

**ASPECTS OF ISLAM AND SOCIAL COEXISTENCE:
THE CASE OF BRITAIN**

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DECLARATION

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ABSTRACT

This study deals with coexistence between Muslims and non-Muslims in the British society in the social context from an Islamic perspective. It identifies factors working for achieving coexistence between Muslims and non-Muslims in Britain. It also deals with factors that could undermine that coexistence. Then, it proposes certain ways for overcoming or, at least, reducing these factors.

The study conducts a critical analytical reading of relevant studies and uncovers their defects. It then presents an operational definition of coexistence. This is helpful in designing the questionnaires' statements and analyzing their results.

The questionnaires are structured around four main areas, namely cultural and social; values and traditions; living together; and finally behaviour and relationships. By tapping into these areas it is hoped that the research will be able to understand many prevailing social phenomena and identify the cultural and religious backgrounds, as well as the customs and traditions which interpret these phenomena. The questionnaires' have been subjected to scientific statistical analysis that helps to interpret the social phenomenon under study. In addition, a descriptive analytical methodology has been adopted to achieve integration between the statistical method and sociological approach in analyzing this phenomenon.

The study reviews the uses of statistics in the Islamic experience and theoretical aspects of the statistical criteria. It shows how questionnaires' results were reached and examines their significance regarding representation of the sample's community.

In conclusion, we have arrived at a number of alternative forms of Muslims' integration in order to achieve peaceful coexistence between the non-Muslims and the Muslims of the United Kingdom. We have also focused on Muslims' view on integration and its various alternatives and coexistence mechanisms, which we have divided into cognitive mechanisms concerning the activation of social studies in British universities and practical mechanisms in social reality on the levels of individuals and civil society organizations. The present study proposes several research criteria for future studies to be based on issues and problems of coexistence between Muslims and non-Muslims in Britain.

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LIST OF ABBREVIATIONS

ANON	Anonymous Author
CNN	Cable News Network
CRE	Commission for Racial Equality
ISESCO	Islamic Educational, Scientific and Cultural Organization
NATO	North Atlantic Treaty Organization
PBUH	Peace Be Upon Him
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNN	United Nations University
US	United States

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Arabic Transliteration System

Throughout the present work, the Library of Congress transliteration system has been employed whenever an Arabic expression is quoted. The following table explains the Arabic transliteration system for Arabic consonants and vowels:

Arabic	Transliteration	Arabic	Transliteration
ا	a	ط	t
ء	'	ظ	z
ب	b	ع	c
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	هـ	h
ز	z	و	w
س	s	ي	y
ش	sh		
ص	ṣ		
ض	ḍ		

Arabic short - long vowels and case endings:

Arabic	Transliteration	Arabic	Transliteration
ا	ā	ـِ	-an
و	ū	ـُ	-un
ي	ī	ـِ	-in
ا	a		
و	u		
ي	i		

INTRODUCTION

1. Introduction

The presence of Muslims in Europe has undergone a noticeable transformation. Muslims there have changed from mere migrant workers looking for jobs and temporary residence to part of the social and demographic structure. It can be argued that from the point of view of the nature of their presence, they have changed from being a 'Muslim community' to European citizens albeit with their religious and cultural specificity.

At present, most of the second generation Muslims in the West are Muslims in terms of religion but at the same time they are Western by birth and upbringing. They are tied to the Muslim world in one aspect only: it is the fatherland. This brings new equations into the situation which requires theological, cultural and religious interpretations that should be more realistic and responsive to the needs of life in their countries.

Inasmuch as the new generation demonstrates a positive attitude towards integration into European society and in respecting the national standards and conceptions; it tends at the same time to express its Islamic cultural identity and its commitment to the general teachings of its religion. Many of those individuals consider that a full integration into the European societies could dissolve their cultural specificity and melt their unique identity as Western Muslims.

In addition to emphasizing both their religious and European identities, reports on Muslims in Western Europe indicate a threefold increase in the birth rate over that prevailing among non-Muslims. This will lead to an increase in the number of Muslims in Europe with the incumbent need to integrate the Muslim citizens in a way that reduces fears that such a reality threatens the collective Western identity and the values of European society.

Such a study is important to help focusing the Muslims religious identity within their European identity. There have been 'many voices in the West speaking about cultural pluralism as a difficult task and the need to strike a

balance between this pluralism and the responsibilities of minorities.’¹ Such views are important for discovering the positions taken by Muslims and ‘non-Muslims’ in the British society on social coexistence and the conformity or otherwise of their positions in this regard. This study aims to establish a connection between Muslims position, on the one hand, and their cultural and societal givens, on the other. It is important at this point to clarify the expression ‘non-Muslims’, which refers to those indigenous British citizens who are mainly Christians and Jews.

