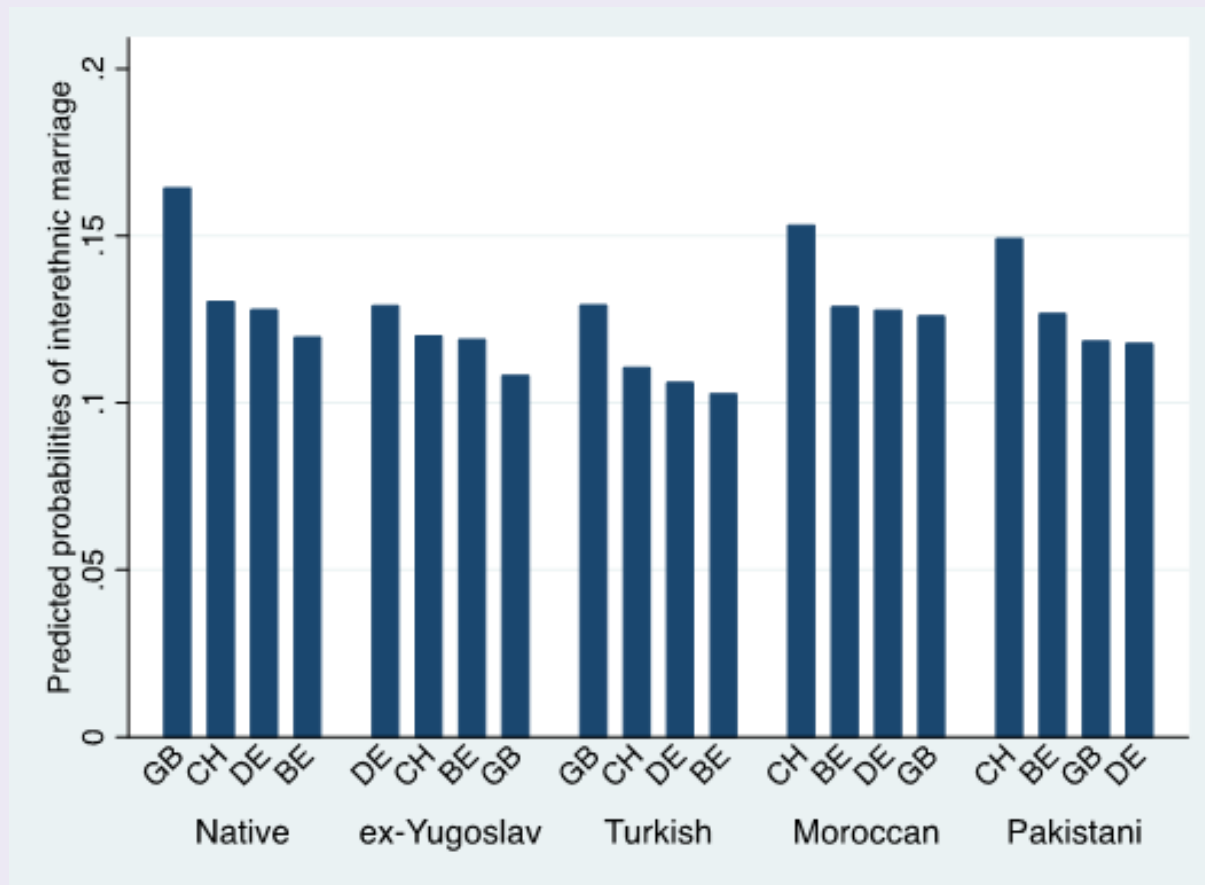
Partner choice



EURISLAM-Survey

- **Computer Assisted Telephone Survey**
- **Sampling:** Surname-based for migrants and a random sample of natives from phonebooks
- **Sample size:** 1.239 Turkish, 892 Moroccan, 857 ex-Yugoslavian, 556 Pakistani migrants with a Muslim background and 1.547 natives
- **Quotas:**
 - at least 60 % of the interviews should be carried out in the evening or at the weekend;
 - at least 25% during the day in the week;
 - at least 40% men and 40% women among migrants
 - at least 15% first generation, min. 25% 1.5 generation (immigrated under 18), min. 25% second generation;
 - a representative sample of natives regarding age and gender (with a range of -5%, +5%)
- bilingual interviewers

Intermarriage propensity



Data: EURISLAM

Note: Controlled for gender, age, educational

Linear probability model with robust standard errors

Analysis – Policy effects?

