



Norface Research Programme:

“ Re-emergence of Religion as a Social Force in Europe?”

Norface Research Project:

“ Ethnic Relations and Religious Identities:
Muslim Minorities in Multicultural Cities”

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Crossing Boundaries in Social Science Research
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Universiteit Utrecht



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Who is Who?

- Senior Researchers

- Karen Phalet, Ercomer, Universities of Utrecht and Leuven (PI)
- Michael Bommers, Imis, University of Osnabrück
- Maurice Crul, Imes, University of Amsterdam
- Merove Gijsberts, Social Research Institute, The Hague
- Miri Song, School of Social Policy, Sociology and Social Research, University of Kent,
- Maykel Verkuyten, Ercomer, University of Utrecht
- Charles Westin, CEIFO, University of Stockholm



Who is Who? (continued)

- Early Career Researchers

- Fenella Fleischmann, Ercomer, Universities of Utrecht and Leuven
- Mieke Maliepaard, Ercomer, University of Utrecht and SRI, The Hague
- A. Aslan Yildiz, Ercomer, University of Utrecht

Disciplinary backgrounds

- social and cultural psychology
- sociology of migration
- sociology of religion





Crossing Boundaries: What Do We Do Together?

- International meetings with research partners and external experts (Norface seminars, TIES-RTN workshops, Imiscoe and Equalsoc meetings, TIES-ESF conference ...)
- Study visits of ECRs (to SRI, CEIFO and IMIS)
- Data access and exchange for cross-national comparison
- Co-supervision of PhDs
- Co-publication
- ...





Research Project Aims

- Create data infrastructure on new religious diversity
- Develop new research strategies
 - rich qualitative research on Muslim communities and youth in European cities
 - lack of large-scale optimally representative or comparative data sources
 - introduce longitudinal, multi-level and mixed methods
- Connect separate research lines
 - neglect of new diversity within European religious studies
 - neglect of religious dimension within European migration studies



Research Aims (continued)

- Connect national research traditions
 - cross-national comparison Netherlands-Germany-Sweden
 - test US findings of religious revival in European migration context
- Question prevailing public discourses in Europe
 - normative secularisation
 - 'Islamic exceptionalism'



Common Themes across Studies and Partners

- Understanding religious continuity and change
 - public hostility and reactive religiosity
 - ethnic ties and embedded religion
 - new Islam of second generation?
- Contextualising religion / Islam
 - religious supply side in ethnic neighborhoods
 - group positions and intergroup boundaries
 - public discourses and policies
- Religion as a social force
 - focus on how young Muslims are DOING religion, in particular public assertion
- Multiplicity of second-generation identities
 - articulation of multiplicity, in particular of communal and civic identity and involvement

...



Subproject 1

'Muslims in the Netherlands – an analysis of religious change' (PhD M. Maliepaard)

How do religious identity and practices of Dutch Muslims change between generations and over time?
What evidence is there of religious vitality and/or reactivity?

Which actual and perceived contextual factors affect religious change?

...





Subproject 2

'Ethnic relations and religiosity of young Turks and Moroccans in Europe' (PhD F. Fleischmann)

How do religious identity and practices of second generation Turkish Muslims vary between European cities?

How does the minority position of Muslim youth in different local/national contexts affect their religious identity?





Subproject 3

'Discourses on Muslim identities in the UK and the Netherlands' (PhD Aslan Yildiz)

How do Muslim media/organisations construct Muslim identities?

When and how do these identity discourses enable political claimsmaking by local-Born Muslims?

- Subproject 1: Turkish Muslim organisations and youth in Amsterdam-Cologne
- Subproject 2: British Muslim university students and student organisations in Canterbury-London





Religious Trends among Dutch Muslims 1998 - 2006: Continuity or Decline?