This work is also important because it seeks to propose some important issues for research such as the way Muslims adapt to their new societies and the obstacles that face them with the currently prevalent concept which links terrorism and their religion which could easily block their integration into the society.

This introduction will include several sections through which we can identify the direction of the study and the problem from which it launches its investigation, as well as the questions arising from it and, finally, the divisions adopted by the writer of this work.

These sections begin with reviewing the writer’s own personal experience with his topic, which is of great importance to him with regard to its relation to a secure and stable future for both Muslims and non-Muslims in Britain and the role that this plays in achieving constructive communication with ‘the other’. Consideration would also be devoted to the scope and methodology of the study, as well as its goals and questions it raises. It is worth mentioning that the main springboard for this work is not, as usual in such cases, ideological or political but rather a sociological basis. This has been chosen because the former springboards raise sensitivities that push some people to reject the whole idea and fight it off by all means. Moreover, the study focuses on the sociological, rather than the political, aspects in the relationships between Muslims and non-Muslims.

¹ ‘Ali, Muhammad, Suhayr. “*The Impact of September on the Conditions of Muslims in Europe.*” <http://www.annabaa.org/nbanews/33/118.htm>. [Accessed December 2007].

2. The Writer's Personal Experience

We have undergone a personal experience related to the topic of this study, which is the issue of coexistence between Muslims and non-Muslims, in my capacity as a media person² and as an activist in the social and civil action fields. Amr Khalid is the chairman of the Board of Trustees of the Right Start Foundation³ and the founder of the project of The Life Makers⁴. This experience has been exemplified in his active participation in tackling the negative effects resulting from the problem of the caricature insulting the Prophet Mohammed and which were published in Denmark in September 2005. The effects of this crisis lasted to May 2006.

The overwhelming majority of Muslims all over the world was of the view that these cartoons represent a grave insult to the person of the Muslims' Prophet and that they hurt the feelings of Muslims and deepen the gap between Muslims and the West⁵. In general, the viewpoint of the West, represented by the opinion of intellectuals and writers, was that these caricatures fall into the context of the freedom of expression and that they do not represent a defiance of the sentiments of Muslims or an insult to the person of their prophet because such a manner of

² White, Lesley "*The antidote to terror*", <http://www.timesonline.co.uk/tol/news/uk/article1667358.ece>, [Accessed May 2007].

Asra Nomani, "*The People who Shape Our World*" http://www.time.com/time/specials/2007/time100/article0,28804,1595326_1615754_161617_3,00.html, [Accessed May 2007].

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Wise, Lindsay. "*Amr Khaled: Islam's Billy Graham*", http://news.independent.co.uk/world/middle_east/article336386.ece, [Accessed January 2006].

³ <http://www.rightstart.org.uk> [Accessed January 2006].

⁴ "Leiwah, Suhayr. "*The Gun of Ideas*", *Al-Ahrām* Newspaper [Egypt], May 8, 2005.

Mahmūd 'Abd al-Ghaffār, "*Life Makers: A Development Project that Challenges Reality Television*", <http://www.aljazeera.net/News/archive/archive?ArchiveId=78543>, [Accessed June 2004].

al-A'raj, 'Ali. "*The Imam of the Mecca Holy Mosque Describes the Presenter as Knowledgeable of Souls*", www.alwatan.com.sa/daily/2004-07-01/society/society17.htm, [Accessed July 2004].

⁵ Macaskill, Ewen, Laville, Sandra and Harding, Luke. "*Cartoon Controversy Spreads Throughout Muslim World*." *The Guardian* Unlimited. 4 Feb. 2006.

<http://www.guardian.co.uk/religion/Story/01702104,00.html>. [Accessed 12 May 2007].

expression is acceptable in the West even with regard to Western figures.⁶ Consequently, according to the Western point of view they cannot be considered within any context of hostility towards the Muslims, their religion or their prophet.

These caricatures aroused a sweeping wave of anger among Muslim peoples exemplified in hundreds of protest marches by thousands of people demanding a boycott of Danish products and an apology from the government of Denmark for these caricatures.⁷ However, the government of Denmark refused to make an apology, arguing that the question of the freedom of expression is a principle that cannot be the object of an apology. This position led to the aggravation of the wave of anger that sometimes amounted to deliberate violence in the form of setting fire to Danish embassies in a number of Arab and Islamic countries.⁸

In this way, the issue turned from a local problem concerning Denmark into an international issue implying various points of view, which clearly indicate the existence of an international problem of the ability of both sides – the Muslim and the West – to communicate and coexist.⁹

We acted towards this issue motivated by a number of observations regarding the problem and the way both sides dealt with it. These observations can be summed up in the following:

The issue degenerated into emotional reactions from both sides that soon lost all rationality and became blindly angry.¹⁰

⁶ Anonymous Author (Anon), "Why the West Must Defend Freedom of Speech" International Humanist and Ethical Union. 29 June 2006. <http://www.iheu.org/node/2300> [Accessed 22 December 2007].

