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A study across ethnic groups in England and Wales

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Abstract

Gender role views have long been a matter of great interest to researchers. In part, this is connected to the negative part that traditional gender role views can play in the social and economic integration of women. In Western Europe, this topic has gained additional attention with the arrival of migrants from countries where gender inequality is greater and where individuals hold more traditional views on the social roles of men and women. Research shows that, though gender role views become less traditional over time and through the generations, differences with respect to the majoritarian white population remain.

This study explores one of the possible mechanisms behind the persistence of traditional gender role views among migrants and their children in the UK (i.e. ethnic minority groups): neighbourhood ethnic concentration. Neighbourhoods are spaces of interaction, as well as of transmission of beliefs and ways of doing, and this can affect individuals more or less coercively. This study employs data from Wave 2 of Understanding Society, in combination with aggregated Census data. Using this data I explore the extent to which ethnic minority groups residing in areas with a higher concentration of members of the same group have a higher probability of holding more traditional gender role views. The article finds some evidence of this for Indians and Bangladeshis, but not for Pakistanis. Problems of self-selection and endogeneity are discussed.

Keywords

Ethnicity; England and Wales; Gender role views; Neighbourhood effects; Neighbourhood ethnic concentration

Introduction

Views on gender roles, as well as changes in these views over time, have long been a matter of great interest to researchers. “Traditional” gender role views, which conceive a gendered division of labour based on male-breadwinner households, have tended to decline over time: this thanks to economic development, the decline of religion and the increasing participation of women in political and social spheres (Inglehart and Baker 2000). However, they are still present in many societies. Most importantly, one of the main concerns behind the persistence of traditional gender role views is its effects on women. Such views have been found to play a negative role in women’s educational and labour market opportunities (Davis and Greenstein 2009; Khoudja and Fleischmann 2015; Khoudja and Platt 2016).

In the context of international migration, these issues acquire particular relevance. Often, destination countries receive migrants that have very different cultural values to those of the majoritarian native population, and this includes their views on gender roles. This imposes important challenges for integration policies. In particular, Western Europe has received large numbers of migrants that come from countries where gender inequality is greater and where individuals hold more traditional views on the role of men and women in society. In Germany, Belgium or the Netherlands, for example, this is the case with Turkish migrants; in the UK, these same traits are found among Indians, Pakistanis, Bangladeshis and some African ethnic groups, termed in British parlance, *ethnic minority groups*.

Given the potential negative effects of traditional gender role views on women’s opportunities, this is a key area of interest. Researchers and policy makers might be particularly ask themselves to what extent the views that migrants bring with them have the potential to remain unmodified over time, even in contexts where gender role views are more liberal and why. There is evidence that the children of migrants have less traditional views on gender roles compared to their parents (Röder and Mühlau 2014); an outcome that is likely to be connected to their access to education and greater contact with mainstream values. However, differences with respect to the majoritarian native population remain. This is especially the case for some groups, like Turkish groups in Germany (Diehl, Koenig, and Ruckdeschel 2009) and Pakistanis and Bangladeshis in the UK (Khoudja and Platt 2016). Current figures for the UK (based on the data used in this study) suggest that most ethnic minority groups, but especially Pakistanis and Bangladeshis, continue to hold, on average, more traditional views than white UK individuals (i.e. white British). This is even though the first arrivals of these groups occurred more than 50 years ago and many from these ethnic minorities were actually born in the UK.

The aim of this study is to explore one of the possible mechanisms behind the persistence of traditional gender role views among ethnic minority groups: their spatial concentration. According to theories of neighbourhood effects, neighbourhoods are spaces for socialization and interaction, as well as places for the transmission of beliefs and ways of behaving. These might affect individuals, as well as their views, with a more or less coercive effect (Galster 2012). In terms of this study, the spatial concentration of individuals that come (or have ancestors) from countries where gender role views are more traditional imply, as well, the spatial concentration of these views and, hence, the possibility that they are “spread” and/or “reinforced” across members of those neighbourhoods. This article uses data from Wave 2 of the United Kingdom Household Longitudinal Study, in combination with aggregated Census data attached to individuals. With this data I explore the extent to which migrants and their descendants – *ethnic minority groups* – residing in areas of higher concentration of members of the same migrant (i.e. *ethnic minority*) group are likely to have a higher probability of holding more traditional gender role views. The study focuses on ethnic minority groups that have – on average – more traditional views on gender roles: Indians, Pakistanis, Bangladeshis and Africans. A comparison with another relatively large ethnic minority group, the Caribbean, and the white UK is shown, too.

The study shows that, for Bangladeshis and Indians, there is a positive relationship between living in highly concentrated neighbourhoods and having more traditional gender role views. However, neighbourhood ethnic concentration does not seem to play a role for Pakistanis.

Gender role views in the context of international migration

In Western Europe, as well as in other world regions, gender studies have, over time, gained importance. Inequality of opportunities in terms of gender is increasingly questioned, not least with discussions around the gender wage gap (Bishu and Alkadry 2017); or the division of labour within the household (Breen and Cooke 2005); also in multiracial contexts (Kan and Laurie 2016; Mandel and Semyonov 2016). There are also numerous studies and heated debates around the role of women and men in society, and how this might affect women's educational and labour-market opportunities (Corrigall and Konrad 2007; Cunningham 2008b, 2008a).

“Traditional” views on gender roles are based on a more or less strict idea of a gendered division of labour, where men are in charge of finding a job and bringing money to the family. Women, on the other hand, women stay at home and take care of household duties and children. Change in less traditional societies has started to occur in the past decades. Following modernization theory, re-adapted from Karl Marx to explain the links between economic and cultural changes, the decline of traditional values has been connected to the decline of institutionalized religion and economic development (Inglehart 1997). This has come, hand in hand, with educational expansion, the increasing participation of women in the labour market, and the growing acquisition of rights by women (Inglehart and Baker 2000; Inglehart and Norris 2003). However, the gendered division of labour, as well as the prevalence of traditional views on gender roles, are still to be found in many countries around the world. This is connected to the fact that religion and culture have an enduring role in societies and institutions (Huntington 1993; Weber 1997 [1901]). Therefore, even if cultural values are affected by economic development, they “continue to reflect a society's cultural heritage” (Inglehart and Baker 2000, pp. 49): in other words, there is an observable “cultural path dependency”.

In the context of international migration, this tension between *persistence* and *change* in cultural values becomes particularly evident, especially when individuals from countries where more traditional views predominate move to (often more developed) countries, where there is greater gender equality and where the role of men and women is less strictly defined. This tension emerges because individuals bring, to the destination countries, cultural values from their origin countries (Berry et al. 2002).

In Western Europe, and especially in Protestant countries, there like the UK, cultural values are more secular and encourage self-expression (Inglehart and Baker 2000). Conversely, a good number of migrants and their descendants living in these countries come from countries like Turkey, India, Pakistan, Bangladesh, Nigeria and Ghana, where individuals, generally, attach a stronger value to religion and family, as well as to the authority of God and fathers. In these countries economic and physical security is emphasized *versus* self-expression: this leads to intolerance towards diversity and a preference for traditional gender roles. What happens with those values in destination countries is, therefore, of great interest, not only to researchers, but also to policy makers interested in integrating these groups into host societies and in developing policies promoting equal opportunities. One reason why traditional gender role views persist over time is because they are transmitted from parents to children (Cunningham 2001; Farré and Vella 2013; Platt and Polavieja 2016), and this also applies to migrant groups and their descendants (Idema and Phalet 2007; Berry et al. 2002). This article is concerned with another possible source of persistence with gender role views: neighbourhood ethnic concentration.

Neighbourhood ethnic concentration: why should it matter for gender role views?

The interest in ethnic spatial segregation and, in particular, in the consequences of the concentration¹ of ethnic minorities in space, has gained particular strength in recent years. The 2001 riots occurred in neighbourhoods with a high concentration of Asian groups in Bradford and the 2005 London bombings, generated debates: the UK, some argued, was “sleepwalking” its way towards segregation, while ethnic minorities lived “parallel lives” and multiculturalism was failing (Rattansi 2011). The idea that ethnic spatial segregation is connected to, and encourages, cultural isolation was crucial in this discourse. It is hence of interest to disentangle whether this is actually the case, by examining one of the cultural values that identify many of the migrants and their descendants residing in the UK: their more traditional gender role views.

Galster (2012) provides a useful typology for identifying the mechanisms by which the neighbourhood might affect individuals: *social interaction mechanisms* are the most relevant for the purposes of this article. They emerge as a consequence of social contact among individuals in the neighbourhood; and, as in most neighbourhoods with a high concentration of ethnic groups, they are encouraged by the presence of local institutions – such as churches or social centres, or shops that supply ethnic-specific food or ethnic-specific clothes to the community. Within social interaction mechanisms, Galster defines the ‘social networks’ mechanism to the role of interpersonal exchange of information and resources of various kinds (Bourdieu 1977), also called ‘bonding ties’ (Lin 2001). There is also the ‘collective socialization’ mechanism, by which, as a product of interaction, individuals are encouraged to conform to local social norms or to follow certain rules based on role models present in the neighbourhood. Similarly, behaviour, aspirations and attitudes, might also be affected by contact with peers who are neighbours: Galster refers to this as the ‘social contagion’ mechanism.

Whether living close to co-ethnics is a good or a bad thing depends on the group and the outcome under study. Living close to co-ethnics has been shown to be positive, for example, for subjective well-being (Knies, Nandi, and Platt 2016) or ethnic entrepreneurship (Zhou 1997), but also negative for some groups’ labour-market outcomes (Khattab et al. 2010; Clark and Drinkwater 2002). In terms of this article’s objectives, living in highly concentrated ethnic areas might prevent minorities from being confronted, on a daily basis, with individuals that have other cultural values – not least in terms of gender (Alba and Nee 2003; Cheong et al. 2007). In other words, neighbourhood ethnic concentration might play against the spread of more egalitarian views on the role of men and women in a society. Interestingly enough, recent research shows that living at a young age in areas with a high share of co-ethnics has a negative effect on the employment of female Pakistanis and Bangladeshis in adulthood. The transmission of (traditional) gender role views in the neighbourhood is one possible explanation. Following this reasoning, the present study first hypothesizes that ethnic minorities from countries with more traditional views living in neighbourhoods with a higher concentration of co-ethnics will have more traditional views on gender roles than those living in less concentrated neighbourhoods (*Hypothesis 1*).

