

The Influence of Religion on Mixed Marriages among Africans and Chinese in China: A Case Study of Inter Ethnic Marriages in Yiwu

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Abstract

Marriage is an institution which authorizes the union of two people and consequently of two families and the betterment of two cultures. In traditional Chinese society, everybody gets married for the sake of family continuity. This is because; bringing forth a child is seen as a contribution to perpetuate the family name. It is meant for two families to seal stronger bonds together. It is therefore observed that, marriage in the Chinese society is conceived for the families rather than for sharing love. On the legal level, only the civil wedding has a legal value in the traditional Chinese culture. Conversely, the traditional marriage which is still called the usual marriage practically does not exist in China. This study entails the influence of religion in the marriage between Africans and the Chinese in China to understand this paradox as well as to seek for the explanatory factors or determinants of the choice of spouse(s). The researcher's theoretical approach and field investigation relate the influence of religious beliefs and the social-cultural evolution of marriage in the Chinese society. This work will thus, unearth a new approach on the reports/ratios of mixed marriages in which religious beliefs nowadays do not constitute any major hurdle within the Chinese society.

Keywords: Religious beliefs, African culture, Chinese culture, choice of spouse, mixed marriage, inter ethnic marriage

1. Introduction

During the past thirty years of reform and opening of China to the world, the execution of policy, the structures and the foundations of the Sino-African relations changed considerably. The amplification of the economic scenes and the businesses, the symbiosis of investments between Chinese and African actors mark a point of honor to these changes. Accordingly, Yiwu, a city in Zhejiang province, has become a real site which developed while becoming a true site of businesses. Indeed, its mode of development is in such a way that it brought the richness and the fame of the people who are settled there. This success leads to the offering of international opportunities and commercial by which commercial African, Chinese, Arab etc. carry out important businesses involving the purchasing products of all kinds.

Thus, it could be said that starting from this city, the commercial exchanges, the trade between China and the outside world intensified with the emergence of China. Consequently, considering its remarkable exposures, this one is presented in the form of a successful model of development not only in China but also in the world. For this reason, it is perceived like an interesting site of study as regards development.

The sociologists of the family studied various forms of mixed marriages. Thus, Françoise Lautman and Doris Bensimon (1978) see them like “any marital union concluded between people belonging to religions, ethos groups or different races, if these differences cause a reaction of social environment¹”. Consequently from the point of view where any couple (man and woman) is mixed, one could support that only the homosexual union is none mixed... However, the often hostile reactions of the entourage and the company make a “mixed” union of it. Moreover, the factors of co-education can be added (nationalities + religions, social classes...); some on the contrary can be reduced (religious conversion, change of nationality, social or cultural imitation...). Others can be compensated: a foreigner will be accepted better if he or she is an ambassador rather than a worker.

Moreover, for the black man, trading would be required to make money and for the Asian woman, it could be to satisfy her exotic sensuality. But what determines the inter religious marriages in China? In other words, what makes it possible to identify the inter religious marriages in China? This question implies the following specific questions:

- What are the principles that religions encountering the face off inter religious or ethnic marriage in - China?
- What are the characteristics of the inter religious marriages in China using the case of Yiwu? All these questions are answered through the adopted methodology which determines the course of the study.

2. Methodology

2.1 Research Method

This research is a cross-sectional study that makes use of descriptive and analytic techniques base on the dialectical approach. The characteristic of this method is that it makes it possible to collect the qualitative data in accordance with acceptable standards in research. Within the framework of this study, information is collected through documentations, recordings of accounts and surveyed speeches. These data is transcribed and subject to content analysis of the speeches on mixed marriages, of the accounts of life stories or experiments lived in the relationships. However, these methods are respectively supported by the techniques or tools of quite precise data acquisition or very specific data collection tools.

