

Ethnicity and family

Relationships within and between ethnic groups: An analysis using the Labour Force Survey

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Contents	Page
Coverage of report	3
Overview and summary	4
Data	11
Definitions	13
<i>Ethnic group</i>	13
<i>Partnership/union</i>	13
<i>Inter-ethnic versus co-ethnic partnerships or unions</i>	13
<i>Mixed ethnicity individuals and families</i>	14
<i>Children</i>	15
<i>Family</i>	15
Introduction: Ethnicity and partnerships	16
Tables of results	19
<i>Section 1: Background on family characteristics</i>	19
<i>Section 2: Ethnicity and partnerships</i>	22
<i>Section 3: Children and family ethnicity</i>	32
<i>Section 4: Comparison with the 2001 Census and with Berthoud's analysis of the 1994 Fourth National Survey of Ethnic Minorities</i>	37
<i>Section 5: 'Mixed' families</i>	39
<i>Section 6: Lone parenthood and comparison with Berthoud's analysis of the LFS 1992-1995</i>	40
<i>Section 7: Religion</i>	41
Annex 1: Data Acknowledgments and bibliographic citation	53
Annex 2: Varying the definition of what constitutes a 'match'	55
References	57

Coverage of report

This paper outlines the ethnic composition of families in Britain today using the Labour Force Survey household data. That is, it explores whether adults from different ethnic groups are living with someone from the same ethnic group (co-ethnic or 'same race' partnerships) or are living with someone from a different ethnic group (inter-ethnic or 'mixed race' partnerships), or are living on their own. It also looks at the experience of children living with parents of the same or different ethnic groups (to each other and to the child). Given the growth of those defining themselves in terms of mixed or multiple ethnicities, the prevalence of adults and children of mixed ethnicity is also summarised. Religious affiliation as well as ethnicity may also be a point of similarity or difference within couples. The report also considers the extent to which men and women of different religious affiliations are in co-religionist and inter-religionist partnerships. Finally, some indication of trends is given by comparison with earlier analyses of family composition and ethnic group.

The key patterns and findings are highlighted in the Overview and summary which follows. This overview draws on the 34 tables which form the bulk of this report and which are preceded by a description of the data source from which they are derived, key definitions and an introduction setting out the rationale for the analysis which follows.

Overview and summary

Britain is a relatively homogenous country dominated by a White British majority. Around 85 per cent of individuals in the period analysed (2004-2008) described themselves as White British. The largest minority group was the Indian group with two per cent of the population. Among the other main minority groups, Pakistanis made up 1.6 per cent, Black Africans 1.2 per cent, Black Caribbeans 1 per cent, Bangladeshis 0.6 per cent and Chinese 0.4 per cent of the population. From 2001 mixed ethnicity groups began to be measured with the four mixed groups making up 1.1 per cent of the population between them.

However, if we start to look across generations there are indications of change and increases in diversity of the population. Almost 20 per cent (or one in five) children under 16 were from minority groups, and nearly 3 per cent of children under 16 were from one of the mixed ethnicity groups. Around 9 per cent of children were living in families which contained mixed or multiple heritages. While population ageing is the story for the majority, the minority groups tend to be younger. This is particularly true for the mixed groups. The majority of mixed ethnicity children are under 16. Half of the White British group are over 40 and half are under 40, but the median age for all the minority groups is younger than this. Half of Caribbeans are under the age of 36, for Indians the median age is 33, it is 32 for Chinese, 26 for Black Africans, 24 for Pakistanis and half of Bangladeshis in Great Britain are aged 21 or under. Conversely, nearly a quarter of White British are aged 60 or more, but only 16 per cent of Black Caribbeans, 11 per cent of Indians and fewer than 10 per cent of the other minority groups are (with the exception of the Other White group). This suggests that minorities will make up a larger proportion of the population in the future, and the numerical significance of those claiming a mixed or multiple heritage in particular is set to increase if current trends continue.

Individuals claiming mixed ethnicity tend to be the consequence of inter-ethnic unions of their parents – though they may have more complex histories, and not all those children resulting from inter-ethnic unions will necessarily define themselves as belonging to a 'mixed' category. To understand patterns of diversity and the composition of the population now and potentially in the future, the bulk of the report explores patterns of inter-ethnic partnerships across the different ethnic groups. Moreover, inter-ethnic relationships have often been seen as indicative of the extent of openness in different societies

and of the extent to which ethnic identities are adapting and changing over time. They are therefore taken to be a 'thermometer' of ethnic relations in particular societies (Fryer 2007). It can therefore be informative to ascertain their prevalence and whether there are indications of increase over time.

The analysis was informed by the expectation that there would be different rates of inter-ethnic partnership across:

- Majority and minority ethnic groups – because majority have fewer opportunities for contact with (less 'exposure' to) minorities than the other way round.
- Groups that are more or less geographically concentrated – because who lives around you, who you have contact with may affect your options for partnership (though partnership choices may also affect where you live).
- More and less marginalised ethnic groups – because those groups which are more marginalised may be excluded from partnerships and opportunities for contact. They also may feel they have more to lose from inter-ethnic partnerships, in terms of loss of ways of living and being, than those groups which are in a stronger position to assert their ethnic identity and values.
- First and second (or subsequent) generation minority groups – because first generation immigrants may already be married on arrival in Britain; and because affinities with the majority (and British born from other groups) and opportunities for contact are likely to be greater among those who have been brought up in Britain.
- Men and women within groups – because men and women particularly from older generations, are likely to have different opportunities for contact with other groups (for example through the workplace), and expectations on men and women in terms of partnership expectations are typically different. In addition, men and women have different chances of being in a couple in the first place which will affect their chances of being in an inter-ethnic couple.
- Older and younger people from the different ethnic groups – because attitudes tend to change over generations, more traditional attitudes and behaviours decline and younger generations will also have been more likely to be exposed to those from other ethnic groups and to respond to observed changes in society, in terms of increasing diversity.

ETHNICITY AND FAMILY

The analysis showed that overall these expectations were fulfilled. Rates of inter-ethnic partnership were lower among the majority White population (three per cent for men and four per cent for women) than among minorities (where they ranged among couples from the non-mixed groups between seven per cent for Bangladeshi men, to 48 per cent of Caribbean men, and between five per cent of Bangladeshi women, to 39 per cent of Chinese women). Those groups, such as Pakistanis and Bangladeshis which tend to be more geographically concentrated had lower rates of inter-ethnic partnership (seven and eight per cent among men and five and six per cent among women) than more geographically dispersed groups such as Chinese (17 per cent among men and 39 per cent among women in couples), or Black Caribbeans (48 per cent among men and 34 per cent among women). Pakistanis and Bangladeshis are also those which tend to be the most economically marginalised of the minority groups, which could also have been reflected in their lower rates of inter-ethnic partnerships.

Ethnic minority group men and women who were born or brought up in Britain do have higher rates of inter-ethnic partnership than the rates for men and women from those groups overall. Also consistent with our expectations, men tended to have higher rates of inter-ethnic partnerships than women from the same group, with the exception however of the Other White and Chinese groups, where the pattern was reversed. Overall there was a trend of younger couples being more likely to be in inter-ethnic unions. This pattern was not consistent across all groups, however, partly given lack of potential same-group partners for older (first generation) minority group men; and was complicated by the fact that younger people were less likely to be in a couple at all.

However, within these overall patterns that tended to be consistent across groups, there were very striking differences between groups in levels of inter-ethnic partnership and in propensity to be in a partnership at all. Those least likely to be in an inter-ethnic partnership were those from the White British majority. In terms of population numbers, however, because White British are the overwhelming majority, more White British people were in an inter-ethnic partnership than those from other groups. The low actual percentage rate of inter-ethnic partnership can therefore be understood primarily in terms of lack of exposure or opportunities; and rates of inter-ethnic partnership appeared to be increasing across the generations. Nevertheless, this does not escape the fact that, in the face of some evidence of increasing diversity, the vast majority of the population are found in families which are entirely White British in origin

and where family contact with minority groups is not in the bounds of likelihood – or even possibility.