As a counter argument, however, Peach (2005) argues that living close to the majoritarian population does not necessarily mean that cultural embeddedness will be lower, or that ethnic minorities will interact more with other groups. In his study of ethnic minorities in Britain, the author shows, for example, that even though the segregation levels of Indians, Pakistanis and Bangladeshis vary, by following the ‘patriarchal model’ their marriage patterns tend to be similar. Following this argument, a counter-hypothesis is that living close to co-ethnics will not affect gender role views (*Hypothesis 2*), in particular among Asian groups.

¹ Segregation and concentration are related concepts; segregation often presupposes concentration. Segregation is more commonly used in the public domain, and it is used here as a more relative concept, expressing how much (and in what way) space is occupied by different groups, given the overall space available.

Whether the presence of co-ethnics in the neighbourhood affects gender role views might also depend on other factors such as the gender of individuals and whether they were raised and/or born in the country or not. Furthermore, the presence of certain religious groups in the neighbourhood might also play a role.

Men have been found to have more traditional gender role views than women in some countries (Larsen and Long 1988; Van de Vijver 2007). This is true of white UK men and most non-white ethnic groups in the UK, according to our data. However, it is likely that the concentration of co-ethnics in the neighbourhood plays a stronger role for women than for men. This is because women are more exposed to the ambivalences and contradictions of their own culture and that of the country destination. Turkish women in Western Europe are, for example, more likely to work in destination than in their origin country (Zuccotti, Ganzeboom, and Guveli 2017). Therefore, being immersed in a community that is similar to the origin context, that is, being in neighbourhoods with a higher concentration of co-ethnics, might lead them to have views that are more like those they would have had back home: i.e., more traditional views. Men, on the other hand, are less subject to these individual-level changes and ambivalences and, therefore, might also be less subject to the neighbourhood context.

As regards an individual's generation, one could argue that individuals who were socialized and mostly educated in their origin countries are less affected by the presence of co-ethnics in the neighbourhood. In other words, it is likely that they hold more traditional views independently of their neighbourhood context. However, the neighbourhood might be relevant for second-generation migrants. These groups have, in general, less traditional views than first-generation migrants (Röder and Mühlau 2014), thanks in part to the fact that they have been socialized and educated in the UK, and that they have, therefore, experienced more cross-cultural contact. However, the presence of co-ethnics in the neighbourhood might play against this, and hence encourage more traditional gender role views.

A further aspect that needs to be acknowledged is the link between religion and traditional gender role views (see e.g. Guetto, Luijckx, and Scherer 2015). Although more religious people have in general more traditional views on the role of men and women in society, some religions – like Islam – have more traditional views and favour gender inequality (Inglehart and Norris 2003). In their study of 65 countries, Inglehart and Baker (2000) show, for example, that Muslim Indians and Muslim Nigerians hold, in general, more traditional views than Sikh Indians and Christian Nigerians. Individuals who live in areas with a high concentration of Muslims might, also, therefore, be more likely to hold more traditional gender role views.

This article will, also, therefore, explore whether the results vary by the gender and generation of individuals. As regards the role of religion, I will explore whether the presence of members of a certain religion in the neighbourhood plays a role on their gender role views. The focus will be on Africans and Indians, the two groups with relatively high traditional gender views *and* religious diversity: there are Muslims but also representatives of other faiths.

Data and methods

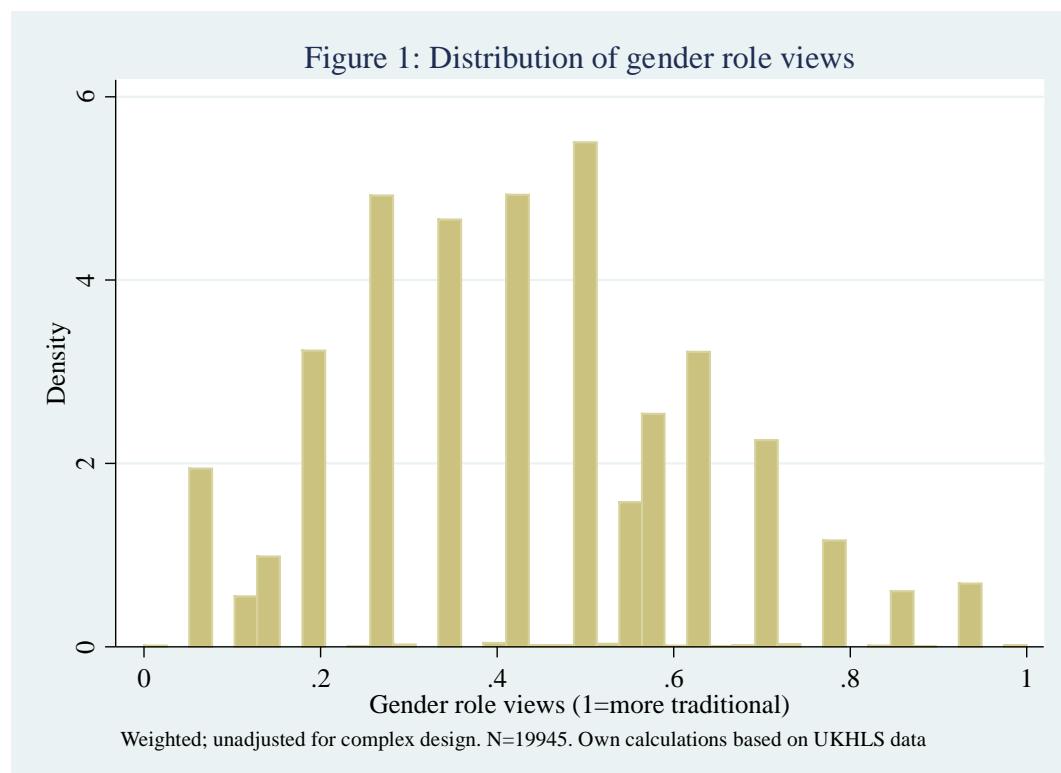
The article uses data from the United Kingdom Household Longitudinal Study (UKHLS) – Understanding Society –² in combination with aggregated Census data that is attached to individuals.

² University of Essex. Institute for Social and Economic Research, NatCen Social Research and Kantar Public, [producers]: Understanding Society: Waves 1-6, 2009-2015 [computer file]. 8th Edition. Colchester, Essex: UK Data Service [distributor], November 2016. SN: 6614. Understanding Society is an initiative funded by the Economic and Social Research Council and various Government Departments, with scientific leadership by the Institute for Social and Economic Research, University of Essex, and survey delivery by NatCen Social Research and Kantar Public. The research data are distributed by the UK Data Service.

Data from UKHLS is taken from Wave 2 (2010-2011), which has a special module on gender roles. This survey has a high number of cases (around 40,000 household interviews) and an oversample of five ethnic minorities (around 1,000 per group), including the ones studied here: Indians, Pakistanis, Bangladeshis, Caribbeans and Africans (Berthoud et al. 2009). Aggregated data from the Census refers to 2011 and is measured at the Lower Super Output Area (LSOA) level, a geographical unit that has an average of 1,500 individuals.

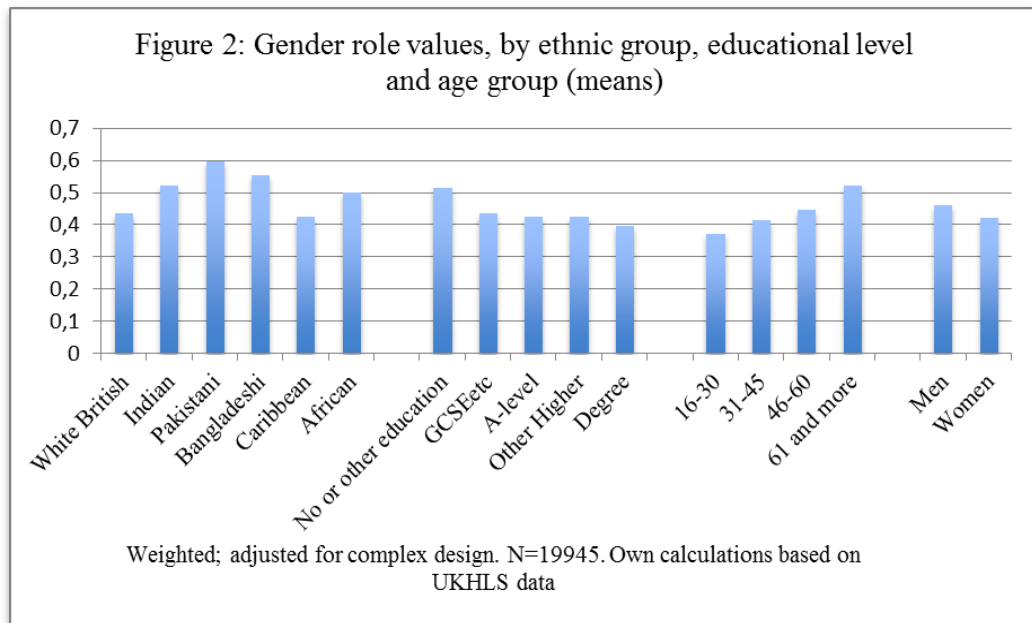
Groups are constructed with information on ethnic self-identification, obtained through a question asking to which group individuals consider themselves to belong: white British/English/Scottish/Northern Irish, here identified as ‘white UK’, Asian or Asian British (including Indian, Pakistani and Bangladeshi) and Black or Black British (including Caribbean and African).