→ *Ref. Phalet, Gijsberts & Hagendoorn 2008 in special issue Köln Zeitschrift für Soziologie und Sozialpsychologie (ed. Frank Kalter)*

- Unique series of repeated cross-sections of Turkish and Moroccan Dutch Muslims in 1998 – 2002 – 2005
- Repeated measures of religious practice (visiting mosque) and preferences (religious school and religious partner for children)



Religious Trends: Practice Turkish Muslims

% visiting mosque	1998	2002	2005
never	12	18	25
sometimes	44	47	41
weekly	44	35	34





Religious Trends: Multivariate Analysis

→ Qualified religious decline

- Gross and net generational change: 2nd generation less religious than 1st
 - Decline net of cohort and life cycle effects on religion
- Gross and net period effects 1998 – 2005: Linear religious decline over time
 - Decline net of compositional change of Muslim population over time
 - Replicated before and after critical incidents and downturns in public climate (Fortuyn murder in 2001, Van Gogh murder in 2004)
 - Differential trends!
 - Decline religious behavior > preferences
 - Decline preferences public > private domains
 - Continued decline for Muslim women > men



Religious Trends (continued)

Extended trend analysis on repeated cross-sections 98 – 02 – 04 with SIM 06 surveys (N=7377) in 11 major Dutch cities

Multi-level analysis combining individual survey data with yearly neighbourhood context data CBS in period 1998 – 2006

→ more recent stagnation

- We find a decline in religious practices and attitudes between 1998 and 2004, followed by a stabilisation in 2006
 - Especially the second generation shows religious vitality
 - Especially the highly educated show religious vitality



Religious Trends (continued)

→religious supply side in ethnic neighborhoods?

- Muslims living in ethnic neighborhoods are more strongly and actively religious than those in white or mixed areas
 - Contextual variation in religious life is not explained by personal interethnic contact
- Living close to a mosque is related to more religious practice in women, not in men
 - Trends are not explained by changes in neighbourhoods 1998 - 2006: increasing segregation, more religious opportunities





Religious Trends among Dutch Muslims: Preliminary Conclusions

Qualified religious decline until 2005

- Gendered !
- Most decline for visiting mosque
- Least decline for preferred marriage with Muslim partner for child

More recent stagnation: religious continuity in 2006

- Especially 2nd generation
- Especially highly educated

No indication of religious revival following critical events in 2001 and 2004



New Islam of Second Generation?

→ Ref. *Maliepaard, Lubbers & Gijsberts 2009, to appear in Ethnic and Racial Studies*

- Analyses on LAS 2004 survey data (N=1800) in 50 Dutch cities among Turkish- and Moroccan-Dutch households

→ Generational decline in 2004

- Majority of second generation self-identifies as Muslim: > 85%
- Yet, they identify less strongly with their religion and ethnic origin and they are less involved in religious and ethnic practices



New Islam (continued)

→ Ethnicization of religion

- Among the second generation ethnic and religious identity overlap more:
e.g., more Moroccan = more Muslim

→ No support for 'symbolic religiosity'

- Relation between religious identification and practice does not change over generations