⁷ Anon, "Protesters Burn Consulate Over Cartoons" CNN. 5 Feb. 2006. <http://www.cnn.com/2006/WORLD/asiapcf/02/05/cartoon.protests/>. [Accessed 22 October 2007].

⁸ Sachedina, Abdulaziz. "Cultural Differences Explain Muslim Reaction to Danish Cartoons, Sashidona Says." Virginia Law. 3 Apr. 2006. http://www.law.virginia.edu/html/news/2006_spr/sachedina.htm. [Accessed 27 December 2007].

⁹ Anon, "Protesters Burn Consulate Over Cartoons." CNN. 5 Feb. 2006. <http://www.cnn.com/2006/WORLD/asiapcf/02/05/cartoon.protests/>. [Accessed 22 October 2007].

¹⁰ Anon, "Syria, Rice Face off over Prophet Cartoon." 9 Feb. 2007. <http://www.cnn.com/2006/WORLD/asiapcf/02/08/cartoon.protests/index.html>. [Accessed 12 September 2007].

Groups of extremists on both sides acted to exacerbate the conflict between the Muslims and the West and sought to draw the moderate majority on both sides to join the narrow extremists circle on both sides and to turn the whole affair into a major clash between the Muslims and the West.¹¹

Muslims living in the West in general and in Europe in particular were forced into a tight corner and found themselves facing the question: What should they do to deal with this issue?¹²

The European and Western peoples in general did not understand the causes behind this fury that swept among the Muslims as a result of these cartoons because the Western culture, which is based on the idea of freedoms, including the freedom of expression, permits such treatment of their figures. This comes contrary to the acceptable attitude in the Oriental culture that is based on great respect for symbols, particularly the prophets and especially the Prophet Muhammad.

Moreover, many of European and Western peoples have a secularist frame of reference, which considers religion to be a private affair. Also, they have very little knowledge and information about Islam and the prophet of Muslims. This contributed to the emergence of a condition of extreme amazement and wonder among the European peoples over what seemed to them to be incomprehensible reactions on the part of Muslims.¹³ The minority, which adopts a position of rupture and clash between the two sides, has also contributed to deepening this feeling among the Western peoples.¹⁴

In the context of these four observations, we found that the basic problem, from my own point of view, is the absence of dialogue, understanding and listening on both sides. There were severe shortcomings identified in the discourse coming out from the Muslims to the Western peoples regarding the explanation of the Muslim viewpoint in dealing with the issue of religious figures in particular. Such explanation is necessary to make the picture clear and to explain the secret

¹¹ Ramdan, Tariq. "At the Crossroad of Islam, the West." *The Boston News*. 9 Feb. 2006. http://www.boston.com/news/globe/editorial_opinion/oped/articles/2006/02/09/at_the_crossroad_of_islam_the_west/. [Accessed 26 Nov. 2007]

¹² Nadia Abou El-Magd. "Islamic Preacher calls for Dialogue with the West", Associated Press, March 2006

¹³ Tharoor, Kanishk. "Extreme Reactions Worsen Danish Cartoon Dispute." *Yale Daily News*. 8 Feb. 2006. <<http://www.yaledailynews.com/articles/view/16464?badlink=1>> [Accessed 26 December 2007].

¹⁴ Ibid.

behind the anger of Muslims over the issue of the insulting cartoons. Hence, we consider that dialogue is of vital importance in redressing this problem and other similar problems. Dialogue is a noble human principle, which is stressed by international conventions¹⁵ and religious teachings.¹⁶

My overall goal was to reduce the acuteness of the clash between the two sides and to replace angry actions with dialogue and a message of peace, as well as with effective and actual coexistence. The rationale for proposing these actions are based on my media presence over the Arab satellite channels and the confidence we enjoy among thousands of viewers and listeners among the Arab young people.