The dependent variable is **gender role views**, a linear standardized variable that varies between 0 and 1, where 1 is more traditional. This is based on a summary of three statements to which respondents had to say whether they agreed or not (on a 5-point scale): “A pre-school child is likely to suffer if his or her mother works”, “All in all, family life suffers when the woman has a full-time job” and “A husband’s job is to earn money; a wife’s job is to look after the home and family”. A Cronbach Alpha test gives a value of 0.79 for these three items. Figure 1 shows the distribution of gender role views; this follows a normal distribution, with a mean of 0.44 and standard deviation (SD) of 0.2; most of cases have values between 0.3 and 0.6.



In addition, Figure 2 shows the mean value of the gender roles score by ethnic group, education, age group and gender: this for a comparative perspective of the traditional-orientation of different types of groups. Indian, Pakistanis, Bangladeshis and Africans have the most traditional values; Pakistanis, in particular, have 0.2 points more on the scale than the white UK (around 1 SD more), while the other groups have a difference of around 0.1 points. Caribbean is the only group that resembles white UK in terms of their gender role views. The comparison with age, education and gender categorizations reveals that the observed differences between ethnic groups are considerable. A value of 0.1 is the

difference between the most and least educated, while a value of 0.15 is the difference between the youngest and the oldest cohort in the survey. The difference between men and women is less than 0.05.



The main independent variable is the **neighbourhood ethnic concentration**, which is constructed combining *own ethnicity* with the *percentage of members of that ethnic group* in the neighbourhood (LSOA).³ Neighbourhood ethnic concentration is expressed as population weighted deciles, where decile 10 refers to the 10% of a certain ethnic minority group in neighbourhoods with the highest concentration of that ethnic minority group. An advantage of this measure is that it allows for a better comparison of groups who have different levels of spatial segregation. Pakistanis, Bangladeshis and, to a lesser extent, Indians are the most segregated ethnic minority groups (Simpson 2012) in the UK, for which the LSOAs contained in deciles 9 and 10 have on average of between 35% and 60% of members of these minority groups; for Africans and Caribbeans, conversely, the values are between 12% and 27%, with Caribbeans being the least segregated; finally, as expected, white UK had an average of around 90% in deciles 9 and 10.⁴ A sub-section of the analysis also explores **neighbourhood religious concentration**. This is also measured with population-weighted deciles, where decile 10 refers to neighbourhoods with the highest concentration of individuals of a certain religion (Muslim, Hindu and Sikh).

³ Although I do not disregard the fact that neighbourhood effects might actually occur through the presence of other ethnic groups, this article is concerned with the role of members of the same ethnic group. In this regard, combined UKHLS data from Waves 2 and 3 shows that individuals who live in areas with a higher concentration of members of the same ethnic group are also more likely to have more co-ethnic friends (see Table S1 in the Supplementary material online). This suggests that social interactions with co-ethnics are likely to be one of the mechanisms by which neighbourhood effects occur. As an additional control, I have also performed a model in which I control for a neighbourhood variable that captures the presence of other groups with traditional views in the neighbourhood (constructed with the pooled percentage of Indian, Pakistanis, Bangladeshis and Africans). Results are robust to the findings presented in the present article.

⁴ Analyses were also performed with the exact percentages, and results (available upon request) are robust to the findings presented here. I have chosen deciles for the above-mentioned reasons and to avoid large standard errors.

In studies of neighbourhood effects, selection and endogeneity are two fundamental issues that need to be discussed and, possibly, addressed (Bergström and van Ham 2012; Dietz 2002; Galster and Hedman 2013). Following Galster et al. (2007), selectivity refers to the fact that individuals choose where to live and, in consequence, individual characteristics might affect both this residential decision and the outcome under study. Endogeneity refers to the fact that the choice of neighbourhood is usually associated with other choices – such as the type of tenure, and these other factors might, in turn, affect the outcome under study. In both cases, the problem can be formulated as omitted variables bias.

In order to partly overcome these issues, I include in the statistical models a wide range of controls that may affect both neighbourhood choice and gender role views. These include individual, household, social origin and neighbourhood characteristics.

Individual and household characteristics. *Age and gender:* it is expected that older people and men are more likely to have more traditional gender role views compared to younger people and women (Georgas et al. 2006). *Generation:* this variable breaks down between first-generation migrants born abroad and arrived at age five or older and second-generation migrants born in the UK or born abroad and arrived before age five (this also includes the so-called 1.5 generation). Second-generation migrants are expected to hold less traditional gender role views than first-generation migrants (Röder and Mühlau 2014).⁵ *Civil status:* this variable captures not only the civil status of the respondent, but also – among those who live with a partner – whether the partner is a co-ethnic or not. While capturing (part of) the household composition, this variable also controls for the potential self-selection of individuals into neighbourhoods, under the assumption that choosing a co-ethnic partner may be related with the choice of neighbourhood and with certain gender views. Categories are: ‘single’, ‘co-ethnic partner’, ‘partner with other ethnicity’, ‘divorced’ and ‘widowed’. *Number of children:* since questions on gender role views relate to the family and the role of men and women in it, this variable captures part of the household composition and how this might affect gender role views. *Educational level:* it is expected that better educated people hold less traditional views compared to less educated people. Categories are ‘none and other qualifications’, ‘GCSE level or similar’, ‘A-level’, ‘other higher level’ and ‘degree’. *Labour market status:* this variable divides between ‘employed’, ‘unemployed’, ‘student’ and ‘other inactive’. Although the relationship between gender role views and education/labour market status is likely to go in both directions, the model includes other social origin and neighbourhood-level variables. These partly control for the propensity to be employed as well as for the likelihood of higher education (see below). *Caring:* this variable states whether the person is caring for someone ill or disabled in or outside the household. Note that the inclusion of this variable, as well as the labour market status variable, acquires a greater meaning when the analysis is performed by gender: women doing caring activities and those who are inactive might have more traditional views, while the opposite might be the case among men. *Religion:* this variable captures the current or, if not declared, the religious upbringing of the individual. Categories are: ‘no religion’, ‘Christian’, ‘Muslim’, ‘Hindu’, ‘Sikh’, ‘Buddhist’ and ‘other’. *Family gender role views:* this variable captures the average gender role views of the partner and/or the parents of the respondent (if present in the household). Since not all individuals live with a partner or their parents, this variable has the following categories: ‘no partners/parents in the household’, ‘low traditional views’, ‘middle traditional views’ and ‘high traditional views’, where low, middle and high divide the variable into three percentiles. *Importance of ethnicity or racial background for own identity:* this variable captures whether individuals consider their own ethnic or racial background important for who they are. It has four categories ranging from very important to unimportant. This variable also helps to partially overcome self-selection, given that individuals who consider their own ethnic/racial background to be important will probably be more likely to reside in concentrated areas and more likely to hold traditional gender role views.

⁵ The very few first generation white UK were recorded as second generation. I have also replicated the models excluding them, and the results remain robust to findings presented here.

Social origin characteristics include (retrospective) parents' characteristics when the individual was fourteen years old. *Parents' educational level* takes the average educational level of both parents. Categories are: 'did not go to school or left school with no qualifications', 'left school with some qualifications', 'gained further qualifications or certificates' and 'gained a university degree or higher'. *Parental employment status*: this seeks to identify whether the mother was working when the individual was young. 'Doing gender' theories have shown that this is important in the transmission of gender role views (Platt and Polavieja 2016). Categories are 'non-working parents', 'working father' (non-working or absent mother) and 'working mother' (with or without a working father).

Neighbourhood characteristics include current *neighbourhood deprivation*, measured at the LSOA level with the Carstairs Index (Norman and Boyle 2014; Norman, Boyle, and Rees 2005).⁶ This measure, transformed to population-weighted deciles, is a summary of four dimensions: % male unemployment; % overcrowded households; % no car/van ownership; and % low social class. Having a measure that denotes a neighbourhood's socio-economic characteristics is often desirable when studying the effect of neighbourhood ethnic concentration, given the strong relation between the two variables.⁷

While controlling for a wide range of variables helps the estimation of neighbourhood effects, there might still be unmeasured variables affecting the relationship between neighbourhood and outcome. This could be, for example, a particular desire to be in touch on a daily basis with the culture of the origin country. A case of reverse causality is also plausible, as individuals with more traditional gender role views might prefer to live close to co-ethnics. For this reason, I perform two robustness checks.

First, I use an instrumental variable (IV) approach (see Model 6 in Table S3 in the Supplementary Material online). Following some scholars in neighbourhood effects research, I use characteristics of the wider area of residence as instruments (Galster et al. 2007; Evans, Oates, and Schwab 1992): in this case, the ethnic concentration in the wider area (also measured with population-weighted deciles).⁸ The idea is that while the wider area characteristics will influence the selection of a neighbourhood, it should not affect the outcome directly. The wider areas used are Housing Market Areas (HMAs), which have the additional benefit of having been created by analysing three types of information: commuting, migration and housing prices (Jones, Coombes, and Wong 2010).

Secondly, using a question on whether individuals declare they would prefer to stay in/move out of the current home,⁹ I explore whether the neighbourhood effect varies according to this variable. This question has been used before in neighbourhood effects research (Knies, Nandi, and Platt 2016). The idea is that individuals who declare that they prefer to move are less likely to be self-selected into the neighbourhood. Unfortunately, we cannot know whether this preference is based on the ethnic composition of the neighbourhood, as shown in Clark and Drinkwater (2002). However, this test does reveal interesting results that I describe in the analysis (see Figure S2 in the Supplementary Material Online).

⁶ The permission of Dr. Paul Norman, School of Geography, University of Leeds, to use the 2011 Carstairs Index of Deprivation he created is gratefully acknowledged.

⁷ As a robustness check, I have also included four additional neighbourhood variables which might be connected to a predominance of more/less traditional gender role values in an area: percentage of individuals aged 60 or more, percentage of inactive women, percentage of families with dependent children and percentage of individuals with higher education or more. The results (available upon request) are robust to the findings presented here.

