
Islam and the Transmission of Cultural Identity in Four European Countries*

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Studies exploring the integration of European immigrants tend to find cultural gaps between Muslim children and their peers. While some scholars argue that parent-to-child transmission is a key mechanism underlying this pattern, others privilege extrafamilial explanations by pointing to differences in cultural values within Muslim households. In the present study, I argue that these mixed results stem from a tendency in the literature to analyze distinct components of personal culture in isolation from cognate dimensions. To address this shortcoming, I use multigroup latent class models to explore how a wide range of attitudes (tapping ethnocultural identity, gender norms, sexual liberalism, and perspectives on integration) are clustered together in disparate regions of the belief space, marking distinct cultural identities. Then, I fit a series of logistic regressions to map how these cultural identities are distributed among immigrant-origin samples in four European countries and transmitted across generational lines. Ultimately, I arrive at the following conclusion: while Muslim youth stand out from their peers *vis-à-vis* their cultural identity profiles, there is little evidence to suggest that this pattern is *directly* shaped by parent-to-child transmission.

Keywords: Cultural Integration, Intergenerational Transmission, Muslims in Europe.

*I am profoundly grateful to Thomas Soehl and members of the *Canada Research Chair in International Migration Research Group* for comments and suggestions on earlier drafts of this manuscript. Any mistakes are my own.

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I Introduction

In recent decades, the integration of Muslim immigrants has been hotly debated by European politicians, academics and commentators (Foner 2015; Modood 2003; Yazdihani 2019; Zolberg and Woon 1999). The trajectories and lived experiences of Muslim children have been central to these debates. Whether born or raised in Europe, the children of Muslim immigrants should, pursuant to the predictions of straight-line assimilation theory (Alba and Nee 2003; Gordon 1964), adopt cultural identities in line with the liberalism and secularism that pervade public institutions in countries like England, Germany, the Netherlands and Sweden — the four host societies featured in the present study. A voluminous literature on integration patterns in Europe suggests that this has not transpired. Instead, scholars tend to report that Muslim youth “stand out” from their peers due to the intensity of their religious beliefs as well as their traditional value systems (Bisin et al. 2008; Drouhot 2021; Drouhot and Nee 2019).

What explains this cultural distance? In their review of the literature, Drouhot and Nee (2019) point to two key explanatory mechanisms. First, discrimination from natives—and repeated exposures to cultural templates, frames and schemas that reaffirm their distinctiveness—may lead some Muslim children to drift away from greater society and adopt values that mirror their parents’ beliefs or are even farther removed from the ideals promoted by mainstream institutions (Fleischmann, Phalet, and Klein 2011; Maliepaard and Alba 2016; Wimmer and Soehl 2014). Second, Muslim parents may be much more likely or inclined to transmit cultural values to their children *vis-à-vis* parents in other faith communities, thereby preserving cultural gaps between Muslims and the so-called mainstream over time (de Hoon and van Tubergen 2014; Jacob and Kalter 2013; Soehl 2017).

In the current study, I shine a spotlight on the second (i.e., intrafamilial) mechanism and challenge two of its key assumptions: (i) that parent-to-child cultural transmission is *especially* common within European Muslim households and (ii) that the cultural distance between Muslim youth and their peers can be *directly* explained by parent-to-child cultural transfers. Specifically, I argue that these assumptions are only valid if we reduce personal culture,¹ or the breadth of cultural knowledge encoded within individuals (Kiley and Vaisey 2020; Lizardo 2017, 2021), to single issue domains or attitudinal dimensions (e.g., subjective religiosity, gender norms etc.). As I detail in the sections to follow, unidimensional analyses of attitudes can offer valuable, fine-grained insights about the social world but are ill-equipped to capture *broad* cultural affinities or disaffinities between individuals. Thus, research that draws on unidimensional approaches to cultural measurement may be understating the cultural differences that distinguish Muslim parents from their daughters and sons.

An example can help clarify this point. Consider the stylized cultural profiles displayed in Figure 1. These profiles belong to a Muslim parent (top panel) and three of their children (bottom panel). In

¹ The term “personal culture” refers to beliefs, prototypes, schemas, implicit associations and so on — i.e., all forms of cultural (or widely shared) knowledge that, via different enculturation pathways, “gets in people’s heads” (see Lizardo 2017).

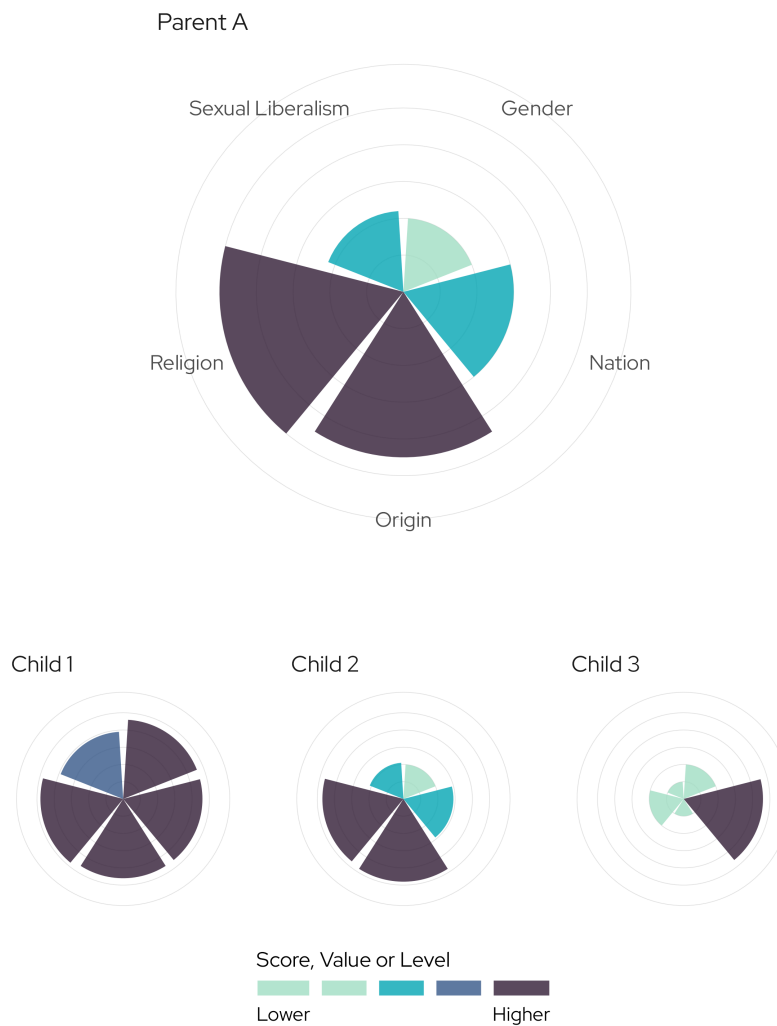


Figure 1: Stylized example of cultural differences across generational lines.

the stylized example, each profile represents a set of cultural beliefs tapping an individual's religious attachments, ethnic attachments, national attachments, gender norms and attitudes towards sexual liberalism. Analytically, if we *only* homed-in on the transmission of religious attachments, we might conclude that Parent A successfully transmitted their cultural beliefs to Child 1 and Child 2. Similarly, if we *only* analyzed the transmission of gender norms, we might assume that Parent A successfully transmitted their cultural beliefs to Child 2 and Child 3.

However, a broader treatment of cultural identity should lead to a much different conclusion: once multiple dimensions of personal culture are brought into view, Child 2 emerges as the only sibling featured in the bottom panel of Figure 1 whose cultural beliefs map onto Parent A's.

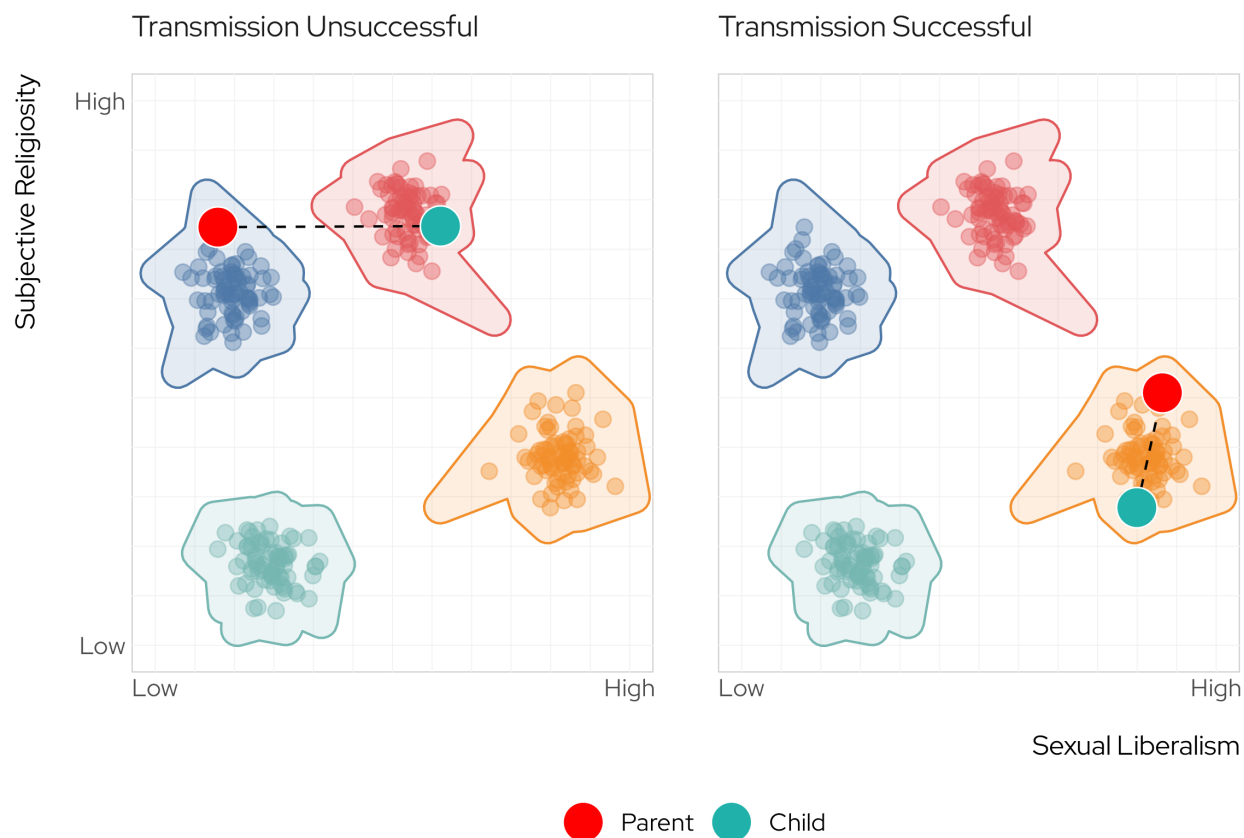


Figure 2: Theoretical conceptualization of cultural transmission in a high-dimensional *belief space* — here, flattened to two dimensions to ease interpretation.

In line with this broad treatment of individual-level culture, the present study shifts focus away from responses to specific survey items or issue domains and towards multidimensional profiles of cultural identity. To do so, it draws heavily from the wells of cognitive and cultural sociology as well as cognate bodies of scholarship exploring the structure of, or interrelationships between, attitudes and item-responses (Boutyline and Vaisey 2017; Brandt, Sibley, and Osborne 2019). Studies emanating from this interdisciplinary literature posit that our attitudes about the world are not “held in isolation” from one another (e.g., DellaPosta 2020; Hunzaker and Valentino 2019). Instead, attitudes come packaged or bundled together and naturally co-occur within individuals due, in part, to associative forms of social learning and patterned social exposures over the life course (see Boutyline and Soter 2021).

Consequently, the clustering of attitudes within individuals carries a clear *cultural* signature. So-called “latte liberals” and “bird-hunting conservatives,” for instance, display distinct patterns of beliefs and predilections that are socially acquired (DellaPosta, Shi, and Macy 2015). This sort of *cultural clustering* is a common, if not characteristic, feature of modern societies (Goldberg and Stein 2018) and can be detected in social survey data. More formally, if we imagine item-responses as coordinates within

a latent *belief space* (with as many dimensions as survey measures; cf. Van Gunten, Martin, and Teplitskiy 2016), we should find clusters of individuals, bounded by distinct cultural identities or item-response patterns, located in disparate regions of this semantic expanse.