2.1.1 Data collection techniques

The three main techniques used in this study are documentary research (information retrieval), individual interviews (individual maintenance) and a focus group (the x-ray group). The technique of sampling to determine the sample is the census. Indeed, it acted by the religious structures and the friendly relations to return in contact with the couple and them, of the appointments were taken not only for their recording but also for the realization of the talks. Thus, for 50 recorded people, the availability of the ones and the unavailability of the others combined, the talks could be carried out with only 40 people who constitute the sample of this study. I have to discuss with twenty (20) “mixed” couples, are two (02) people of different nationalities by couple. Two kinds of materials (documents) were used in the study. There are administrative documents dealing with general questions on religion, marriage, and on the sites of the study. Then, there were the scientific documents (papers, memories, articles, dissertations, theses), also speaking of marriage, about mixed marriage, culture, and religious beliefs.

2.1.2 Research sites and populations

The study took place in Yiwu. This choice is based on the fact that this city does not only offer the development model but also because it offers an appropriate integration considering the density of the marketing activities which proceed there. It accommodates a lot of people of various continents especially Africans among whom were families while others go and return without delay. The study took into account all the social categories (young people, adult and old), any confused kinds which reside there and which are in union with Chinese.

¹D. Bensimon & F. Lautman.(1978).A marriage, two traditions. Christians and Jews, Brussels, ED. of University.

We used in this methods of research, techniques, tools and according to the had aim, a certain number of results were reached.

3. Finding & Discussion

3.1 Religious principles compared to the inter religious marriage in China

In China, Islam, Christianity and Buddhism are the principal religions which dominate the life of the people. This research work was to carry a glance on each one of these religions and its principles in relation to inter religious marriages in order to show opportunities which are offered to the individuals who are committed or eager to devote themselves to it.

3.1.1 Principles of Islam

With the argued reading of Koran, it appears clearly that one cannot, in the name of Koran, prohibit the marriage of a Muslim woman with a Jew or a Christian (Koran. S4.V82). concerning the three verses of reference which we retained, the remarks are the following ones: In Koran and in Seurat 2, Verse 221, it is written: "Do not take for wives the polytheists unless they do not become believing. A believing slave is preferable with a polytheist, when well even it would fill with wonder you. They call you with Fire whereas God, by His permission, invites you to the Paradise and Forgiveness. For this purpose, It clearly exposes Its verses to people so that they remind them".

At-Tabarî, for example, after having quoted the divergences on the definition of the term "women polytheists" concludes that the Community is unanimous to consider licit for a Muslim to get into marriage with Jewish or a Christian woman. Ibn Kathîr five centuries later establishes the same observation. But, being itself *châfi' ite*, and to support the very restrictive thought as regards this legal school, it provides to the support several *hadîths* "*daïf*" whose manifest objective is to misadvise the marriage of the Muslims with Ladies of People of the Book. From matter of circumstances, it thus brings back a matter allotted to Umar ibn Al Khattâb: "*المسلمين تزوجوا النصرانية ولا يتزوجوا النصرانية المسلمة*" i.e.: "The Muslim can marry the Christian women but the Christian cannot marry a Muslim woman". The process is rather frequent: when one wants to obtain stiffening or a legal restriction, one call upon the guardian shade of large Umar ibn Al Khattâb.

In the same direction, Sourate 60 Verset10 stipulates that: "O believers, when believing having emigrated join you, examine their situation. Only God knows really their faith, but if you judge those believing do not return them towards the deniers (*kuffâr*). They are not licit any more for them and reciprocally. In this case return what they had spent (as a dowry). No objection so that you marry them after having again equipped them. Moreover, do not retain by the bonds of the marriage the people who do not believe God (to *kawâfir*). Then ask what you had given them like dowry, just like they claim what they had spent. Such is the arbitration decided by God applying between you, because God is Savant and Wise."