⁸ Specifically, neighbourhood ethnic concentration and the interaction between this and ethnic group are considered as endogenous variables, while ethnic concentration in the wider area and the interaction between this and ethnic group are considered as instruments.

⁹ "If you could choose, would you stay here in your present home or would you prefer to move somewhere else?"

The analyses presented here are based on linear regression models (OLS). Additional analyses are performed separately for men and women, for first- and second generation- migrants and for individuals who reside in neighbourhoods with different shares of members of the three most common non-Christian groups: Muslims, Hindus and Sikhs. Data has been weighted and controls for complex design.¹⁰

Analysis

Identifying neighbourhood effects

Table 1 shows the relationship between neighbourhood ethnic concentration and gender role views, by ethnic group; additionally, Figure 3 shows linear fit models of the relationship between both variables, also differentiated by ethnic group.

Table 1: Gender role views by ethnicity and neighbourhood ethnic concentration (measured in deciles)

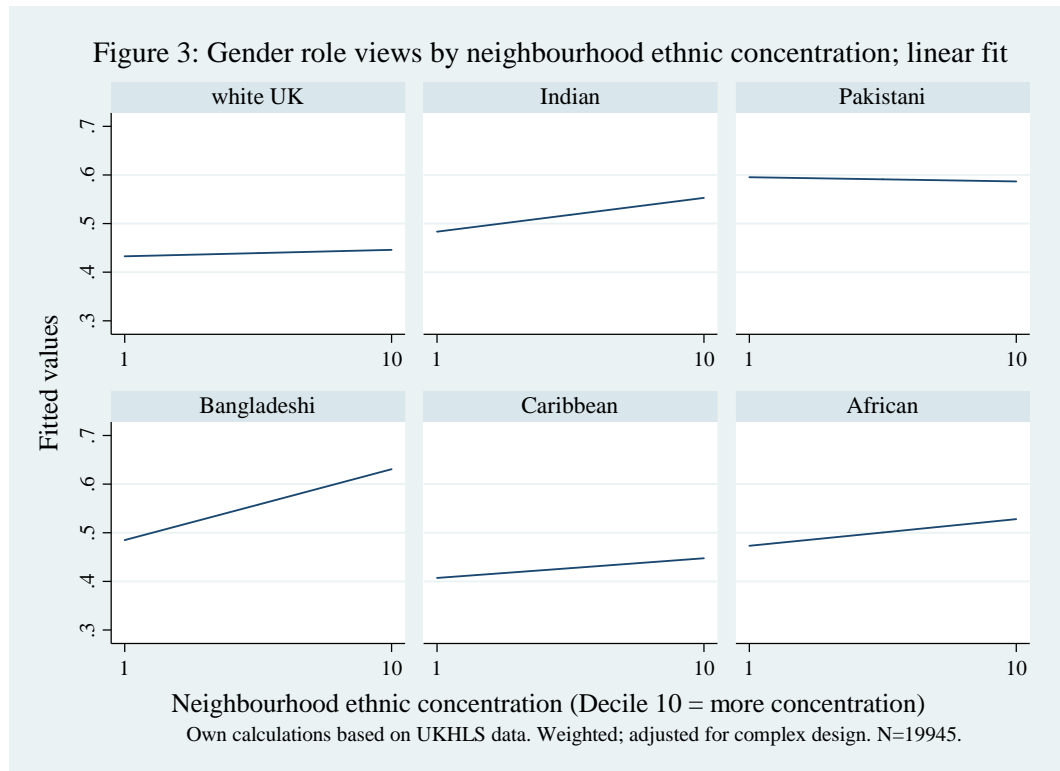
	white UK	Indian	Pakistani	Bangladeshi	Caribbean	African
D1	0.43	0.49	0.57	0.39	0.45	0.48
D2	0.43	0.49	0.59	0.59	0.34	0.50
D3	0.42	0.48	0.62	0.50	0.45	0.49
D4	0.43	0.51	0.67	0.55	0.38	0.43
D5	0.43	0.49	0.59	0.53	0.44	0.50
D6	0.45	0.54	0.58	0.59	0.44	0.47
D7	0.43	0.53	0.55	0.60	0.37	0.48
D8	0.43	0.53	0.65	0.64	0.42	0.55
D9	0.44	0.56	0.55	0.60	0.44	0.54
D10	0.44	0.59	0.60	0.61	0.47	0.54

Weighted; adjusted for complex design. N=19945 [17173 (White British), 848 (Indian), 625 (Pakistani), 328 (Bangladeshi), 457 (Caribbean), 514 (African)]

Own calculations based on UKHLS data

The relationship between neighbourhood ethnic concentration and gender role views varies across groups: for white UK and Pakistani, a higher presence of co-ethnics in the neighbourhood does not seem to affect their gender role views; Pakistanis, in particular, have traditional gender role views, independently of their neighbourhood. A very different picture is observed for the remaining groups. For example, although Bangladeshis sometimes have gender role views which are even more traditional than those of Pakistanis (around 0.6 points in the scale), they are more likely to do so if the concentration of co-ethnics in the neighbourhood is high. In areas where the concentration of co-ethnics is lower, Bangladeshis have less traditional views on gender roles, though still more traditional than those of white UK. A similar, but less pronounced, pattern is observed for Indians and, to a lesser extent, for Caribbeans and Africans.

¹⁰ Only Figure 1 does not control for complex sample design (i.e. stratification & clustering), given that the STATA command “histogram” does not allow for this option.



Next I perform OLS models where gender role views are estimated as a function of ethnicity, neighbourhood ethnic concentration and a series of key control variables. A distribution of those control variables by ethnic group is in Table S2 in the Supplementary Material online.

Models 1, 2 and 3 of Table 2 show a base model where the average effect of ethnic group and neighbourhood ethnic concentration is observed. Model 1 controls only for age and gender; Model 2 adds social origin information when the individual was fourteen years old, as well as other individual, household and neighbourhood-level information; Model 3 adds religion, so as to observe the mediating role of this variable, and in particular, that of being a Muslim (further studied below). Models 4 and 5 are the key ones to answer the main research question. They replicate Models 1 and 3,¹¹ but here interactions between ethnicity and neighbourhood ethnic concentration are added, so as to explore the role of neighbourhood ethnic concentration on gender role views for each ethnic group. Models with all control variables are shown in Table S3 in the Supplementary Material online.

¹¹ A replication of Model 2 is not shown since the results are very similar to those observed in Model 5.

Table 2: Estimation of gender role views (0=more liberal; 1=more traditional); linear regression and IV models (OLS: b-coefficients with standard errors)

	Model 1	Model 2	Model 3	Model 4	Model 5
Neigh. ethnic conc.	0.001 (0.001)**	0.001 (0.000)	0.001 (0.000)	0.001 (0.001)	0.000 (0.001)
Ethnic group (ref. white UK)					
Indian	0.115 (0.009)***	0.055 (0.010)***	0.034 (0.017)*	0.069 (0.016)***	0.007 (0.020)
Pakistani	0.205 (0.011)***	0.102 (0.011)***	0.066 (0.015)***	0.197 (0.022)***	0.079 (0.023)***
Bangladeshi	0.164 (0.016)***	0.064 (0.016)***	0.032 (0.020)	0.069 (0.034)**	-0.030 (0.029)
Caribbean	0.006 (0.012)	-0.021 (0.012)*	-0.024 (0.012)*	-0.021 (0.028)	-0.053 (0.028)*
African	0.106 (0.011)***	0.030 (0.013)**	0.020 (0.013)	0.079 (0.019)***	0.010 (0.019)
Interactions					
Indian* Neigh. ethnic conc.				0.010 (0.003)***	0.008 (0.002)***
Pakistani* Neigh. ethnic conc.				0.002 (0.004)	-0.001 (0.003)
Bangladeshi* Neigh. ethnic conc.				0.022 (0.006)***	0.016 (0.005)***
Caribbean* Neigh. ethnic conc.				0.006 (0.005)	0.007 (0.005)
African* Neigh. ethnic conc.				0.006 (0.004)	0.003 (0.003)
Constant	0.250 (0.006)***	0.403 (0.016)***	0.395 (0.016)***	0.252 (0.006)***	0.396 (0.016)***
R²	0.11	0.21	0.22	0.12	0.22
Controls for					
Age and gender	X	X	X	X	X
Additional controls ¹		X	X		X
Religion			X		X

Own calculations based on UKHLS data.

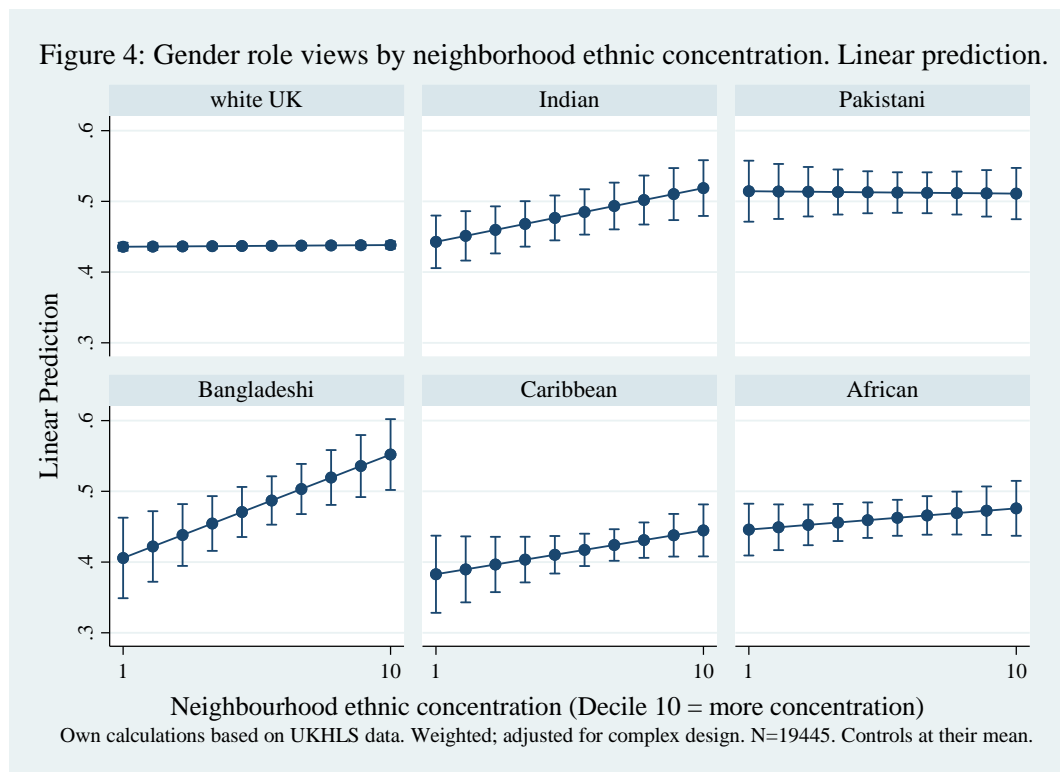
Weighted; adjusted for complex design. N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

¹ Generation, civil status, number of children, education, labour market status, caring, family gender role views, importance of ethnic/racial background for own identity parental education, parental employment and neighbourhood deprivation.