In the present study, I use this insight to conceptualize and measure cultural transmission within immigrant households and robustly evaluate the “cultural retention” thesis — i.e., the idea that young European Muslims’ cultural heterodoxy is, in large part, owed to parent-to-child cultural transfers. Concretely, I posit that cultural transmission is *successful* if a parent and child are clustered together in similar regions of a belief space and *unsuccessful* if they are located in qualitatively different regions or embedded in different cultural clusters. As Figure 2 illustrates, this treatment is sensitive to the possibility that cultural transmission can *fail* even if a parent and child report similar scores on a single attitudinal dimension and *succeed* even if the inverse is true.

In implementing this framework, I make use of dyadic, parent-adolescent data from four European countries, multigroup latent class models, and a series of logistic regressions. Ultimately, I find scant evidence to support the claim that intergenerational transmission *drives* cultural differences between Muslim adolescents and their immigrant-origin peers.

Overall, my results challenge intrafamilial explanations for why young European Muslims stand out from their peers (see Drouhot and Nee 2019). Compared to cultural transmission within families, forces exogenous to the family unit—such as the social closure wrought by discrimination and Islamic revivalism (Becker 2021; Wimmer and Soehl 2014)—may be more proximately associated with the cultural identities of Muslim children, a point I return to towards the end of this paper.

2 Cultural Transmission Among European Muslims

A large body of quantitative research suggests that parent-to-child transmission drives cultural heterogeneity among the children of immigrants in Europe (Jacob and Kalter 2013; Maliepaard, Gijsberts, and Lubbers 2012; Sánchez Guerrero, Schober, and Vleuten 2023). As the story goes, over time and across generations, immigrant parents who are more able or inclined to pass their values, beliefs and attachments to their children will decelerate the process of acculturation for their daughters and sons (i.e., the acquisition of cultural identities that align with the public culture of mainstream institutions), an outcome strongly patterned by religious affiliation (de Hoon and van Tubergen 2014; Kalmijn and Kraaykamp 2018; Soehl 2017). Specifically, scholars have argued that cultural transfers within households can, in conjunction with discrimination, explain why young European Muslims stand out from their peers in cultural affairs (Drouhot and Nee 2019).

To support this argument, researchers have often pointed to the resilience of religiosity within Muslim households in Europe and have linked this resilience—and the enduring presence of Islam in the

region—to cultural transmission chains. Survey-based studies in Germany (Jacob 2020), France (Soehl 2017), the Netherlands (Maliepaard and Lubbers 2013) and beyond (e.g., de Hoon and van Tubergen 2014) show that Muslim parents routinely transmit their religious beliefs and identities to their children and do so at a rate that far exceeds that of their non-Muslim peers.

While less common, survey-based analyses on other beliefs or aspects of cultural transmission have yielded similar conclusions. Recent studies have, for instance, drawn on disproportionately-Muslim samples in Germany to posit that the conservative gender role attitudes of immigrant-origin children are intimately shaped by parental transmission (Kretschmer 2018) and that ethnic attachments have persisted across generational lines (Casey and Dustmann 2010). Similarly, some cross-national studies report robust associations between Islam and anti-abortion attitudes that survive generational controls (implying cultural continuity; see Carol and Milewski 2018), while others highlight the durability of norms promoting endogamy within European Muslim communities (Carol 2016). Deviating from these patterns, Maliepaard and Alba (2016) find that a majority of Muslim youth in the Netherlands encode gender role attitudes that are more egalitarian than those of their parents; still, large minorities of Dutch Muslim youth appear to be *as* traditional as—or *more* conservative than—their parents with respect to gender ideology.

Taken together, these results map onto the idea that cultural reproduction within Muslim households, driven by cultural transmission across generational lines, animates the heterodox beliefs, attachments and preferences of Muslim youth. As noted previously, the prospect of cultural stability across immigrant generations is at odds with canonical, straight-line assimilation theory and its teleology of ethnocultural decay (Gordon 1964). Cultural persistence is, however, eminently compatible with the *segmented assimilation* perspective (Haller, Portes, and Lynch 2011; Portes and Zhou 1993). For the theory's proponents, assimilation is not understood as a straight line, but as a series of forking paths that funnel immigrants into disparate segments of the host society, from the so-called mainstream to the subaltern periphery. In adopting this framework, Maliepaard and Alba (2016: 73) posit that cultural reproduction within parent-child dyads signals a *pluralist* path to incorporation — i.e., where cultural orientations remain relatively stable across immigrant generations due, in part, to “the attractiveness of the ethnic community and its culture” for the children of immigrants.

While the image of a “pluralist trajectory” is consistent with the quantitative literature summarized above, a smaller set of ethnographic and interview-based studies on Muslim immigrants in France (Saint-Blancat 2004), England (Jacobson 1997), Norway (Jacobsen 2010) and beyond (Vertovec and Rogers 1998) offer an alternative view. Contra the narrative of intergenerational persistence, this research highlights *cultural discontinuities* within European Muslim households. According to these studies, while the Islam practiced by the parental generation is often tinged with the trappings and diacritics of the ancestral homeland, many young Muslims gravitate towards *scripturalist* forms of Islam that, in their view, are more universally oriented than the parochialized Islam endorsed by their parents (Becker 2021;

Cesari 2002; Voas and Fleischmann 2012). In lieu of cultural resilience or stability, these studies paint a portrait of intergenerational rupture — of young Muslims adopting cultural identities at variance with the views of their parents.

This empirical portrait is consistent with another stylized path to assimilation: *reactive ethnicity*, or the hardening of ethnocultural attachments across immigrant generations. For European Muslims, reactive ethnicity is marked by intergenerational movement through the belief space towards heightened traditionalism or heterodoxy, a process galvanized by “encounters with prejudice and discrimination that stimulate a reactive and defiant assertion of ethnic difference” (Maliepaard and Alba 2016: 73). In much of Europe, Muslims confront rigid symbolic boundaries that are bright and difficult to penetrate (Alba 2005; Foner 2015) — even via traditional channels to acculturative inclusion (e.g., upward socioeconomic mobility; see Beaman 2015, 2016; Drouhot 2023). Moreover, European Muslims routinely encounter *civilizational* discourses and frames that position their faith community against the broader enterprise of European liberalism (Brubaker 2017). Therefore, to the extent that young Muslims valorize ethnocultural difference, it may represent a rejection of “the indignity and inequity imbued by partial inclusion in European nation-states through the knowledge and practice of Islam” (Becker 2021: 17).

In sum, a burgeoning survey-based research program suggests that parent-to-child transmission catalyzes the heterodox beliefs of young European Muslims. Conversely, a smaller set of studies based on interviews and ethnographies finds that European Muslim households are defined by generational schisms and cultural disjunctures. Despite the many virtues of these literatures, there are reasons to be skeptical of both sets of conclusions. First, despite providing multidimensional portraits of respondents’ cultural dispositions, studies emanating from the latter, qualitatively oriented literature may not map onto population-level trends or patterns. Second, despite adducing a wealth of population-level insights, studies emerging from the former, survey-based literature tend to examine single issue domains or attitudinal dimensions; thus, it is unclear whether population-level patterns of cultural resilience will hold when multiple cultural dimensions are brought into the analytic horizon. In the section to follow, I clarify why a multidimensional treatment of cultural identity is required to resolve these uncertainties and robustly assess the “cultural retention” thesis using population-level data — and more generally, to evaluate whether two individuals (such as a parent and child) share similar cultural sensibilities.

3 Latent Cultural Identities

Imagine a Muslim father (Adel) and daughter (Amina) who live near the outskirts of Paris. Both Amina and Adel view themselves as devout Muslims, but their understandings of the social world differ in meaningful ways. Adel has a conservative disposition and remains symbolically tethered to the heritage society: i.e., he endorses “traditional family values” and expresses low levels of affect for

France. Conversely, Amina is a feminist who privately indulges in Islamic mysticism while consecrating Republican values. When presented with a battery of survey items about the importance of religion, both Amina and Adel display similar item-response profiles and are, on account of their factor scores, similarly positioned along a latent distribution of subjective religiosity. Still, their *cultural identities*—and beliefs about the world at large—are not aligned, and cultural transmission has not been achieved. This example illustrates a simple point: analyzing attitudinal dimensions in silos can mask broader patterns of cultural affinity and disaffinity between individuals — patterns that qualitative analyses are naturally sensitive to. In the current study, I develop a measure of personal culture that can be retrieved from large-scale survey data and be used to capture patterns of cultural affinity and disaffinity across generational lines.

Specifically, I develop a measure of *cultural identity* — i.e., an aggregation of the socially acquired beliefs, attachments and preferences that inform our “intuitions about ‘the kind of people we are’” (Vaisey 2009: 1707). These identities may be understood as *latent*, dispositional phenomena or forms of nondeclarative culture built up out of “implicit, durable, cognitive-emotive associations” and patterned social exposures (Lizardo 2017: 92). Although they operate beneath the threshold of consciousness, cultural identities are socially shared. In the context of surveys, we can detect these identities by mapping how respondents are (via their item-responses) dispersed within an N -dimensional belief space — with N corresponding to the number of survey items under evaluation. Given the schematizing effects of institutions and other objectified forms of public culture (see Lizardo and Strand 2010), we should not expect a stochastic distribution of respondents within this space (what we might observe in an atomized world without culture), but rather a *clustering* of individuals in distinct subspaces or semantic regions.

This clustering is downstream from, or a marker of, the latent *cultural identities* that constrain item-responses in surveys and our beliefs about the world more broadly (cf. Goldberg and Stein 2018). Individuals who encode the same cultural identity belong to the same cognitive subculture or “thought community” (Zerubavel 2009) — a tacit form of cultural membership that is difficult, if not impossible, to detect in survey data without analyzing item-responses across several substantive dimensions (for an elaboration, see DiMaggio et al. 2018).

Crucially, these thought communities should not be mistaken for *social* communities: while the former mark individuals who inhabit similar regions of a latent *semantic* space (or share similar cultural sensibilities), the latter mark individuals who are assigned to broad social categories and may reside in similar geographic regions or rungs of the structural hierarchy.² Similarly, cultural identity (as defined here) should not be mistaken for *social* identity: while social identities come to life via categorization processes and intergroup dynamics (Brewer 1999), individuals who encode the same cultural identity will, in most cases, not *consciously recognize* (or forge affective ties to) members of their symbolic ingroup or develop antipathies towards symbolic others. In essence, cultural identities are akin to what Brubaker and

² Therefore, even individuals who live in different parts of the world can acquire similar cultural dispositions (Soehl and Karim 2021).

Cooper (2000: 17–18) call *self-understandings*: i.e., they are “dispositional” phenomena that can shape behavior “without themselves being discursively articulated.”

Individuals acquire cultural identities through the patterned social exposures (via family, schools, the media *etc.*) that constitute lived experience. Consistent with recent research on cultural evolution (Kiley and Vaisey 2020), I assume that these identities are durable and slow to change. However, change is certainly possible (see Lersch 2023). A student raised in the rural South may, for instance, shed her commitments to moral orthodoxy as she attends university in the Northeast and is exposed to the liberalizing currents of higher education (Bročić and Miles 2021). This discrete shift in cultural identity should correspond with movement through the belief space to a *new* region or community of thought; the student does not, however, need to be consciously aware of these tacit changes. In many respects, this model of slow-moving, unconscious cultural change reflects how Park and Burgess ([1921] 1969) conceptualized assimilation over a century ago.

