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Muslims Integration in Britain: Origins and Perspectives

**Dissertation submitted in Partial Fulfilment of the Requirements
for a Master Degree in Literature and Civilization**

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Dedication

We dedicate this dissertation

To our parents, family members, classmates, and teachers

ALIA Yasmina and HOUAS Fatiha

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Abstract

The settlement of Muslims migrants from different parts of the world into Britain have raised by the time. In this study, the Muslims origins and perspectives are at the center of the investigation. This research aims to clarify the Muslims concentrations in all Britain parts, their origins and the different views about Muslim integration issues in the British main stream society. The current study helps to enrich the knowledge and raises social, political and economic awareness of other countries and people situations. However, the difficulty encountered by Muslims was that they were in new society in which they faced new culture, traditions and new ways of life. Thus, this research was constructed at the hypothesis which suggests that Muslims arrival to Britain was easy but their assimilation is going to be difficult matter to reach. In order to achieve the study's aims, the informative approach was adopted in the first chapter to review information about the Muslims distribution in Britain and their origins as it was used in the second chapter to report about the Muslims integration in British society. Additionally, the descriptive approach was also used in the second chapter to describe the Muslims status after the attacks of September 11. The study reveals that Muslim majority was centered in London; they faced discrimination, racism and exclusion in the British society after the attacks of September 11. Islamophobia is the Muslims' landmark from the viewpoints of British society.

Key words: Muslims, origins, perspectives, integration, British society, discrimination, racism, the attacks of September 11 and Islamophobia.

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List of Abbreviations

HRA :Human Rights Act.

ICCPR :International Covenant on Civil and Political Rights.

PoC: People of Color

UK : United Kingdom

UN :United Nations.

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Introduction

The number of Muslims in the world is estimated about one billion. Those Muslims are not a homogeneous group; they speak different languages, have various cultures, and belonging to several ethnicities. As they differ in language, culture and ethnicity. They differ also in identities, because of their different countries of origin.

The phenomenon of Muslims immigration have raised over the few past decades. With this raising of the immigration of Muslims, their population in Western Europe has grown especially in Britain. Therefore Muslims attempted to integrate there, and despite social tensions, the integration is making clear progress.

The main reasons of the immigration are refugees due to ethnic and religious persecution, civil and international wars; as in Afghanistan, Iraq and Sudan, education and ambitions, desire for economic prosperity, to find or engage in paid work.

1 Aims and Objectives of the Study

The present study aims to:

- 1- Explore Muslim experience, characteristics and status in Britain.
- 2- Investigate the actions of Muslims in Britain, evaluate their integration by the British society and the truth behind the appearance of Islam phobia.

2 Statement of the Problem

The history shows that Muslims have come and settled in Europe for hundreds of years. They arrived from different countries entering to economy and society as spice merchants, medical students, traders and bankers. The most comers were from Asia and Africa.

In the past few decades, Western Europe has seen remarkable progress in the immigration of Muslims. With this raising in immigration towards Western Europe, the

population of Muslims has raised too. Moreover, there are many reasons for this immigration, but the most important ones are wars, education and work. Muslims had to integrate with the British people in spite of the difference between their cultures, traditions and origins. Without doubt they do not abandon their original cultures and identities, but they just try to integrate with British society preserving their identities.

Nowadays, the subject of Islam in Britain has become one of the most topics to study, because of the rapid spread of this religion and the raising of Muslims' number all over the world. Therefore, this chosen topic "Muslim integration in Britain: origins and perspectives" is very important for us as Muslims and very interesting one.

3 Research Questions and Hypothesis

This study seeks to examine the following key questions:

Main Research Question

What are the status, main origins and perspectives of the integrating Muslims in Britain?

Subsidiary Questions

- 1- What are the challenges and obstacles that face Muslims in Britain?
- 2- How do Muslims live in Britain with non-Muslim people?
- 3- Are the Muslims welcomed by the British society?
- 4- Did Muslims succeed in integrating with the British inhabitants?
- 5- What are the main factors that lead to the appearance of "Islam phobia"?

On the ground of the above stated questions, the basic assumption of the study is : Muslims have integrated with the British people, but with difficulty and without social acceptance.

4 Research Methodology

In order to fulfill the current study objectives, the researchers resorted to the informative research method in the first chapter to give information about the Muslims distribution in Britain and their origins as it was used in the second chapter to inform about the Muslims integration in British society. In addition to the informative approach, the

descriptive approach was also used in the second chapter to describe the Muslims status after the attacks of September 11.

5 Structure of the Study

The current study is composed of two main chapters: a theoretical chapter and a practical one. The theoretical part is about the status of Muslims in Britain and it consists of four sections. The first one involves the geographical situating of Muslims in Britain. The second one tackles the different identities of British Muslims. After that, Muslims' characteristics as religion, language, ethnicity and their socio economic status are traced. The last section in this chapter covers the nature of the Muslims' relations with public authorities and government responsibilities towards Muslims in Britain.

The second chapter, Muslims' integration action in Britain, includes three parts. The first one encompasses the integration and cohesion of Muslims in Britain and the obstacles that faced them there. Furthermore, the status of Muslims after the attacks of eleventh September and the appearance of "Islamophobia" are debated. This chapter ends with the future prospects of Muslims in Britain. The general conclusion summarizes the main findings of the study.

Chapter one: Status of Muslims in Britain

Introduction

British Muslims are mostly comers from different regions all over the world. In this chapter, origin of Muslims in Britain is going to be the center of the discussion. The current chapter sheds light on the distribution of Muslims over Britain's geography. As it is necessary to know how British Muslims are composed in this new home land in the smallest unity of the society which is family. Also, an attempt to identity the shared features between Muslims should take a part in the investigation. Moreover, Muslims socio-economic situation in Britain and the obstacles facing them are traced. In addition, kinds of relations between Muslims and British authorities are dealt with. Last but not the least, government duties towards Muslims is a part of the current chapter. Finally, issues that face them to integrate in this new land are clarified.

1.1 Situating Muslims Geographies

Government Office Region	Number	Percentage
North East	26,925	1,8
North West	204,261	13,4
Yorkshire and The Humber	189,089	12,4
East Midlands	70,224	4,6
West Midlands	216,184	14,2
East of England	78,931	5,2
London	607,083	39,8
South East	108,725	7,1
South West	23,465	1,5
Total	1,524,887	100

Table 1.1: "Distribution of the Muslim population by English Government Office Region,

2001 Census"(Hopkins and Gale,2009, p.7).

The table above clarifies how the British Muslims are distributed in Britain land; they are living in different regions of Britain with different number of population. The highest percentage of Muslims in Britain are in London, West Midlands, North West, Yorkshire and The Humber. Whereas, very low percentage of Muslim distribution are in the South East, East of England, East Midlands, North East and South West. Thus, British Muslims are spread in almost all around England.