3.1.2 Principles of Buddhism

In addition to Islam, the principles of Buddhism on the inter religious marriage are determining. Introduced indeed in the middle of Ier century, Buddhism in China started from the end of Iii e century, one of the three principal ideological and spiritual currents ("Three schools", 三教, *sānjiào*) with the Confucianism and the Taoism, while continuing its evolution there. Except for certain influences vajrayana (Buddhism Tibetan) or hiragana, the principal current currents of Japanese, Korean and Vietnamese Buddhism come from schools in Mahayana which were born or took their rise in China.

The diplomatic mission carried out by Zhang Qian, by opening the silk route between -138 and -126, undoubtedly became the decisive event which started the introduction of Buddhism in China by supporting the exchanges with Central Asia. It is indeed more often of these areas, and not directly from India, which led to the arrival of monks and sutras in China. A legend probably without base made of the Wu emperor of Han (Wudi) one of the first adore the Buddha. Each civilization grants a different value to silence it, with the passage of time, the festival, the elderly, the money, the way of doing its toilet, the way to eat (with the rods). The role of the man and the woman as well as that of the child changes from one company to another. This first stage entails the training of the other where each one wishes to overcome the fears and to take up the challenge.

3.1.3 Principles of Christianity

Beyond Buddhism, one could also speak on Christianity, the appearance of new churches, new religious currents, no-Protestantism, and their capacity to be infiltrated a little everywhere in the world under the cover perhaps of installation of carminative international solidarities and missions. The religious fact is constant throughout history. Even among “primitive people”, religion marked all the History of Humanity. The priests came and then made a trade of it. But practically, one cannot escape from it. The free thinkers or the agnostics are never heard, one does not give them the word. Even today, our companies are influenced by the religion.

Then, on definition of religion, as long as it will not have been understood that the religions lead to the transcendence, i.e. the individual refers to a divine transcendence of order and not of a human nature, it will not be able to be interested in the relation between civil society and religion. The problem of our company today, it is perhaps to put the following question: where did the transcendence's pass? And how can those who have a belief or a divine transcendence be integrated into a laic society?

In the prospect for answers to these questions, here the remarks collected during maintenance: “I would wish to express my opinion on the influence of religion on civil society. I dream of a world, all at least France, which would make it possible for each one to express its own values which they are catholic, Jewish, Protestant, Muslim, Buddhist; that one can express them in our personal life. I consider it regrettable that in the civil society one still has this kind of matter. It seems to me that the first of freedoms is to make a school which accepts everyone whatever its identity, its religion or its convictions. What seems more important to me, it is to adhere to humanistic values quite simply. It seems to me that one can live happy very well while following humanistic values and while abstaining from religious values”. (Extracted from a discussion with a Christian religious guide). Moreover, the arrival of a child leads the members of the couple to remember their childhood, of the role of their mother and their father and to reflect on their parental roles. The influence of the religion in the couple thus intervenes per moment. The remarks collected during maintenance testify that well and are illustrated in these terms: “I lived in a family or we were six children. In Africa in general, the families have many children. What I lived, it is a life between friends and brothers; I cannot educate it as I lived. It is the evolution. The way in which one lived! Rather I was sent in France for my studies higher in friends of my mother. I was educated by a Frenchwoman. We lived more in the street than at the house. Here they are much more with the parents. One occupies oneself some more. Over there one learned from good and the bad things in the street with the friends. Already small, we have responsibilities (races, care with the smaller children). Here I have contrast that it is not the case. I learned how to deal with a child and to manage in life. Me, I am Buddhist and him protesting Christian. Should be inculcated to him the religious values. The choice of my joint was not influence by a religion. But with time she requests with me. The role of the father, it is to indicate the good way to him and to give him councils. In a word, best education.” (Extracted from a discussion with a Congolese married to Chinese).