We started by consulting experienced people about their views on how to solve and cope with such problems of international scope. We communicated with the former secretary general of the United Nations (UN), Dr Boutros Boutros Ghali,¹⁷ as well as with Islamic thinkers and religious scholars of various orientations and opinions. We, then, opted for going on a visit to Denmark to conduct a dialogue accompanied by a delegation of Arab and Muslim youths comprising 40 young men and women of various nationalities – Saudi Arabian, Egyptian, Lebanese, Algerian and, Pakistani and British – and a delegation from the union of Danish university students. Before traveling, this delegation was trained in the skills of dialogue. The delegation was also accompanied by two prominent Muslim intellectuals and preachers, Mr. Ali al-Jafri and Tāriq al-Suwaydān. An international press conference was held in Cairo one week before going to Denmark, in which the writer announced his initiative.

¹⁵ 15 ISESCO. "Rabat Communiqué on Dialogue Among Civilizations Rabat Communiqué Issued by the International Symposium on: Dialogue Among Civilizations in a Changing World." ISESCO. 2007. <<http://www.isesco.org.ma/English/Dialogue/rabat.html>> [Accessed 26 December 2007]

¹⁶ Anon, "The Importance of Dialogue." *Islam Web*. 23 Dec. 2007 <<http://islamweb.org/ver2/archive/article.php?lang=E&id=134572>> [Accessed 26 December 2007]

¹⁷ Khalid, Amr, in a revealing dialogue with *al-Maṣri al-Yawm* Newspaper [Egypt] says, "It is not in the interest of Islam to turn the insults to the Prophet into a battle", *al-Maṣri al-Yawm*, March 18, 2006.

The delegation conducted a dialogue over three days with a delegation from the student association of Danish universities. The dialogue was based on three main points:

The importance of dialogue

Explaining the attitude of Muslims towards religious symbols particularly the Prophet Muhammad

Finding joint practical projects between the two sides.¹⁸

This visit was sponsored by:

The British Right Start Foundation: this is a British charitable organization that seeks to establish bridges between Muslims and the British society.

The Taba charitable foundation in the United Arab Emirates

The Danish, Arab and international media covered this visit and there have been varying international reactions to it.¹⁹

A party that supports dialogue and coexistence was of the view that this is a noble humanitarian initiative that presented the Muslims in a civilized image that relies on calm and reasonable dialogue which, nevertheless, retains the constant principles of their religion. This group considered that the cause for the strife lies in the fact that a few irresponsible individuals who have manipulated the feelings and emotions of Muslims without realizing the gravity of the offensive insult they have made. This group, which supports dialogue, believe that the freedom of opinion and expression is enshrined in the Islamic religion which dictates that no offense is to be made against other religious values and figures. To them Muslims are peace-loving and support coexistence based on the Islamic values which promote tolerance, forgiveness and the acceptance of the other, establishing dialogue with him in fulfillment of the Qur'an which states 'O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another'.²⁰

¹⁸ Anon, Untitled. *Al-Da'wah Newspaper* [Qatar], February 19, 2006.

¹⁹ Amr Khalid claims that there is no one who represents the Muslims and if you are to ask me whom I represent I will tell you I represent the young people. But in fact no one represents anyone from among the Muslims at present, *al-Dustūr Newspaper* [Egypt] 53, March 22, 2006.

²⁰ The Qur'an, Chapter 49, verse 13.

People advocating this view said that coexistence can be achieved through dialogue and that the sedition can be subdued by sitting together and preventing conflict between Muslims and non-Muslims. This can also be prevented by acting to get a UN resolution criminalizing the insult of prophets and religions or revive the resolutions already made by the UN General Assembly and signed by more than 100 countries, banning the derision of religions. They also demanded the European Union to act to change the education curricula which distort the image of Islam and the Muslims²¹.

In this context, the visit by the delegation was undertaken with the aim of holding a conference in the presence of Muslim preachers and young people, as well as non-Muslim activists and young people in the Danish capital Copenhagen. The debate took place under two main themes: This is Our Prophet and This is Our Religion. Both sides debated means of coexistence and communication and the concept of the freedom of expression as understood by the young people²².

However, the call for dialogue was met by severe rejection from some other Muslim opposing side considering it, from its point of view, to have wasted an opportunity for Muslims to keep up the protests. It was of the view that the visit broke the unity of ranks among Muslim religious scholars demanding the continuation of the protests until the government of Denmark apologizes and the Western media stops its continuing insults of Islam, its values and its figures.

According to this group, the visit came at a sensitive timing, transforming the issue from protests to dialogue and it dampened the Muslim masses' burning enthusiasm to standing against the insults to the Prophet. Although this party declared its acceptance, in principle, of dialogue, it rejected dialogue at the same time because they believe Europeans do not respect the Muslims and teach their children the hatred of the followers of the Islamic religion. Moreover, it is

²¹ Anon, "Muslim preachers launch an initiative for dialogue with the Danish people", *al-Usbūʿ Newspaper* [Egypt], February 20, 2006.