1.1.1Muslims in England and Wales: Evidence from 2011 Census

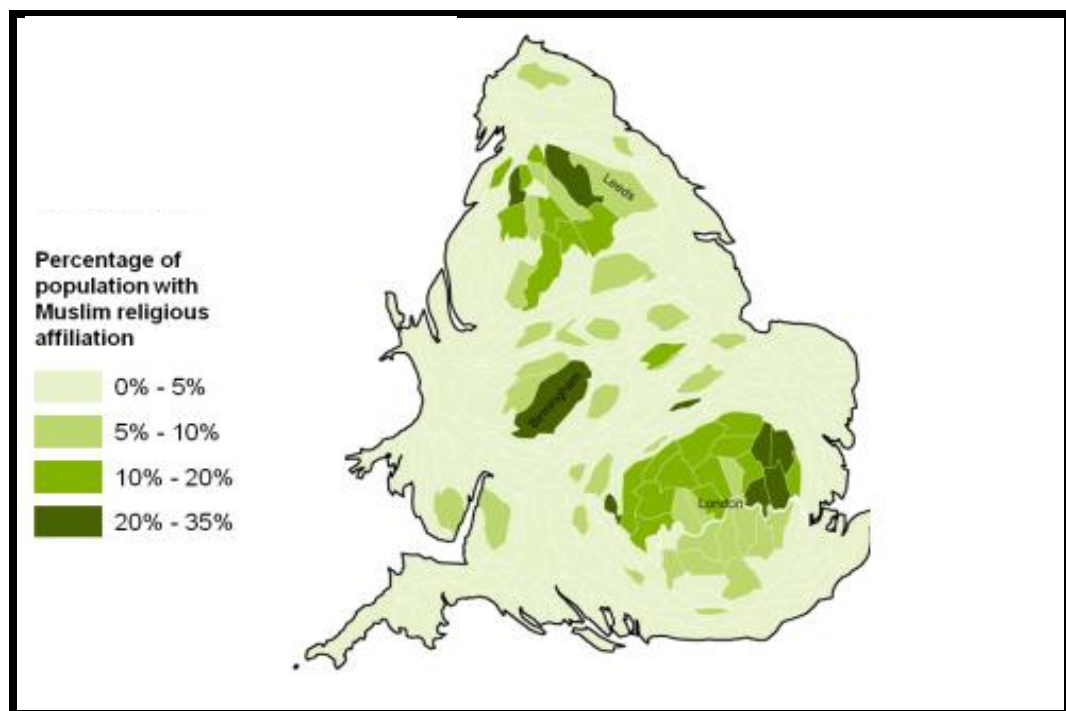


Figure1.1: "Geographical Distribution of the Muslims population, England and Wales"

(Alexander, Redclift and Hussain,2013, p.17).

The map shows the distribution of the people with Muslim religious affiliation in England and Wales. The biggest percentage of those people was in Birmingham, west of Leeds and east of London representing about 20 to 35%. The other two percentages which are about 5 to 10% and 10 to 20% were around London and Leeds and in the middle of England. Whereas, the smallest percentage was in the remaining parts of Britain, between 0 to 5%. The map does not show the patterns for Ireland and Scotland because they have their own

governmental structures. Therefore, the big cities of British Muslims were around London and Birmingham.

1.2 Muslim Household Composition

Hussain (2008) states that the social life is influenced by religious affiliation (focuses on membership, identity and self-definition rather than yardstick to measure levels of spiritual practice) specially economic and demographic behavior such as cohabitation and marriage, divorce, fertility, employment of women outside home, education and wealth.

Here are some examples of those influences:

According to Hussain(2008), it is argued that marriage is the only legal means of reproduction according to Islam because they have higher rates of marriage, coming third, after Sikh and Hindus comparing to all other groups. The highest rates of children proportions are shown in the figures below:

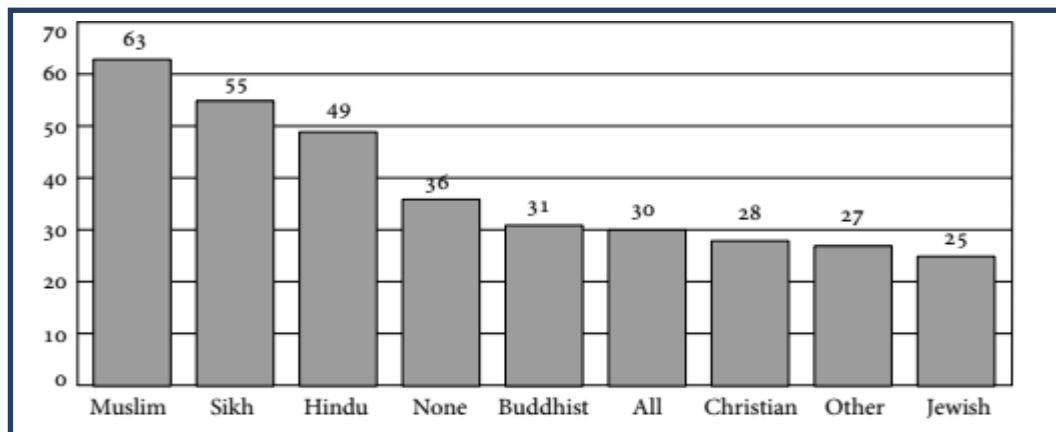


Figure1.2: Percentage of households containing dependent children by religion for England and Wales (Hussain,2008,p.113).

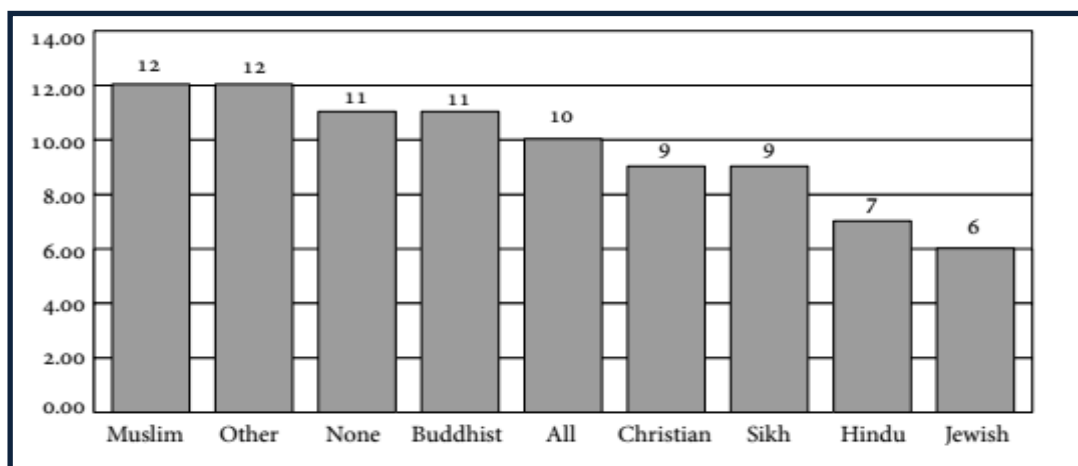


Figure1.3: Percentage of lone parent households by religion in England and Wales(Hussain,2008,p.111).