Controlling for age and gender (Model 1), Pakistani and Bangladeshi groups have on average 0.16 and 0.21 points more than white UK in the gender role views scale, which is a non-negligible difference given that one standard deviation in this variable is 0.2. Africans and Indians also tend to have more traditional gender role views than white UK, but to a lesser extent (around half SD points), while Caribbeans do not present differences with respect to white UK. Furthermore, on average, living in areas with higher ethnic concentration leads to more traditional gender role views. These results are, to a great extent, explained by social origin, household and individual-level variables (Model 2): the effects reduce by more than half for all groups; in addition, a negative effect emerges among Caribbeans, denoting less traditional gender roles views compared to the white UK. When religion is included (Model 3), we observe that a reduced ethnic effect remains for Indians and Pakistanis, but this becomes statistically non-significant among Bangladeshis and Africans, pointing probably to the mediating role of Islam. However, given that few white UK are Muslim, and that few Bangladeshis and Pakistanis are not, it is difficult to completely differentiate between ethnic and religious effects.

Models 4 and 5, which add interactions, are very similar in terms of the size of the coefficients. There are two statistically significant interaction effects, for Indians and Bangladeshis, which show that the effect of living in a neighbourhood with a higher ethnic concentration has a stronger positive effect on (traditional) gender role views for these two groups. Furthermore, for Caribbeans the interaction is statistically significant at a p-value of 0.14. The results also reveal that Pakistanis and Caribbeans who reside in Decile 1 (see the main ethnic group effects) have respectively more and less traditional views compared to white UK. For Pakistanis, however, gender role views do not seem to be affected by their neighbourhood of residence.



The results are better appreciated in Figure 4, which shows the relationship between gender role views for different ethnic groups and deciles of neighbourhood ethnic concentration. These graphs resemble strikingly those observed in Figure 3. Although the size of the differences between groups have been reduced, for Bangladeshis and, to a lesser extent, for Indians and Caribbeans, living close to co-ethnics is positively related with holding more traditional gender role views. For example, a Bangladeshi living in decile 1 has around 0.4 points in the scale (similar to that of a white UK), while those who live in decile 10 have around 0.55 points. This effect is quite considerable, as it amounts to around 75% of a standard deviation (0.2). For Indians and Caribbeans, the effects are smaller, amounting to around less than half of a standard deviation. As observed before, Africans' and Pakistanis' gender role views (which, for the latter, are, on average, more traditional than those of other groups) do not seem to depend on their neighbourhoods' ethnic concentration.

Whether the observed results are a result of self-selection or a 'true' neighbourhood effect is difficult to disentangle. I perform two tests in order to search for indications of 'true' neighbourhood effects. First I estimated an IV model (see Model 6 in Table S3). The results do not change substantively. However, the first-stage F statistic suggests that the instrument might not be adequate for Bangladeshis, since it has a value smaller than 10 (see Table S4). I have also estimated a model in which I add a triple interaction between ethnic groups, neighbourhood ethnic concentration and preference to move/stay. The results (see Figure S1) suggest that neighbourhood effects are stronger

for Bangladeshis that declare a preference to stay in their current home. If we assume that this declared preference is related to the characteristic of the neighbourhood in terms of its ethnic composition it would then follow that those who prefer areas with more co-ethnics are also probably more likely to have more traditional gender role views: note, though, that this is just an assumption.

Do gender and generation play a role?

I argued before that neighbourhood effects might vary according to the gender and generation of individuals. In particular, I expected that women and 1.5 and second-generations' gender role views to be more affected by the concentration of co-ethnics in the neighbourhood. The results, however, are inconclusive.

Table 3 shows the results separately for men and women. The first model shows the effects without interactions: margins derived from these models show that men have, in general, more traditional views than women. When all control variables are kept to their mean, white UK men have around 0.46 points in the scale, while white UK women have 0.42. This gender effect is more or less maintained for all groups, except for Bangladeshis (for whom the gender gap is higher). Ethnic effects also change slightly when we compare this with Table 2, which might be related to how control variables interact with gender. Model 2 shows interactions between ethnic group and neighbourhood ethnic concentration. It suggests similar patterns in terms of how neighbourhood ethnic concentration affects Asian men's and women's gender role views. However, among Caribbean and African populations women seem to be more affected by neighbourhood ethnic concentration than men:¹²women's gender role views become less traditional than those of men in areas with fewer co-ethnics (see Figure S2).¹³

¹² Note, however, that comparisons of interaction coefficients across models with Wald tests are not statistically significant at $p\text{-value} < .10$ for any ethnic group.

¹³ For creating Figures S2 and S3 I combined the results from both regression models with the STATA "combomarginsplot" command.

Table 3: Estimation of gender role views (0=more liberal; 1=more traditional) by gender; linear regression model (b-coefficients with standard errors)

	Men		Women	
	Model 1	Model 2	Model 1	Model 2
Neigh. ethnic conc.	0.001 (0.001)	0.000 (0.001)	0.001 (0.001)	0.000 (0.001)
Ethnic group (ref. White British)				
Indian	0.059 (0.025)**	0.022 (0.029)	0.071 (0.021)***	0.051 (0.025)**
Pakistani	0.087 (0.023)***	0.107 (0.029)***	0.091 (0.020)***	0.103 (0.032)***
Bangladeshi	0.085 (0.031)***	0.034 (0.045)	0.026 (0.025)	-0.065 (0.038)*
Caribbean	-0.016 (0.021)	-0.009 (0.046)	0.006 (0.014)	-0.041 (0.027)
African	0.055 (0.017)***	0.066 (0.028)**	0.064 (0.013)***	0.034 (0.024)
Interactions				
Indian* Neigh. ethnic conc.		0.010 (0.003)***		0.006 (0.004)*
Pakistani* Neigh. ethnic conc.		-0.002 (0.004)		-0.001 (0.005)
Bangladeshi* Neigh. ethnic conc.		0.014 (0.008)*		0.021 (0.005)***
Caribbean* Neigh. ethnic conc.		-0.001 (0.007)		0.010 (0.005)*
African* Neigh. ethnic conc.		-0.002 (0.005)		0.007 (0.004)*
Constant	0.382 (0.018)***	0.384 (0.018)***	0.361 (0.018)***	0.365 (0.018)***
R2	0.23	0.23	0.20	0.20

Own calculations based on UKHLS data.

Weighted; adjusted for complex design. N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

Controls: generation, civil status, number of children, education, labour market status, caring, family gender role views, importance of ethnic/racial background for own identity parental education, parental employment and neighbourhood deprivation.

Table 4 shows the results for 1.5 and second generations and for first generations separately.¹⁴ White UK were included in both models (see footnote #5).¹⁵ Controlling for all variables (Model 1), most first-generation ethnic minorities have significantly more traditional gender role views than white UK (Caribbeans are an exception). However, for 1.5 and second generations, only Pakistanis have more traditional views than white UK, while other groups do not, on average, show statistically significant differences. Model 2 shows that neighbourhood ethnic concentration seems to have a stronger effect

¹⁴ Tables 4, 5 and 6 with all controls are available upon request.

¹⁵ I have also tested a model in which first generations are restricted to individuals arrived at the age of seventeen or older, which identifies people who have not been through any compulsory education in the destination country. The results (available upon request) are robust to the findings presented here.

for 1.5 and second generation Bangladeshis than for first generation Bangladeshis; however, the opposite occurs among Indians (see Figure S3).¹⁶

Table 4: Estimation of gender role views (0=more liberal; 1=more traditional) for first and 1.5 and second generations in comparison with the White British; linear regression model (b-coefficients with standard errors)

	1 st generation		1.5 and 2 nd generation	
	Model 1	Model 2	Model 1	Model 2
Neigh. ethnic conc.	0.001 (0.001)	0.000 (0.001)	0.000 (0.001)	0.000 -0.001
Ethnic group (ref. white UK)				
Indian	0.087 (0.020)***	0.052 (0.023)**	0.038 (0.026)	0.022 (0.031)
Pakistani	0.137 (0.017)***	0.161 (0.024)***	0.065 (0.020)***	0.051 (0.031)*
Bangladeshi	0.11 (0.024)***	0.088 (0.032)***	0.022 (0.026)	-0.062 (0.041)
Caribbean	-0.016 (0.018)	-0.052 (0.034)	0.004 (0.014)	-0.012 (0.038)
African	0.074 (0.011)***	0.058 (0.020)***	0.01 (0.025)	0.01 (0.041)
Interactions				
Indian* Neigh. ethnic conc.		0.011 (0.003)***		0.004 (0.004)
Pakistani* Neigh. ethnic conc.		-0.005 (0.004)		0.004 (0.004)
Bangladeshi* Neigh. ethnic conc.		0.006 (0.006)		0.023 (0.006)***
Caribbean* Neigh. ethnic conc.		0.009 (0.006)		0.003 (0.006)
African* Neigh. ethnic conc.		0.004 (0.004)		0.000 (0.009)
Constant	0.344 (0.013)***	0.347 (0.013)***	0.351 (0.013)***	0.352 (0.013)***
R2	0.22	0.22	0.2	0.2

Own calculations based on UKHLS data.