²² Khalid, Amr, "Write a Letter to the Danish People to Acquaint them with the Character of the Prophet, peace be upon him", *al-Daʿwah Newspaper* [Qatar], February 19, 2006.

necessary that the call for dialogue should come from the Western side. When they call for understanding and dialogue, we can then sit with them.²³

Among the other causes for the rejection of dialogue announced by this group was that the conference did not seek to improve the conditions of Muslim citizens inasmuch as it served Denmark by correcting its negative image in the Islamic world, an image that has developed ever since the publication of the blasphemous cartoons. Another argument was that the Danish newspapers which are controlled by right-wing elements would not follow up the developments of the visit in a manner serving communications and coexistence, and their coverage will not find receptive ears among Muslims and non-Muslims alike.²⁴

It is noticeable that this angry party agrees with the first party which supports dialogue and coexistence in demanding the introduction of a law criminalizing insulting religions. However, it places economic boycott at the top of the list of means to prevent insults to Islam, its figures and its values. This means that its priority is the issue of insulting religious symbols rather than the question of coexistence between Muslims and non-Muslims which is dealt with on an equal footing by the first party with the issue of preventing insults against the Prophet. The first party considers that the publication of the insulting cartoons was an opportunity for starting the dialogue towards coexistence between Muslims and non-Muslims in the world in general and in the European societies in particular.

From this controversy and division over the visit, the writer concluded that both sides, Muslims and non-Muslims, believe in the freedom of expression but differ on controls of that freedom. The Muslims demand that this right should not cross the limits of insulting religious symbols of all religions. This agrees with the international conventions of human rights particularly the International Covenant on Civil and Political Rights.

The crisis of the blasphemous cartoons adversely affected social coexistence between the two sides by triggering a new crisis obstructing the

²³ Anon. "Azhar scholars accuse 'Amr Khalid of exploiting the insults to the Prophet", *al-Ghad Newspaper*, [Jordan] 22 February 2006.

²⁴ Muṣṭafā, Aḥmad. "Beware Amr Khalid"; *Uktobar Magazine* [Egypt], February 26, 2006.

improvement of this coexistence, in addition to the violent events, which led to stepping up the phenomenon of Islamophobia in European societies. In other words, the crisis revealed the presence of a right wing party among the non-Muslims, which rejects coexistence and provokes the sentiments of Muslim citizens by insulting the most important Islamic religious symbols. Moreover, the crisis revealed a negative reaction among a group of Muslims rejecting dialogue or any civil or religious activity, which aims at achieving coexistence and removing the mutual stereotypical images.

The denial of the legitimacy of dialogue with the religious other in general or with those who were involved in insulting the Prophet in particular is considered a disregard of what is necessarily evident from among the teachings of the Qur'an and in the life of the Prophet of Islam. The Qur'an states, 'Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better'.²⁵ In the Qur'an we find many appeals for rational dialogue with others. We know that the Prophet lost seven of his companions on the day of Rajah for the sake of dialogue with the polytheists and in the very same year lost 70 of his most devoted companions by way of dialogue with the infidels in Najd. In the latter case only one companion survived and returned to the Prophet and informed him of what happened to his brethren. These actions by the Muhammad indicate that he did not require that dialogue be successful or liable to success as a condition for embarking on it, but rather engaged in it in response to the orders of God regardless of the results.²⁶

The success of dialogue with 'the other' is based on the method enjoined by God whether this leads the other party to be guided to the truth or leaves him/her in obstinate rejection. This dialogue is the unavoidable conveyance of the message of God and it is a bounden duty by itself regardless of the results. Moreover, rejecting calls made to Muslims for meetings for the sake of dialogue inevitably implies that denunciation or condemnation are required for their own

²⁵ The Qur'an, Chapter 16, verse 125.