At the other end of the spectrum, Black Caribbean men and women were the most likely of any group to be in an inter-ethnic partnership (48 per cent of men and 34 percent of women in couples were in an inter-ethnic partnership); and this increased between first and second (or subsequent) generations and between older and younger men and women. Rates were also higher among couples with children. For 55 per cent of Caribbean men living with a partner and children under 16, and 40 per cent of Caribbean women, that partner was from a different ethnic group. It therefore appears a trend that is set to continue and that will result in an increasing number of people with diverse identities of which Caribbean heritage forms a part. It also means that those who define themselves as singularly Caribbean are likely to decline over time, as increasingly complex heritages emerge among those with some element of Caribbean descent. Already, the Caribbean category makes up only one per cent of the population of Great Britain, while those who define themselves as Mixed White and Black Caribbean make up 0.4 per cent of the population. Among children under 16, 1.2 per cent were Caribbean but nearly as many – 1.1 per cent – were Mixed White and Black Caribbean. Among those children who were living with at least one Caribbean parent, only one in five were living with two Caribbean parents. This has declined from around one in four, 10 years earlier. Among Mixed White and Black Caribbean adults, 87 per cent of men in couples and 84 per cent of women in couples were in a partnership neither with someone who was also Mixed White and Black Caribbean, nor with someone who was Black Caribbean. Children of such unions will thus have multiple heritages of which their Black Caribbean heritage may form only a small part. Moreover many children living with a Mixed White and Black Caribbean parent were living with just one parent, so we cannot identify the ethnicity of both parents of these children.

While such levels of inter-ethnic partnership may be celebrated as playing a substantial role in the development of new, mixed identities - revealing the positive potential in Britain of inter-ethnic relations and breaking down traditional barriers and distinctions - there may be some losses involved. It may be increasingly difficult for Caribbeans to sustain distinctive cultural and community institutions with fewer individuals who have multiple connections to a Caribbean history – though more who have some connection to it. This may also potentially make it harder for families to transmit values and practices

ETHNICITY AND FAMILY

associated with their Caribbean heritage, to sustain family histories and to maintain connections with disparately located family members.

Such high levels of inter-ethnic partnership as were found among the Black Caribbean group were not found to the same extent among couples from other, non-mixed, ethnic groups. Around a fifth of Black African men and women, a tenth of Indian men and women and less than ten per cent of Pakistani and Bangladeshi men and women were in inter-ethnic partnerships. However, among Chinese women and among those identifying as Other White rates were also high at around 40 per cent.

There is clear evidence that across groups inter-ethnic partnerships tend to be increasing across cohorts. So the range of minority groups and complexity of heritages and diversity is likely to increase. But some groups, such as the South Asian minority groups, can be expected to remain more distinct and for longer, given relatively lower rates of inter-ethnic partnership and relatively high fertility rates.

The decline in co-ethnic partnerships over time and with new generations may reflect a general view that ethnicity – or ‘race’ in itself does not provide a meaningful basis for the selection of a partner, though common education, friendships, practices, attitudes and beliefs may well do so (Brynin et al 2008). However, ethnic/racial difference may have excluded some from opportunities for exposure to like-minded people from other groups and for potential inter-ethnic unions. Ethnicity itself may also have shaped individual histories in ways that gave them greater affinity among those from the same ethnic origin, in addition to any affinity offered by common heritage. Nevertheless, and as the results show, any expectation that ethnic group or allocation to particular ethnic categories forms a meaningful basis for the choice of partner would seem to be subject to challenge.

Partnership on the basis of religious affinity may be thought of rather differently. Religious affiliation can potentially affect all aspects of life as well as implying particular values and beliefs. On this basis, religious affinity may be thought of as a more fundamental issue for a partnership than ethnicity and one where the expression of preference is both more meaningful and more acceptable. Of course, though, there are overlaps between ethnicity and religious affiliation. For example, the majority of the White British majority define themselves as Christian and the vast majority of Pakistanis and Bangladeshis are Muslims, so a co-ethnic union for members of one of these

groups will almost certainly be a co-religionist one. This means that the lower rates of inter-ethnic unions among Pakistanis and Bangladeshis for example compared to some groups may be in part explained by co-religionist preference, though religious institutions are frequently ethnically specific as well. In addition, we might expect the trends over time to be different, showing greater stability for co-religionist unions.

The overall rate among couples of having a partner with a different religious affiliation is 12 per cent – for men and women. This varies among men however from five per cent of Christian men, to around 10 per cent of Hindu, Sikh and Muslim men, to a third of Jewish men and over 40 per cent of men with no religion and Buddhist men. Among women the lowest rate of partnership with a person of a different religion is to be found among Muslim women (three per cent) followed by Sikh, Hindu and Christian women at around seven to nine per cent, followed by those with no religious affiliation (24 per cent) and Jewish women (30 per cent), and then by Buddhist women (62 per cent).

There is evidence of a general trend for younger cohorts being more likely to marry those of a different religion compared to older cohorts, but this is not the case for all groups. In particular, there appears to be no pattern for Muslim women, who are very unlikely to have a non-Muslim partner (only three per cent of Muslim women in couples do so). UK born Muslim women are also no more likely to have a non-Muslim partner than Muslim women overall. The pattern of increasing partnership with someone of a different religion is also not clear for Sikh and Hindu women, but in these cases, being UK born makes them substantially more likely to have a partner with a different religious affiliation (or none). Interestingly, among men, younger cohorts who have no religious affiliation are more likely (around a third) than older cohorts (around a half) to be in a partnership with someone also with no religious affiliation. This could be an exposure effect as rates of those with no religious affiliation increase across generations and make it easier to find someone who shares the lack of religious affiliation. Among women a much smaller proportion of those with no religious affiliation partner with someone affiliated to a religion (24 per cent) and this is stable across cohorts, family status and whether UK born.

We might have expected being with a co-religionist partner to be more significant for those in families with children, as religious faith can become particularly salient when bringing up children. In fact there seems to be no

clear pattern when we compare all couples with those with children under 16. This may be partly because some couples will have had children even if those children are no longer living with them; and for some minority groups the majority of adults are anyway in families with dependent children. Overall, the investigation of partnership across different religious affiliations echoes the patterns of partnership by ethnicity, but with some variation to suggest that it may be becoming less salient for the Christian majority, where we know affiliation is declining (Voas and Crockett 2005), and that it appears to be of more enduring salience in relation to partnership choice among women from minority religions than for men.

The analysis in this report is predominantly descriptive. It illustrates partnership patterns across ethnic and religious groups, but cannot tell us how people understand or express their identity in relation to those ethnic group categories, and how that is negotiated in families and relationships where different heritages are present and different understandings and investments in those heritages. There is an increasing interest in the ways in which young people of multiple or mixed ethnicity identify (Aspinall 2000 and 2003), but the ways in which identity is expressed, the significance of adherence to particular ethnic categories and the ways in which this is played out within and between families, and for majority as well as minorities, remains of enduring interest for understanding recognition of similarity and difference, individual and social diversity in Britain today.

Data

The tables presented in this paper are produced using the Labour Force Survey household data sets from October-December 2004 to April-June 2008. The Labour Force Survey (LFS) is a quarterly sample survey of around 60,000 households, with data collected from those aged 16 and over living at private addresses. The main purpose of the survey is to provide information about the labour market and to inform labour market policies. (For further information

see <http://www.statistics.gov.uk/statbase/Source.asp?vlnk=358&More=Y>.)

Adult respondents are asked about their labour market participation and personal circumstances at the time of or immediately prior to the interview. A range of personal and demographic information is collected including country of birth, ethnic group, religious affiliation, marital status and co-habitation, and dependent children, as well as other information not relevant to the purposes of this paper. Respondents are followed up for five successive quarters, so that the circumstances of an individual – and changes in those circumstances – over 15 months can be investigated. This means that each quarterly survey will comprise a mixture of new respondents and those who have been surveyed before, between one and four times.

The Quarterly Labour Market Survey data are released every quarter. Originally they followed seasonal quarters (March-May; June-August; September-November; December-February), but have recently shifted to annual quarters (starting in January). Prior releases are being adjusted to cover annual rather than seasonal quarters. These quarterly data sets are intended for individual-level analysis and are weighted to be representative of adults in the population. They are thus not recommended for household level analysis.

The household level data sets are released for two quarters each year (April-June and October-December, since the move to annual quarters). These data are intended to be representative of the population of households and the weights are designed accordingly. They are therefore suitable for the purposes of this paper. Annual quarters have been released back to 2004. The series of household data sets from this point on have also been subject to a re-weighting exercise to make them more representative of the current population. Earlier (seasonal) releases have not been subject to the same re-weighting. Therefore the analysis in this paper takes the eight most recent releases from October-December 2004 to April-June 2008, covering four full

ETHNICITY AND FAMILY

years. Only data from Great Britain (England, Wales and Scotland) are included in the analysis.