	(1) Socio-demographic	(2) Meeting Opportunities	(3) Family values	(4) Religiosity	(5) Cultural distance	(6) Preferences	(7) Parental influence
Germany (ref.)							
Belgium	-0.076*** (0.016)	-0.072*** (0.016)	-0.064*** (0.016)	-0.061*** (0.015)	-0.060*** (0.015)	-0.060*** (0.015)	-0.058*** (0.015)
Britain	0.008 (0.018)	0.012 (0.017)	0.012 (0.017)	0.002 (0.018)	0.003 (0.018)	0.002 (0.018)	0.025 (0.018)
Switzerland	-0.029+ (0.018)	-0.018 (0.018)	-0.025 (0.018)	-0.025 (0.018)	-0.025 (0.018)	-0.027 (0.018)	-0.031+ (0.018)

Controlled for ethnic origin, country of birth, educational track, marital status, language problems

n = 2,659 migrants

Linear probability model with robust standard errors

Data: EURISLAM

Analysis – Ethnic differences

	(1) Socio- demographic	(2) Meeting Opportunities	(3) Family values	(4) Religiosity	(5) Cultural distance	(6) Preferences	(7) Parental influence
Ex-Yugoslav (ref.)							
Turkish	0.004 (0.014)	0.015 (0.014)	0.025 (0.016)	0.040* (0.016)	0.043* (0.017)	0.040* (0.017)	0.050** (0.018)
Moroccan	0.108*** (0.020)	0.115*** (0.020)	0.131*** (0.020)	0.151*** (0.021)	0.151*** (0.021)	0.151*** (0.021)	0.156*** (0.022)
Pakistani	0.034+ (0.019)	0.043* (0.019)	0.064** (0.020)	0.089*** (0.022)	0.090*** (0.022)	0.088*** (0.022)	0.125*** (0.024)

Controlled for ethnic origin, country of birth, educational track, marital status, language problems

n = 2,659 migrants

Linear probability model with robust standard errors

Data: EURISLAM

Analysis – Parental effects

	(2) Meeting Opportunities	(3) Family values	(4) Religiosity	(5) Cultural distance	(6) Preferences	(7) Parental influence
Premarital sex not justifiable		-0.009***	-0.005*	-0.004+	-0.004+	-0.003
		(0.002)	(0.002)	(0.002)	(0.002)	(0.002)
Family values		-0.052***	-0.038*	-0.037*	-0.034*	-0.030*
		(0.015)	(0.015)	(0.015)	(0.015)	(0.015)
Religious identity			-0.022**	-0.021*	-0.020*	-0.019*
			(0.008)	(0.008)	(0.008)	(0.008)
Praying frequency			-0.001	-0.001	-0.000	0.000
			(0.005)	(0.005)	(0.005)	(0.005)
Religious practice			-0.061*	-0.059*	-0.053*	-0.053*
			(0.025)	(0.025)	(0.025)	(0.025)
Perceived cultural distance				-0.015	-0.009	-0.008
				(0.017)	(0.017)	(0.017)
Intermarriage attitudes					0.038**	0.028*
					(0.012)	(0.013)
Arranged Marriage						-0.094***
						(0.015)
Semi-Arranged Marriage						-0.070***
						(0.016)

Data: EURISLAM

Controlled for ethnic origin, country of birth, educational track, marital status, language problems

n = 2,659 migrants

Linear probability model with robust standard errors

Conclusion

- Nation states can create meeting opportunities, but social integration is beyond state control
- Opportunities alone cannot explain social integration
- Ethnic differences in intermarriage are linked to different levels of religiosity and family values providing stability to relationships
- Minority parents' ideas play a bigger role than native parents', which ensures intergenerational stability in marriage patterns

Thank you!



EURISLAM



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Operationalization

Dependent variable

- Interethnic marriage (binary)

Main independent variables:

- Country and group dummies
- Family values (4-point scale, e.g. “The worst thing one can do is to bring disgrace to one’s family reputation”)
- Muslim/Christian identification (5-point scale, e.g. “To what extent are you proud of being a Muslim”)
- Frequency of praying
- Religious practice (e.g. covering the head, wearing religious symbols)
- Premarital sex (1 “always justifiable” to 10 “never justifiable”)
- Perceived distance to out-group (4-point scale, “How different or similar do you think most people of [residence country] origin/Muslims living in [the receiving society] are compared to you on the following topics?
 - ...in the values they teach their children, in the way they think about sexual abstinence before marriage, how they think about the role of religion in society)
- Problems with host society language
- Estimated share of out-group members in neighbourhood (1 “almost none” to 5 “nearly all”)
- (Semi-) Arranged Marriage