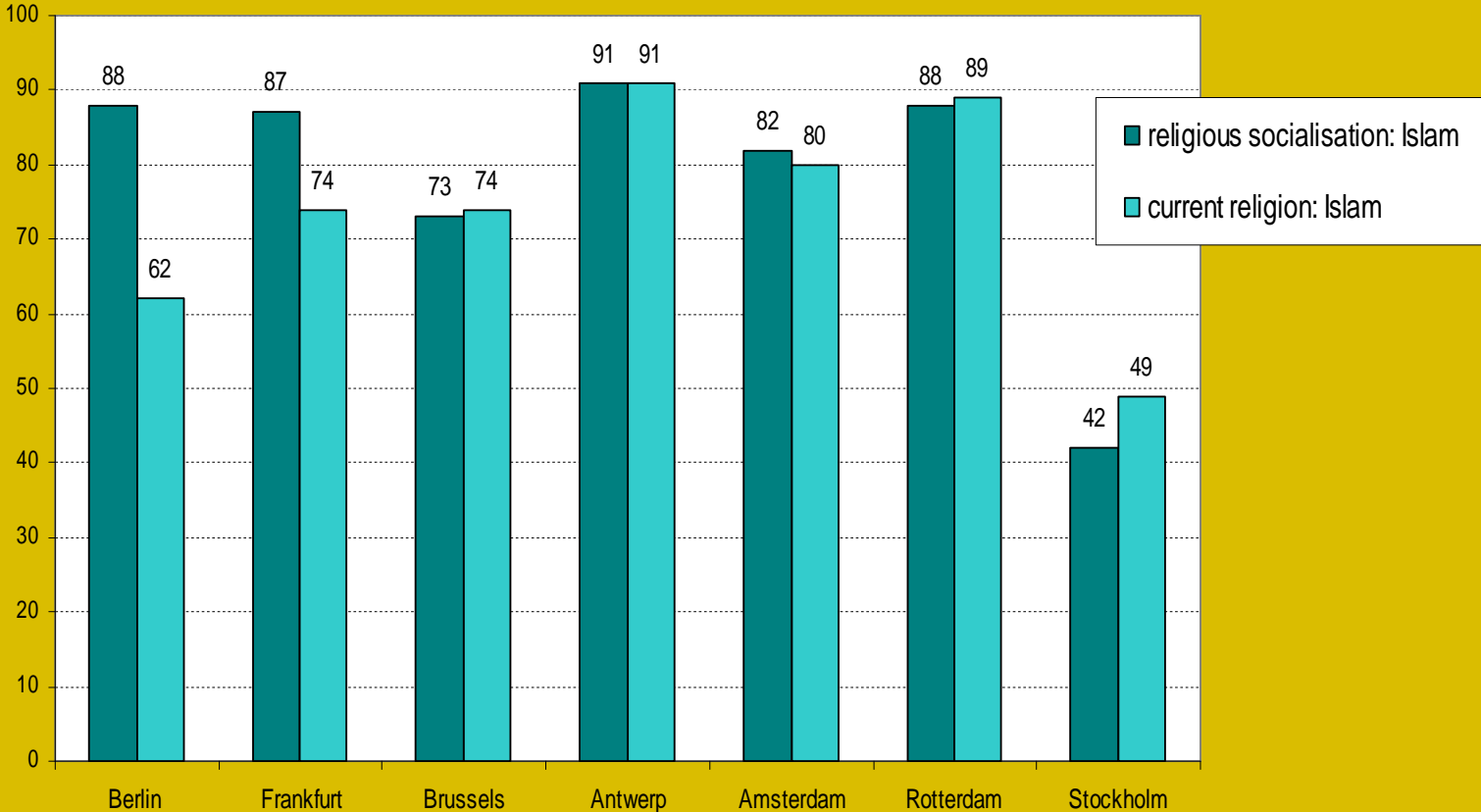
Comparative Extensions: 2nd Generation Religion in 7 European Cities

*Ref. Phalet, Fleischmann & Stojcic, to appear in special issue
Journal of Ethnic and Migration Studies (Ed. Peggy Leavit)*

- TIES 2008 Survey Data
 - comparison samples of Turkish 2nd generation young adults in Brussels, Antwerp, Amsterdam, Rotterdam, Stockholm, Berlin and Frankfurt
- Advantages beyond cross-national comparison:
 - more extensive, less biased measures of religious identity, practices and claims
 - associations with socio-economic integration (education and employment)
 - effects of social integration with (retrospective) longitudinal measures of (cross-ethnic) friends