Weighted; adjusted for complex design. N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

Controls: generation, civil status, number of children, education, labour market status, caring, family gender role views, importance of ethnic/racial background for own identity parental education, parental employment and neighbourhood deprivation.

All in all, though some differences are observed in terms of gender and generation, these do not apply to all ethnic groups, nor are they always in the expected direction.

¹⁶ A Wald test shows that the difference in the interaction coefficients of 1st and 1.5-2nd generations is only statistically significant at p -value $< .10$ for Bangladeshis.

Exploring religious neighbourhood effects

We know that religion plays a role in gender role views. In particular, gender role views tend to be more traditional among those who practise or were raised in Islam than those from a Christian background. However, differentiating ethnic and religious effects can be a difficult task when most members of a certain ethnic group belong to the same religion. In this section, I, therefore, concentrate on Indians and Africans, who present the greatest diversity in terms of religion. Around half of Indians in our sample are (or where raised) Hindu, 25% Sikh, 13% Muslim and 10% Christian; whereas around 72% of Africans are Christian and 24% Muslim.

Table 5 shows the relationship between ethnic group, neighbourhood religious concentration and gender role views. For comparative purposes, all groups are included.

Table 5: Estimation of gender role views (0=more liberal; 1=more traditional) by neighbourhood religious concentration; linear regression model (b-coefficients with standard errors)

	Muslim		Hindu		Sikh	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
Neigh. relig. conc.	0.001 (0.001)	-0.001 (0.002)	0.002 (0.001)**	0.002 (0.001)	-0.000 (0.001)	-0.001 (0.002)
Ethnic group (ref. white UK)						
Indian	0.033 (0.018)*	0.022 (0.019)	0.030 (0.017)*	0.017 (0.019)	0.034 (0.018)*	0.019 (0.018)
Pakistani	0.065 (0.016)***	0.067 (0.024)***	0.065 (0.016)***	0.050 (0.017)***	0.067 (0.016)***	0.058 (0.017)***
Bangladeshi	0.030 (0.020)	-0.010 (0.034)	0.031 (0.020)	0.016 (0.023)	0.032 (0.020)	0.043 (0.023)*
Caribbean	-0.025 (0.013)*	-0.025 (0.024)	-0.027 (0.013)**	-0.007 (0.018)	-0.023 (0.013)*	-0.018 (0.014)
African	0.020 (0.014)	-0.002 (0.017)	0.019 (0.013)	0.035 (0.016)**	0.021 (0.013)	0.027 (0.014)*
Interactions						
Indian*Neigh. relig. conc.		0.005 (0.003)*		0.006 (0.003)**		0.009 (0.003)***
Pakistani* Neigh. relig. conc.		0.002 (0.004)		0.008 (0.004)**		0.006 (0.004)
Bangladeshi* Neigh. relig. conc..		0.011 (0.005)**		0.010 (0.009)		-0.012 (0.007)*
Caribbean* Neigh. relig. conc..		0.001 (0.006)		-0.007 (0.005)		-0.004 (0.004)
African* Neigh. relig. conc.		0.009 (0.004)**		-0.007 (0.005)		-0.006 (0.006)
Constant	0.399 (0.016)***	0.398 (0.016)***	0.398 (0.016)***	0.395 (0.016)***	0.399 (0.016)***	0.400 (0.016)***
R²		0.22	0.22	0.22	0.22	0.22

Own calculations based on UKHLS data.

Weighted; adjusted for complex design. N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

Controls: generation, civil status, number of children, education, labour market status, caring, family gender role views, importance of ethnic/racial background for own identity parental education, parental employment and neighbourhood deprivation.

Model 2, where interactions between neighbourhood religious concentration and ethnic group are included, show that for Pakistanis and Bangladeshis, who are overwhelmingly Muslim, the results remain the same when we look at a neighbourhood's concentration of Muslims. Among Indians, interestingly, neighbourhood effects are very similar to those observed in Table 2, independently of religion. Indians who live in predominantly Muslim neighbourhoods are not very different from Indians who live in predominantly Hindu or Sikh neighbourhoods. The presence of co-ethnics might,

therefore, be more important than the presence of members of a certain religion in explaining gender role views. This reinforces the argument of a co-ethnic neighbourhood effect. On the contrary, being in a neighbourhood with a higher concentration of Muslims seems to lead to more traditional gender role views among Africans. This suggests that it is religion, rather than ethnicity, that drives neighbourhood effects for this group.

Final Comments

This article has looked at the relationship between neighbourhood ethnic concentration and gender role views across ethnic groups. Specifically, it asked to what extent living in neighbourhoods with a higher concentration of co-ethnics in the UK leads to more traditional gender role views among groups who come from countries where gender inequality is higher and where views about the role of men and women in society are more traditional. This specific question actually refers to a more general concern: the extent to which the spatial concentration of ethnic minorities can help reproduce views about the social world that are more similar to those prevalent in the country of origin. The choice of gender role views is interesting in this respect, as this variable expresses one of the key and most controversial differences between native populations in many Western European countries and the migrants groups and their children (or ethnic minorities) living in them.

The theory, as well as the analysis, was guided by two main hypotheses. Following ‘collective socialization’ and ‘social contagion’ mechanisms (Galster 2012), *Hypothesis 1* argued that ethnic minorities who reside in areas with a higher concentration of co-ethnics would be more likely to have more traditional views compared to those who live in neighbourhoods with a lower concentration. *Hypothesis 2*, conversely, argued that neighbourhood effects on gender role views might actually not be that relevant among some groups – Asians, in particular – given that their ethnic bonds and patriarchal beliefs are strong enough to affect all group members independently of their neighbourhood of residence (Peach 2005). The analysis also included an exploration of gender and generation effects, and of the role of the neighbourhood religious concentration, given the strong connection between religion and gender role views.

As regards the main results of the effect of neighbourhood ethnic concentration on gender role views, the article presents evidence in favour of both hypotheses: the findings for Indians and Bangladeshis are in line with the first hypothesis. Higher concentration leads to more traditional gender role views; lower concentration leads to gender role views that are similar to those of the white UK population. The effect is particularly strong for Bangladeshis, among whom the difference between those who live in decile 1 and those who live in decile 10 is around 50% greater than the difference observed, for example, between the least and the most educated individuals in the UK. Conversely, Pakistanis’ and Africans’ gender role views are, on average, independent from neighbourhood ethnic concentration. The striking difference between Pakistanis and Bangladeshis is one of the most interesting results of this article. Both groups are very similar in so many other respects, including neighbourhood deprivation, family structure, religion and levels of female economic activity.

As regards the role of gender and generation, the results are not conclusive. In the first case, the article shows evidence in the expected direction only for black populations (African in particular), for whom neighbourhood effects seem to be stronger for women. As for the role of generation, the expected results are only observed for Bangladeshis, for whom neighbourhood effects are stronger for 1.5 and second generations; on the contrary, neighbourhood effects seem stronger for first-generation Indians. Finally, regarding the role of the neighbourhood religious concentration on gender role views, the results are varied. For Indians it seems to be the concentration of co-ethnics, rather than of certain religious groups, that affects gender role views most. For Africans, meanwhile, it is the higher concentration of Muslims in the neighbourhood, rather than the concentration of Africans, that seems to foster more traditional gender role views. This is an interesting result as it reveals that there might

be different neighbourhood-level mechanisms taking place (i.e. ethnic and religious), and that these vary by ethnic group.

More research is certainly needed to understand the different mechanisms behind our findings, as well as the differences found across ethnic groups. However, this article sheds light on how neighbourhood ethnic concentration (or more generally the spatial segregation of ethnic groups) might play a role in perpetuating traditional gender role views, with potential consequences for women's integration in destination societies. From a policy perspective, while the development of laws to protect ethnic and religious minorities against discrimination can help facilitating the integration of migrants, this needs to go hand-in-hand with policies aimed at promoting gender equality. This should be particularly the case for groups known for having high levels of female work inactivity, such as Pakistanis and Bangladeshis. The results suggest, however, that while for Bangladeshis, local policies might suffice in spreading more egalitarian views about the role of men and women in society – as suggested by recent policy debates on 'social cohesion' (Rattansi 2011) – for Pakistanis, national-level policies would have a greater impact.

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Appendix

Table S1: Percentage of individuals whose more than half of their friends are from the same ethnic group, by neighbourhood ethnic concentration and ethnic group

	white UK	Indian	Pakistani	Bangladeshi	Caribbean	African
D1	78.3	50.2	26.8	54.1	8.3	27.7
D2	88.2	59.2	44.4	40.8	22.6	59.3
D3	89.4	33.9	70.0	65.4	39.7	45.5
D4	89.9	38.3	64.0	67.4	52.1	67.9
D5	91.2	71.4	74.8	88.7	50.7	67.6
D6	90.4	63.8	68.2	64.6	57.7	50.6
D7	93.1	63.4	60.1	51.5	68.7	47.6
D8	91.3	57.4	78.3	69.8	53.9	54.3
D9	91.9	71.1	41.9	57.4	38.3	57.9
D10	92.0	69.4	76.8	84.9	54.3	66.7
<i>Total</i>	89.5	59.3	61.8	64.2	44.7	53.4

Own calculations based on UKHLS data from Waves 2 and 3. N=13924 [12524 (White British), 442 (Indian), 301 (Pakistani), 142 (Bangladeshi), 267 (Caribbean), 248 (African)]
 Weighted (longitudinal weight); adjusted for complex design.