In the analysis to follow, I attempt to retrieve cultural identities from survey data using a modest set of 16 input variables (representing the *full range* of items that were presented to both parents and children in the data source described below). These items span four substantive dimensions: ethnic attachments (inclusive of subjective religiosity); orientation towards sexual liberalism (inclusive of attitudes towards homosexuality); norms about gender roles (inclusive of attitudes towards the division of household labor); and beliefs about integration (inclusive of attitudes about immigrant adaptation). Empirically, I use latent class analysis (LCA) to find clusters of individuals, bounded by distinct cultural identities and item-response patterns, in the 16-dimensional belief space associated with the inputs. I define cultural transmission as *successful* if parents and children are assigned to the same latent cluster and *unsuccessful* if they are embedded in different cultural subsamples. As Kiley (2021) explains, the logic of class assignment in LCAs is probabilistic, not deterministic: i.e., LCAs assign respondents to cultural clusters whose members *generally* agree on a range of issues, not those whose response vectors are one and the same. Consequently, nearly *half* of all youth respondents are assigned to the same cluster as their parents.

My overarching analysis is anchored to two key objectives: to determine (i) whether young European Muslims “stand out” from their peers in the cultural arena; and (ii) if any observed value heterodoxy is *decisively shaped* by parent-to-child transmission. Broadly, my analysis can arrive at one of three major conclusions. First, it can support the cultural retention thesis described in the foregoing discussion by confirming that Muslim youth stand out from their peers due to intergenerational transfers (in line with the *pluralist* path to incorporation). Second, it can upend current understandings in the literature by revealing that the cultural distance between Muslim youth and their peers is overstated. Third, it can confirm that Muslim youth stand out from their classmates while *failing* to find that parent-to-child transfers drive this pattern (signaling *reactive ethnicity*). To consider each of these possibilities, I turn to my empirical analysis.

Table 1: Indicator Variables

Dimension	Indicator	Definition	Range or Category
Ethnic Attachments	Host	How strongly do you feel like you're a [<i>host nationality</i>]?	1 to 4 (<i>not at all to very strongly/important</i>)
	Religion	How important is religion to you?	
	Origin	How strongly do you feel like you belong to [<i>origin community</i>]?	
	Customs	How important is it for you to maintain your ethnic customs and traditions?	
Sexual Liberalism	Abort	Do you think abortion is okay?	1 to 4 (<i>never to always</i>)
	LGBT	Do you think homosexuality is okay?	
	Cohabit	Do you think cohabiting is okay?	
	Divorce	Do you think divorce is okay?	
Gender Norms	Child	In a family, who should take care of the children?	<i>Mostly the Man; Both; or Mostly the Woman</i>
	Clean	In a family, who should clean the house?	
	Cook	In a family, who should cook?	
	Money	In a family, who should earn money?	
Beliefs About Integration	Retain (M)	Majorities should do all they can to keep their customs and traditions.	1 to 5 (<i>strongly disagree to strongly agree</i>)
	Adapt (I)	Immigrants should adapt to (the) [<i>host society</i>].	
	Open (M)	Majorities should be open to the customs and traditions of immigrants.	
	Retain (I)	Immigrants should do all they can to keep their customs and traditions.	

4 Data and Analytic Strategy

My analysis draws on the first wave of the *Children of Immigrants Longitudinal Survey in Four European Countries* (henceforth CILS4EU) — the only round to feature data from the parents of youth respondents across the four participating countries: England, Germany, the Netherlands and Sweden. The CILS4EU includes large samples of immigrant youth and their native peers across these four nation-states. The first wave of the survey was fielded in 2010-11, a time when respondents were, on average, around 15 years old.

Overall, my analysis proceeds in two major steps. In the first step, I fit a multigroup latent class analysis to capture the cultural identity profiles that are available to respondents before sketching two hypotheses based on my cluster solution. Prior to estimation, I restrict my sample to respondents who (i)

have migrant roots;³ (ii) responded to at least one item per cultural dimension (see Table 1); and (ii) have a parent or a child who was also surveyed. This yields an analytic sample of 8,212 parents and children for the first leg of my analysis. In Table 1, I provide the definitions and ranges for the 16 input variables.

In the second step, I estimate a series of logistic regression models to evaluate my hypotheses. In each regression model, I treat youth respondents as my unit of observation and, in full models featuring a vector of control variables, “parent-level” indicators (parents’ cultural identity, university status, employment status) as covariates for every child whose mother or father participated in the survey, yielding an analytic sample of 4,106 youth respondents. Supplementary Appendix A presents summary statistics for the variables featured in my analysis.

5 Latent Class Analysis and Hypotheses

To begin my empirical sequence, I use the 16 input variables outlined in Table 1—as well as my full sample of parental and youth respondents—to estimate a multigroup latent class analysis (LCA).⁴ Broadly speaking, LCAs search for common response patterns in the haze of survey data before clustering individuals into mutually exclusive groups based on their vector of responses to select items. Like other forms of unsupervised learning, the logic underlying LCAs is inductive: since there is no observed target variable to predict, researchers use LCAs to reveal hidden structures (or latent variables) in high dimensional space by modelling the covariation between observed indicators. In the context of LCAs, this covariation is assumed to derive from a discrete latent variable — the class a respondent belongs to with respect to a latent attribute (in this case, cultural identity). In technical terms, conventional latent class models exploit the covariation between input variables to estimate structural and measurement parameters (class proportions and conditional item-response probabilities respectively).

To account for potential biases, I adjust the conventional LCA in two ways: first, I include direct effects between the ten pairs of items with the largest model residuals to account for violations of the local independence assumption (McCutcheon 2002); second, I restrict item-response probabilities to be equal across the four host societies to account for country-level effects, thereby generating multigroup, structurally homogeneous models (Kankaraš, Moors, and Vermunt 2011). With this specification in place,

³ The inclusion of “natives” would have required the omission of the Origins/Customs survey items (which only apply to immigrant-origin individuals). This would have impoverished the broader analysis presented in this manuscript, as attachments to the origin society are a key axis of cultural variation among immigrant-origin people and central to debates about cultural reproduction.

⁴ In the CILS4EU, questions about ethnicity were only available to respondents who indicated that they “belong” to an ethnic group. Among those who signaled such an ethnic attachment, the vast majority selected a response category in the 2 to 4 range for the two ethnicity items, leaving the lowest response category nearly unpopulated. In the spirit of simplicity, I assign all respondents who did not signal an attachment to an ethnic group a value of 1 for the two items related to ethnicity — the lowest value along the two ordinal scales.

I use model parameters to calculate the posterior probability of membership in a given class for each respondent in my sample. To generate classifications and account for classification uncertainty in one fell swoop, I follow the *stochastic assignment rule* developed by Drouhot and Garip (2021) and treat class assignment as a random draw from a respondent's multinomial distribution of posterior probabilities.

LCA model parameters are estimated based on the number of latent classes chosen by the analyst. This number is unknown, but different solutions—or numbers of classes—will fit the data to a greater or lesser extent. Ultimately, the number of latent classes in a population of respondents is determined by the relative fit of candidate cluster solutions as well as interpretability. To make this determination, I iteratively estimate a series of LCAs using the Latent GOLD 6.0 software package (Vermunt and Magidson 2021). Then, I settle on a four-cluster solution based on interpretability, parsimony, and fit statistics. For more information about the fit statistics that facilitated the model selection process, see Supplementary Appendix B.

5.1 Results: Latent Class Analysis

I use Figure 3 summarize the results of my preferred latent class model. In the figure, I visualize class-specific item-response probabilities for the 16 indicators listed in Table 1.⁵ To ease interpretation, I assign the following labels to these clusters: *host-oriented (HO) liberal*, *host-oriented (HO) traditionalist*, *multiply-oriented (MO) liberal*, and *ethno-traditionalist*. In the paragraphs below, I summarize each of these cultural profiles in turn.

Host-oriented liberals are deeply attached to the host society, score relatively low on subjective religiosity, and do not implicate their ancestral origins when sketching their self-portraits. Their attitudes towards sexual liberalism lend credence to the liberal suffix: e.g., the probability that someone with a HO liberal identity scores a 4 on the indicator probing acceptance of sexual minorities is roughly 0.67 (highest among the four classes). In line with these liberal sensibilities, the vast majority of HO liberals espouse egalitarian values and are extremely likely to report that men and women should make equal contributions to the family unit. At the same time, their beliefs about acculturation are more integrationist than they are multiculturalist: e.g., while HO liberals generally agree that immigrants should adapt to their societies of reception, they are less likely to support immigrants retaining their ancestral customs and traditions.

In terms of their ethnic attachments and beliefs about acculturation, *host-oriented traditionalists* bear a superficial resemblance to HO liberals. For these respondents, the society of settlement is the locus of ethnocultural identity, religious attachments are tenuous-to-moderate, and heritage society attachments are non-existent. Like their liberal counterparts, HO traditionalists also endorse immigrant

⁵ In Supplementary Appendix B, I chart the distribution of latent classes across the four survey countries and the distribution of classes by religious affiliation and parental status.

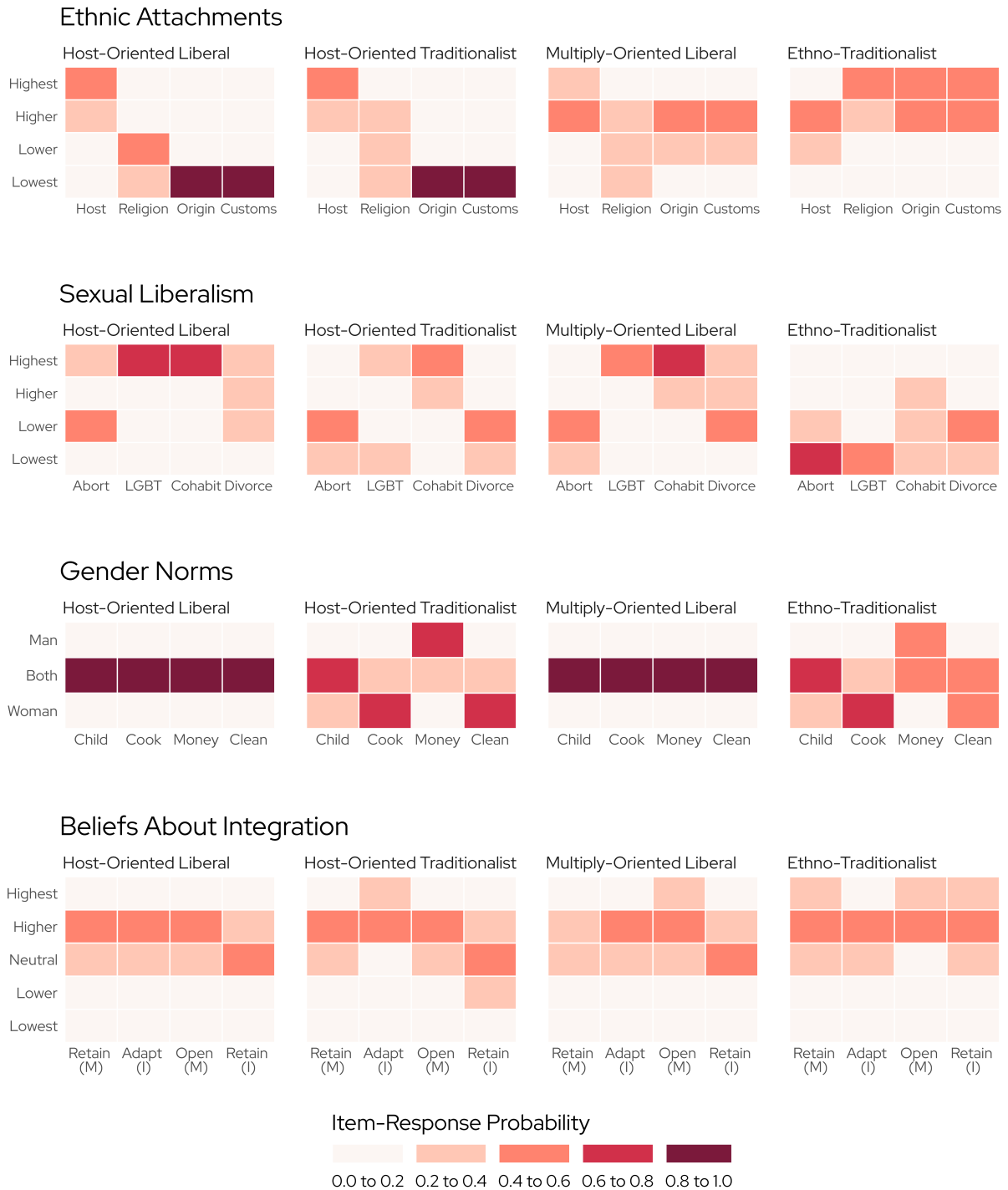


Figure 3: Estimated item-response probabilities for each latent class.

integration over cultural retention. Yet, if we shift focus to other attitudinal spheres, they bear a closer resemblance to ethno-traditionalists (described below), as they score relatively low on sexual liberalism and endorse traditional gender norms: e.g., the probability that a HO traditionalist supports the male-

breadwinner model is 0.70 (by far the highest among the four classes).