Religious Continuity across 7 cities: Parental and Filial Affiliations



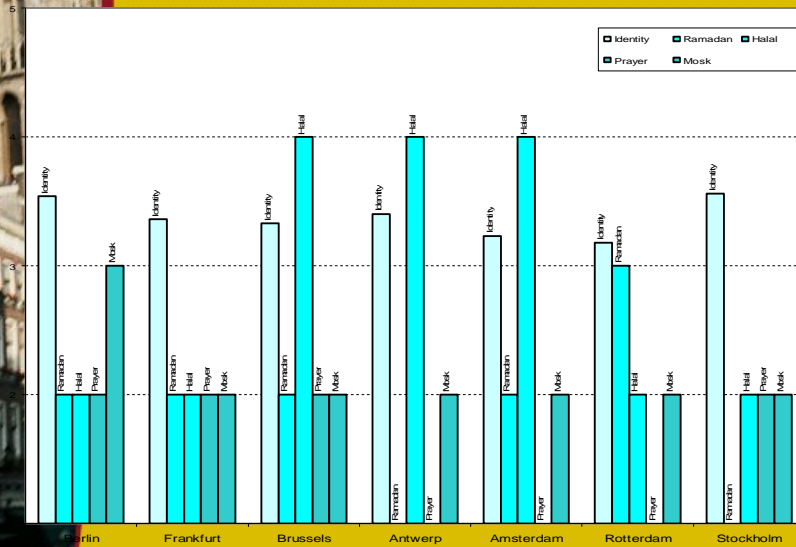
Religion and Structural Integration

- Multiple regressions with religion as a dependent variable
 - religious practice = praying and visiting mosk
 - Step 1: groups-in-cities and gender
 - Step 2: + education, employment, school segregation
 - Step 3: + (cross)ethnic friends in school
- ➔ No consistent associations with socio-economic integration (education and employment)
- ➔ Mainly social integration explains religious continuity: (cross)ethnic friendship networks in youth predict religious practice of young adults

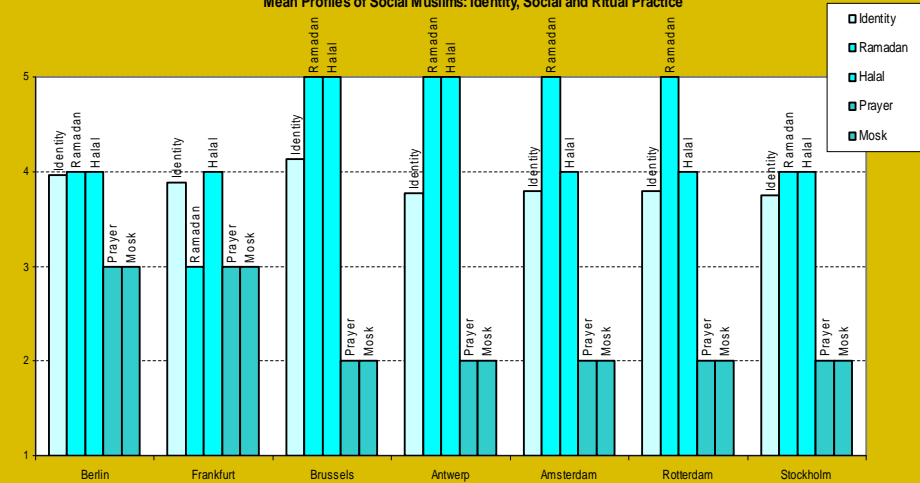


Beyond More or Less Religion: Ways of being Muslim

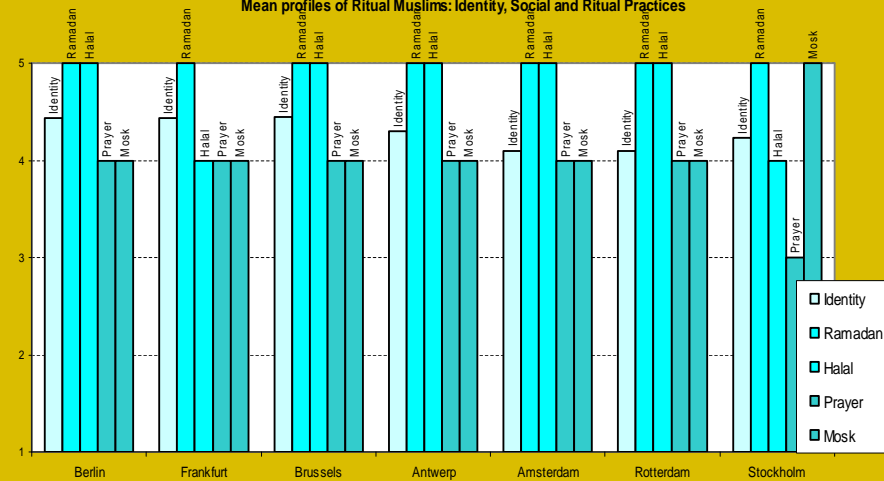
Mean Profiles Private Muslims: Identity, Social and Ritual Practice