This child located between two worlds calls in question the certainty of his parents. By him the challenge is concreted. On a side, the relative expatriate understands that they would have to raise his son or his daughter in another manner without the assistance of a widened family, nor the hospitality of the vicinity. Let us listen to the account afterwards: “After three years of engagement, I believed that we had arrived to a consensus that we were of agreement on the conflict points. We thus decided between us that we would marry with the commune, but that we would go to the church to have a blessing there, that our daughter would carry a French first name, since it had already a Chinese name, that it would make the French and Chinese school later, that it would be baptized and that it would be educated like Chinese and Of the Ivory Coast can that each winter vacation we leave in Ivory Coast to return visit to the parents of my husband... I ensure you that all had been lengthily discussed before marrying us... But here that when I was pregnant, the idea to have a child upset completely my husband and our couple. At the beginning of my pregnancy, it started to make night exits. He said to me that he left to meetings prayers with his compatriots. I believe that it was afraid not to be able to raise his child, it was afraid of the responsibilities; the Utopian child became a real child. He, it attended the church more than me because I did not include/understand the Christian religion at all. What has considerably plays very extremely on our couple. In my opinion the marriage inter monk is a brake with the survival of the couple. Because I followed sometimes my husband to the church but I did not practice the real ideology of the Christian belief.” (Extracted from a discussion with Chinese married then divorced a Man from the Ivory Coast.)

The evolution of the parental couple has a great importance on desire of the religious and ethnic membership of the child. During its early childhood (0 to 6 years), the social relations organized by his/her parents forge at his place a first image of the world to which it belongs. To the inter religious or inter ethnic families which were questioned, two scenarios arise:

- Firstly, the parents are afraid that the differences of culture, religions and sometimes of the values do not structure the child. They choose during its first years to make him attend only one homogeneous medium (identical entourage, language, lifestyle, social attitudes, religious culture...).
- Secondly, upon the departure, the parents organize for their child a mode of existence open on the world, concerned to transmit the two religions and cultures to him in a balanced way. When the parents succeed in exceeding the tests related to the shocks of their unconscious disagreements, the transmission of their two religions and cultures is extremely enriching for their children.

The following remarks testify that well: "I was married with a Nigerian and we had to divorce after eight years happiness. My ex-husband was Muslim and me Buddhist, I said myself that all was going to be arranged, but I estimated that it was high time to make a decision, since all the religions have the same objectives "to adore and request God". We had two children together. But the Nigerians do not have the same direction of the things as the Chinese. I feel deeply attached to Africa since each winter vacation we leave for Africa with our children. I want that my children keep the values of the African culture and the Islamic religion and I educate them with the African way. These parents often said to convince me to become Muslim like him. And I believe that the religion has even influence our couple. I sometimes only felt when they make the meetings of reading of Koran. Its behavior resulted from this from its religion. I think that my ex-husband always likes me and that he regrets our divorce, but I do not dare to start again with him, because I am certain that he would like to return to remain in China, for him it is a completely normal thing. It will not change". (Extracted from a discussion with Chinese married with a Nigerian then divorced.).

In addition to the two noted scenarios, the other observation is that there exist realities related to the life of the couple with the children and their schooling. This configuration of the couple is characterized by the difficulty encountered by the couple in front of the choices regarding the education of their children and the impositions by the school, religion, language. Major divergences can thus appear in the orientations suggested by each one of them as regards respect of the authority, freedom, exercise of the responsibilities, exemptions of the calendars, etc. It arises that the representation of the child differs from one company to another.

For black African consequently, the child is the symbol of the success of the couple but especially of the community, a kind of widened family. Education in Africa is generally based on the training of solidarity and autonomy. For the Chinese also, the child is the showpiece able to fill the widened family. The small child (from 0 to 6 years) is very surrounded and cherished. One leaves him a rather great liberty of action. When the child reaches adolescence, he or she is taken again in hand and much more supervised.

In the same way, for white African, and the majority Muslim, the child, especially male, allows the group to remain. As of the beginning, the role of the boy and that of the girl are much different. The parents take care of the little boy and develop him while the little girl receives domestic responsibilities very early and leaves less than her brother. The educational model of white African, founded on Islam, develops the respect for the parents which imposes silence on the children. The dialog is not a value in oneself. In addition, Community solidarity brings to the children a human heat and sense of security.