Multiply-oriented liberals display moderate-to-high levels of affect towards multiple ethnocultural categories — a sharp departure from the two host-oriented classes described above. In other attitudinal domains, MO liberals exhibit response patterns that mirror those of HO liberals: e.g., they score relatively high on measures of sexual liberalism and are unmistakably egalitarian *vis-à-vis* their gender norms. Their beliefs about integration, on the other hand, represent a dynamic middle ground between integrationist and multiculturalist approaches to acculturation: e.g., while MO liberals generally agree that immigrants should adapt to the host society, they are less likely to support *majorities* retaining their customs and traditions than other respondents.

Finally, *ethno-traditionalists* are firmly attached to their ethnic origins, score very high on subjective religiosity, and have a relatively low affinity for the destination society. In terms of sexual liberalism and gender norms, ethno-traditionalists are a counterimage of respondents in the two liberal clusters: e.g., the probability that an ethno-traditionalist scores a 1 on the item about homosexuality is 0.60 (lowest tolerance of homosexuality among the four classes). Further still, their beliefs about acculturation are more multiculturalist than they are integrationist: while they tend to agree that immigrants should adapt to the host society, they are also very likely to support majorities *and* immigrants retaining their cultural traditions.

5.2 Hypotheses

The results of my LCA provide a broad view of the cultural differences that distinguish individuals with migrant roots across four European countries. Moreover, they provide a measure of personal culture that can be used to formalize claims about how religious affiliation *might* shape the intergenerational transmission of cultural identities. Based on these insights and the foregoing discussion, I formulate two basic hypotheses informed by the extant scholarship.

First, in light of the large literature documenting high levels of social conservatism and traditionalism among European Muslims (Diehl, Koenig, and Ruckdeschel 2009; Hansen 2011; Soehl 2017), I predict that Muslim youth “stand out” in cultural affairs because they adopt ethno-traditionalist understandings of the social world at a much higher rate than their non-Muslim peers and because they are much less likely to encode HO liberal identities.

Second, in line with intrafamilial explanations for this cultural gradient that are common in the quantitative literature, I expect that Muslim parents are more successful at transmitting their cultural identities to their children *vis-à-vis* their non-Muslim peers, in line with the *pluralist* path to incorporation. As noted, scholars tend to agree that cultural reproduction is especially common in European Muslim households (Drouhot and Nee 2019), even though the evidence for this claim is decidedly mixed once findings from ethnographic and interview-based work are considered.

Table 2: Variables in Main Regression Analysis

Variable	Definition
<i>Dependent Variables</i>	
Child's Identity Profile	Nominal variable with four levels: <i>Host-Oriented Liberal</i> (omitted), <i>Host-Oriented Traditionalist</i> , <i>Multiply-Oriented Liberal</i> and <i>Ethno-Traditionalist</i>
Transmission	Dichotomous variable: a value of 1 indicates that the parent and child were assigned to the same cluster (or possess the same profile)
<i>Student-Level Predictors</i>	
Religious Affiliation	Nominal variable with four levels: Christianity (omitted), Islam, Other, and Non-Affiliated
Age	Age of respondent
Sex	Sex of respondent
Immigrant Generation	Factorized interval variable with three levels: 1 st Generation (omitted), 2 nd Generation (inclusive of the interethnic second generation), and Above 2 nd Generation (inclusive of the “2.5 generation”)
School Context	Immigrant proportion of child's school, discretized
<i>Parent-Level Predictors</i>	
Parent's Identity Profile	Nominal variable with four levels: <i>Host-Oriented Liberal</i> (omitted), <i>Host-Oriented Traditionalist</i> , <i>Multiply-Oriented Liberal</i> and <i>Ethno-Traditionalist</i>
Parent's Relation to Child	Dummy indicator of whether the parent is the child's mother or father
Parent's Job Status	Indicator of whether the parent is employed with three levels: employed, unemployed and missing
Parent's University Status	Indicator of parent's educational background with three levels: completed university, did not complete university and missing

Note: All models include country fixed-effects. Standard errors for all parameter estimates are clustered at the composite “host society-ethnic origin” level. Highlighted variables enter the models as part of a three-way interaction.

6 Analysis and Results

To evaluate these hypotheses, I use a series of logistic regression models. I estimate four models in total: two multinomial logistic regressions and two binomial logistic regressions. For my multinomial specifications, I regress a child's class membership or cultural identity profile on religious affiliation (the baseline model) or religious affiliation and a vector of controls (the full model). For my binomial specifications, I predict the likelihood of transmission—or the probability that a parent and child are assigned to the same cluster—in models with just the religious affiliation indicator (the baseline model) or the full covariate adjustment set (the full model).

Table 2 offers an overview of the variables used in my regressions. As detailed in the table, the two *full* models adjust for a variety of background variables. These include student-level sociodemographic attributes (e.g., age and sex) that exert their own independent effects on identity formation (Bussey and

Bandura 1999; Hockey and James 2002); contextual characteristics (e.g., the proportion of immigrants in a respondent’s school) that can powerfully shape the social resonance of ethnocultural identities (Kruse and Kroneberg 2019; Veerman and Platt 2021); and parent-level attributes (e.g., whether the parent interviewed is a mother or father, proxies for parental socioeconomic status) that can meaningfully condition the likelihood of parent-to-child transmission (Roubinov and Boyce 2017; Sánchez Guerrero and Schober 2021).

Across my four models, I include country fixed-effects and cluster standard errors at a composite “host society-ethnic origin” level (i.e., Turkish respondents in Germany and Turkish respondents in the Netherlands represent different groups), and apply adjusted senate weights to ensure that each country contributes equally to estimation.⁶ Moreover, in the two *full* specifications, I enter the religious affiliation indicator as part of a three-way interaction with two other variables of interest (parent’s cultural identity profile and immigrant generation) as I assume the three constructs jointly shape a child’s cultural identity. To facilitate interpretation, I display all my results visually and relegate my broader set of findings—inclusive of regression tables—to Supplementary Appendix C. To evaluate the robustness of my findings, I perform a series of robustness checks which are summarized in Supplementary Appendix D.

6.1 Do European Muslim Youth “Stand Out?”

According to my first hypothesis, Muslim children should “stand out” from their peers due to their high levels of religiosity and traditionalism. To evaluate this proposition, I turn to my multinomial logistic regressions. I do so in two steps. First, I use parameters from the baseline *and* full models to predict the average marginal effect (AME) of religious affiliation on the cultural identities of youth respondents. This should, in principle, allow me to map the association between religious affiliation and youth cultural identity before *and* after background variables are statistically adjusted.

In a second step, I use parameters from the full multinomial logistic regression model to predict the share of youth respondents assigned to each cultural subsample or cluster at different levels of religious affiliation (after adjusting for background variables). This should highlight the distributional consequences of the AMEs reported in the first step.

6.1.1 Multinomial Logistic Regression Results: AMEs

The AMEs I use to facilitate interpretation of my multinomial logistic regression models convey the average change in the dependent variable—i.e., the probability of assignment to a specific cluster—

⁶ The CILS4EU’s in-built senate weights are only valid if the full sample of respondents are used to generate models or statistical quantities. I therefore produce an adjusted senate weight by following the same mathematical procedure detailed in the CILS4EU’s (2016) Technical Report for Wave I.

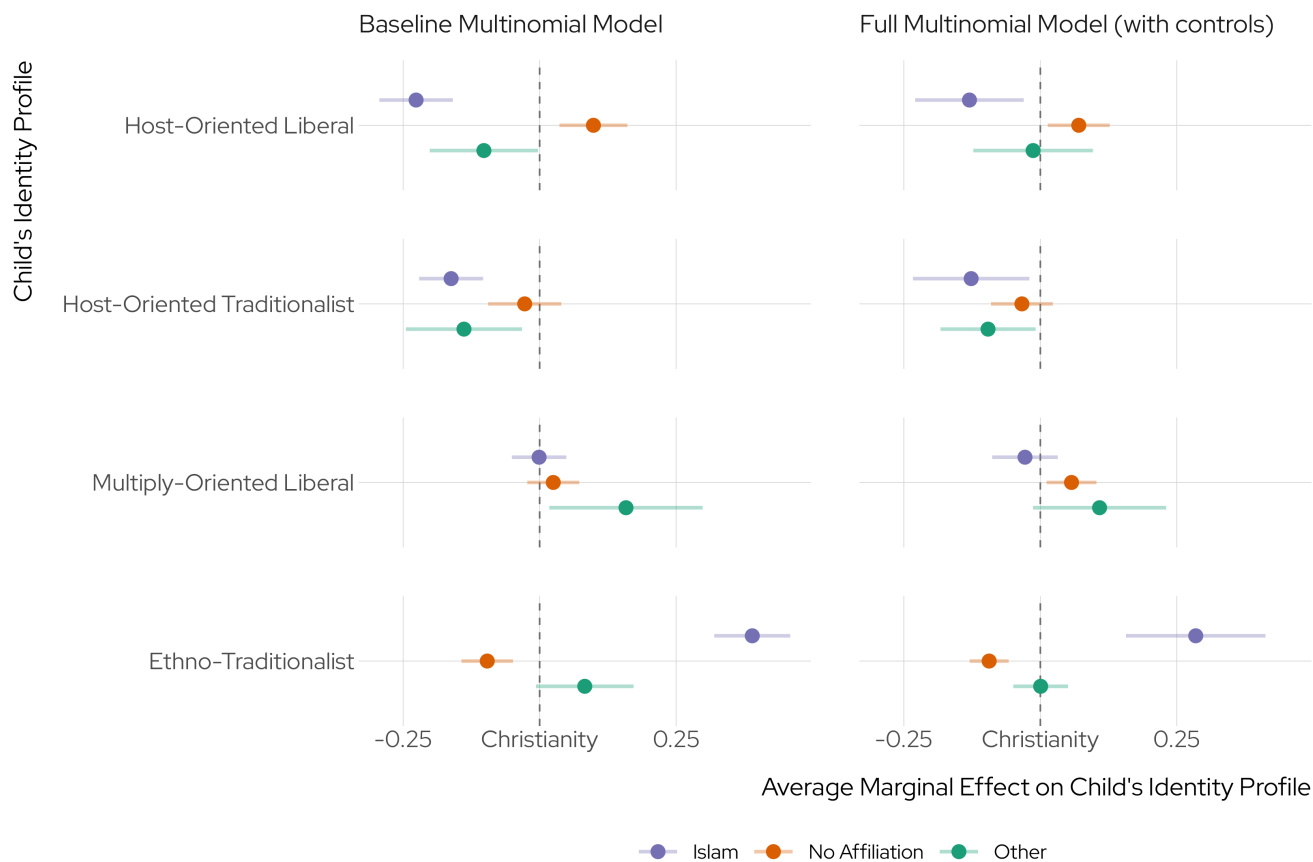


Figure 4: Average marginal effect of religious affiliation on child's cultural identity profile (with 95% confidence intervals). Christianity is the reference category. Baseline model features religious affiliation indicator and country fixed-effects. Full model features all control variables (see Table 2). In both models, standard errors are clustered at the "host society-ethnic origin" level.

based on a unit change in a focal regressor (i.e., religious affiliation) for all respondents in my sample. Crucially, the AMEs I report for the full multinomial model account for the effects of the three-way interaction described in Table 2 (see Arel-Bundock 2023; Long and Mustillo 2021). Across my regressions, Christianity serves as the reference group for the religious affiliation indicator. Thus, the AMEs I report represent the average change in the probability for assignment into a given cluster (i.e., HO liberal, HO traditionalist, MO liberal or ethno-traditionalist) for Muslims, the non-affiliated and those in other faith communities *relative* to Christian respondents.