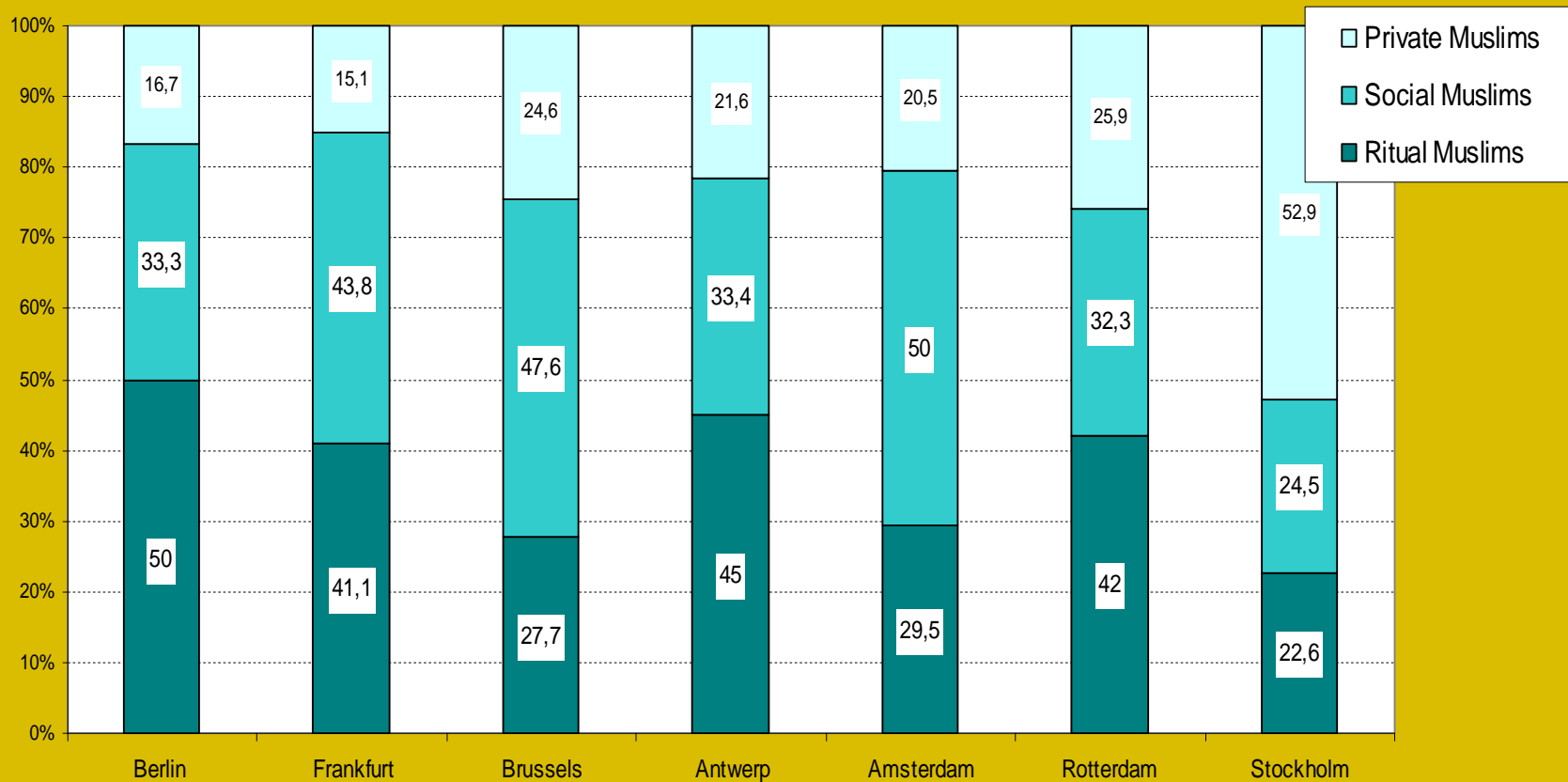
Mean Profiles of Social Muslims: Identity, Social and Ritual Practice