²⁶ Muhammad Ramadan Sa'id al-Būṭi, "Denunciation and Condemnation are not an Alternative to Awareness and Dialogue", London-based al-Hayāt Newspaper, 25 March 2006.

sake and not as means for solving problems or as tools leading to the desisting from evil acts. It is impossible that Islam could entertain such implication.²⁷

In other words, having dialogue with the others is the backbone for the rest of activities included within the Islamic preaching. The Qur'an states, 'And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.'²⁸ The meeting by Muslim religious scholars and intellectuals with the other on the table of dialogue and debate would have very significant results and effects as it would remove much of the confusion that is being consolidated and increased by the refusal of the parties to meet together. It would uncover many of the unclear points and unknown matters that cause animosity and open a wide scope for the joint enemies to drive a wedge between the parties. For example, the confusion existing between the freedom of expression and the freedom of hurting others, which exists in the minds of many people in the West can only be removed by meeting and dialogue.²⁹

We are seeking to identify how far both sides influenced public opinion among the Muslims and the non-Muslims in the British society and the extent of the gap in conceptions between both sides resulting from this influence. This can be gauged, in the first axis, from a questionnaire (social culture) responded to by a sample of Muslims and non-Muslims. We will analyze the results of this questionnaire (see Chapter Five, 5.3.1 and 5.3.2) in the hope of uncovering the extent of acceptance by each side of the social culture of the other (see Chapter Six 6.2.1, 6.2.2 and 6.2.2.1) and laying down mechanisms for redressing this gap and, hence, improving the actuality of social coexistence among them, as seen in the conclusion to this work.

We came out with several important observations motivated us to select the topic of this study as a doctoral dissertation. These observations are as follows:

²⁷ Ibid.

²⁸ The Qur'an, Chapter 41, verse 33.

²⁹ Ibid.

- i. The social aspect in human life is not less important than the intellectual and mental aspect,³⁰
- ii. Man is made of mind and emotion and he/she should be dealt with through both dimensions,
- iii. Many of a human being's intellectual and rational convictions about the other remain abstract until both persons meet face to face and have contacts and communication. This converts the theoretical convictions into a reality which either probes or negates the truth of these convictions,
- iv. After that experience of joint living a human being is more capable of dealing with and understanding the other, and
- v. While we believe that Islam is based on a strong dogmatic creed, this creed is also flexible regarding others who do not believe in it. The Qur'anic text came to urge meeting and interaction among human beings: 'O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another'.³¹

We came out with these observations after the visit to Denmark and after seeing the relations that developed between Muslim and Danish young people both before and after the dialogue and the meetings and after he witnessing the reactions of the Danish press before and after the meetings with his delegation. He became convinced that the social side is amongst the most fertile and influential aspect in reviving and motivating the concept of coexistence between Muslims and non-Muslims. In our view, relying on the ideological and intellectual aspects alone to explain ideas between the two sides is not enough to bring about coexistence and may not achieve tangible results in reality. Even if ideological and intellectual convictions develop between the two parties, coexistence cannot be achieved except by meetings and communication because the social aspect is stronger and more influential in human life than intellectual theories.³²

Hence, we show that our approach to the question of coexistence between Muslims and non-Muslims is based on a social, rather than a doctrinal, basis. This does not mean that we deny the effects of the creed in the issue of coexistence³³

³⁰ Khalid, Amr "There is no one that represents the Muslims. If you ask me to whom do you represent, I will tell you I represent the young people. But, in fact, nobody represents any Muslim"; *al-Dustūr* Newspaper [Egypt], 53, March 22, 2006.

³¹ The Qur'an, Chapter 49, verse 13.

³² Gihān Shāhin. "Youth Get Their Chance", <http://weekly.ahram.org.eg/2006/786/eg2.htm> , [Accessed March 2006].

³³ CNN, "Islamic preacher ripped for reform push", (March 2006).

because, undoubtedly, the creed has a very deep impact. However, he wanted to focus on the practical, social aspects because of their effect on the flexibility of the positive employment of the intellectual aspects.³⁴

3. Social Coexistence from an Islamic Perspective

One can observe that in its position towards the other; Islam represented a revolutionary breakthrough during the seventh century. Even in the modern age, many modern states still only recognize the “equal rights of all” within its own citizens while Islam gives equal rights to all people on the basis of humanities and nothing else.³⁵ Since the first year of the Prophet’s migration the Jews in the Medina lived as part of the society fabric and not as a religious community or a minority. In that year, as historians and the Prophet’s biographers tell us, the *ṣaḥīfah* or Constitution was written to speak about two groups which make up the society of Medina, namely the nation of religion which means both the immigrants and the city’s people who hosted them, on the one hand, and the Jews, on the other. This means that this political constitution made the distinction from the religious point of view, between the Muslims and the Jews, pointing out that each of them had its religion provided that both sides cooperate in war against any other party that declares war on them.³⁶

That constitution provided the basis on which the relationship between the Muslims and others is founded. After it said that everybody, meaning the Muslims and others, are one nation it stated that the People of the Book have rights of full citizenship and a right to exercise their worship in all freedom giving advice to the Muslims and cooperating in the protection of the city each according to his position and abilities.³⁷

³⁴ Gihan Shahine. “Now Danes Respect Muslims”, <http://weekly.ahram.org.eg/2006/811/fe1.htm> , [Accessed September 2006].