In Figure 4, the panel on the left displays AMEs associated with my baseline multinomial logistic regression model, while the panel on the right shows AMEs associated with my full multinomial specification. Therefore, moving from left to right should allow the reader to assess whether baseline

associations survive the inclusion of controls. For instance, consider individuals from *other* faith communities: while they appear to be significantly less likely to adopt HO liberal identities—and more likely to encode MO-liberal profiles—than Christians in the baseline specification (panel on the left), these associations disappear once background variables are controlled (panel on the right).

Conversely, regression adjustment does not meaningfully change the relative differences between Muslim respondents and their classmates. Once we zoom-in on the panels near the top and bottom of Figure 4 (for both the baseline and full models on the left and right panels), a clear pattern comes into focus: an affinity for ethno-traditionalist identities, and a disaffinity for HO liberal identities, is what distinguishes Muslim youth respondents from their non-native peers.

For a more precise illustration, consider the panels at the top and bottom right of Figure 4. Even after accounting for background variables in the full multinomial specification, the AME of being Muslim (versus Christian) on the probability of holding an ethno-traditionalist identity profile is substantively large (corresponding to a 0.28 increase on the probability scale) and highly significant. While moving in the opposite direction, the AME of being Muslim (versus Christian) on the probability of possessing a HO liberal profile is also large (-0.13) and statistically significant.

6.1.2 Multinomial Logistic Regression Results: Adjusted Predictions

The substantive implications of these differences are difficult to pin down using AMEs alone. This is especially true given the discrete nature of the target variable (a child's cultural identity). That said, conceptualizing cultural identity as a discrete variable has utility: it not only acknowledges the fundamentally *cultural* (that is, socially shared) aspects of identification, but also reveals significant heterogeneity within putative social groups. Yet, as Figure 4 makes clear, demographic attributes (such as religious affiliation) strongly *constrain* the types of cultural identities individuals adopt. I use Figure 5 to cast this point into sharp relief. The figure visualizes the predicted share of youth respondents assigned to each identity profile by religious affiliation (based on the full multinomial specification).

Here, we see the distributional consequences of the patterns reported in the preceding subsection. Even after regression adjustment, a *large plurality* of Muslim youth respondents would—per model estimates—be expected to adopt ethno-traditionalist identities. Conversely, only about 1 in 5 Muslim children would be expected to encode liberal identities.

As the four polygons visualized in Figure 5 suggest, no other faith community exhibits a similar distributional profile. Although distributions of cultural identity are unique for each of the three non-Muslim groups, their aggregate *profiles* (see the polygons) are clustered together in similar regions of the plot. These patterns, and the AMEs reported in Figure 4, are consistent with my first hypothesis: on an aggregate scale, Muslim children *do* stand out from their immigrant peers with respect to their cultural identities. Moreover, this distinctiveness appears to be rooted in the significantly (i) positive association

Child's Identity Profile:
Predicted Probability of Class Membership

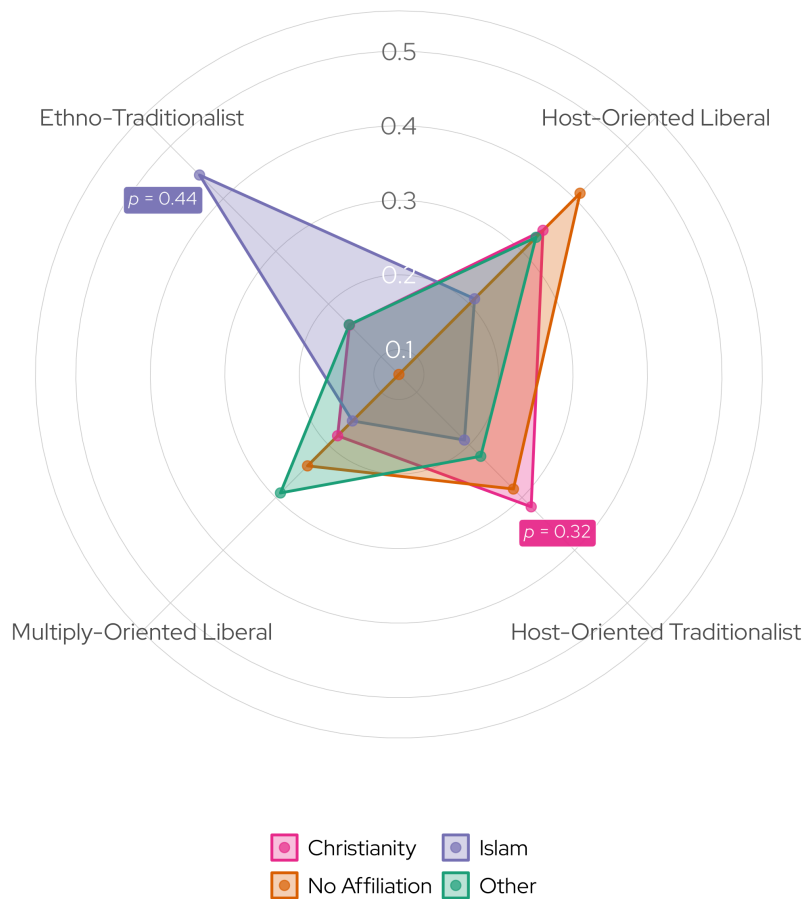


Figure 5: Radar chart illustrating predicted cluster membership probabilities for youth respondents at different levels of religious affiliation (based on the results of the full multinomial logistic regression model). Each polygon represents a *categorical distribution of predicted membership probabilities* for a specific faith community.

between Islam and ethno-traditionalist profiles and (ii) negative association between Islam and HO liberal cultural identities.

6.2 Are European Muslim Parents More Successful at Cultural Transmission?

According to my second hypothesis, that European Muslim youth gravitate towards ethno-traditionalist identities and away from HO liberal cultural profiles derives, in large part, from parent-to-

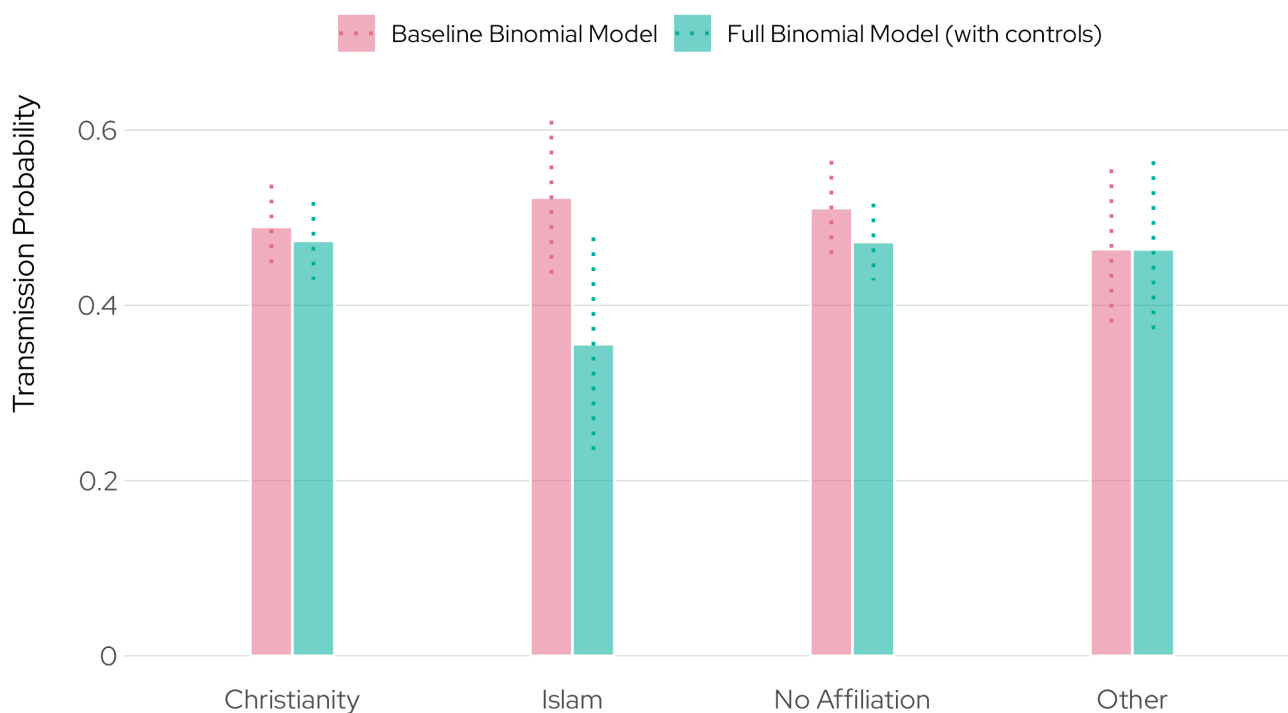


Figure 6: Predicted transmission probabilities by religious affiliation based on binary logistic regressions. Dotted lines correspond to 95% confidence intervals. Baseline model features religious affiliation indicator and country fixed-effects. Full model features full suite of controls (see Table 2). In both models, standard errors are clustered as the composite “host society-ethnic origin” level.

child transmission. To evaluate this proposition, I use both sets of regressions. First, I use binary logistic regression models to provide an intuitive test of whether transmission is more likely within Muslim households in Europe — or whether Muslim parents and children are, relative to their non-Muslim peers, more likely to end up in the same cluster. Then, I use estimates from multinomial regressions to paint a more granular portrait of the transmission process.

6.2.1 Binomial Logistic Regression Results

Figure 6 uses predicted probabilities to provide a summary of the key results associated with my binary logistic regressions. The baseline model provides *some* evidence that Muslim parents are more likely to transmit their cultural profiles than parents from other faith communities. However, this difference does not reach significance at conventional levels. Moreover, in the full model, it appears that

transmission is *less likely* (at an α of 0.10) within Muslim households. This finding should, of course, be interpreted with caution, as it likely stems from conditioning on a variable (parent’s cultural identity) that is downstream from religion along the causal path.

At the same time, including the parental cultural identity indicator in the full model offers insights that are invisible in the baseline specification. Specifically, it reveals (via predictive margins not shown here) that transmission rates within Muslim households are *very* high among parents with ethno-traditionalist identities (around 0.65) and *very* low for parents assigned to the other three clusters (0.31 and below). For context, the unadjusted transmission rate for all parent-child dyads in my sample is nearly 0.5 (see Table A1 in the Supplementary Appendix).

At first glance, these results support the idea that the cultural distinctiveness of European Muslim children is shaped by parent-to-child transmission. More concretely, if cultural transmission is common in Muslim households with ethno-traditionalist parents, and if the cultural heterodoxy of European Muslim youth derives, in part, from their propensity to adopt ethno-traditionalist views, then the “cultural retention” thesis may still hold some explanatory power.

However, the results of my full multinomial logistic regression model complicate this interpretation. Specifically, they show that high transmission rates observed in Muslim households with ethno-traditionalist parents mask a more general trend — i.e., the shift towards ethno-traditionalism among Muslim youth respondents of all stripes. I turn to these results below.

6.2.2 Multinomial Logistic Regression Results

Figure 7 plots AMEs derived from my full multinomial specification and zeroes-in on a pairwise comparison of Christian and Muslim respondents in my sample. Concretely, the AMEs in the graph show the (associational) effects of parental identities on the cultural identities of Christian and Muslim adolescents with immigrant roots. In the plot, parents with HO liberal identities serve as the reference group. Thus, each AME should be interpreted as the average change in probability associated with having a parent with a HO traditionalist, MO liberal or ethno-traditionalist profile *relative* to having a parent with a HO liberal identity.

On balance, Figure 7 suggests that parental influences are relatively acute for Christian youth respondents, as AMEs associated with parental identities tend to be large and statistically significant (see the panel on the left). For example, having an ethno-traditionalist parent (versus a HO liberal parent) corresponds to a 0.25 *decrease* in the probability of adopting a liberal identity and a 0.26 *increase* in the probability of encoding an ethno-traditionalist identity among Christian youth respondents. As the associated confidence intervals lay bare, these estimates are not only substantively large but easily clear the threshold of statistical significance.