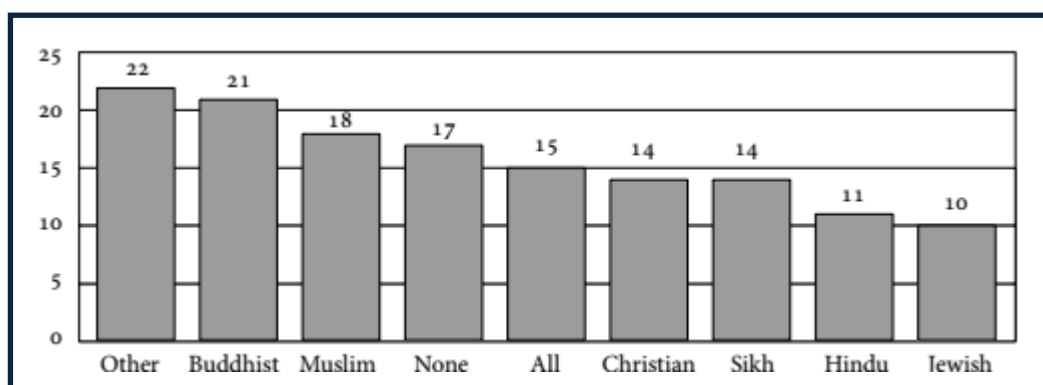


Figure1.4: Percentage of lone parent families by religion in England and Wales(Hussain,2008,p.111).

The figures above show that the highest rates of lone parent households and lone parent families refer to Muslims who are due to separation either legally or break up because for Islam , the marriage is the only means for couple Muslims families or households.

Hussain (2008) views that both Muslims' men and women suffered from economic inactivity but Muslim women are much more than men; they are nearly twice than Muslim men and women. This phenomenon refers to religious traditions, men have chances more than women.

Becher (2008) argues that British South Asians experience low levels of health. As an example, the 2001 Census found that Muslims female have the worst level of health in all religious groups. Also, Muslims are at risk of long-term illness or disability that may affect their daily activities. Thus, British Muslims are considered as minorities who have not and should not share the same rights of natives.

In brief, Muslim communities are different from British ones. Their families characterized by the marriage as the only means of reproduction, large number of children, lone parents families and lone parent households, highest rates of inactivity and bad health conditions specially for south Asian Muslim families.

1.3 British Muslims Identities

For Halliday, Islam may be the first identification of political and social identity but it is not the only and primary one."Halliday provides a different emphasis. For him: Islam may, in some contexts, be the prime form of political and social identity, but it is never the sole form and is often not the primary one"(Ansari,2003, p.12).

The following quote revealed that the different identities of Muslims made a confusion to define them. So, Kittani defines them as the people who support Muhammad as the last messenger of Allah and follow his orders and teachings even they did not know much about them and their ability to make those teachings as guidance for their life.

In this framework, Ansari (2003,2003, p.12) states: "The diverse nature of Muslim communities creates problems about how to define Muslims officially. For statistical purposes, family background has been thought to be most relevant. For Kettani, Muslims are those who: 'affirm Muhammad to be the last messenger of Allah and hold his teachings to be true, irrespective of the extent to which they know about his teachings, or the extent to which they are able to live according to them'".

British Muslim identity appeared between the real Islamic practice and the nominal affiliation to Islam. It is expressed through different ways, for example: three university students, Fatima who is originally Muslim but her home country is not necessary, Runna, 21 year old practicing Muslim woman, dressed hijab(headscarf) and jeans, and Iaqbal who identifies himself as Muslim because he was born in Muslim home country(Ansari,2003).

Thus, the British Muslim identity is expressed in different ways. For those students, their identities are based on Islamic practice, dress or nominal affiliation; for Fatima: her identity is

related to the values and teachings that she obtained from Islam. Whereas, for Runna: her identity is related to the way she is dressing. But, for Iqbal, his identity is associated with his country of origin.

Muslims as a minority in non-Muslim state should have different ways to inherit and transmit their identity to their children because they have not been seen – until recently – by the wider society as religious minority and they are considered as outsiders and inferior owing to their religion and faith.

Among young British Muslims, there is a gradually developing in perception of national, ethnic and religious belonging. Adopting a new ways of life traits in order to be Muslim in Britain is necessary for social and cultural adaptation though the British national identity is complex as it is shaped by politics and processes of globalization.

" Some young Muslims think of themselves British such as Usman Afzaal, who is devout Muslim, is clear about his commitment to England against Australia in 2001:

'I've had offers to play top cricket in Pakistan but I've never followed them up. This country has given me everything. I am passionate about this country [...] I told my dad at 14 when I was growing up in Nottingham that my focus was to play for England ' " (Ansari, 2003, p.13).

Some young Muslims have forgotten their religious background when they lived in Britain; it became their home country and they were ready to do anything for it as it was their country of origin. Usman Afzaal was Pakistani but he considered Britain as his home country and his focus to play for England not for Pakistan in which he has been offered offers.

The dominant Western picture of Muslim women that they are inactive and subordinate to their parents which is a feature mainly limited to Muslim community.

The absence of parents and parents-in-law in Britain enabled many migrant Muslim women to escape some traditional restrictions. Outside the home, they suffered from limited English proficiency but they found their ways by depending on husbands or male relatives. But, within their communities and households, they play a great role to maintain and transmit

cultural and religious values and at the same time they save their families from undesirable Western influences (Ansari,2003).

Muslim women in Britain were able to destroy some traditional restrictions. They suffered outside to assert their existence in the society but they found their ways to reach their goals. Within their communities, they play great role; they were responsible for maintaining and transmitting religious values to other generations and protect their families from western influences.

1.4 Key Characteristics of Muslims Ethnic Communities in England: Religion, Language and Ethnicity

Before identifying Muslims key characteristics, population concentrations and community centers should be clarified.

The following table indicates Muslims population concentration and community centers in England. In this table, it is obvious that South East Asians marked the highest number of populations among the other ethnic groups such as: Bangladeshi: 254,704, Indian: 131,098 and Pakistani: 650,516 because the table statistics are based on ethnicity including all individuals who are identified with those ethnicities regardless of their country of birth. According to the table (1.1), it is clear that all of those ethnic groups are centered in London.

Community	Muslim Population	Main government office regions	Key local authority locations
Afghan	10,829	London 72% West Midlands 8%	Ealing, Brent, Harrow, Hounslow, Barnet
Algerian	7,785	London 69% South East 9%	Waltham Brent, Haringey, Lambeth, Newham Forest,
Bangladeshi	254,704	London 52% West Midlands 11%	Tower Hamlets, Birmingham, Newham, Camden, Oldham
Egyptian	7,365	London 53%	City of London and

		South East 10%	Westminster, Ealing, Kensington and Chelsea, Brent, Barnet
Indian	131,098	London 31% North West 27%	Leicester City, Blackburn with Darwen, Kirklees, Bolton, Lancashire
Iranian	24,384	London 51% South East 12%	Brent, Ealing, City of London and Westminster, Brent, Kensington and Chelsea
Iraqi	20,351	London 58% North West 9%	City of London and Westminster, Ealing, Brent, Kensington, and Chelsea, Birmingham
Moroccan	9,166	London 69% South East 11%	Kensington and Chelsea, Westminster and City of London, Brent, Hammersmith and Fulham
Nigerian	7,484	London 84% South East 4%	Southwark, Hackney, Lambeth, Newham, Lewisham, Greenwich
Pakistani	650,516	West Midlands 21% London 20% Yorkshire and the Humber 20% North West 16%	Birmingham, Bradford, Kirklees, Manchester, Newham
Saudi Arabian	5,026	London 44%	Ealing, Hammersmith and

		South East 11%	Fulham, City of London and Westminster, Brent, Kensington and Chelsea
Somali	37,999	London 80% North West 5%	Brent, Ealing, Newham, Tower Hamlets, Leicester, Sheffield
Turkish Cypriot	17,915	London 89% East of England 4%	Enfield, Haringey, Hackney, Lewisham, Southwark
Turkish	39,247	London 76% South East 6%	Haringey, Hackney, Enfield, Islington, Waltham Forest

Table 1.1: Distribution of Muslim Ethnic Communities in England(Communities and Local Government,2009,p.19 and 20).