These eight data sets have been pooled to maximise sample sizes across the minority groups. The Labour Force Survey is nationally representative and several of Britain's main minority groups make up only a small proportion of the population. Thus, even in a relatively large survey such as the LFS, there will only be relatively small samples in any wave, and therefore analysing subgroups, such as those of a certain age, or those born in Britain and their marriage patterns can become difficult. Pooling increases sizes and therefore facilitates greater analysis of the smaller groups. The pooled data sets were restricted to ensure that only unique individuals (rather than repeat observations) were investigated, given that the LFS follows individuals over time. This was achieved by only taking those at their first or second round of interviews. (Since the household data sets are two quarters apart, this meant that no individual could have appeared in an earlier extract.) With some data cleaning and elimination of those families with a non-response on the key variables of interest (principally ethnic group), the pooled sample totalled 387,742 individuals in 176,469 families.

All the tables represent weighted proportions. The total number of the sub-population of the sample from which these proportions are derived are also shown. No distributions are illustrated where the sub-population has an unweighted size of fewer than 50 people. In addition, proportions based on an unweighted cell size of fewer than 5 have been suppressed. This is to ensure that inferences are not drawn where the sample sizes – and therefore the ability to generalise from the results – are not robust enough to justify them. It should still be noted that sample error will still apply to all the estimates provided, and that this could result in slightly different results with different sources or from pooling a slightly different selection of data sets. Ninety-five per cent confidence intervals around the estimated percentages have not been used in these tables in order to keep them as simple as possible, especially given the amount of information covered, but can be provided upon request.

The data have been made available by the Office for National Statistics via the UK Data Archive. Neither of these, however, bear any responsibility for the results presented here. Please see Annex 1 for full data acknowledgements.

Definitions

Ethnic group: is defined according to the Office for National Statistics [ONS] 2001 Census categories and is collected for each member of the household. At the highest level of detail there are 15 categories to which individuals are allocated:

- White British
- White Other
- Mixed White and Black Caribbean
- Mixed White and Black African
- Mixed White and Asian
- Other Mixed
- Indian
- Pakistani
- Bangladeshi
- Other Asian
- Black Caribbean
- Black African
- Other Black
- Chinese
- Any Other ethnic group

Table 1, below, illustrates the distributions across these groups.

Partnership/union: is defined as co-habiting or married for the purposes of this paper. Same sex couples are excluded from the paper, since there are numerically too few for distinct analysis by ethnic group. In the published census analysis of inter-ethnic marriages, only those who were legally married were considered. Therefore for the purposes of comparison with previous 2001 Census analysis, the same restriction is employed in the relevant tables in this analysis. However, in the rest of the analysis both co-habitees and legally married partners are included.

Inter-ethnic versus co-ethnic partnerships or unions: inter-ethnic (or 'mixed race') partnerships are defined as those where one partner regards themselves as belonging to a different one of the 15 ethnic group categories to that claimed by the other partner. Conversely, co-ethnic (or 'same race') partnerships are those where both partners allocate themselves to the same ethnic group category. Since the Other group contains those with a variety of ethnic and national origins, it makes no sense to consider a partnership

between two people defining themselves as 'Other' as co-ethnic, and therefore those allocated to this category are not considered in the analysis below.

It is possible to consider a broader definition of co-ethnic partnerships. In some previous census analysis, a union was deemed to be co-ethnic if the partner fell within the higher level group, rather than the specific category. These higher level groups were White (containing White British and White Other); Mixed (containing all the mixed groups); Asian (containing Indian, Pakistani, Bangladeshi and Other Asian); Black or Black British (containing Black Caribbean, Black African and Other Black); Chinese; and Other ethnic group. Such a broader grouping is included in the comparison with the Census analysis. However, it makes no sense to consider a union between one person who defines themselves as of mixed ethnicity and another person who defines themselves as of mixed ethnicity as a co-ethnic union, since the particular multiple heritages may have no overlap.

Instead, it is possible to consider a co-ethnic union as one where either element of the multiple heritage is found in the partner. For example, a Mixed Black Caribbean and White respondent could be considered to be in a co-ethnic union if they were in a partnership either with a White partner or with a Black Caribbean partner or with a Mixed White and Black Caribbean partner. Alternatively, the minority ethnicity could be prioritised, so that they are considered to be in a co-ethnic union if they are in a partnership with a Black Caribbean partner or with a Mixed White and Black Caribbean, but not if they are in a partnership with a White partner.

In most of the analysis the narrowest definition of a co-ethnic union has been used, but the comparison with the 2001 Census and tables in Annex 2 illustrate the effect of taking a broader interpretation. In Annex 2, the approach of prioritising the minority element has been explored.

Mixed ethnicity individuals and families: mixed ethnicity (or what are often termed 'mixed race') individuals are those identifying with any of the four 'mixed' census categories. They are assumed to have multiple heritages as individuals. The analysis provides a simple tabulation of those individuals who allocate themselves to one of the 'mixed' ethnic groups. Mixed ethnicity families are those families which can be regarded as drawing on multiple heritages. They are therefore defined as families either containing anyone

ETHNICITY AND FAMILY

belonging to one of the 'mixed' ethnic group categories or those families where any family members are from different ethnic groups.

Children: are defined for the purposes of most surveys as dependants up to the age of 19 if they remain in full-time education. However, given that rates of school-leaving vary across ethnic groups, the analyses in this paper focus solely on children aged under 16; and therefore families with children where at least one of the children is aged under 16. Dependent children aged between 16 and 19 contribute to average family size in Table 3; but do not contribute to any of the child-level analysis in Section 3 or in defining family for the purpose of the family level tables.

Family: refers to the nuclear unit of a partnered couple and their dependent children (if any) or a single person and their dependent children (if any).

Introduction: Ethnicity and partnerships

The ethnicity of someone's partner is likely to depend on a number of factors. First is exposure – the number of people from particular ethnic groups that an individual has contact. This will depend first on the size of the group. If 85 per cent of adults are from the White British majority, then any given person is likely to have contact with White British people and, conversely, White British people are much less exposed to contact with those from minorities. Exposure also depends on the geographical distribution of different groups. Minorities are not evenly distributed across the population (Simpson et al 2006). Opportunities for neighbourly contact with different groups will be influenced by the composition of the local area in which groups live. As some minorities are more geographically concentrated than others (for example, Bangladeshis compared to Chinese) their opportunities for contact with those of the same ethnic group will be correspondingly higher. These two groups have roughly similar population sizes but their distributions and therefore their exposure to those from the same – and other – groups is very different.

Second is choice for partnering with someone of the same ethnicity. There is plenty of research evidence that people tend to marry those who are similar to them in a range of ways, in particular educationally (Brynin et al 2008). Ethnicity may be regarded as a point of similarity if it implies commonalities such as shared language – or linguistic heritage – and familiar ways of living and being. For those minorities who are first generation, or who have retained a distinctive sense of ethnicity as particular ways of living and being into the second or subsequent generations, the sense of such commonalities may be particularly salient.

Religion, which is considered separately to ethnicity (see Section 7 of the Tables of Results), may also represent important shared values and understanding of the world, that will influence partnership choices. As religious affiliation often overlaps with ethnicity, preference for a co-religionist partner may also lead to a co-ethnic partnership for some groups.

The other side of choice is that some groups may be or feel excluded from particular partnership options as a result of discrimination or due to antagonism towards 'mixed-race' unions. Who is available as a potential partner will depend not just on an individual's exposure and preferences but also on the influence and attitudes of those around them.

Moreover, those groups that feel most marginalised may have most invested in maintenance of ethnic identity and continuity at a group level. They may feel they have most to lose in terms of cultural resources and continuity of traditions and history through inter-ethnic partnerships. Younger generations may feel the weight of older generation's expectations on them and may wish to demonstrate their respect for their ancestry and family traditions – and to reinforce them – by preferring a partner from within their group. This may influence the behaviour of individuals from those groups. By contrast, the inter-ethnic marriages of individuals from an overwhelming majority, while they may act as a thermometer of the openness of majority attitudes (Fryer 2007), will have little impact on the retention, transmission or development of majority values and ways of living and being. For the majority, holding on to any cultural attachments may take much less effort where they are reflected in the wider social environment.

Inter-ethnic unions are often regarded positively as an indication of an integrated and open society (Wildsmith et al 2003), but it is important to reflect on the fact that the implications are not the same for the majority and for the minority members participating in such matches, as Berthoud (2005) and Peach (2005) have pointed out.