Turning to the panel on the right of Figure 7, we see the opposite pattern. Among Muslims, AMEs

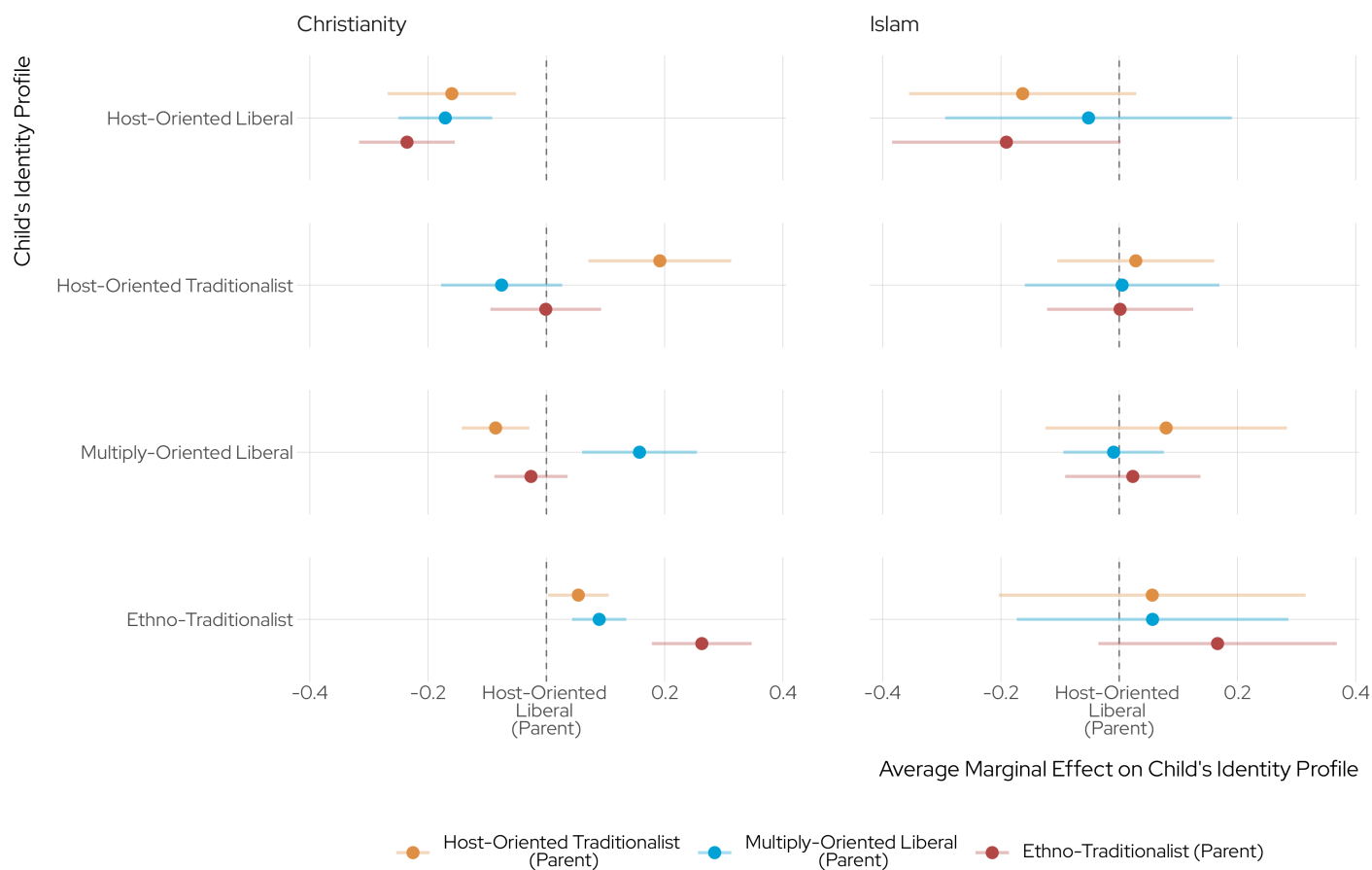


Figure 7: Average marginal effect of parent's cultural identity profile on child's cultural identity profile (with 95% confidence intervals). *HO Liberal* is the reference category. Results based on the full multinomial regression model. Standard errors are clustered at the composite "host society-ethnic origin" level.

associated with parental identities are fraught with uncertainty: expected intergenerational elasticities that clearly emerge for Christians are either muted or non-existent for their Muslim peers. Most strikingly, the panel on the bottom right of Figure 7 suggests that the probability of a Muslim child adopting an ethno-traditional identity profile is not significantly associated with the cultural identity of his or her parent. In other words, we cannot confidently claim that Muslim respondents with HO liberal parents are less likely to adopt ethno-traditional views *vis-à-vis* Muslim children with ethno-traditionalist mothers and fathers (i.e., the relative difference may very well be 0).

Broadly speaking, this implies that the high transmission rates observed in Muslim households with ethno-traditionalist parents are inflated by a general shift towards ethno-traditionalism among Muslim adolescents of all stripes and backgrounds. To visualize this shift, Figure 8 uses estimates from the full multinomial model to perform a final empirical illustration.

Counterfactual: Cultural Identities Evenly Distributed Among Muslim Parents

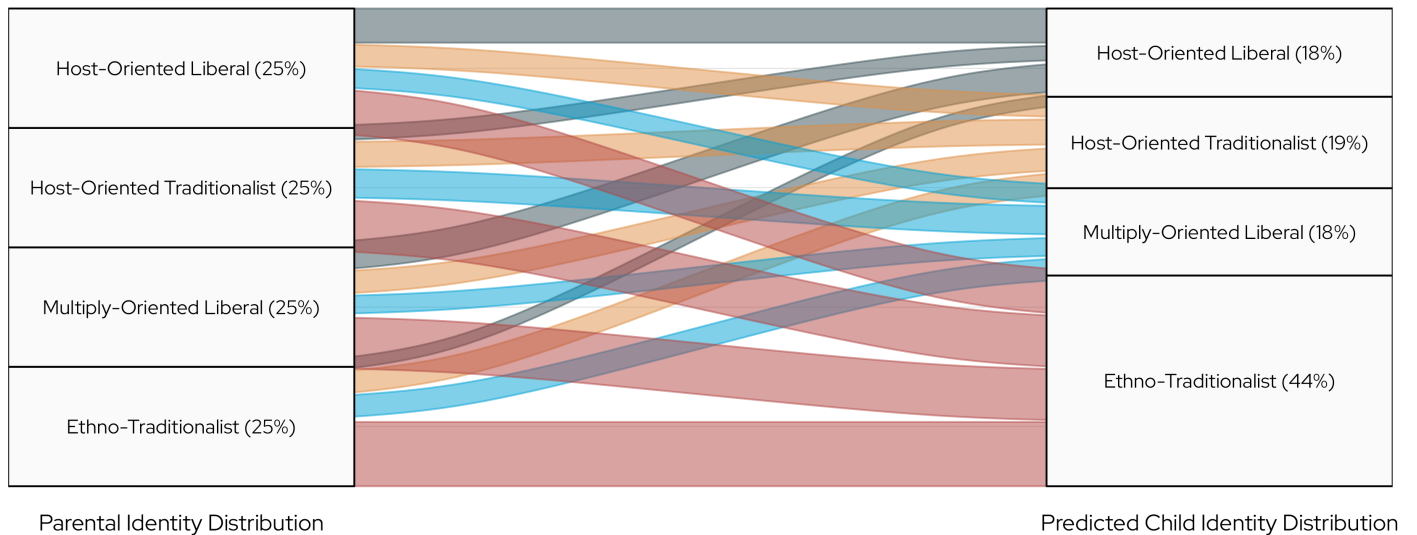


Figure 8: Predicted cluster membership probabilities for Muslim youth respondents at different levels of parental identity (based on the results of the full multinomial model). Here, we see the predicted distribution of cultural identities among young Muslims (panel on the right) when parental identities are *held constant* (or controlled). Even in this scenario, 44% of Muslim youth respondents are predicted to encode ethno-traditionalist identities.

In Figure 8, I produce a set of model predictions to highlight the probability of assignment into each of the four classes (panel on the right) for Muslim youth at each level of the parental identity variable (panel on the left). Since each parental identity profile makes the same contribution to the predicted distribution displayed on the right-hand side of the plot, these estimates *necessarily* portray a counterfactual scenario where the cultural identities of Muslim parents are evenly distributed. Even in this counterfactual setting, 44% of all Muslim youth respondents would, per the prediction grid underlying the estimates in Figure 8, encode ethno-traditionalist identities — including just under half of all adolescents with parents in the liberal classes. Taken together, the results displayed in Figures 6 to 8 are at odds with the second hypothesis; that is, they do not support the idea that parent-to-child transmission is especially common within Muslim households. In Supplementary Appendix D, I show how an item-by-item analysis of intergenerational transmission is consistent with this general pattern.

7 Conclusion

What explains the cultural distance between Muslim youth in Europe and their non-Muslim peers? Previous research has identified two key mechanisms: (i) discrimination from native majorities;

and (ii) cultural transmission within Muslim households. This article examined the second, intrafamilial mechanism by drawing on conceptual and methodological tools at the intersections of cultural and cognitive sociology. With these tools in hand, I assessed whether the core assumptions of the intrafamilial account survive a multidimensional treatment of cultural identity.

Using dyadic parent-adolescent data from four European countries and a variety of quantitative instruments, I arrived at two major conclusions. First, I confirmed that the cultural heterodoxy of young European Muslims is observable within a high-dimensional belief space. Extant research on national identification (Fleischmann and Phalet 2018), attitudes towards cohabitation (Kogan, Fong, and Reitz 2020), anti-gay sentiment (Wuestenenk, Tubergen, and Stark 2022), intergroup affect (Koopmans 2015), and a range of other outcomes has consistently highlighted cultural differences between European Muslims and their peers. My results suggest that this cultural lacuna can be observed when item-responses are analyzed holistically.

Second, I showed that parent-to-child transmission is *not* directly driving the cultural heterodoxy of European Muslim adolescents, a finding at odds with the “cultural retention” thesis (cf. Drouhot and Nee 2019). Strikingly, regression estimates suggest that Muslim parents may be less successful at transmitting their cultural identities to their children, and that the high transmission rates observed within certain Muslim households (i.e., those with ethno-traditionalist parents) are likely inflated by forces unfolding outside of the family unit. As discussed, these forces appear to be pushing Muslim children of all stripes, even those whose parents belong to liberal-oriented thought communities, towards ethno-traditionalism — the mark of *reactive ethnicity* and an indicator that young European Muslims are, as Becker (2021) argues, gravitating towards religion in response to a climate of hostility and diffuse anti-Muslim sentiment.

A key objective for future quantitative research is to clearly theorize and test how discriminatory receiving contexts can give life to reactive ethnicity among European Muslims *even if* cultural transmission is unsuccessful. As it stands, many explanations centered around discrimination position Muslim parents as key cogs in the machinery of cultural reproduction and blocked acculturation, or as conduits who translate disadvantage from above into proximate sets of normative constraints and attitudinal prescriptions (e.g., pressure to maintain origin country norms; see Wimmer and Soehl 2014). The results of my analysis do not neatly map onto this conclusion; rather, they suggest that discrimination can shape the cultural heterodoxy of Muslim youth independent of parental mediation. Absent a multidimensional treatment of cultural identity, this insight may very well have fallen out of view.

Despite the contributions detailed above, the current study has at least three limitations worth highlighting. First, given its focus on differences across faith communities, heterogeneity *within* religious groups is not closely scrutinized. In future work, a more focused accounting of the different cultural segments *within* social groups (religions, ethnic origin communities and so on) may provide a richer view of the cultural landscape in different European contexts.

Second, my focus on adolescent respondents places strong constraints on what can be said about the *stability* of cultural transmission or discontinuity over the life course. Recent longitudinal work shows that cultural beliefs (Sánchez Guerrero et al. 2023), as well as the interrelationships among them (Keskintürk 2022), begin to move and stabilize in adolescence. Whether this movement corresponds to discrete shifts in cultural identity is unclear but could, in principle, be mapped using Markov modelling or sequence analytic procedures. That said, my interest in transmission necessitated a cross-sectional design: as noted, parental data is only available in Wave 1 of the CILS4EU across the four survey countries.