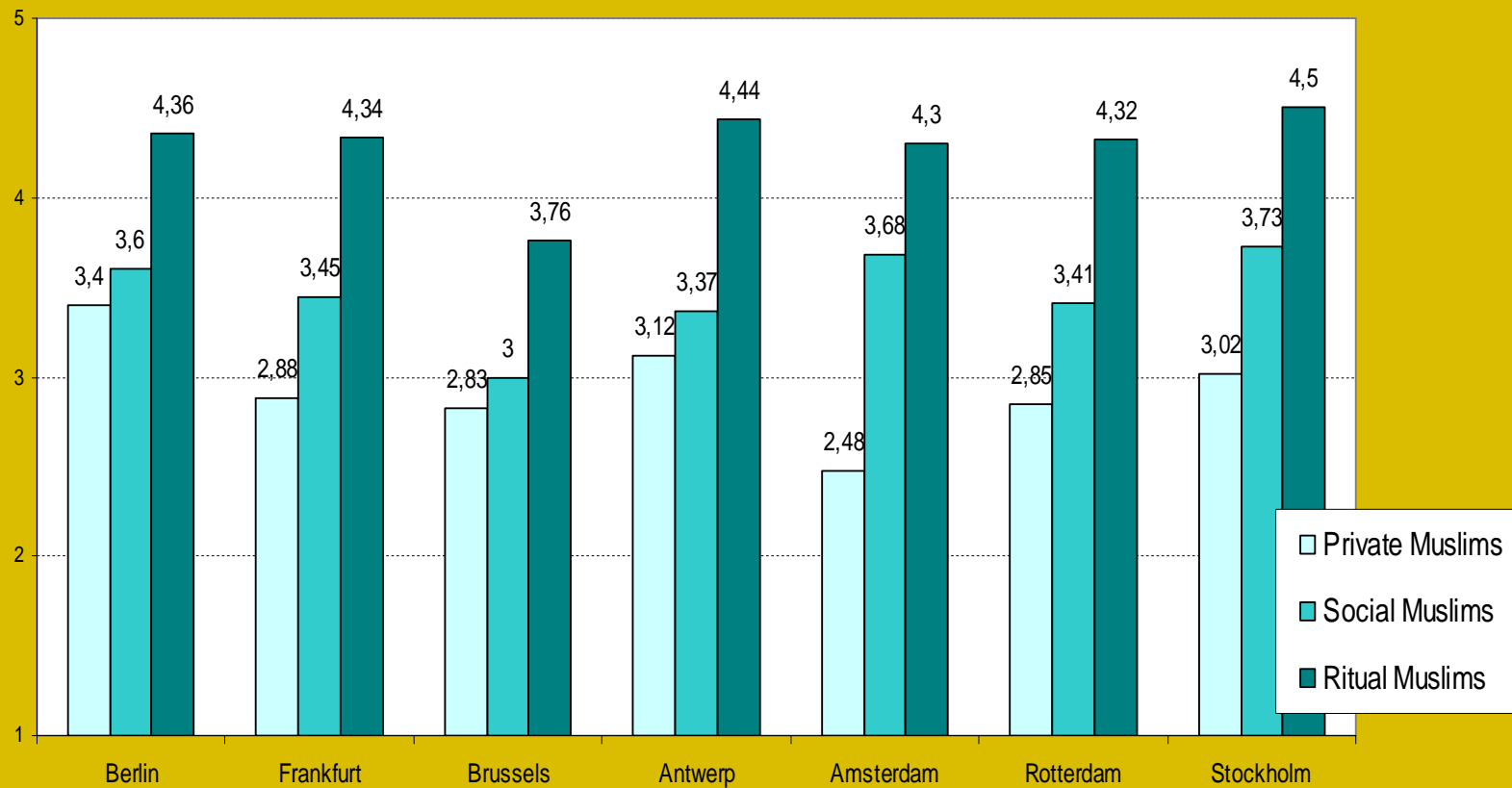
Mean profiles of Ritual Muslims: Identity, Social and Ritual Practices