Community	% of total country- born population Muslim	Main religious denominations	Other religious denominations	Main Languages other than English	Main ethnic groups
Afghan	77%	Sunni(Hanafi, sub-groups incl. Deobandi)	Shi'a (particularly those from the Hazari ethnic group	Pashto, Dari	Pashtun, Tajik, Uzbek, Hazara, Turkmen, Aimaq, Baluchi, Nuristani,

					Farsiwan
Algerian	86%	Sunni (Maliki)	Sunni (Salafi)	Arabic, French, Berber, languages (Tamazight)	Arab, Berber
Bangladeshi	%92	Sunni (Hanafi, sub- groups incl. Bareilvi, Deobandi, TablighJamaat)	Sunni (Salafi)	Bengali, Sylheti	Bengali
Egyptian	56%	Sunni (Hanafi)	Sunni (Shafi, Salafi)	Arabic	Arab, Copts
Indian	12%	Sunni (Hanafi, sub- groups incl. Deobandi, Bareilvi)	Shi'a (Ismaili) KhalifaJamat	Gujarati	Gujarati, Khalifa, Tamil, North Indian
Iranian	68%	Shi'a (Twelver)		Farsi	Persian, Azeri, Kurdish, Lur, Arab, Baluchi, Turkmen, Qashqai,

					American, Assyrian and Georgians
Iraqi	74%	Shi'a (Twelver)	Sunni (Hanafi, Maliki)	Arabic	Arab, Assyrian, Kurdish
Moroccan	77%	Sunni (Maliki)	Sunni(Shafi, Salafi, Sufi, orders)	Arabic, French	Arab, Berber
Nigerian	9%	Sunni (Maliki)	Shi'a, Sufi orders (Tijaniyah, Qadriyah)	Yoruba, Hausa, English, Arabic, Ishan, Edo, Efik,, and Igbo	Hausa, Yoruba, Ibo
Pakistani	92%	Sunni (Hanfi- various sub-groups incl. Deobandi, Bareilvi, TablighJamaat)	Sunni (Ahl-e Hadith/Salafi)	Urdo, Punjabi	Kashmiri, Pathan, Punjabi, Sindhi, Bluchi
Saudi Arabian	64%	Sunni (Hanbali/ "Wahabbi")		Arabic	Arab

Somali	89%	Sunni (Shafi)	Sunni (Shafi)	Somali, Chiwimini	Clans: Darod, Isaq, Hawiye, Dir, Digil, Mirifle, Bajuni, Benadiri and Bravanese
Turkish Cypriot	26%	Sunni (Hanafi) Shi'a (Alevis, Ismailis, Jafaris	Various Sufi orders	Turkish	Turkish Cypriot
Turkish	83%	Sunni (Hanafi) Shi'a (Alevis, Ismailis, Jafaris)	Sunni (Shafi particularly Kurds), various Sufi orders.	Turkish	Turkish, Kurdish

Table1.2: Key characteristics of Muslim Ethnic Communities in England Religion, Language and Ethnicity (Communities and Local Government, 2009, p.22 and 23).

The table above clarifies the key characteristics of Muslim communities. Most of those communities are originally Muslim countries such as: Afghan is with (77%) of total country born population are Muslims, Algerian with 86% and Bangladeshi too with 92%. And most of them share the same main religious denomination which is Sunni (Hanafi and Shafi) and some share Shi'a as main religious denomination. Also, they share the same religious denominations rather than the main one for example: Sunni, Shi'a and Sufi which means that

those communities share the same background that is achieved from Islam. But, each ethnic community has its own languages because each one of them has its own history which resulted the appearance of different ethnic groups in all communities.

1.5 Socio Economic Status

Muslims suffer from bad socio-economic conditions. They represented the highest proportion of working age without qualifications, young unemployment and low skilled jobs.

Communities and Local Government report (2009) stated that:

- Muslims presented the highest percentage that lacks qualifications, young unemployment and low skilled jobs.
- One third of Muslims suffered from working age without qualifications and it is the highest for any faith group.
- Muslims may have never worked or experience long-term unemployment and over half of Muslims are economically inactive, compared to a third of all other faith groups.
- Muslim men have tiny chances to reach managerial or professional occupations but they have chances in low skilled jobs, with 40% working in the distribution, hotel and restaurant industry.
- Muslim young people aged between 16-24 have the highest unemployment rate of all faith groups.

Within specific Muslim communities and groups, employment obstacles can include language, qualifications and relevant experience. For women, cultural constraints within some families and communities limit chances for further education and employment (Communities and Local Government report, 2009).

To illustrate, for Bangladesh old generations, they remain largely with food and restaurant trade while young people are achieving in education and moving into professional careers. Egyptians are seen in high socio-economic groups and working as professionals.

While Pakistani and Indian Muslim young girls are doing well in education and moving into professional careers. Whereas, the position of Iranians was unclear, though many professional males and females are here (in Britain) as exiles (Communities and Local Government, 2009).

Another challenge faces Muslims out of religious discrimination is good English proficiency that facilitates to gain jobs such as taxi service in order to be able to communicate successfully with all people from different ethnic groups. Also faith discrimination, for Africans, where discrimination on the basis of color of the skin, accents and religion are added (Communities and Local Government, 2009).

British Muslims are suffering from bad socio-economic conditions. Yet, the main problem is the unemployment which is especially touched the category of youth. The only jobs they can do and find are taxi service or restaurant trade aside of those who are doing well in education and moving into professional careers. In addition, language proficiency as a means for better communication and better job chances and discrimination between people on the ground of their skin, accents or religion are another phase of Muslims sufferings.

1.6 Relations with Public Authorities

Muslims argue that there is lack of public knowledge towards some communities which are not seen and they do not care about their needs. Whereas other communities are accepted by British public authorities, such as Turkish speaking community ignoring the other Muslim sub-divisions.

In this context, Communities and Local Government Report (2009, p.48) asserted "Respondents highlighted a wholesale lack of public authority knowledge about some communities that they feel are 'invisible' to public authorities and are not thought to have any specific or particular needs. For example, respondents feel Turkish speaking communities are regarded by public authorities as little different from their white counterparts given skin color, and that there is a general lack of awareness and

knowledge of significant sub-divisions within the communities, for example between Turkish, Turkish Cypriot and Kurdish groups".

Also, public authorities can safely ignore the organizations that emerged within those communities, or may be used for limited service delivery and at worst they may be seen as problem if they were active advocates (Communities and Local Government,2009). This indicates that Muslim communities are considered as minorities and each activity to integrate into the main stream society, for example the activities of the organizations, is ignored.