Table S2: Descriptive statistics of key control variables, by ethnic group (column %)

	White British	Indian	Pakistani	Bangladeshi	Caribbean	African
Age (mean)	47.8	38.8	34.9	34.4	43.7	36.5
Male	45.4	51.5	44.7	52.0	39.5	40.6
Education						
No education & other	21.9	14.3	24.0	23.6	20.5	12.4
GCSE, etc	21.6	11.9	18.0	23.9	21.0	10.3
A-level	20.6	19.9	20.5	22.5	20.1	20.4
Other higher	12.5	10.9	7.6	4.4	14.1	18.8
Degree	23.5	42.9	30.0	25.7	24.2	38.3
2nd Generation		40.2	54.8	53.7	60.2	17.7
Civil status						
Single	19.8	27.2	31.1	28.6	46.9	35.6
Co-ethnic partner	56.6	51.2	48.0	44.2	19.9	32.4
Non co-ethnic partner	10.0	16.0	15.4	24.3	18.9	20.2
Divorced	8.0	2.9	4.1	1.7	11.3	10.4
Widow	5.7	2.7	1.4	1.3	2.9	1.5
Number of children (mean)	0.5	0.7	1.1	1.1	0.5	1.2
Caring	18.9	14.6	18.8	15.4	19.4	8.4
Religion						
No religion	17.9	1.0	0.3	0.9	5.7	0.7
Christian	79.2	10.4	0.4	6.9	84.9	71.5
Muslim	0.5	12.6	99.2	89.0	1.2	23.7
Hindu	0.0	49.8	0.1	3.2	0.0	0.0

	White British	Indian	Pakistani	Bangladeshi	Caribbean	African
Sikh	0.0	25.4	0.0	0.0	0.0	0.0
Buddhist	0.2	0.1	0.0	0.0	0.3	0.0
Other	2.2	0.8	0.1	0.0	7.9	4.1
Family gender role values						
No partner or parents in the household	35.2	34.9	36.6	38.0	58.4	56.0
Tertile 1	21.2	11.1	6.1	9.0	15.0	8.3
Tertile 2	22.9	22.4	12.7	12.7	13.0	12.7
Tertile 3 (more traditional)	20.7	31.6	44.6	40.3	13.6	23.0
Importance of ethnicity/race						
Very important	16.5	46.4	53.6	48.3	62.5	66.1
Fairly important	25.0	29.8	31.2	30.2	21.4	23.2
Not very important	31.2	17.7	11.0	13.2	9.7	8.0
Not important	27.3	6.2	4.2	8.4	6.4	2.7
Labour market status						
Employed	59.3	65.9	44.5	51.8	53.2	53.4
Unemployed	4.8	6.6	8.2	10.4	15.2	12.4
Student	4.6	8.3	15.2	11.7	8.3	15.0
Housework	5.0	8.7	22.1	19.3	3.4	11.4
Other	26.4	10.5	10.0	6.9	19.8	7.8
Parental education						
Did not go to school or left school with some qualifications	33.4	31.8	38.2	45.4	32.2	22.4
Left school with some qualifications	25.2	25.8	35.3	29.9	28.7	23.0
Further qualifications or certifications	29.7	15.3	10.2	8.6	23.6	23.2
University degree or higher	11.8	27.2	16.4	16.2	15.6	31.4
Parental employment						
Workless	5.1	8.0	24.2	31.7	8.3	12.1
Working father, no (working) mother	32.6	52.6	63.5	57.3	24.9	35.1
Working mother	62.3	39.4	12.4	11.0	66.8	52.8
Neighbourhood deprivation						
	5.0	6.9	8.3	8.2	8.0	8.1

Own calculations based on UKHLS data.

Weighted; adjusted for complex design.

N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

Table S3: Estimation of gender role views (0=more liberal; 1=more traditional); linear regression and IV models (b-coefficients with standard errors). Full model.

	Linear regression					IV
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Share of co-ethnics in neigh.	0.001 (0.001)**	0.001 (0.000)	0.001 (0.000)	0.001 (0.001)	0.000 (0.001)	-0.002 (0.001)
Ethnic group (ref. White British)						
Indian	0.115 (0.009)***	0.055 (0.010)***	0.034 (0.017)*	0.069 (0.016)***	0.007 (0.020)	-0.007 (0.024)
Pakistani	0.205 (0.011)***	0.102 (0.011)***	0.066 (0.015)***	0.197 (0.022)***	0.079 (0.023)***	0.104 (0.030)***
Bangladeshi	0.164 (0.016)***	0.064 (0.016)***	0.032 (0.020)	0.069 (0.034)**	-0.030 (0.029)	-0.137 (0.076)*
Caribbean	0.006 (0.012)	-0.021 (0.012)*	-0.024 (0.012)*	-0.021 (0.028)	-0.053 (0.028)*	-0.087 (0.045)*
African	0.106 (0.011)***	0.030 (0.013)**	0.020 (0.013)	0.079 (0.019)***	0.010 (0.019)	0.023 (0.033)
Interactions						
Indian* Neigh. ethnic conc.				0.010 (0.003)***	0.008 (0.002)***	0.013 (0.005)***
Pakistani* Neigh. ethnic conc.				0.002 (0.004)	-0.001 (0.003)	-0.004 (0.005)
Bangladeshi* Neigh. ethnic conc.				0.022 (0.006)***	0.016 (0.005)***	0.042 (0.018)**
Caribbean* Neigh. ethnic conc.				0.006 (0.005)	0.007 (0.005)	0.015 (0.009)
African* Neigh. ethnic conc.				0.006 (0.004)	0.003 (0.003)	0.002 (0.007)
Age	0.003 (0.000)***	0.002 (0.000)***	0.002 (0.000)***	0.003 (0.000)***	0.002 (0.000)***	0.002 (0.000)***

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	Linear regression				IV	
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Male	0.037 (0.003)***	0.054 (0.003)***	0.055 (0.003)***	0.037 (0.003)***	0.055 (0.003)***	0.055 (0.003)***
2nd Generation		-0.048 (0.010)***	-0.047 (0.010)***		-0.045 (0.010)***	-0.043 (0.010)***
Civil status (ref. single)						
Co-ethnic partner		0.003 (0.006)	0.003 (0.006)		0.003 (0.006)	0.003 (0.006)
Non co-ethnic partner		0.005 (0.006)	0.005 (0.006)		0.005 (0.006)	0.006 (0.006)
Divorced		0.003 (0.006)	0.002 (0.006)		0.003 (0.006)	0.004 (0.007)
Widowed		0.001 (0.009)	0.001 (0.009)		0.002 (0.009)	0.002 (0.008)
Number of children		0.014 (0.002)***	0.013 (0.002)***		0.013 (0.002)***	0.014 (0.002)***
Education (ref. none & other)						
GSCE, etc.		-0.020 (0.005)***	-0.020 (0.005)***		-0.021 (0.005)***	-0.021 (0.005)***
A-level		-0.024 (0.005)***	-0.025 (0.005)***		-0.025 (0.005)***	-0.025 (0.005)***
Other higher		-0.039 (0.005)***	-0.041 (0.005)***		-0.041 (0.005)***	-0.041 (0.005)***
Degree		-0.057 (0.005)***	-0.058 (0.005)***		-0.059 (0.005)***	-0.060 (0.005)***
Labour market status (ref. employed)						
Unemployed		0.020 (0.007)***	0.021 (0.007)***		0.020 (0.007)***	0.020 (0.007)***
Student		0.002 (0.008)	0.001 (0.007)		0.000 (0.007)	-0.000 (0.007)
Housework		0.086 (0.007)***	0.086 (0.007)***		0.086 (0.007)***	0.087 (0.007)***

	Linear regression				IV	
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Other		0.032 (0.004)***	0.032 (0.004)***		0.032 (0.004)***	0.032 (0.004)***
Caring		0.002 (0.004)	0.001 (0.004)		0.001 (0.004)	0.001 (0.004)
Religion (ref. No religion)						
Christian			0.014 (0.004)***		0.014 (0.004)***	0.014 (0.004)***
Muslim			0.047 (0.013)***		0.040 (0.012)***	0.035 (0.014)***
Hindu			0.040 (0.019)**		0.029 (0.019)	0.025 (0.019)
Sikh			0.021 (0.022)		0.012 (0.021)	0.006 (0.021)
Buddhist			-0.036 (0.028)		-0.037 (0.028)	-0.039 (0.027)
Other			0.036 (0.010)***		0.035 (0.010)***	0.034 (0.010)***
Family gender role values (ref. no partner or parents in household)						
Tertile 1		-0.078 (0.006)***	-0.077 (0.006)***		-0.077 (0.006)***	-0.076 (0.005)***
Tertile 2		-0.013 (0.005)**	-0.012 (0.005)**		-0.012 (0.005)**	-0.011 (0.005)**
Tertile 3		0.067 (0.005)***	0.067 (0.005)***		0.067 (0.005)***	0.068 (0.005)***
Importance of ethnicity/race (ref. Very important)						
Fairly important		-0.002 (0.004)	-0.002 (0.004)		-0.002 (0.004)	-0.002 (0.004)
Not very important		-0.018 (0.004)***	-0.018 (0.004)***		-0.017 (0.004)***	-0.017 (0.004)***

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	Linear regression					IV
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Not important		-0.030 (0.005)***	-0.029 (0.005)***		-0.029 (0.005)***	-0.028 (0.005)***
Parental education (ref. did not go to school or no qualifications)						
Some qualifications		0.002 (0.004)	0.002 (0.004)		0.002 (0.004)	0.002 (0.004)
Further qualifications or certificates			0.004 (0.004)		0.004 (0.004)	0.004 (0.004)
University degree or higher		-0.006 (0.005)	-0.007 (0.005)		-0.007 (0.005)	-0.008 (0.005)
Parental employment (ref. Workless)						
Working father, no (working) mother		-0.006 (0.006)	-0.006 (0.006)		-0.006 (0.006)	-0.006 (0.006)
Working mother		-0.031 (0.006)***	-0.031 (0.006)***		-0.031 (0.006)***	-0.031 (0.006)***
Neighbourhood deprivation		-0.001 (0.001)**	-0.001 (0.001)**		-0.002 (0.001)***	-0.002 (0.001)***
Constant	0.250 (0.006)***	0.403 (0.016)***	0.395 (0.016)***	0.252 (0.006)***	0.396 (0.016)***	0.408 (0.018)***
R²	0.11	0.21	0.22	0.12	0.22	0.21
Controls for						
Age and gender	X	X	X	X	X	X
Additional controls ¹		X	X		X	X
Religion			X		X	X

Own calculations based on UKHLS data.