In addition, the Chinese by considering the child as well as the marriage consider that the problem of the child is a private affair. Individual freedom is very developed. There is on the one hand, the desired and cherished child, and on the other hand, the concern for its framework of life (to be owner), its lifestyle (holidays, activities, and clothing) and of its professional ambition. The principles of education, consequently, are: the frankness (all to say, all to explain) and to develop the dialog, the fold on the family life, to support the studies, the respect of individual freedom and the tolerance. For the parents, originating in two cultures, essence is to manage to simplify the situation and to choose together the guiding lines of the education of their children. Indeed, there will be more harmony and their sons and girls will be favored compared to the others.

Remainder, it is desirable that a consensus is found and renewed as the children grow. This one is not always easy to discover, or to maintain. Indeed, in the daily life, in spite of the interest or the information of a spouse on the culture of the other, there remain remote regions and misunderstandings related to the shock of the unconscious ones, which function differently from one country to the other. The rather frequent shocks take much energy to the two joint ones. The need for adapting to other dietary habits, with different schedules, a different climate, a different religion, a different ethnicity is at the origin of the release of family crises. However, "it is a development process of crisis in crisis, with enrichment with each happy solution of the crisis [...]. Each stage meets a stake of auto realization [...] the realization achieves in the success of the relations to others, through the social roles, work, the intimacy and procreation²".

The shock of the generations is also a reality in the religious mixed couples as in the other none inter religious families or not inter ethnic. That is explained by conflicts centered on the choice of a nationality or a religion and values which are referred to it. There is no total identification for the life with the culture or the religion and the country of one or the other of the parents. Several variables intervene in the adhesion of the teenager to the country and the religion or the culture or the ethos group of his/her father or his mother at a given time of its life: the age, entourage, circumstances, the religion, ethos group, the color of the skin, good relationships with his/her father or his mother. However, the teenager can better get along with his father or his mother according to the evolution of his existence.

The desire to protect or develop one of his/her parents whom he feels in position of weakness (disunion, negative glance of the company...), the desire to be different, to learn the unknown or to be in conformity and respectful standards of the country where he saw. Among these variables there is, as said by Augustin Barbara³, the objective features (example: the color of the skin) which creates bonds between on eadolescent and a group of membership; but also the teenager can live subjective bonds of membership and take part in several groups of references according to the moments. The influence of the religion intervenes in the communication of the culture as shown below in this testimony: "My daughter suffers sometimes because she is regarded as foreign. She is referred to as a Madagascan sometimes by a Madagascan. I repeat to her that she is a mongrel, that her mom is Chinese, and her father African but she is seen differently from the others". (Extracted from a discussion with Chinese married then divorced a Man from the Ivory Coast.).

Through these tests the power struggle of the couple evolves/moves, which is in fact that of two cultures. Another moment is the post-parental period and of retirement. Indeed, after having paid all its attention on the future of his/her children, the couple is found like the other couples confronted with itself. The husbands are brought to make new choices, to redefine a lifestyle. The end of the professional obligations gives the possibility of return to the country of origin of the non-Chinese spouse i.e. in Africa. This return is the subject often of compromise: two months in a country, the remainder of the year in the other. It is also the time of the assessments.

The couple which resisted time is in harmony, it symbolizes the opening and the creativity as one inquired during our maintenance mentioned: "I do not feel my wife like Chinese. I am Christian and she is Buddhist. It is merry, fast, small job, opened, sympathetic nerve... It adapts very well when we go in Ivory Coast. It makes the kitchen well, a little with Ivory Coast. She speaks the patois rather well about my area that is very important for me; I believe that almost all would become more complicated for her in Ivory Coast, without understanding the language. I say to her that she already ate much Attieke, local food that she already found in Ivory Coast... At the time of the meetings with friends of the Ivory Coast, it acts like of the Ivory Coast. It ended up converting with the Christian religion. She attends the places of worship with me. It is a very clean woman, very organized, it occupies much me, and it says that I am his child... I am a husband spoiled by his wife, what I can ask moreover?" (Extracted from a discussion with of the Ivory Coast married with Chinese).