For all groups, we might expect there to be different patterns of experience for men and women, since partnership patterns are often asymmetrical across the sexes, opportunities for contact vary, and taboos on inter-ethnic partnerships have traditionally tended to be greater for women than for men. In addition, for all groups we might expect greater openness over time to inter-ethnic unions, influenced by observed changes in society, including the increase in the numbers of mixed-ethnicity people, greater chances of exposure to other groups over time, the increase in co-habitation and decline in more traditional approaches to family life, the increasing numbers of women in higher education and of mothers in the workplace, and so on. This could be reflected in higher rates of inter-ethnic partnership among younger compared to older generations.

For these reasons, we might expect different rates of inter-ethnic partnership across:

- majority and minority ethnic groups
- groups that are more or less geographically concentrated
- first and second or subsequent generation groups
- more and less marginalised ethnic groups

ETHNICITY AND FAMILY

- men and women within groups
- older and younger people from the different ethnic groups

In the descriptive analysis which follows, we investigate the extent to which such differences are observed across these potential points of variation. We start, however, by considering the distribution and age and family composition of the different ethnic groups to give an initial take on exposure and on demographic patterns, which will themselves affect both the chances that an individual is in a partnership and the extent to which that partnership is likely to have consequences for future generations through children born to it.

Tables of results

Section 1: Family characteristics and ethnicity

This section is intended to give some basic information about ethnic group distributions across the population and their key characteristics relevant to the following discussion in terms of age distribution, family type and family size.

Table 1 summarises the distribution of ethnic groups across the data. It shows the distribution of all individuals, for men and women, and for children under 16. As we can see, children are more highly represented among the mixed groups compared to adults, indicating how the distribution of ethnic groups is changing across generations. Pakistani, Bangladeshi and Black African children also comprise a higher proportion of the under-16 population than they do of the overall population.

Table 2 gives some more information on the age distribution of the different groups.

Table 1: Ethnic groups in the LFS household datasets, 2004-2008, all individuals and by person type, column percentages

Ethnic group	All individuals (unweighted N)	All adults	Men	Women	Children under 16
White British	84.8 (332,732)	85.8	85.6	86.1	80.9
Other White	5.1 (18,681)	5.8	5.9	5.8	3.5
Mixed White and Caribbean	0.4 (1,476)	0.1	0.1	0.2	1.1
Mixed White and African	0.2 (564)	0.1	0.1	0.1	0.4
Mixed White and Asian	0.3 (1,051)	0.1	0.1	0.1	0.8
Other Mixed	0.2 (901)	0.2	0.1	0.2	0.5
Indian	2.0 (7,214)	1.8	2.0	1.7	2.3
Pakistani	1.6 (6,019)	1.2	1.2	1.1	2.8
Bangladeshi	0.6 (2,119)	0.4	0.4	0.4	1.3
Other Asian	0.7 (2,474)	0.7	0.7	0.7	0.8
Black Caribbean	1.0 (3,513)	0.9	0.8	0.9	1.2
Black African	1.2 (4,239)	1.0	1.0	1.0	2.2
Other Black	0.1 (362)	0.1	0.1	0.1	0.2
Chinese	0.4 (1,521)	0.5	0.5	0.5	0.3
Other	1.4 (4,876)	1.3	1.4	1.3	1.7
All groups	100 (387,742)	100	100	100	100

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 2 shows, in column one, the average age across the different groups. It also shows (in column 2) the median age – in other words the age at which half the group are older and half the group are younger. The latter four columns of the table show the ages broken down into bands and the proportions of each group falling into those bands. Table 2 illustrates how most of the minority groups have a younger age profile than the White British

ETHNICITY AND FAMILY

majority. This is especially true for those in the mixed groups, where, except for the Other Mixed category, half of them are children. The Pakistani, Bangladeshi and Black African groups are also concentrated at the younger end of the age distribution. By contrast, nearly a quarter of the White British population are aged 60 or over.

Table 2: Age distributions across the ethnic groups

Ethnic group	Average (mean) age, years	Median age, years	% by age band, row percentages			
			aged 0-15	aged 16-29	aged 30-60	aged 60+
White British	40	40	18	16	42	24
Other White	39	36	13	24	44	20
Mixed White and Caribbean	16	13	57	26	15	2
Mixed White and African	19	14	50	22	25	3
Mixed White and Asian	18	12	54	23	20	3
Other Mixed	23	19	42	23	30	5
Indian	33	31	21	24	44	11
Pakistani	26	24	33	27	34	6
Bangladeshi	24	21	38	27	30	5
Other Asian	31	31	22	23	48	7
Black Caribbean	35	36	23	17	44	16
Black African	26	26	33	22	41	4
Other Black	28	27	35	17	41	7
Chinese	32	29	14	37	42	7
Other	30	30	23	26	44	7
All groups	39	39	18	18	42	22

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 3 illustrates differences in family types and family size across the different ethnic groups. We can see that single people made up over a third of White British families but were more common among most of the minority groups, partly due to the different age structure of the groups. Pakistani, Bangladeshi and Indian families were less likely, however, to be single person families. Instead around two-third of families for these groups were couple families either with or without dependent children. Lone parent families made up around a quarter of Mixed White and Black Caribbean, Black Caribbean

ETHNICITY AND FAMILY

and Black African families. This compares with an average across all groups of one in ten families. Table 3 shows that average family size was lowest among the Chinese, while nearly half of Bangladeshi families contained four or more people.

Table 3: Family type and average family size, by ethnic group of head of family unit

Ethnic group	Family type, row percentages				Family size	
	Single person	Couple, no dependent children	Couple, dependent children	Lone parent	Average family size	% families 4+ people
White British	36	35	20	9	2.2	16
Other White	45	30	18	7	2.0	13
Mixed White and Caribbean	42	8	21	29	2.2	17
Mixed White and African	44	12	23	21	2.2	21
Mixed White and Asian	43	21	22	14	2.2	19
Other Mixed	48	18	19	15	2.0	12
Indian	30	30	33	7	2.6	28
Pakistani	24	19	45	11	3.2	43
Bangladeshi	20	14	52	14	3.6	49
Other Asian	40	21	32	7	2.3	23
Black Caribbean	41	14	16	28	2.1	16
Black African	44	9	25	22	2.4	24
Other Black	43	13	23	21	2.3	21
Chinese	56	21	17	6	1.9	13
Other	43	18	28	11	2.3	22
All groups	37	33	20	10	2.2	17

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Section 2: Ethnicity and partnerships

This section contains the main information on partnerships, whether the partner is from the same ethnic group as the respondent or not. It looks at the experience in turn of men and of women by ethnic group overall, and then at subpopulations of men and women by:

- their age
- whether they are UK born, and

ETHNICITY AND FAMILY

- whether there are children under 16 in the family that the man or woman lives in

In each table, the adults are divided into those living without a partner, those living with a partner of the same ethnic group and those living with a partner of a different ethnic group shown in the left part of the table (columns one to three). The right-hand side of the table (columns four and five) excludes all those living without a partner and simply divides all those living in couples between those living with a partner of the same ethnic group and those living with a partner of a different ethnic group.

The reason for presenting the information on co-ethnic and inter-ethnic unions in these two ways is that the proportions living on their own differ across groups and the overall proportion of adults living with someone from a different ethnic group is influenced by both those living with someone from the same ethnic group and those living without a partner. On the other hand, the primary interest tends to be in the diversity within couples. The final row of each table shows the proportions across the population (that is, for all groups) of the different family configurations.

In all cases a narrow (or exact) ethnic group match is used, but Annex 2 show the difference that results from using a broader version of a match, with the general group providing a match, and those from the mixed groups being counted as matched if they are partnered with someone sharing the minority element of their heritage.

All adults

Tables 4 and 5 show that partnering with someone from a different ethnic group was typical for the mixed groups – this is unsurprising given the scarcity of potential partners from the same ‘mixed’ category, and the fact that individuals with similar heritage may nevertheless define themselves differently. (See Annex 2 for the impact of slightly broadening the definition.) Across the other ethnic groups, inter-ethnic partnerships were relatively rare, with the exception of the Black Caribbean group where nearly half of men in a partnership were partnered with a woman of a different ethnic group. Inter-ethnic partnerships were more prevalent than average also among Black African and Chinese men and men from Other White groups.