Third, and relatedly, the parents who *agreed* to participate in the CILS4EU may differ in systematic ways from those who did not. As a robustness check, I develop post-stratification weights to adjust my analytic sample so that its covariate distribution (for student-level variables) matches the covariate distribution of the broader pool of *potential* immigrant-origin respondents in the CILS4EU. While regression results using the re-weighted sample are virtually identical to the results presented in the main text (see Supplementary Appendix D), this exercise cannot *directly* parse whether latent characteristics of parents are driving the results presented in this manuscript. I see this as a fruitful avenue for future research to pursue and critically assess.

While these limitations are important to keep in mind, the present study has, on balance, broken new ground. By providing new ways to think about cultural identity and cultural transmission among immigrant-origin people, it has introduced a blueprint for embedding cognitivist models of culture into quantitative analyses of cultural integration. Moving forward, more cross-pollination between the sociological subfields of culture, cognition, and migration can be generative and help us reimagine the microfoundations of “immigrant culture.”

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Supplementary Appendix

A Descriptives



Figure A1: Distribution of indicator responses (pooled across countries). For variable definitions, see main text.

Table A1: Weighted Summary Statistics

	Child's Cultural Identity	
<i>Dependent Variables</i>	Host-Oriented Liberal	34.95%
	Host-Oriented Traditionalist	28.98%
	Multiply-Oriented Liberal	19.67%
	Ethno-Traditionalist	16.40%
	Transmission	
	Unsuccessful	50.24%
	Successful	49.76%
	Religious Affiliation	
	Christianity	46.09%
	Islam	11.12%
	No Affiliation	34.74%
	Other	8.05%
	Age in Years	
<i>Student-Level Predictors</i>	Age	15.40 ($\delta = 0.61$)
	Sex or Gender	
	Male	47.31%
	Female	52.69%
	Immigrant Generation	
	1 st Generation	14.16%
	2 nd Generation	37.03%
	Above 2 nd Generation	48.81%
	School Context	
	0-10% Immigrants	35.58%
10-30% Immigrants	39.42%	
30-60% Immigrants	13.86%	
60-100% Immigrants	5.96%	
Independent Schools (EN)	5.19%	
	Parent's Cultural Identity	
<i>Parent-Level Predictors</i>	Host-Oriented Liberal	41.58%
	Host-Oriented Traditionalist	20.99%
	Multiply-Oriented Liberal	19.50%
	Ethno-Traditionalist	17.92%
	Parent's Relation to Child	
	Father	21.08%
	Mother	78.92%
	Parent's Employment Status	
	Unemployed	21.29%
	Employed	78.49%
	Missing	0.23%
	Parent's University Status	
	Did Not Complete University	70.35%
Completed University	28.44%	
Missing	1.21%	

B Latent Class Analysis

B.1 Fit Statistics

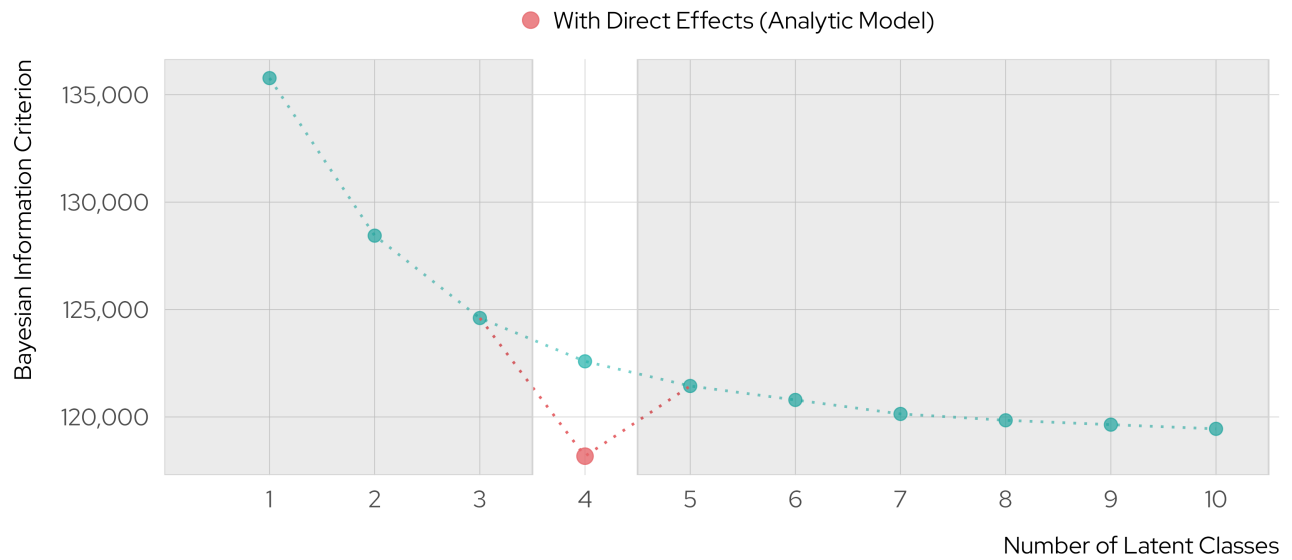


Figure B1: Relative fit of a series of multigroup latent class models.

B.2 Weighted Distributions of Latent Classes

Parental Respondents

Christianity



Islam



No Affiliation



Other



Host-Oriented Liberal
 Host-Oriented Traditionalist
 Multiply-Oriented Liberal
 Ethno-Traditionalist

Youth Respondents

Christianity



Islam



No Affiliation



Other



Host-Oriented Liberal
 Host-Oriented Traditionalist
 Multiply-Oriented Liberal
 Ethno-Traditionalist

Figure B2: Weighted distribution of latent classes by religious affiliation and parental status.

Across Survey Countries

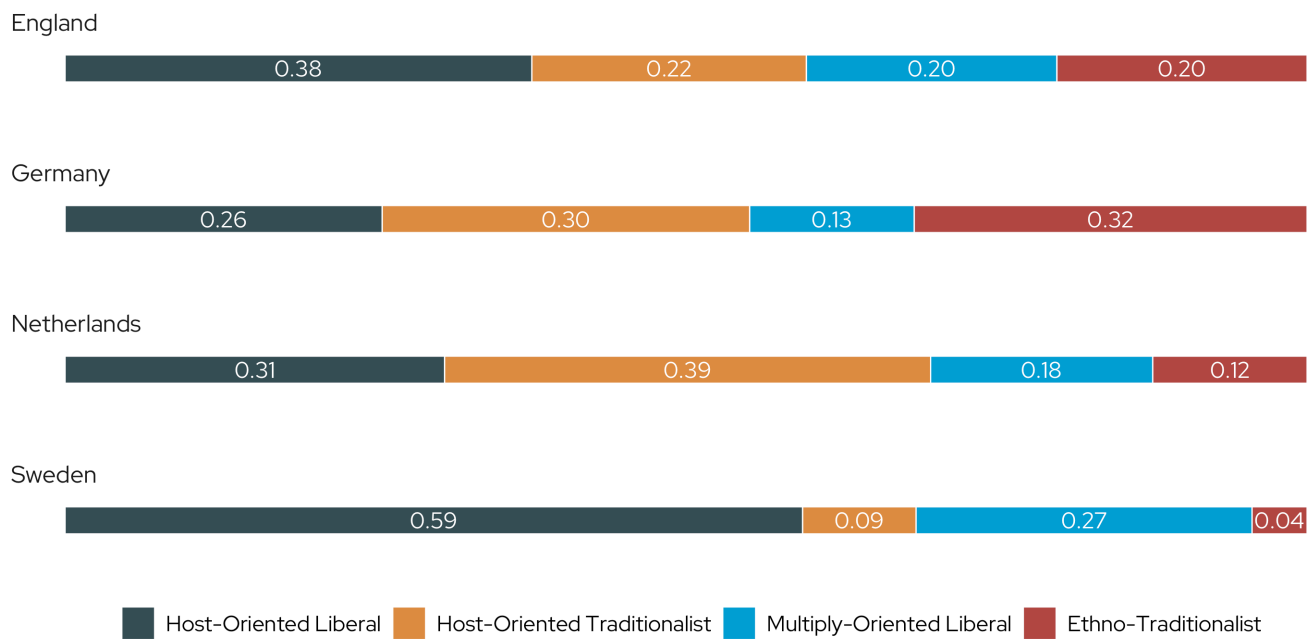


Figure B3: Weighted distribution of latent classes by survey country.

C Regression Analyses

Table C1: Full Binary Logistic Regression Results

	AME	z
Parent's Cultural Identity		
Host-Oriented Liberal	—	—
Host-Oriented Traditionalist	0.05	1.14
Multiply-Oriented Liberal	-0.15	-3.79
Ethno-Traditionalist	-0.13	-3.07
Religious Affiliation		
Christianity	—	—
Islam	-0.12	-1.79
No Affiliation	0.00	-0.04
Other	-0.01	-0.16
Immigrant Generation		
1 st Generation	—	—
2 nd Generation	0.03	0.83
Above 2 nd Generation	0.04	0.99
Age		
Age (Years)	-0.03	-1.65
Sex or Gender		
Male	—	—
Female	0.05	2.19
School Context		
0 to 10% Immigrants	—	—
10 to 30% Immigrants	-0.06	-1.84
30 to 60% Immigrants	-0.09	-2.71
60 to 100% Immigrants	-0.11	-4.00
Independent Schools (EN)	-0.07	-0.71
Parent's Relation to Child		
Father	—	—
Mother	-0.01	-0.29
Parent's University Status		
Did Not Complete University	—	—
Completed University	0.01	0.37
Missing	0.17	1.56
Parent's Employment Status		
Unemployed	—	—
Employed	-0.05	-1.65
Missing	-0.22	-1.08
Country		
England	—	—
Germany	-0.02	-0.59
Netherlands	-0.03	-0.73
Sweden	0.10	3.09

Note: Model features 4,065 respondents. Highlighted cells indicate that a marginal effect is significant at an α of at least 0.05 (teal) or 0.10 (pink). AMEs account for three-way interaction between parental identity, immigrant generation and religious affiliation. Z-statistics reflect standard errors clustered at a composite “host society-ethnic origin” level.