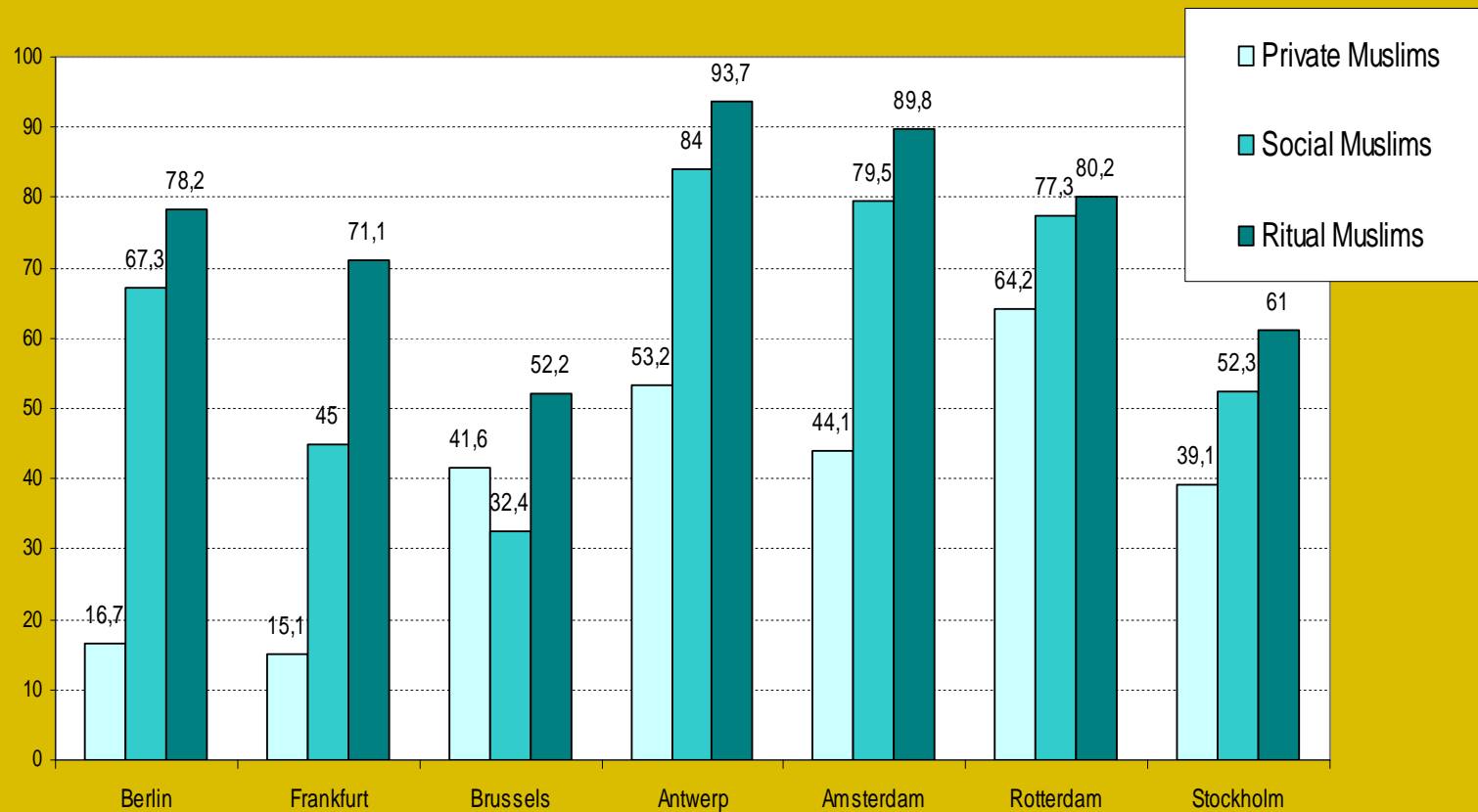
Varying Ways of being Muslim in 7 Cities: % Strict, Social and Private Muslims