Table 4: Partnership patterns among men, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N (all men)
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	24	73	3	96	4	109,140
Other White	34	43	23	65	35	6,980
Mixed White and Caribbean	44	4	52	7	93	144
Mixed White and African	40	18	42	--	--	76
Mixed White and Asian	38	4	59	6	94	138
Other Mixed	40	13	48	21	79	160
Indian	21	69	10	88	12	2,263
Pakistani	20	74	6	92	8	1,446
Bangladeshi	15	80	5	93	7	451
Other Asian	31	49	20	72	28	769
Black Caribbean	44	29	27	52	48	987
Black African	46	43	12	78	22	1,040
Chinese	44	46	9	83	17	499
All groups	25	70	5	93	7	125,712

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 5 shows that women overall had a fairly similar pattern of inter-ethnic relationships to men from the same group. However, the highest rates of inter-ethnic partnerships among couples were found among Chinese women, who had substantially higher rates of inter-ethnic partnership than Chinese men. For several other groups (White British, Pakistani, Bangladeshi, Black Caribbean and Black African) the rates of inter-ethnic partnership were lower among women than men from the same group.

Table 5: Partnership patterns among women, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N (all women)
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	34	64	2	97	3	127,785
Other White	35	39	26	60	40	8,031
Mixed White and Caribbean	62	3	35	7	93	220
Mixed White and African	50	12	37	25	75	120
Mixed White and Asian	41	5	54	7	93	151
Other Mixed	47	9	43	18	82	229
Indian	23	69	8	89	11	2,374
Pakistani	23	72	5	94	6	1,573
Bangladeshi	25	72	3	95	5	520
Other Asian	26	45	29	60	40	907
Black Caribbean	65	23	12	66	34	1,310
Black African	54	38	8	83	17	1,302
Chinese	37	39	24	61	39	648
All groups	34	61	5	93	7	146,995

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

By age band

Here we break down the partnership patterns according to the men and women's age, divided into three broad bands representing different stages of life: 16-29, 30-59, 60+. As Table 2 showed, the age distribution varies substantially across the different groups with implications for the experiences of groups at different stages of life and their exposure to different ethnic groups. Breaking down partnership patterns by age band gives us some idea of trends over time, that is, whether particular forms of partnerships are increasing with the younger generation. In addition, for the minority groups, those who are younger are more likely to have grown up in the UK and therefore to have been exposed to potential UK partners.

ETHNICITY AND FAMILY

Tables 6-11 suggest that rates of inter-ethnic partnership are generally higher among younger compared to older adults, though there is some variation in the pattern. The trends are also complicated by the fact that more of the younger age group are likely to be single. Among the older age group, women were substantially less likely than men of the same group to be in an inter-ethnic partnership.

Table 6: Partnership patterns among men aged 16-29, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	41	56	3	95	5	9,261
Other White	55	34	11	75	25	1,329
Indian	56	37	7	84	16	355
Pakistani	45	52	3	94	6	309
Bangladeshi	39	53	8	86	14	81
Black Caribbean	56	17	27	38	62	86
Black African	80	15	5	74	26	212
Chinese	78	19	3	87	13	180
All groups	46	49	5	90	10	12, 467

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 7: Partnership patterns among women aged 16-29, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	39	58	3	95	5	13,758
Other White	40	40	20	66	34	1,620
Indian	25	67	8	89	11	421
Pakistani	20	78	2	97	3	400
Bangladeshi	22	75	3	96	4	166
Black Caribbean	79	10	11	49	51	171
Black African	60	32	8	80	20	305
Chinese	59	26	15	63	37	201
All groups	39	55	6	90	10	17,857

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 8: Partnership patterns among men aged 30-59, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	21	76	3	96	4	62,555
Other White	27	45	29	61	39	3,783
Indian	12	78	10	89	11	1,497
Pakistani	11	82	7	92	8	943
Bangladeshi	7	87	5	94	6	299
Black Caribbean	42	25	32	44	56	607
Black African	35	51	14	79	21	752
Chinese	20	65	15	81	19	258
All groups	21	73	6	92	8	72,616

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 9: Partnership patterns among women aged 30-59, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	24	73	3	97	3	69,844
Other White	25	42	33	56	44	4,208
Indian	16	74	10	88	12	1,542
Pakistani	21	73	6	92	8	999
Bangladeshi	23	73	4	95	5	310
Black Caribbean	60	24	16	60	40	851
Black African	50	42	8	84	16	902
Chinese	22	47	31	60	40	389
All groups	25	69	6	92	8	81,308

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 10: Partnership patterns among men aged 60+, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	25	73	2	98	2	37,204
Other White	28	49	23	68	32	1,858
Indian	17	71	12	86	14	406
Pakistani	12	80	8	91	9	187
Black Caribbean	44	44	12	78	22	288
Black African	36	48	15	76	24	72
Chinese	20	70	10	88	12	61
All groups	25	72	3	96	4	40,446

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 11: Partnership patterns among women aged 60+, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	48	51	1	98	2	44,058
Other White	49	34	17	66	34	2,191
Indian	48	49	3	95	5	408
Pakistani	49	50	1	97	3	170
Black Caribbean	68	31	1	98	2	284
Black African	77	18	5	78	22	82
Chinese	46	34	20	62	38	58
All groups	48	50	2	96	4	47,649

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

By UK-born (or arrived aged under 14)

Those from minority groups who are UK-born (or arrived aged under 14) will tend to be younger, which explains why there were more of them not in partnerships. However, consistent with our expectations, there still seemed to be more with a partner from a different ethnic group than when those who came to the UK as adults were included (compare Tables 4 and 5). This is made clearer when the focus is simply on those who are in couples. For example, 39 per cent of UK-born (or raised) Black African men and 36 per cent of UK born Black African women were in inter-ethnic partnerships compared with the overall rate of 22 per cent of Black African men and 17 per cent of Black African women.

Table 12: Partnership patterns among men UK-born or arrived aged under 14, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	24	73	3	96	4	107,882
Other White	27	48	25	67	33	3,366
Indian	22	63	15	81	19	763
Pakistani	21	71	8	90	10	550
Bangladeshi	22	69	9	88	12	145
Black Caribbean	47	20	33	37	63	548
Black African	57	27	16	61	39	181
Chinese	39	39	22	64	36	107
All groups	24	72	4	95	5	114,276

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 13: Partnership patterns among women UK-born or arrived UK under 14, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	34	64	2	97	3	125,934
Other White	37	46	18	72	28	3,574
Indian	25	60	15	79	21	778
Pakistani	25	68	7	90	10	589
Bangladeshi	27	70	3	95	5	190
Black Caribbean	68	18	14	55	45	799
Black African	64	23	13	64	36	212
Chinese	41	25	34	42	58	127
All groups	34	63	3	95	4	133,123

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

By presence of children

The next two tables focus only on the experience of those living in families with dependent children under 16. These highlight the extent to which the next generation is exposed similarly to the variations in ethnic group family composition outlined at the beginning of this section. This draws attention to likely future experience, both by the focus on families where there are children and because the men and women in such families will tend to be younger. As we saw, there were fewer mixed ethnicity partnerships among men and women who were older rather than those who were younger.

Table 14 shows the partnership patterns for men in families with children aged 15 or under and Table 15 shows the partnership patterns for women in families with children aged 15 or under. Given the rarity of lone fathers, Table 14 (for men) focuses just on couple parent families with children. Tables 14 and 15 show that rates of inter-ethnic partnerships among couples with children were slightly lower than the overall rates for the groups. Thus, rates of inter-ethnic partnership may slightly exaggerate the extent to which future mixed generations will ensure. However, the differences are not large, and for Black Caribbean the pattern is reversed, as couples with children are more likely to be in an inter-ethnic partnership.

Table 14: Partnership patterns among men in families with children under 16, by selected ethnic group, row percentages

Ethnic group	Couples only		Un-weighted N
	Partner from same ethnic group	Partner from different ethnic group	
White British	96	4	28,100
Other White	63	37	1,662
Indian	90	10	895
Pakistani	93	7	822
Bangladeshi	95	5	297
Black Caribbean	45	55	279
Black African	81	19	428
Chinese	80	20	128
All groups	92	8	33,752

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 15: Partnership patterns among women in families with children under 16, by selected ethnic group, row percentages

Ethnic group	All parents			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	23	74	3	96	4	37,482
Other White	19	47	34	58	42	2,290
Indian	10	81	9	90	10	1,012
Pakistani	15	81	4	95	5	972
Bangladeshi	16	82	2	98	2	356
Black Caribbean	63	22	15	60	40	591
Black African	43	49	8	86	14	755
Chinese	11	55	34	62	38	190
All groups	23	70	6	92	8	45,268

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Section 3: Children and family ethnicity

Rather than looking at the adults involved in the partnerships this section takes the issue of family type from the perspective of children. It illustrates what proportion of children from the different ethnic groups experience different sorts of family patterns. For children, the proportions are broken down according to the ethnicity of the child's father and mother and according to the ethnicity of the child themselves (as allocated by their parents).