Weighted; adjusted for complex design. N=19945.

* $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

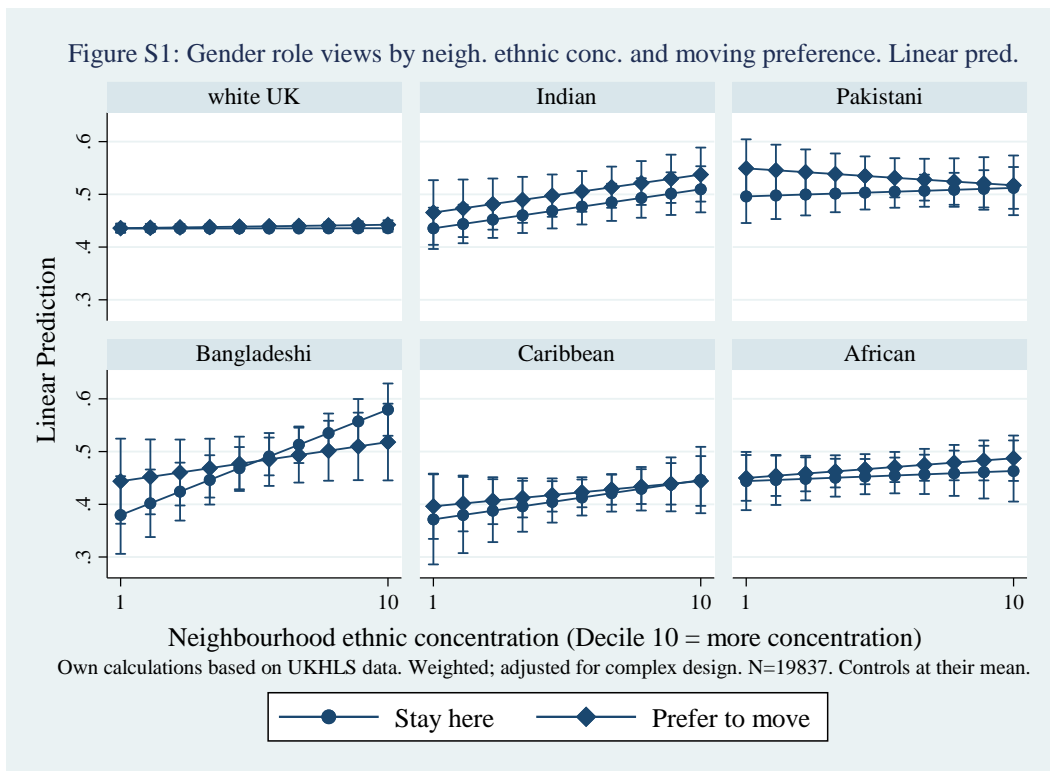
¹ Additional controls: generation, civil status, number of children, education, labour market status, caring, family gender role views, importance of ethnic/racial background for own identity parental education, parental employment and neighbourhood deprivation.

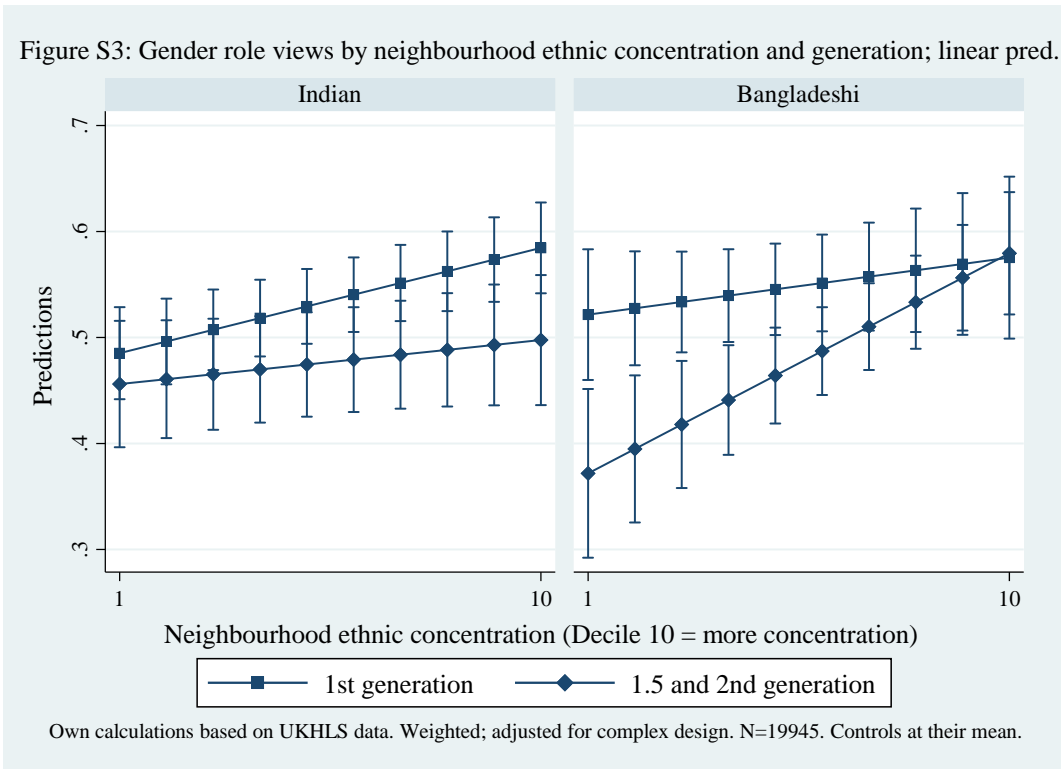
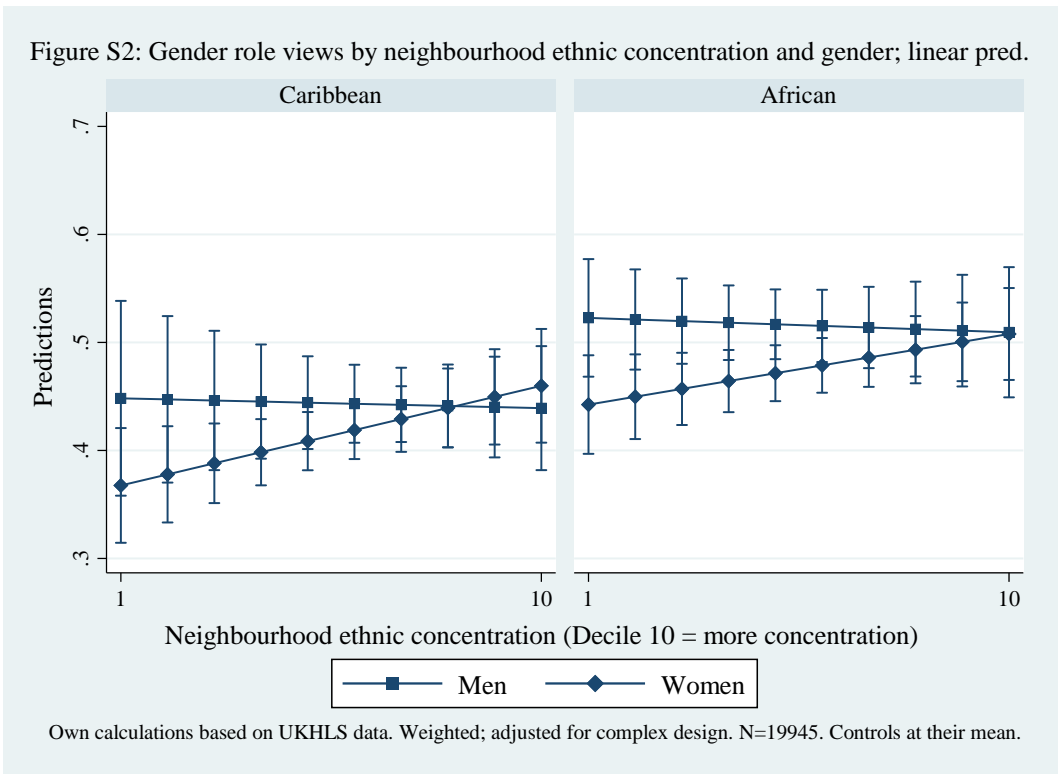
Table S4: First-stage statistics from IV regression

Variable	R ²	Adj. R ²	Partial R ²	F(6,19898)	Prob. F>o
Neighborhood ethnic concentration	0.1976	0.1957	0.1581	587.539	0.0000
Indian*Neigh. ethnic conc.	0.7687	0.7681	0.2026	342.883	0.0000
Pakistani*Neigh. ethnic conc.	0.7933	0.7928	0.2750	39.064	0.0000
Bangladeshi*Neigh. ethnic conc.	0.7211	0.7204	0.0786	476.383	0.0001
Caribbean*Neigh. ethnic conc.	0.7702	0.7697	0.1959	243.407	0.0000
African*Neigh. ethnic conc.	0.7834	0.7829	0.2460	343.224	0.0000

Shea's partial R-squared

Variable	Partial R	sq.	Adj.	Partial
Neighborhood ethnic concentration	0.1546			0.1522
Indian*Neigh. ethnic conc.	0.2005			0.1982
Pakistani*Neigh. ethnic conc.	0.2720			0.2699
Bangladeshi*Neigh. ethnic conc.	0.0785			0.0759
Caribbean*Neigh. ethnic conc.	0.1953			0.1930
African*Neigh. ethnic conc.	0.2435			0.2414





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