³⁵ al-Saʿīd Ḥabīb, Kamāl. (1995) “*The Minorities and Political Practice in the Islamic Experience, A Case Study of the Ottoman State*”, Master’s manuscript, Faculty of the Economics and Political Science, Cairo, Cairo University.

³⁶ Aḥmed, Abd Allāh. “*The Sectarian Problem in Egypt*”, The Arab Research Center, Cairo, 1988, First Edition, 72.

³⁷ Huwaydi, Fahmi. “*Citizens and Not Subjects*”, Dār al-Shurūq Publishing House, Cairo, 1990, First Edition, p. 124.

3.1 Bases of Coexistence between Muslims and non-Muslims

In view of the treatment by the revealed texts [the Qur'an and the Muḥammad's standard practice (sunnah)] of the question of social coexistence between the Muslims and the non-Muslims, it is clear that the basis set for this matter is 'justice and benevolence' (al-ʿadl wal-iḥsān). According to the Qur'an, dignity and respect, justice and benevolence, freedom of belief, and equality is conferred by God upon every human being, regardless of his/her faith, colour, or race.

The Qur'an states, 'God does not forbid you to deal justly and generously with those who fought not against you on account of religion and did not drive you out of your homes'.³⁸ Justice is equity and generosity is benevolence. Justice is something above equity and it means to give fairness and rights while generosity means to give up some of or even all of your rights.

In this way, the Qur'anic verse laid down the ethical and legal foundation according to which Muslims should treat others and this is generosity and justice. Old and new developments and events should be measured according to this basis. The relationship between Muslims and others should not be apart from this general framework and most noble goal for which God revealed the holy books and sent prophets. This goal is for people to establish justice. The Qur'an states, 'Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. (The Qur'an, Chapter 57, verse 25).'³⁹

The above Qur'anic principle of justice and benevolence (al-ʿadl wal-iḥsān) to all mankind regardless of their faith, colour or race is also supported by various statements (prophetic traditions) by Muḥammad, such as: (O mankind, God has commanded me to be just to all of you and to be benevolent to all of you) and (God has commanded that benevolence is conferred upon every one).

³⁸ The Qur'an, Chapter 60, verse 8.

³⁹ al-ʿAlawāni, Ṭāhā Jābir. "Fundamental Views about the Jurisprudence of Minorities", October, 2007, <http://www.islamonline.net/Arabic/contemporary/politic/2001/article1.shtml>. [Accessed October 2007]

The jurist Shihāb al-Dīn al-Qarāfi explains generosity by saying that:

‘It means gentleness to the weak, aid to the poor, food to the hungry, clothing to the naked and leniency in words by way of mercy and gentleness. It also means bearing the harm that neighbors may cause although one is capable of removing it but one prefers to be gracious. It means defending them if they are attacked and protecting their money, families, and all their rights and interests. It means that they should be helped to ward off injustice and to attain all their rights, etc’.⁴⁰

Al-Qurṭubi says:

‘The verse about generosity is decisive as most scholars are unanimous.’ Ibn Jarīr al-Ṭabari says: ‘God means by verse 8 of chapter 60 of the Qur’an that this attitude applies to all kinds of religions and creeds which should receive generosity, kindness and justice because this saying is general’.⁴¹

Islam is not satisfied with merely giving the others their religious freedom and then separating itself from them but it covers them with a climate of social participation, amity, compliments and interaction. It allows Muslim men to marry chaste and virtuous non-Muslim women making them equal to Muslim women. Therefore, Islam is characterized by being an approach that allows the emergence of an international community where there is no separation or isolation between Muslims and people who adhere to revealed religions.⁴²

It can be said that there are Qur’anic verses and traditions by the Prophet giving contrary meanings if they are taken out of context. For example, the Prophet’s saying to the effect ‘Do not start by saluting them’ is tied to the time of war. Moreover, *fatwas* change with the change of time, place, custom and conditions. Hence, Muslims may be faced with the state of chaos as one jurist declares something to be permissible while the other declares it to be forbidden and yet a third says that the same thing can be permissible in the region of war and not permissible in the region of Islam. Yet, a fourth jurist measures the

⁴⁰ al-Qaradāwi, Yūsuf. (1996) *“The Religious Minorities and the Islamic Solution,”* First Edition. Cairo, Wahbah Library p 41.

⁴¹ al-Waḥī, Tawfiq. (2001) *“The Muslim Brotherhood: The Biggest Islamic Movement. Suspicions and Answers,”* First Edition, Kuwait, al-Manār Library, p 237.