Table 16 shows the distribution of children across different family types according to their own ethnicity. For example, we can see that 23 per cent of White British children were living in lone parent families, but where they were living with couple parents, 95 per cent of them were living with parents from the same ethnic group. Unsurprisingly, the vast majority of children allocated to one of the mixed groups were living with parents from different ethnic groups. Where they were found to be living with parents of the same ethnic group, those parents may themselves have been from the same mixed group, or the child may have been living in a reconstituted family where the couple parents were not both their biological parents.

ETHNICITY AND FAMILY

Interestingly, 65 per cent of Black Caribbean children were in one parent families. Where they were living in two parent families, as many as 23 per cent were living with parents from different ethnic groups. In those cases, the allocation of the children to a non-mixed category may reflect the perceived dominance of one part of their heritage, or again it may be a result of living in a reconstituted family. The proportion of children in this position from the other, main non-mixed categories were much smaller. Around 5 per cent of White British, Indian, Pakistani and Bangladeshi children and 12 per cent of Black African children were living with parents of different ethnicities.

Table 16: Children's (aged under 16) distribution across family types, by child's own ethnic group (selected), row percentages

Child's ethnic group	All families			Couple families only		Un-weighted N (all children)
	Lone parent families	Couple parent families, parents from same ethnic group	Couple parent families, parents from different ethnic groups	Parents from same ethnic group	Parents from different ethnic groups	
White	23	73	4	95	5	65,631
British						
Other White	19	63	18	78	22	2,638
Mixed White and Caribbean	51	4	46	7	93	892
Mixed White and African	37	8	55	12	88	305
Mixed White and Asian	24	5	71	7	93	630
Other Mixed	34	6	60	9	91	414
Indian	10	85	5	94	6	1,675
Pakistani	15	80	5	95	5	2,228
Bangladeshi	14	84	2	97	3	876
Other Asian	11	72	16	82	18	606
Black	65	27	8	77	23	861
Caribbean						
Black	44	49	7	88	12	1,551
African						
Other Black	47	37	16	70	30	136
Chinese	15	74	10	88	12	240
All groups	23	70	6	92	8	79,941

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Rather than focusing on the child's ethnic group, we can look at the proportion of children living in different family situations according to the ethnicity of their father and mother. Since lone fathers are so rare, proportions in lone parent families cannot robustly be calculated for a large number of the groups.

Therefore Table 17 simply focuses on children's distribution in couple parent families by the ethnic group of the father.

Table 17: Children's (aged under 16) distribution across couple parent family types, by father's ethnic group (selected), row percentages

Father's ethnic group	Couple families only		Un-weighted N
	Parents from same ethnic group	Parents from different ethnic groups	
White British	96	4	49,080
Other White	62	38	2,935
Mixed White and Caribbean	9	91	103
Mixed White and African	31	69	51
Mixed White and Asian	9	91	88
Other Mixed	20	80	83
Indian	90	10	1,575
Pakistani	93	7	1,910
Bangladeshi	97	3	746
Other Asian	76	24	590
Black Caribbean	45	55	509
Black African	83	17	826
Other Black	57	43	67
Chinese	79	21	212
All groups	92	8	59,927

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

We see from Table 17 that 96 per cent of children with a White British father and living with two parents are living with two White British parents. This is higher than the proportion for children with fathers from all other ethnic groups, except for children with a Bangladeshi father. At the other end of the spectrum, only 45 per cent of those with a Black Caribbean father and living with two parents are living with two Black Caribbean parents.

Table 18: Children's (aged under 16) distribution across family types, by mother's ethnic group (selected), row percentages

Mother's ethnic group	All families			Couple families only		Un-weighted N (children with co-resident mothers)
	Lone parent families	Couple parent families, parents from same ethnic group	Couple parent families, parents from different ethnic groups	Parents from same ethnic group	Parents from different ethnic groups	
White British	22	75	3	96	4	64,381
Other White	18	49	34	59	41	3,803
Mixed White and Caribbean	57	5	38	12	88	193
Mixed White and African	38	21	41	--	--	81
Mixed White and Asian	36	9	55	14	86	97
Other Mixed	37	13	51	20	80	139
Indian	9	82	9	90	10	1,744
Pakistani	15	81	4	95	5	2,227
Bangladeshi	14	85	1	99	1	864
Other Asian	10	61	29	68	32	744
Black Caribbean	59	24	17	60	40	979
Black African	43	49	8	86	14	1,495
Other Black	37	39	24	63	37	98
Chinese	12	55	33	62	38	314
All groups	22	72	6	92	8	78,705

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Proportions of children living with a lone mother varied with the ethnic group of that mother, from nine per cent of those living with an Indian mother, to over half of those living with a Mixed White and Black Caribbean mother. Overall, 22 per cent of children were in this position. Turning to those living with couple parents, almost all of those living with a Bangladeshi mother were living with two Bangladeshi parents. Proportions living with co-ethnic parents were also high for those living with a White British and those living with a Pakistani mother. This dropped to 60 per cent of those with Caribbean mother and living with two parents. However, this was still substantially higher than

the proportion living with a Black Caribbean father and in a couple parent family illustrated in Table 17.

Section 4: Comparison with the 2001 Census and with Berthoud’s analysis of the 1994 Fourth National Survey of Ethnic Minorities

As noted above, the published Census analysis of inter-ethnic unions focused on married couples only. It also used both precise (narrow) and broader definitions of a match. Figure 1 and Figure 2 illustrate (for men and women respectively) a comparison between the Census results and the LFS using the same definitions as were employed for the Census analysis. The comparisons employ both a narrower – or more precise definition of a ‘match’ – and a broader definition. The comparisons are illustrated for selected ethnic groups only. They show little evidence of a trend away from co-ethnic marriages within the short time period between 2001 and the LFS data (2004-2008), except, perhaps for the Black Caribbeans and for the Chinese group.

Figure 1: Comparison of proportion of marriages that are co-ethnic, by selected ethnic groups, 2001 Census and 2004-2008 LFS: men