1.7 Government Responsibilities towards Muslims in Britain

Two areas of law have had their important influence on Muslim social behavior and engagement with British institutions and society. First, the Race Relation Act of 1976 made racial and ethnic discrimination illegal in wide range activities, education and employment but religious rights were outside of its responsibilities. Hence, Muslims were denied of their faith by employers such as Friday and daily prayers. Second, the Public Order Act of 1986 introduced an offence of incitement to racial hatred and crime, and the Crime and Disorder Act (1998) created a new category of racially aggravated offences, including assault, criminal damage and harassment. Again, these laws did not cover acts of Muslims hatred towards Muslims, even though substantial anecdotal evidence existed to suggest that anti-Muslim harassment and attacks on Muslims, their property and places of worship, were already on the increase. This formal exclusion inevitably produced sense of alienation among British Muslims which make their entry into main stream society problematic (Ansari,2003).

Two areas of law affected Muslims behavior and engagement in British society. The two laws are opposite, one protects Muslims from racial and ethnic discrimination but not from the religious one because they consider Muslims as minorities and their religious beliefs should not be respected and the other encourages hatred towards Muslims because they are not part of the society and they will not be. This caused sense of alienation among young British Muslims to enter the main stream society.

Currently, discrimination on the ground of religion is prohibited in the UN Declaration of the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, which has been signed by the UK, and the International Covenant on Civil and Political Rights (ICCPR), which has been ratified in the UK. With those forms of discrimination, Runnymede Commission criticized the government for its failure to prohibit religious discrimination in Britain. The Human Rights Act of 1998 (HRA), incorporated with ECHR into UK law, does protect people from religious discrimination listing rights in Convention which includes freedom of thought, conscience and religion. In terms of employment, a significant legal precedent is set by the European Employment Directive (2000), which prohibits religious discrimination in the areas of employment. This directive applies to both the public and private sectors, regardless of the size of an organization, and must be implemented by all member-states by December 2003 (Ansari, 2003).

"One area in which the British government is actively engaged, is the care of asylum-seeking children, a significant proportion of whom are Muslim. In 2000, of the total of 2,733 unaccompanied children who applied for asylum, around half were likely to be Muslim (24 per cent were from the Federal Republic of Yugoslavia, the majority of whom were thought to be Kosovar Muslims, 11 percent were from Afghanistan, 6 percent from Somalia, a substantial number from Iraq, and some from Pakistan and Bangladesh)" (Ansari, 2003, p.29).

Muslim children are lucky because British government is actively engaged with the care of asylum-seeking children. This can give Muslims motivation to try to be part in the main stream society.

1.8 Key Issues

British Muslims as a minority faced a lot of issues in Society with large non-Muslim majority, non-Muslim law, government and institutions predominated such as ethnic religious discrimination, Muslim organizations and education campaigns.

-Ethnic/ religious discrimination

Along with other ethnic minority groups, Muslims, especially those of South Asian origin, experienced discrimination in education, employment, housing and public life and especially religious discrimination. The nature, level of seriousness and frequency of this discrimination was identified by the Home Office Report, religious discrimination in England and Wales (2001), which highlighted education, employment and the media as being the areas in which it was most likely to occur. Some important issues were the availability of halal food, time off for religious festivals and issues of dress and language (Ansari, 2003).

-Muslim organizations

Since the late 1980s, Muslim organizations have become more visible in the public sphere and identify Muslim interests. Muslim organizations, established before 1980s, made headway of securing, not to solve Muslim international issues such as that of Palestine and Kashmir. Until 1980s, government and institutions encouraged the formation of organizations on ethnic lines (Ansari, 2003).

- Education campaigns

Education was a serious issue that faces British Muslims in British society and it was hard for them to assert their identity. But Muslims did not give up and they have been most successful in having their needs by facing broad sections of British society. Two broad approaches were adopted: additional schools began to appear to teach religious instructions in the communities themselves and organizations were established to focus on the education of Muslims. Some of those organizations helped to finance and manage the establishment of 'Muslim schools' as an alternative to the state system, offering academic and vocational qualifications in religious and secular studies (Ansari, 2003).

Conclusion

British Muslims origins were discussed in the whole chapter. The beginning was about the distribution of Muslims over Britain parts. Then, the structure of those Muslims families were clarified in the sense of social influences such as marriage, divorce, fertility and

employment. Also, another serious side was explained which is how do those Muslims express and find themselves in non- Muslim community. In addition, these ethnic groups characteristics in terms of religion, language and ethnicity took a part in the explanation. Moreover, the status of British Muslims in socio economic life had taken into consideration. Last but not the least, Muslims as a minority group in Britain , government responsibilities towards them are clarified. Finally, the serious issues that face Muslims to engage at the main stream society is also tackled.

After the deep investigation of the origins of British Muslims, a serious problem started to be obvious which is their integration into the main stream society. Some answers to such questions were ambiguous such as: Did those British Muslims integrate easily in the wider society? Did they integrate easily in the main stream society? In other words did they succeed or fail to integrate in the wider society? These answers of these questions are the focus of this second chapter.

Chapter Two: Muslims' Integration Action in Britain

Introduction

In this chapter, the integration of British Muslims in the British society is going to be the center of the investigation. Communities dynamics of Muslims are discussed and it is mainly about integration and cohesion, religion and identity, ethnicity, young people and intergenerational issues and women. But, integration and cohesion are central elements of this chapter. When discussing the issue of integration and cohesion, two main American theories are adopted in this context which are Melting Pot and Salad Bowl Theory. Melting Pot Theory supports the integration and cohesion of each ethnic, cultural or religious group in the overall identity of state. Whereas, Salad Bowl rejects the assimilation and choose to stay as a minority group keeping their identity. These theories are going to be followed to investigate the issue of Muslims integration in Britain. Also, the status of British Muslims and how the British government and citizens are dealt with Muslims in post 09/11 attacks era. Thus, these attacks caused Islam phobia, that is, hatred towards Muslims is raised tremendously. The effects of Islamophobia on Muslims in British community are at the heart of discussion in the present chapter.

2.1 Communities Dynamics

Communities dynamics is mainly about the integration and cohesion action and whether Muslims became part of British society or not. Also, it is concerned with religion and identity of those British Muslims; how their identity constructed and transmitted. In addition, ethnicity matter is also discussed in different perspectives. Moreover, young people and intergenerational issues which is about the problems of identity between young and older people. Finally, the status of women is clarified as being inactive due to religious traditions. But the most important is the integration and cohesion.

2.2 Cohesion

Integration processes depends on receptivity and change between the host societies (here is Britain) and among migrant groups (mainly Muslim groups). Some of those migrants will preserve and reinforce their identity that they bring with them as response to hostility. While others will welcome any chance to create new lives in this adopted country. New migrants will face lack of familiarity so they will generally adopt their cultural patterns and go through a process of discovering the scope and spheres of integration that may be possible, for example inthe mainstream economy(Communities and Local Government, 2009).

The scope for integration in host society is built on discrimination between ethnic groups. As a result, Muslims social hierarchy of stereotypes is emerged in which the factor of origin and heritage is an important for discrimination and exclusion as faith(Communities and Local Government, 2009).

In addition to cultural and social values, there are a number of structural issues that limit contact and interaction between the majority and minority communities;segregated schooling and housing are the most obvious ones highlighted byrespondents. Occupational choices also influence the interaction between communities. Highly educated and professional classes in all communities have more chances to be self-employed or employed in the British main stream and for mixing; then, those employed in community specific economies and institutions, for example working in their embassies, community specific schools and small business aiming at serving their community. People with lower skills have limited occupational choices and chances to access the mainstream economy and society(Communities and Local Government,2009).