All in all, it arises from the principles that the marriage between various religions is possible even if among Muslims an ambiguity appears, similarly, a Christian cannot marry a Muslim woman.

In any event, in spite of this principal attitude, one observes that nowadays, Muslim women and Christians marry more and more. However, that is the characteristics which the inter religious marriages in China and particularly in Yiwu present.

²D. Bensimon & F. Lautman. (1977). *A marriage, two traditions. Christians and Jews*, Brussels, ED. university of Brussels.

³ A. Barbara. (1985). *Marriages without borders*, Paris, the Centurion.

3.2 Characteristics of the inter religious marriage in China starting from the case of Yiwu

3.2.1 Stages of the life lived by the mixed couple

Each company is structured differently according to the life cycle, for example an African and Chinese which have different religions or different ethos groups, unite their existences to find a hearth? Then, how do they make a choice of the joint one? Is the choice influenced by the religion or the ethnic membership? Each partner carries in him an implicit model, interiorized during childhood, of the stages of the life cycle and the moments of passage which separate them. But these two models are different, for example, the passage at the adulthood is done for an African, by the entry in the working life; whereas for Chinese, it is the procreation which consolidates and confirms it. All the foreign couple had already emigrated in China before their marriage. White African belongs to a wave of old immigration compared to black African. It is after independence of the majority of the countries of the Black Africa in the year 1960 that black African emigrated towards China. The very first personnel were the diplomats in the years 1980. Then, tradesmen and students. Lastly, other types of immigrants.

Consequently, the accounts of life collected during the talks make it possible to observe a dynamic process which clarifies the options which changed the trajectory of the life of each one united and brought to this type of union. However, this process comprises a series of similar variables for good number of questioned couples. For example, the fact of contracting a inter religious mixed marriage is often associated with a larger former open-minded. The traversed routes are close. They are marked by the same moment-keys. Testimonies of the couples describe different manners but same reality: the events of daily life which led a person to leave her social and cultural group of origin to be integrated in another.

The inter religious mixed marriage appears based on these facts as the privileged place where the cultures clash, dialog and are based. Taking into consideration challenges posed at the multicultural company, the inter ethnic or inter religious mixed couple is presented in the form of an intensive laboratory (of every moment) of exchanges, analyzes, syntheses, able to imagine original solutions applicable to an individual level but likely to inspire the collective policies or in certain cases to be transposed on the scale from the company. The microphone-changes brought by this type of union are able to announce deep social changes. The influence of religion in the choice of the marital union can determine a considerable change all along their life. We were brought to regard the mixed inter-religion or inter ethnic marriage as mixed union. However this concept includes many other aspects: thus the marriages between social classes, ethnics or groups religious or between groups of ages can be regarded as such. Other definitions limit the mixed marriage to the union's different nationalities whereas the mixed marriage term can have several directions:

- Transnational Marriage: alliance of two individuals of different nationalities.
- Inter ethnic Marriage: alliance of two individuals of different ethos groups.
- Inter religious Marriage: alliance of two individuals of different religions.

These examples show at which point it is about a concept "without border". In extreme cases, any couple is mixed since it is composed of a man and a woman. It was even truer when the statutes of the men and the women were radically different as purported by Elisabeth Badinter (1986) : "The woman is "the different one" more than the complementary partner for the man; and this otherness is said, is reinforced by the recourse to systems of representation, projections imaginary, models of behaviors⁴".