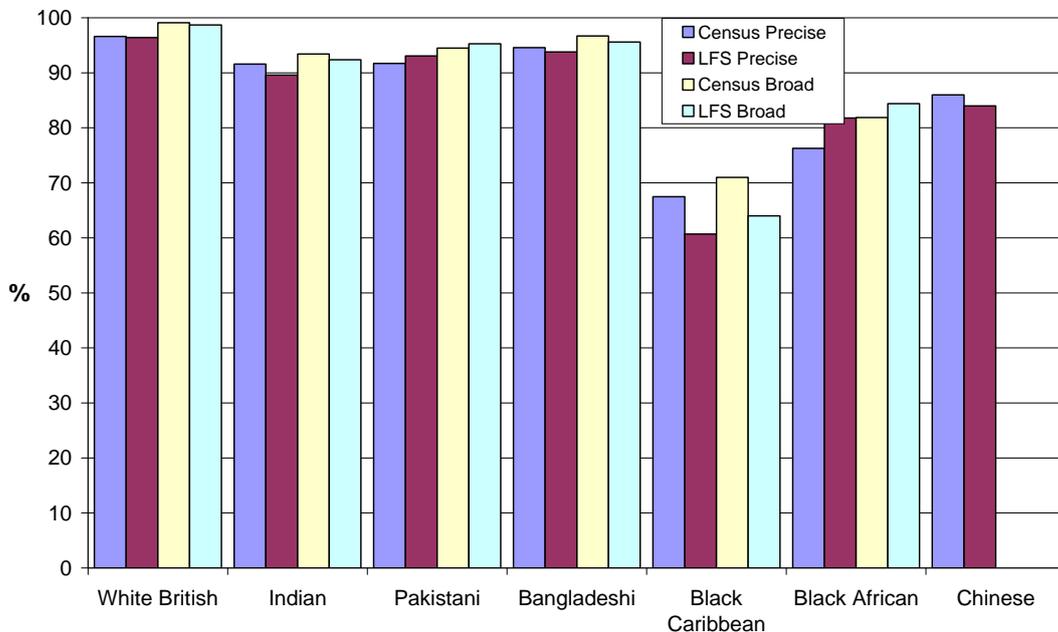
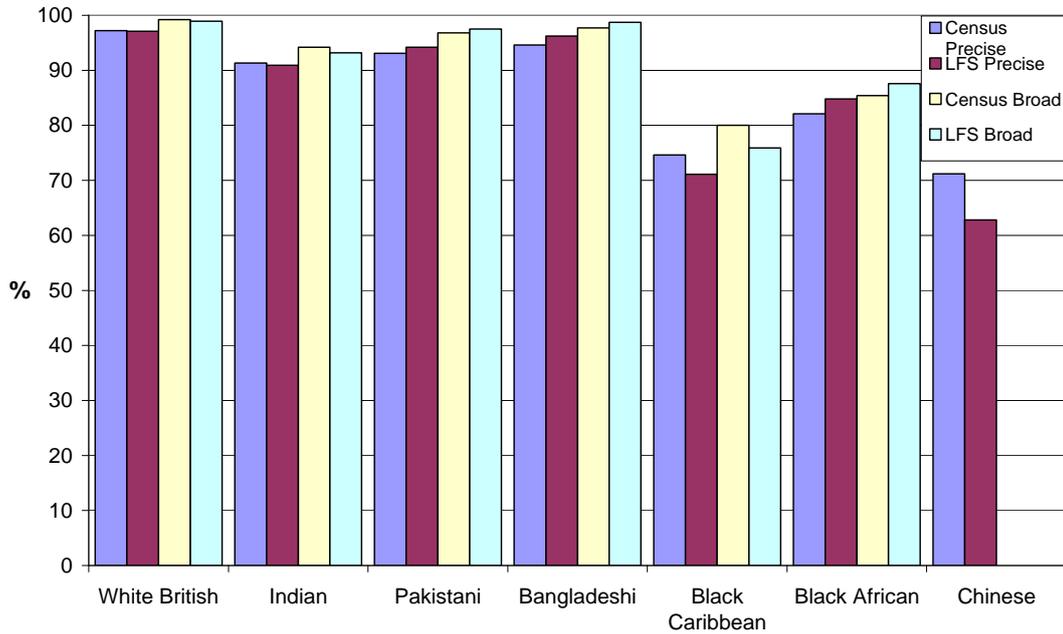


Figure 2: Comparison of proportion of marriages that are co-ethnic, by selected ethnic groups, 2001 Census and 2004-2008 LFS: women



Berthoud, in his analysis of the *Fourth National Survey of Ethnic Minorities* (Berthoud and Beishon 1997), reported the proportions of children living with two parents who had one parent who was White. These are shown by ethnic group in Table 19, alongside comparable estimates from the current LFS analysis. Although the definitions are not exactly the same in the two sources (for example, the Berthoud analysis is based on knowing that the two adults living with the child are actually their parents (rather than, for example step-parents), they are broadly comparable.

Table 19 indicates that there was an increase in the proportion of minority group children who also have white heritage over the period. This is consistent with the emergence of a substantial population of mixed or multiple ethnicities. Of course, as with all the preceding analysis focused on couples, these figures do not include those children living with a White lone parent whose non-resident parent was from a minority, or those living with a minority lone parent whose non-resident parent was not White.

Table 19: Proportion of children who had one white parent, cell percentages

	Caribbean	Indian	Pakistani	Chinese
Fourth National Survey 1994	39	3	1	15
LFS household datasets 2004-2008	49 (N=366)	11 (N=995)	4 (N=866)	35 (N=192)

Source: Berthoud & Beishon 1997, Table 2.8; LFS household data sets, October-December 2004 to April-June 2008.

Note: in the Fourth National Survey analysis, the Indian group is combined with African Asian, but the latter typically fall in the Indian category if not distinguished; and also in the Fourth National Survey, the Pakistani and Bangladeshi groups have been combined for the proportion in column three.

Section 5: 'Mixed' families

Mixed ethnicity at an individual level and mixed ethnicities within households mean that many families have links to different heritages at level of grandparents or parents. We can bring these aspects of inter-ethnic unions and mixed ethnicity together to look at what share of children have some experience of mixed heritage in one of these ways.

Table 20 shows rates of mixed ethnicity adults and children in the top row. It shows how mixed ethnicity increases across younger generations. It additionally reveals children's overall experience of mixed ethnicity, when taking account of whether they live with a mixed ethnicity parent or parents from different ethnic groups. We see that 9 per cent of children had some exposure to mixed heritages in one of these ways.

Table 20: Adults and children in mixed ethnicity families, cell percentages

	Adults		Children under 16
	All	Under 60	
From mixed ethnic group	0.5	1.4	2.9
And/or living with a parent of mixed ethnicity	--	--	5.1
And/or living with parents of different ethnicities	--	--	8.9

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Section 6: Lone parenthood and comparison with Berthoud's analysis of the LFS 1992-1995

Since we cannot identify the ethnicity of the partner in lone parent families, this section simply explores the proportions of lone parents with a child of a different ethnicity to themselves. This is illustrated in Table 21. It appears to be slightly higher than the overall rate of inter-ethnic partnerships among women in couples shown in Table 5, suggesting that such relationships may be more common among those who experience lone parenthood at some point.

Table 21: Co-residence of lone parents with children of different ethnicities, lone parents and men and women in couple parent families, cell percentages

	Lone parents
Proportion living with a child under 16 of different ethnic group to parent	8

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

In his analysis of the Labour Force Survey between 1992 and 1995, Berthoud considered the proportion of children who live with at least one Caribbean parent who also live with two Caribbean parents. He found that only a quarter of children with a Caribbean mother or a Caribbean father were living with both a Caribbean mother and a Caribbean father. The remainder were either living with only one parent or were living with a White parent as well as a Caribbean parent.

Table 23 compares his results with the more recent findings from the current analysis. It shows there was a decline from around a quarter of children with a Black Caribbean parent living with two Black Caribbean parents, to a fifth of children in this situation. The change came from an increase in those having a White parent as well as a Caribbean parent rather than from an increase in lone parenthood within the group.

The final section of Table 22 considers those with at least one Black African parent in the same way. It shows a roughly similar pattern, though for this group far fewer were living with a White mother, and nearly half were living with two Black African parents.

Table 22: Composition of families where at least one parent was Caribbean, 1992-1995 and 2004-2008 compared, cell percentages

		Caribbean father	White father	Father not present
LFS 1992-1995	Caribbean mother	24	10	48
	White mother	15	--	--
	Mother not present	3	--	--
Household LFS 2005-2008	Caribbean mother	20	8	49
	White mother	20	--	--
	Mother not present	3	--	--
		Black African father	White father	Father not present
Household LFS 2005-2008	Black African mother	47	3	42
	White mother	5	--	--
	Mother not present	2	--	--

Source: Berthoud (2005), Table 8.7; LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Section 7: Religion

This section repeats the Tables from Section 2 on partnership patterns by ethnic group, but exploring the patterns according to religious affiliation instead. Again, the Other category is an aggregate one so is not particularly informative about religious matching in partnerships. It is therefore given in Tables 23 and 24 for completeness but subsequently excluded. Those with no

ETHNICITY AND FAMILY

religious affiliation are included as not having a religious affiliation may be an important point of commonality between partners.

Tables 23 and 24 outline the patterns of matching by religious affiliation for men and women respectively. To a large extent the patterns of matching in partnerships by religion reflect the patterns of partnerships by ethnic group. For example, two-thirds of Muslims are Pakistani or Bangladeshi, and this is reflected in the similarity between matching on ethnicity for these groups and matching on religion among Muslims.

Table 23: Partnership patterns among men, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N (all men)
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	24	73	3	95	5	95,640
Buddhist	42	32	26	55	45	361
Hindu	25	69	6	92	8	1,319
Jewish	27	49	24	67	33	562
Muslim	25	68	7	90	10	3,484
Sikh	21	72	7	91	9	663
Any other	36	34	30	52	48	957
No religion	31	40	29	59	41	22,554
All religions (and none)	25	66	9	88	12	125,540

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 24: Partnership patterns among women, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N (all women)
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	34	60	6	91	9	118,776
Buddhist	36	24	40	38	62	509
Hindu	23	71	6	92	8	1,352
Jewish	36	45	19	70	30	621
Muslim	29	68	2	97	3	3,655
Sikh	23	72	5	93	7	702
Any other	41	28	31	47	53	1,221
No religion	37	48	15	76	24	19,931
All religions (and none)	34	58	8	88	12	146,767

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Tables 25-30 show the partnership patterns by religious affiliation, according to age band for men and women. These tables give an overall indication of an increase in partnerships across religious affiliations for younger compared to older generations, though the pattern is not consistent for all groups and both sexes. In particular, younger Muslim women did not show an increase in inter-religious partnership compared to older Muslim women. And younger men with no religious affiliation were less likely to be partnered with someone affiliating to a religion than their older counterparts.