Discrimination is not only limitedto the ethnic groups but it skips to its members by differentiating between them; that is, people with high skills are welcomed and accepted in

the main stream society and are given good chances of work. Whereas people with lower skills are not accepted in the main stream society and have limited chances of work.

Integration in Britain depends on the relations between natives and migrants. Those migrants are different in their behaviors in this new home country as it is discussed. They were in danger of discrimination between different ethnic groups or even within a single ethnic group.

2.3 Integration

2.3.1 Melting Pot Theory

At the first half of the twentieth century, new concepts started to emerge such as race ,color and identity due to the rise of American canonical drama as literary genre. There, some plays carried about the minorities as subjects not objects, thus recognizing them though they are still viewed as inferior than the other. Mae Ngai (2004) asserts that alien persons are those American by the virtue of birth but they are foreign by the main stream of America and state(Cited in Mahfouz, 2013).

Twentieth-century ethnicity theory has focused on questions of immigration and cultural assimilation of each ethnic minority into the American society. This desire of recognition is common to all immigrant minorities.The extensive theatrical production of Israel Zangwill's famous play, *The Melting Plot* (1908), a play emphasized the combination of races in the American popular culturepopularized theories of ethnic assimilation into American mainstream culture and history. However, for many sociologists and literary critics, the melting pot theory of American culture is not accepted to be a way by which ethnic minorities should be understood (Mahfouz, 2013).

Melting Pot theory in America was first appeared in literature in which works of literature carried about these minorities and attract the attention to them to be a part of public American culture.

As American society, the British society was facing this dilemma of assimilation of ethnic groups into the main stream society. Also, immigrants in Britain were eager to assimilate and to be part of the British main stream and some of them were succeeded to achieve this goal. So, Melting Pot Theory were existed too in British society."Older communities such as the Pakistani, Bangladeshi and Turkish generally feel that they are well integrated, as do older exiles from countries such as Iraq and The Islamic Republic of Iran who arrived some decades ago"(Communities and Local Government, 2009, p.31).

Regardless to France and Germany, Muslims in Britain inherited a web of church – state based on constitutional principles, legal practice, historical precedent, and foundational conceptions of the appropriate relationship between church and state. These factors helped Muslims to be understood by the state on the issues of religion in public schools, as a result the state helped the private Islamic schools and mosque building(Fetzer and Soper, 2000).

British Muslims heritage of a web of church –state facilitates building good relations between the church and state. This helps them to be recognized and solve their issues of religion in public schools.

Muslims will to assimilate in British society achieved by old communities of them as they were understood by the state in religious issues and religion in public schools.

2.3.2 Drawbacks

Melting Pot theory comprises a number of weak points, these include:

- People of Color(PoC) expectation for assimilation into the dominant White Culture.
- PoC expected to give up cultural values & norms.
- Role of health professional – encourage the adoption of dominant White Culture.
- Burden on clients to adopt cultural orientation of health professional.

(SNEB Journal Club Webinar,2018).

2.4 Closure

2.4.1 Salad Bowl Theory

The salad bowl is meant for being together but with once own features like the ingredients of a salad. It is the same with some ethnic groups in US who choose to remain as a minority and keep certain cultural practices of their old world.

" The salad bowl or the cultural mosaic theory has called for the integration of the diverse ethnicities of United States residents thus combining them like the different ingredients of a salad. This model has challenged the more traditional concept of cultural assimilation in the melting pot. In the salad bowl notion various American cultures remain distinct and do not merge together into a single homogeneous society. Immigrants who favor the salad bowl assimilate into the new world culture, but at the same time keep certain cultural practices of their old world"(Mahfouz, 2013, p.2).

Additionally, this model was fully present in British society because not all ethnic groups succeeded to assimilate in the new world and other groups chose to remain as minorities.

More recent arrivals are facing the same integration problems that previously faced by the old communities, including language difficulties, lack of housing and access to health, sometimes are compounded by legal status issues. To exemplify, although Somali community is one of the oldest Muslim communities in Britain, it has remained excluded. Also, few groups has no role or engagement with public authorities because of autonomy, historical suspicion of the state or they felt there is no need to them, such as Algerians, Moroccans, Saudis and Egyptians (Communities and Local Government, 2009).

Muslim communities attempts to assimilate in British main stream society were failed and they remained minorities in a large community.

2.4.2 Drawbacks

Salad Bowl theory includes a number of shortcomings that can be listed in the following brief points:

- Salad Bowl view is interested on learning more about minority groups cultures.
- It considers the Whites culture as a reference to the others.
- Salad Bowl found to be inferior, exotic, or even deviant in some way.

(SNEB Journal Club Webinar, 2018).

Some ethnic groups choose to remain as a minority by preserving some cultural practices of their old society despite the fact that they were part of the main stream society. However, after the 09/11 Attacks, the government, institutions and even natives have started to deal with them as terrorists.

2.5 The Status of Muslims in Britain after the 09/11 Attacks

The worst international terrorist attack occurred in the United States on September 11, 2001, which involved four separate but coordinate aircraft. The 19 hijackers belonged to the al-Qaida terrorist network. According to the studies, passengers said that the hijackers used knives and box cutter to kill planes' passengers and the pilot (September 11).



Four terrorists hijacked United Airlines flight 93, killing all 45 persons on board. Its intended target was ambiguous but passengers were able to prevent the terrorists to use the plane as missile (September 11). This was one of the four aircraft that touched US and caused victims.

September 11 stated that more than 3000 persons were killed in these four attacks. And citizens from 78 countries perished at the World Trade Center site. The following day, president Bush said that freedom and democracy were under attack. Leaders around the world argue that events of September 11 were attacks on civilization itself.

The US shared the same history with the rest world on 09/11 which marked by death, suffering and mass violence. This event was turning point because it changed everything; it is now a familiar formula that, not only for the United States, set the limit of the contemporary. This change can be variously interpreted. "History has called America and our allies to action, and it is both our responsibility and our privilege to fight freedom's fight," said President Bush in his 2002 State of the Union Address, which means that US history somehow began on 09/11. Indeed, the official historical narrative of 9/11, the one promoted by the Bush administration and mainstream media insisted precisely on the status of 9/11 as a "watershed moment" (Cvek, 2009).

For the first time, US joined the rest of the world by sharing with them death, suffering and violence. The September 11, 2001 is considered as turning point in US history. Ansari (2003) viewed that Muslims were always suffering from the issue of belonging to the British society. After September 11, 2001, Muslims were the accused more than the other citizens and anything less was translated as hidden support for the murder of innocent civilians. Margaret Thatcher went so far as to accuse 'Muslim priests' of not condemning enough! The former Conservative Home Affairs spokesperson, Ann Widdecombe, called for prosecuting British Muslims, who fighting for the Taliban, for treason. This contrasts the treatment of UK citizens who went to fight British forces for the creation of the state of Israel

in the 1940s, or members of the Irish Republican Army (IRA) or loyalist ‘terrorists’, who are simply charged with specific illegal acts. Geoff Hoon, the current Defence Secretary warned that any Briton fought for Taliban against British and US forces could face prosecution when they return to Britain.