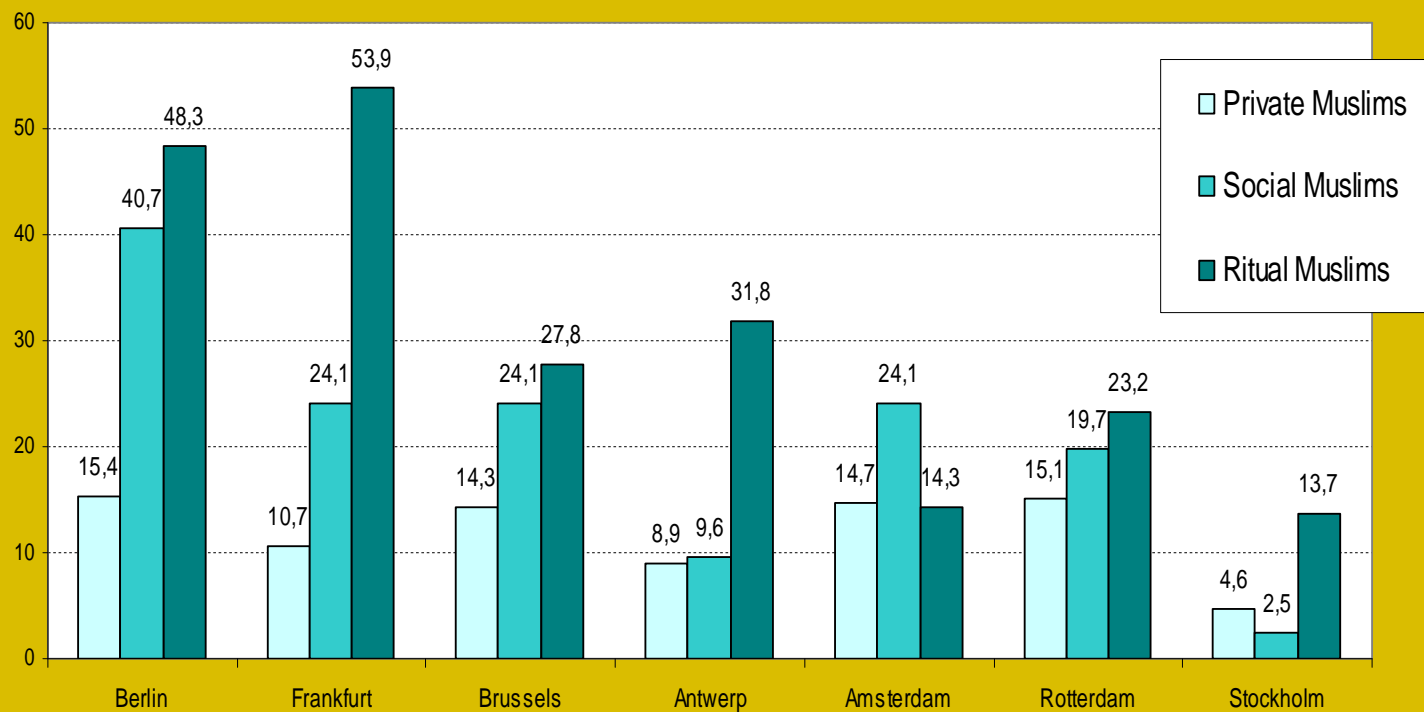
Embedded Religiosity: Father visited Mosq When Child?



Embedded Religiosity: Koran Lessons as a Child?



Reactive Religiosity: Perceived Religious Discrimination?





New Islam of 2nd Generation: Preliminary Conclusions

- Religious continuity > decline
- Embedded Religion
 - Family and community socialization strongly predict 2nd generation religion across cities
- Reactive Religiosity
 - Experiences of religious discrimination are sometimes associated with 2nd generation religion



Preliminary Conclusions (continued)

- Religious dimensions and types?
 - Identity, social and ritual practice
 - Private, social and strict Muslims
 - Contextualising religion?
 - Strict > Social Muslims in Berlin, Antwerp, Rotterdam
 - Social > Strict Muslims in Brussels, Amsterdam, Frankfurt
 - Private > Social and Strict Muslims in Stockholm
- City profiles? Qualitative pattern matching!
 - To be continued ...