Table 25: Partnership patterns among men aged 16-29, by religion, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	44	49	7	88	12	6,878
Buddhist	70	13	17	--	--	50
Hindu	69	26	5	83	17	218
Jewish	58	28	14	68	32	55
Muslim	51	43	6	88	12	722
Sikh	49	44	6	87	13	101
No religion	46	36	18	67	33	149
All religions (and none)	46	43	11	80	20	4,249

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 26: Partnership patterns among women aged 16-29, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	38	51	11	82	18	10,622
Buddhist	38	18	45	28	72	79
Hindu	28	67	5	93	7	250
Jewish	31	41	28	59	41	61
Muslim	25	74	1	98	2	949
Sikh	22	73	6	93	7	119
No religion	44	42	14	76	24	5,556
All religions (and none)	39	50	11	81	19	17,809

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 27: Partnership patterns among men aged 30-59, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	20	76	4	95	5	53,034
Buddhist	36	36	28	56	44	245
Hindu	13	81	6	93	7	886
Jewish	22	49	29	62	38	293
Muslim	16	76	8	91	9	2,314
Sikh	13	79	8	91	9	437
No religion	26	44	30	59	41	14,765
All religions (and none)	21	69	10	87	13	72,528

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 28: Partnership patterns among women aged 30-59, by selected religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	24	69	8	90	10	64,054
Buddhist	30	27	43	39	61	356
Hindu	14	78	8	90	10	881
Jewish	24	51	25	67	33	307
Muslim	26	71	3	96	4	2,317
Sikh	18	75	7	92	8	464
No religion	31	53	16	76	24	12,084
All religions (and none)	25	66	9	88	12	81,184

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 29: Partnership patterns among men aged 60+, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	25	74	1	98	2	35,614
Buddhist	36	36	28	56	44	65
Hindu	17	78	5	94	6	211
Jewish	24	57	19	75	25	214
Muslim	16	78	6	93	7	422
Sikh	21	73	6	94	6	124
No religion	31	32	37	46	54	5,508
All religions (and none)	25	70	5	94	6	40,410

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 30: Partnership patterns among women aged 60+, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	48	49	3	95	5	43,990
Buddhist	63	19	19	50	50	73
Hindu	53	46	1	99	1	220
Jewish	52	38	10	79	21	253
Muslim	55	42	3	94	6	377
Sikh	41	59	0	100	0	118
No religion	51	37	12	76	24	326
All religions (and none)	48	49	3	94	6	2,241

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Tables 31 and 32 explore whether being UK-born increases the chances of a partnership with someone from a different religion for those with the different affiliations. It shows that for many groups this was the case. For example, comparing Table 32 with Table 24, shows that UK-born Sikh and Hindu women were far more likely to be in a partnership with a non co-religionist than women from those faiths overall. However, being UK-born did not appear to change Muslim women's tendency to be in co-religionist unions. We might expect that experience of being brought up in the UK at a time of declining religious affiliation overall might affect adherence to a particular faith, but given that adherence we would not necessarily expect a greater tendency to partner with those of other religions. However, the measure of religious affiliation does not capture religiosity or strength of belief and so there may be differences between generations for some groups, in the extent to which religious affiliation shapes other aspects of individuals' world view and practices.

Table 31: Partnership patterns among men UK-born or arrived aged under 14, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	23	74	3	96	4	89,807
Buddhist	47	17	36	31	69	197
Hindu	29	61	10	85	15	324
Jewish	27	49	24	67	33	484
Muslim	22	73	5	93	7	981
Sikh	20	67	12	84	16	294
No religion	30	41	29	48	52	21,293
All religions (and none)	24	67	9	88	12	114,132

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 32: Partnership patterns among women UK-born or arrived aged under 14, by religion, row percentages

Religious affiliation	All adults			Couples only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	34	60	6	91	9	110,869
Buddhist	55	13	31	30	70	205
Hindu	27	57	17	77	23	327
Jewish	35	48	17	73	27	500
Muslim	29	69	2	97	3	1,126
Sikh	26	65	9	87	13	301
No religion	37	48	15	76	24	18,661
All religions (and none)	34	58	8	88	12	132,944

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Finally, Tables 33-34 illustrate the partnership patterns just in those families with children aged under 16. When bringing up children, commonality of religious belief may, after all, be regarded as particularly important. It also illustrates the extent to which children are exposed to more than one religion. Christian men, though not women, are least likely to parent with someone of a different religion. As previously mentioned, Table 33 just covers distributions across couple parent families since the incidence of lone fathers is too small for analysis. There appears to be relatively little variation in the distributions in Tables 33 and 34 and those in Tables 23 and 24, and there is certainly no evident pattern to the distributions. It would seem that being in a family with children compared to all families does not play a significant role in the probability of being in a relationship with a non co-religionist rather than a co-religionist.

Table 33: Partnership patterns among men in families with children under 16, by religion, row percentages

Religious affiliation	Couple parents only		Un-weighted N
	Partner from same religion	Partner from different religion	
Christian	94	6	10,159
Buddhist	58	42	42
Hindu	94	6	237
Jewish	68	32	69
Muslim	90	10	598
Sikh	85	15	97
No religion	61	39	3,130
All groups	86	14	14,427
All religions (and none)			

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table 34: Partnership patterns among women in families with children under 16, by religion, row percentages

Religious affiliation	All mothers			Couple parents only		Un-weighted N
	No partner	Partner from same religion	Partner from different religion	Partner from same religion	Partner from different religion	
Christian	26	65	9	88	12	15,209
Buddhist	18	32	50	39	61	81
Hindu	8	83	9	91	9	273
Jewish	14	62	24	72	28	76
Muslim	22	76	2	97	3	731
Sikh	19	78	3	96	4	118
No religion	36	50	14	78	22	4,003
All religions (and none)	28	62	10	86	14	20,664

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Annex 1: Data Acknowledgments and bibliographic citation

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Annex 2: Varying the definition of what constitutes a ‘match’

Here Tables 4 and 5 are repeated with a ‘broad’ rather than a ‘narrow’ definition of a match. The main aspect of partnerships they illuminate is the fact that most of the Other White group, who partner with someone of a different ethnicity, partner with someone from the White British majority.

Table A4: Partnership patterns among men, by selected ethnic group, row percentages, broad match employed

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	24	75	1	99	1	109,140
Other White	34	64	2	96	4	6,980
Mixed White and Caribbean	44	7	49	13	87	144
Mixed White and African	40	20	40	34	66	76
Mixed White and Asian	38	10	52	16	84	138
Other Mixed	40	16	44	26	74	160
Indian	21	71	7	91	9	2,263
Pakistani	20	76	4	95	5	1,446
Bangladeshi	15	81	4	96	4	451
Other Asian	31	54	15	79	21	769
Black Caribbean	44	32	24	57	43	987
Black African	46	45	9	82	18	1,040
Chinese	44	46	9	66	34	499
All groups	25	73	2	97	3	125, 712

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

Table A5: Partnership patterns among women, by selected ethnic group, row percentages

Ethnic group	All adults			Couples only		Un-weighted N
	No partner	Partner from same ethnic group	Partner from different ethnic group	Partner from same ethnic group	Partner from different ethnic group	
White British	34	65	1	99	1	127,785
Other White	35	63	2	96	4	8,031
Mixed White and Caribbean	62	6	32	16	84	220
Mixed White and African	50	19	30	39	61	120
Mixed White and Asian	41	10	49	15	85	151
Other Mixed	47	11	42	20	80	229
Indian	23	71	6	92	8	2,374
Pakistani	24	74	2	97	3	1,573
Bangladeshi	25	74	1	99	1	520
Other Asian	26	49	25	66	34	907
Black Caribbean	65	25	10	72	28	1,310
Black African	55	39	6	86	14	1,302
Chinese	37	39	24	61	39	648
All groups	34	64	2	97	3	146,995

Source: LFS household data sets October-December 2004 to April-June 2008, weighted proportions.

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