The September 11 terrorist attacks were clearly catalytic with regard to the United States’ perception of its own security and its relations with the Muslim world. Perception in US changed (Rabasa, Benard, Chalk, Fair, Karasik, Lal, Lesser and Thaler, 2004).

The public Arab reaction to the attacks usually included some combination of the following:

- Arab world is satisfied that US tasted what it had done to them.
- Arabs consider the attacks as criminal and anti-Islamic ; according to them, it is a natural result to US foreign policy.
- The only responsible for the attacks were the work of American domestic extremists, the U.S. government, or Israel’s Mossad Intelligence Service.
- Arab or Muslims refuse to be accused in this terrorist attacks because they were not able to commit such complex operation but it had been carried by some of their own.

(Rabasa et al ,2004).

Muslims see that these events as natural response to US foreign policy; they were satisfied about what happened because it is the first time the US tasted terrorism. They consider the event as criminal and anti-Islamic and they refuse to take its responsibility as criminals despite the fact that Americans thought they were responsible for these attacks.

Rabasa et al (2004) stated that the war in Iraq is the most important event in the US relationship with the middle east countries aside its occupation by coalition forces depending on the establishment of Iraqi government. For the first time since the left of the European

forces, a western country took the responsibility to govern a Muslim country. The stakes, therefore, are very high.

The war in Iraq and the removal of Saddam regime was a point of weakness in the Muslim world. For Central Asian republic, the important event after September 11 was the regional governments' partnership with the US and the removal of Taliban regime which caused a threat for Central Asian governments because they do not accept their version of Islam (Rabasa et al, 2004).

The terrorist attacks of September 11 was a reaction towards US policy and suspicions were more directed to Muslims rather than other citizens. And US considered this as an attack to freedom and democracy which led it to cooperate in the global war on terrorism. In addition, US governed the Iraq after the removal of Saddam regime and its relationships in the greater middle east facilitate its job to impose its control over central Asian. As a result, new term started to emerge which is Islamophobia; it is the fear from Muslims and Islam especially after the terrorist attacks that Muslims were blamed for.

2.6 Islamophobia

Islamophobia is a cultural phenomenon that touches Muslim minorities who considered as barbarian, ignorant or narrow-minded. Despite the fact that there is an awareness from the British society and European, they have continued in their ignorance of Islam.

"'Islamophobia' is an observable cultural phenomenon, and it invariably compounds an existing and highly problematic situation for many Muslim minorities. Over the centuries, there have been periods of learning and understanding on the part of the British and the Europeans, but there has also been ignorance, conflict and the demonisation of Islam. Periodically, Muslims have been portrayed as 'barbaric', 'ignorant', 'narrow-minded' or 'intolerant religious zealots'" (Abbas, 2010, p.22).

Trust suggest eight binary argumentative positions characterizing ‘closed’ and ‘open’ views of Islam and Muslims. These eight binaries are listed below in the table:

Distinctions	Closed Views	Open Views
Monolithic/ Diverse	Islam seen as a single monolithic bloc, and unresponsive	Islam seen as a diverse and progressive, with internal differences
Separate/Int eracting	Islam seen as a separate and other	Islam seen as interdependent with other faiths and cultures
Inferior/Equ al	Islam seen as inferior to the West	Islam seen as [...] not deficient, and as equally worthy of respect
Enemy/Part ner	Islam seen as violent, aggressive, threatening, supportive of terrorism	Islam seen as actual or potential partner in joint co-operative enterprises
Manipulativ e/Sincere	Islam seen as a political ideology, used for political or military advantage	Islam seen as a genuine religious faith, practiced sincerely by its adherents
Criticism of the West rejected/considered	Criticisms made by Islam of 'the West' rejected out of hand	Criticisms of 'the West' [...] are considered and debated
Discriminati on defended/criticized	Hostility towards Islam used to justify discriminatory practices towards Muslims	Disagreement 'with ' Islam do not diminish efforts to combat discrimination and exclusion
	Anti-Muslim hostility seen	Critical views of Islam are themselves subjected to critique, lest

Islam phobia seen as natural/problematic	accepted as natural	they're inaccurate
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Table 2.1: The Runnymede Trust's 'closed' and 'open' views of Islam(Richardson,2004, p.22).

In this table, it is clear that there are two different points of view about Islam. The first one sees Islam from a limited point which indicates that there is racism and discrimination imposed on Muslims and these closed views are mainly caused by Islamophobia such as: unresponsive, separate and the other, and inferior to the West. Whereas the second one sees Islam from extended view which emphasizes that it is good religion that completed the others such as: sincere, considered and debated or potential partner.

Richardson (2004) stated that the publication of the Runnymede Trust's report on 'Islamophobia' turning is a point in the UK ,through its allegation of a "pervasive hatred of Islam and Muslims across all sections of British society". Muslims living in Britain are suffering from prejudice and racism on such frequent way which can be conceived as "everyday practice".

According (Richardson,2004), everyday racism is a process in which racist notions make practices immediately definable and manageable,practices with racist implications become in themselves familiar and repetitive; racial and ethnic relations are built through these routine or familiar practices in everyday situations.

"In tandem with this increase in the incarceration of (predominantly male) Muslims, 'street racism' targeted against Muslims is also on the increase. Human Rights Watch (1997) concluded that Britain has one of the highest rates of racially motivated crime in Western Europe, attacks which "are not random but rather target particular ethnic groups in orchestrated campaigns" (Runnymede Trust, 1997: 38) cited in (Richardson,2004, p.31).

Recent racist attacks against asylum seekers serve as a reminder that such ‘campaigns’ are ongoing and successful ways through which racists intimidate and exclude already marginalised and disempowered individuals and groups. Indeed, The Runnymede Trust (2000) has shown that the number of racist incidents reported to the police in (just) England and Wales “rose from 13,878 in 1997/98 to 23,049 in 1998/99, an increase of 66 per cent” (p.127). Attacks on Muslims living in the UK increased dramatically following the attacks on America on 11 September 2001. In the words of Human Rights Watch”(Richardson,2004, p.31).

According to the statistics stated above, racism against Muslims are in increase and intended attacks against them are also raising specially after the attacks of September 11. All of these demonstrate the British natives' hatred towards Islam and Muslims; discrimination and racism were their own weapons to fight both of them.

Islam phobia was a turning point in the UK, through their allegation of a hatred to Islam and Muslims who suffered from prejudice, everyday racism, considerable number of Muslims refused to integrate into the main stream society. In addition, the attacks against Muslims were increasing at an alarming rate 09/11 events.

2.7 The Impact of Islamophobia on the Construction of British Muslim Identity

Modood writings were about the ignorance of Muslims in British mainstream society. He discussed many topics that touches British Muslims such as education, racism and the important one was the social discrimination. As a result, the first main charge against the assertive Muslim identity politics in Britain was the political hostility towards the Muslims as the 'other'; they were considered foreigners and were not accepted to be a part of the British society.

"Since the *Satanic Verses* affair (see Modood 1992), two main charges have been made against an assertive Muslim identity politics in Britain. The first is political

hostility towards the Muslim 'other', which is often deflected into anti-essentialist polemic from those post-structuralist thinkers on the left that singles out collective Muslim assertiveness for particularly strong doses of 'deconstruction', and inveighs against features common to all modern social movements engaged in political mobilisation (Modood 2000, Sayyid 2000)" (Birt,2009, p.211).