The sociologists of the family studied various forms of mixed marriages. The definition most usually used, more than to the difference itself, refers to the reaction caused by this difference. Thus Francoise Lautman and Doris Bensimon(1978) see them like "any marital union concluded between people belonging to religions, ethos groups or different races, if these differences cause a reaction of social environment⁵". It is the last point which is essential. Thus from the point of view where any couple (man and woman) is mixed, one could support that only the homosexual union is none-mixed... However, the often hostile reactions of the entourage and the company make a "mixed" union of it. Moreover, the factors of co-education can be added (nationalities + religions, social classes...); some on the contrary can be reduced (religious conversion, change of nationality, social or cultural imitation...).

⁴E. Badinter. (1986).L'un est l'autre. Des relations entre hommes et femmes,Paris, O. Jacob.

⁵BensimonD. &LautmanF. (1977). A marriage, two traditions. Christians and Jews, Brussels, ED. university of Brussels

Others can be compensated: a foreigner will be accepted better if he is an ambassador than if he is a workman: "I always felt that my husband was a foreigner since he belonged to the black race when we became couple." (Extracted from a discussion with Chinese married to a Togolese-Ghanaian.).

3.3 Conflicts inherent in the Inter religious marriages

As far as the reactions of the entourage cause a handing-over in question of the couple, throughout its trajectory, the stages of life of its members are undoubtedly, more than in a couple homo gametic of the same nationality, punctuated by a series of crises to the direction where described the model of Erikson. "The model of Erikson concentrates on a series of crises. The human growth is presented from the point of view of the conflicts as well internal as external to which the vital personality must face the reemergence of each crisis with a reinforced feeling of internal unit, an increase in capacity to judge and faculty "to make well", according to the cultural standards [...] Each component of the personality opens out, enters in crisis and finds its solution in its meeting with the environment⁶".

This model applies to the study of the inter religious or inter ethnic marriages. Indeed, the inter ethnic couple or inter religious present a specific vulnerability and crises. Those successes and victories make it possible for the couple to reinforce the capacity to be judged and the faculty to do well according to the socio-cultural standards of the other. By doing this, the life of the couples in this type of marriage is consolidated through a certain number of moments that one qualifies at each of the stages of development. The dynamics of the life of these couples punctuated by successive crises and stages are similar to those of any other couple; however, this has its own logic. The occasions of opposition, due to the differences of religion, culture, and ethos group are more numerous. They oblige the partners to make an effort in communication to maintain a working arrangement enriched by imagination. Certainly, this type of union poses more problems than the marriage homo gametic. The conflict grounds exist, but the adventure is all the more exciting. It requires each spouse to be unceasingly renewed by the rationalization of the difficulties inherent in the life of each couple. And from this point of view, the inter religious or inter ethnic mixed marriage, when it resists time, is a success higher than the average. In any case, it shows a particularly developed psychological maturity⁷.

Communication, imagination and tolerance are the obligatory ingredients of the daily newspaper of the couples inter-monk or inter-ethnic. However the XXI e century is characterized by the increasing importance taken by the need for communicating between people. The international exchanges are encouraged by the development of technologies in communication (media, satellites...). Strategies are set up to find a common language in fields as varied as the trade, data processing, the culture, the religion, the political systems and legal, etc the marriages inter-monk or inter-ethnic are, to some extent, two religions, two ethos groups, two cultures and represent in that a universal phenomenon.

4. Conclusion

The mixed marriage appears as the privileged place where the cultures clash, dialog and are based. Taking into consideration challenge posed at the multicultural company, the mixed couple is presented in the form of an intensive laboratory (of every moment) of exchanges, analyzes, syntheses, able to imagine original solutions applicable to an individual level but likely to inspire the collective policies or in certain cases to be transposed on the scale from the company. The microphone-changes brought by this type of union are able to announce deep social changes and indicate that the inter religious marriages are determined by a certain number of principles and characteristics which identify them. From the future point of view, it would be convenient to reflect on the major motivations of this type of marriages.

⁶Attias-Donfut, C. (1988). *Sociology of the generations. The print of time*, Paris, university Presses of France.

⁷ D. Bensimon & F. Lautman, (1978). *A marriage, two traditions, Christians and Jews*, Brussels, ED. university of Brussels.

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