Table C2: Multinomial Logistic Regression Results

	Host-Oriented Liberal		Host-Oriented Traditionalist		Multiply-Oriented Liberal		Ethno-Traditionalist	
	AME	z	AME	z	AME	z	AME	z
Parent's Cultural Identity								
Host-Oriented Liberal	—	—	—	—	—	—	—	—
Host-Oriented Traditionalist	-0.18	-5.47	0.17	5.32	-0.04	-1.38	0.04	1.94
Multiply-Oriented Liberal	-0.16	-4.93	-0.05	-1.74	0.14	4.35	0.07	3.65
Ethno-Traditionalist	-0.21	-4.10	-0.04	-0.95	0.06	1.42	0.19	6.45
Religious Affiliation								
Christianity	—	—	—	—	—	—	—	—
Islam	-0.13	-2.56	-0.13	-2.32	-0.03	-0.92	0.28	4.36
No Affiliation	0.07	2.43	-0.03	-1.17	0.06	2.45	-0.09	-5.15
Other	-0.01	-0.24	-0.10	-2.16	0.11	1.74	0.00	0.02
Immigrant Generation								
1 st Generation	—	—	—	—	—	—	—	—
2 nd Generation	0.00	0.11	0.04	1.14	0.04	1.23	-0.08	-2.68
Above 2 nd Generation	0.09	2.41	0.10	3.36	-0.07	-2.22	-0.13	-3.79
Age								
Age (Years)	-0.03	-1.16	0.03	1.08	0.00	-0.31	0.01	0.54
Sex or Gender								
Male	—	—	—	—	—	—	—	—
Female	0.09	3.46	-0.10	-4.61	0.06	3.19	-0.05	-3.01
School Context								
0 to 10% Immigrants	—	—	—	—	—	—	—	—
10 to 30% Immigrants	0.00	0.07	-0.04	-1.67	0.01	0.56	0.03	1.28
30 to 60% Immigrants	-0.01	-0.46	-0.04	-1.48	0.03	1.06	0.03	1.45
60 to 100% Immigrants	-0.09	-2.71	0.00	-0.10	0.05	1.48	0.05	2.07
Independent Schools (EN)	0.00	-0.02	-0.13	-1.42	0.04	0.76	0.09	1.00
Parent's Relation to Child								
Father	—	—	—	—	—	—	—	—
Mother	0.04	1.04	-0.04	-1.16	0.01	0.43	0.00	-0.26
Parent's University Status								
Did Not Complete University	—	—	—	—	—	—	—	—
Completed University	0.05	1.91	-0.04	-1.58	0.04	1.81	-0.05	-2.61
Missing	-0.24	-4.08	0.00	0.05	0.24	2.33	0.00	-0.07
Parent's Employment Status								
Unemployed	—	—	—	—	—	—	—	—
Employed	0.04	1.36	-0.06	-2.08	0.00	-0.15	0.02	1.29
Missing	0.18	1.54	-0.19	-2.34	-0.01	-0.15	0.03	0.37
Country								
England	—	—	—	—	—	—	—	—
Germany	-0.07	-1.96	0.07	2.10	-0.05	-1.68	0.05	2.46
Netherlands	-0.14	-3.39	0.10	2.25	0.00	-0.01	0.04	1.29
Sweden	0.06	1.61	-0.10	-3.03	0.11	2.93	-0.07	-3.61

Note: Model features 4,065 respondents. Highlighted cells indicate that a marginal effect is significant at an α of at least 0.05 (teal) or 0.10 (pink). AMEs account for three-way interaction between parental identity, immigrant generation and religious affiliation. Z-statistics reflect standard errors clustered at a composite “host society-ethnic origin” level.

D Robustness Checks

D.1 Item-Level Intergenerational Associations

Table D1: Item-Level Cultural Elasticities

	CHRISTIANITY	ISLAM	NO AFFILIATION	OTHER
ETHNIC ATTACHMENTS				
POLYCHORIC CORRELATION				
Host	0.48	0.36	0.33	0.37
Religion	0.54	0.51	0.21	0.46
Origin	0.54	0.17	0.43	0.37
Customs	0.50	0.15	0.38	0.37
SEXUAL LIBERALISM				
POLYCHORIC CORRELATION				
Abort	0.55	0.34	0.37	0.61
LGBT	0.50	0.46	0.39	0.66
Cohabit	0.48	0.38	0.35	0.51
Divorce	0.42	0.31	0.37	0.42
GENDER NORMS				
CRAMÉR'S V				
Child	0.13	0.16	0.14	0.29
Cook	0.21	0.14	0.23	0.26
Money	0.21	0.16	0.23	0.19
Clean	0.14	0.24	0.22	0.13
BELIEFS ABOUT INTEGRATION				
POLYCHORIC CORRELATION				
Retain (M)	0.15	0.13	0.18	0.25
Adapt (I)	0.19	0.23	0.25	0.21
Open (M)	0.16	0.13	0.24	0.13
Retain (I)	0.22	0.16	0.13	0.27

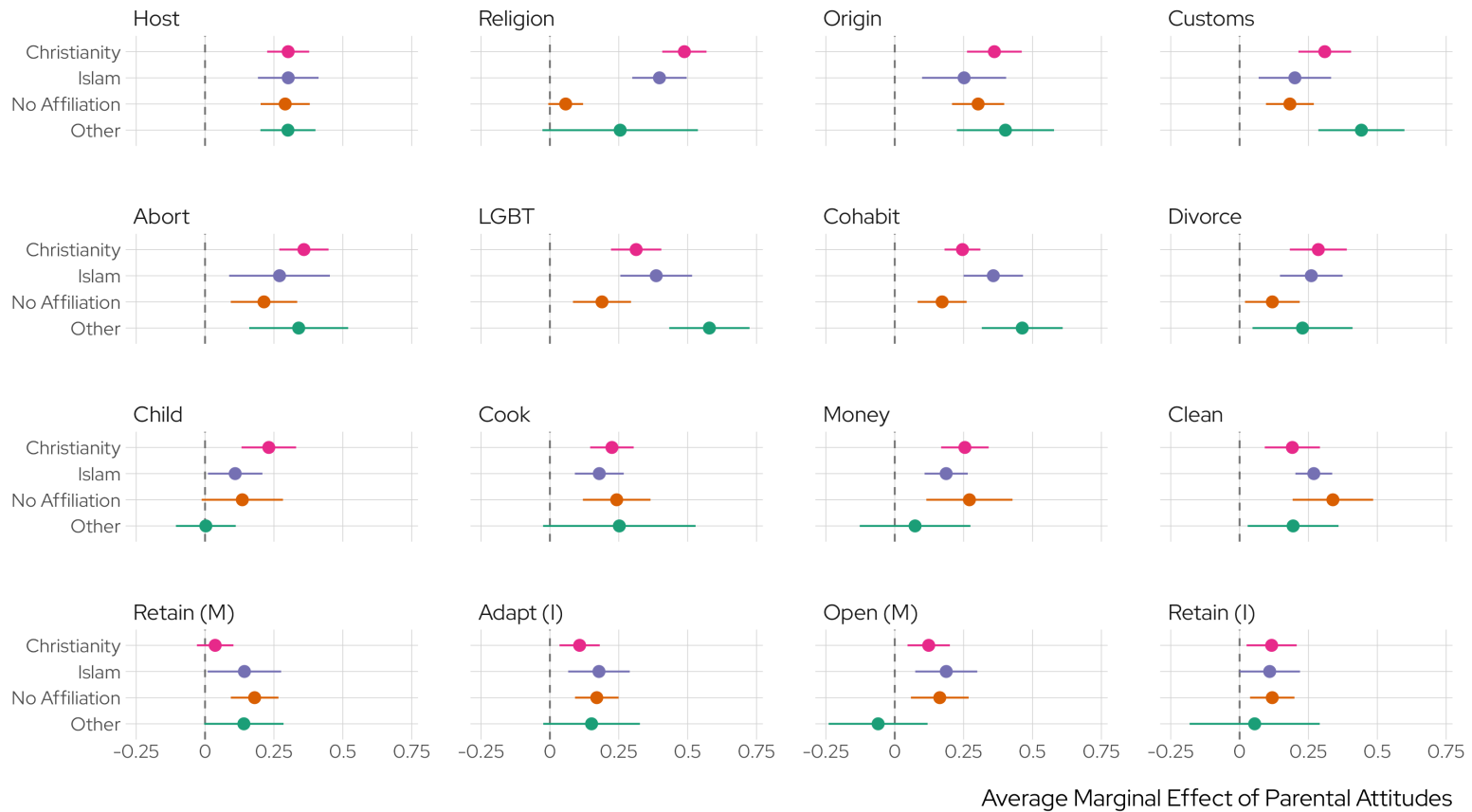


Figure D1: Average marginal effects (AMEs) of parental attitudes on the attitudes of youth respondents (at the item-level) — adjusting for all background variables listed in the main text. All models are weighted linear regressions. AMEs associated with gender norms are derived from linear probability models predicting an egalitarian response (e.g., *both* women and men should take care of children, cook, earn money, and clean).

D.2 Main Regression Results



Figure D2: Comparing the predicted likelihood of cultural transmission across the four faith communities featured in my analysis. The top panel represents the *original* results (as presented in the main text), based on a latent class solution of $k = 4$. The bottom panel represents a robustness check: i.e., predicted cultural transmission probabilities (by religious affiliation) based on a $k = 5$ cluster solution.

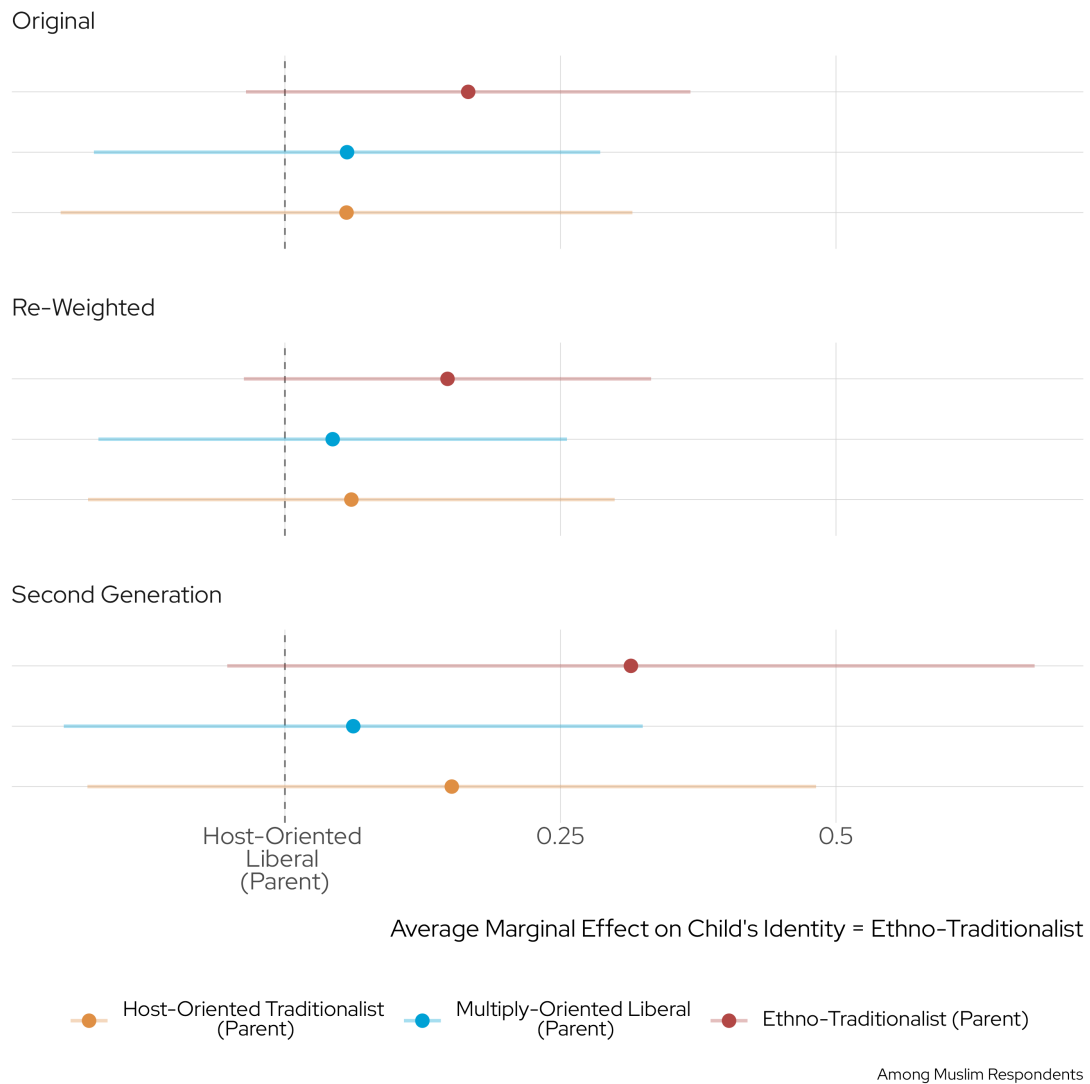


Figure D3: Robustness checks (full multinomial logistic regression). Here, I zoom-in on the most striking substantive finding presented in the main text: the noisy associations linking parental identities to ethno-traditionalist identities among Muslims. To evaluate the robustness of my results, I run two robustness checks: (1) *Re-Weighted*, where I use the ANES raking algorithm to re-weight my analytic sample so that its covariate distribution (for student-level variables) matches the covariate distribution of the broader pool of *potential* immigrant-origin respondents in the CILS4EU; and (2) *Second Generation*, where the analysis is limited to second-generation respondents [this model specification retains the *three-way* interaction featured in the main text by including the broader indicator of immigrant generation (i.e., 0.25 intervals to distinguish generations) available in the CILS4EU].