Birt (2009) stated that the second charge was the creation of a broad 'Asian' identity category with the help of the local government through the equal chances. Although the pride black, the black celebrated their blackness and their culture as a response to the white culture dominance, could not achieve any separate 'Asian' post-colonial trajectories and experiences.

As Birt (2009) mentioned that the contention that Muslim identity movements are uniquely divisive is unsustainable, because it shares the same common features found in all identity movements. They appear to be a result of the expansion of the modern state into new areas of life, and central focus changes from 'social' and 'personal' to 'political' and 'public'.

In the same vein, Birt(2009) stated that the goals of identity movements cannot reached by any disciplinary order. They are not able to contain the challenges of islamophobia. British Muslim identity failed to manifest its traits in a multicultural and multiracial society. Whereby culturally disparate meanings and practices are 'invested in the racially 'Multicultural' which throws up a process marked incidence of contested cultural differences' and the post-colonial period is marked by a long process of formal decolonisation, racial and cultural desegregation and 'their ancillary reverberations and reconfigurations.

Islamophobia was a serious problem that continuously faced Muslims especially in constructing their new political identity. They faced two main charges: first, political hostility towards Muslims and government creation of a broad 'Asian' identity category together with the contention that Muslim identity movements are uniquely divisive is unsustainable.

But with these difficulties, Muslims did not give up and carried onto be a part of the British Society.

2.8Future Prospects

Ansari (2003) stated that Muslims migrating to Britain have brought with them their religious identity to a new society where they faced troubles. Muslims who were born and raised in Britain were, on one hand, attached with their families' countries of origin, and on the other hand were attempting to be a part of the main stream society. They were obliged to work hard to sustain their religious beliefs and practices because the quasi-secular of British society tended to render a religious world view increasingly irrelevant. Nevertheless, Muslim communities have become well rooted in Britain, their members have striven to put structures to live according to their own understanding of Islamic practices.Space in public life has been 'stretched' to include Islam, and facilities now exist in Britain enabling Islam to be practised in diverse ways.

After a long struggle, Muslims lack recognition of their contribution to society. Their incorporation in the formal political system has continued to increase which indicates that they were accepted by the wider British society.

A range of perspectives has evolved among British Muslims linked to age, ethnic background, socio-economic circumstances, education and gender. As a result to the assimilation of Muslims in the British society, debate has intensified and Islamic issues were given the attention. The freedom of thought and expression available in Britain have given Muslims the opportunity to assess beliefs, traditions and practices. So, on the one hand, there is polarization; on the other, signs of growing interaction and dialogue. The coming of Muslims through migration and settling has caused fission and fusion. British themselves are now worried about the differences spread among them in terms of how they live and practice Islam. Simultaneously, they assert the continued relevance of the Muslim umma and its concerns in their lives (Ansari, 2003).

British Muslims were able to impose its existence in the British mainstream society and to be part of it. They kept their religious identity in the new society, to keep their relations with families' countries of origin, to sustain their beliefs and practices in Britain. British Muslims put structures to facilitate their practices aiming at being a part of the British main stream society.

Conclusion

In this chapter, Muslims integration in British society was dealt with Muslim community dynamics were discussed and the main part was the cohesion and integration of Muslim communities in the British main stream society and their relations with British people and government. Also, integration of Muslims expanded in the investigation by the implication of the American Melting Pot Theory to indicate that Muslims were able to be part of the British society but this theory had its own drawbacks. In addition closure of some ethnic communities has been also explained through the Salad Bowl Theory which has also some drawbacks. Moreover situation of Muslims after the attacks of 09/11 was too well clarified, how they were considered as terrorists and all types of racism imposed on them. As a result to these attacks, the new term Islamophobia appeared and it was explained in the chapter and its effect in the construction of British Muslim identities was taken a space in the chapter's content. Finally, the current chapter main conclusion reveals that Muslims have the some extent succeeded to integrate and be a part of the British community despite the rejection and exclusion attitudes on the parts of British society.

Conclusion

Conclusion

British Muslims were from the different regions of the world. They came to Britain and started to build their own lives in this new home land. In this study, the origins of Muslims was important element to tackle including their distribution all over Britain, their countries of origin, which characteristics they had, government responsibilities towards them and the problems they had faced and integration issues that they passed through to be part of the British society. But, it seems that the integration issue was not easy to reach by Muslims specially after the attacks of September 11/2001 and the appearance of Islamophobia.

After in-depth study, it was reached that Muslims faced many problems such as discrimination, racism and ignorance by the natives and considered as a minority group. Gradually, they were able to achieve their goal to integrate with difficulty in this society but not all Muslims were lucky to get this chance, it was only for old communities, Muslims with high skills and qualifications.

Also the attacks of September 11/2001 was a shifting point for Muslims status in Britain even though those attacks were touched US. Muslims were considered as terrorists and criminals who should be excluded from the main stream society. As a result, Muslims were ignored and discriminated against. That is why they found difficulty to assimilate with natives.

Islamophobia was a new expression formed another obstacle that faced Muslims aim to integrate in the wider society. Natives saw Islam and Muslims as enemy because they were blamed by the attacks of September 11; they thought that Islam and Muslims call for violence and terrorism. Therefore, discrimination, racism and ignorance were their weapons to fight them and remain as minority in a large community.

To conclude, the study findings were hard to be fulfilled due to many circumstances. It was the first time that we experience writing dissertation which caused some fear due to

thelack of knowledge associated with this research topic. As it was difficult to manage the time between writing the dissertation and other educational and personal duties. Completing and submitting the research work to the administration on time is another burden that adds a pressure on us.

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Résumé

L'installation de migrants musulmans de différentes régions du monde en Grande-Bretagne a déjà augmenté. Dans cette étude, les origines musulmanes et les différents points de vue à leur sujet sont au centre de l'enquête. Cette recherche a pour but de clarifier les concentrations de musulmans dans toutes les régions britanniques, leurs origines et les différents points de vue sur les problèmes d'intégration musulmane dans la société britannique. L'étude actuelle contribue à enrichir les connaissances et à sensibiliser l'opinion à la situation des autres pays et des populations. Cependant, la difficulté rencontrée par les musulmans était qu'ils se trouvaient dans une nouvelle société dans laquelle ils devaient faire face à une nouvelle culture, des traditions et de nouveaux modes de vie. Ainsi, cette recherche a été construite sur l'hypothèse qui suggère que l'arrivée des musulmans en Grande-Bretagne était facile mais que leur assimilation sera difficile à atteindre. Afin d'atteindre les objectifs de l'étude, l'approche informative a été adoptée dans le premier chapitre afin de fournir des informations sur la répartition des musulmans en Grande-Bretagne et leurs origines, tandis qu'elle était utilisée dans le second chapitre pour informer sur l'intégration des musulmans dans la société britannique. En outre, l'approche descriptive a également été utilisée dans le deuxième chapitre pour décrire le statut des musulmans après les attentats du 11 septembre. L'étude révèle que la majorité musulmane était centrée à Londres; ils ont été victimes de discrimination, de racisme et d'exclusion dans la société britannique après les attentats du 11 septembre. L'islamophobie est la marque des musulmans du point de vue de la société britannique.

Mots clés: musulmans, origines, perspectives, intégration, société britannique, discrimination, racisme, attentats du 11 septembre et islamophobie.