⁴² al-Saʿīd Ḥabīb, Kamāl. “The Minorities and Political Practice in the Islamic Experience, A Case Study of the Ottoman State” Ibid, p 88.

present on the dead past in a manner that does not take into consideration the huge qualitative differences between one society and another and between one historical stage and another. Indeed, such a scholar does not pay attention to the fundamental principles which prevent drawing an analogy between a sub-rule and another. The logical result of this methodological approach is that Muslims fall into confusion and perplexity with the Islamic life being stunted and Islam shown as incapable of facing the questions of civilization and enlightened life in this time and age.⁴³

Some writers and religious scholars argue using the following verses of the Qur'an.⁴⁴

'Let not the believers take the disbelievers as awliyā' (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by God in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return'.⁴⁵

'O you who believe! Take not as (your) biṭānah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the āyāt (proofs, evidences, verses) if you understand'.⁴⁶

'O you who believe! Take not the Jews and the Christians as awliyā' (friends, protectors, helpers, etc.), they are but awliyā' to one another'.⁴⁷

Some Muslims adopt a severe attitude in the treatment of non-Muslims relying on these verses considering that such dealings with them imply a call to accepting the nonbelievers as helpers and friends. However, a reading of the context of these Qur'anic verses indicates that there is no connection whatsoever between these verses and the normal dealings with non-Muslims. These texts are

⁴³ al-ʿAlawāni, Ṭāhā Jābir. "Fundamental Views about the Jurisprudence of Minorities", Undated. <http://www.islamonline.net/Arabic/contemporary/politic/2001/article1.shtml>, Accessed October, 2007.

⁴⁴ Huwaydi, Fahmi. op cit Page 156

⁴⁵ The Qur'an, Chapter 3, verse 28.

⁴⁶ The Qur'an, Chapter 3, verse 118.

⁴⁷ The Qur'an, Chapter 5, verse 51.

all about those who attack Islam and declare war on the Muslims and making the nation hate its enemies is a renewable duty in every age.⁴⁸

Sheikh Muḥammad al-Ghazāli has explained verse number three saying, 'One person or another takes this verse out of context understanding that Islam categorically forbids friendship with Jews and Christians requiring that relations with them be severed. This generalization is invalid and the verses subsequent to this verse and related to its topic clearly explain the subject in a manner that bears no ambiguity. These verses were revealed to protect society from conspiracies hatched in secret by hypocrites to help a certain group of the People of the Book. The Jews and Christians referred to in this verse were people who were actually at war with the Muslims. They were so strong in this war that some Muslims started thinking of befriending them and seeking their amity. Hence, this verse was revealed to uncover the intentions of those who were weak in their defense of the religion in which they alleged belief. This is the verse, "And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.' (Chapter 5, verse 52).⁴⁹

3.2 Factors of Social Coexistence in Islam

Writer and journalist Fahmi Huwaydi presents a view based on several assumptions. The first assumption is that the position of Islam towards non-Muslims is a problem that has been made by Muslims themselves and the others and it has not been made by Islam. The second claim is that we should distinguish between what is religion, namely texts from the Qur'an and the Prophet's tradition, and jurisprudence, i.e. jurists' opinion and interpretations, and practices. The writer in building upon what Fahmi Huwaydi has written agrees

⁴⁸ Ibid, p. 156.

⁴⁹ Ibid, p 158

that when we seek a reference point we should primarily take recourse to the texts, which set the beginning that so many people ignore.⁵⁰

It is worth mentioning that there are four factors of the concept of social coexistence in the Holy Qur'an and the Prophetic tradition. These are:

3.2.1 Human Dignity: Muslims believe in the dignity of human beings regardless of their religion, sex or color. The Qur'an states, 'We have honored the sons of Adam'.⁵¹ This notion of dignity is conferred upon every human being, giving him/her the right of respect and welfare. Among the instances in which this verse was active is that 'when funeral passed by Muḥammad, he stood up. When he was told that this was the funeral of a Jew, Muḥammad said: 'Isn't he a soul?''⁵² This statement is clear evidence of Muḥammad's attitude towards other people of different beliefs. Based on his firm belief in justice and benevolence, dignity and respect for all human kind, freedom of belief, and equality to all human kind, Muḥammad has set the scene for social tolerance and peaceful coexistence. Muḥammad states that: (All mankind are equal like the teeth of the comb. There is no preference of an Arab over a Persian or a white over a black person except in piety.)

This concept is also noticed in the Qur'an's linking the world of human reality with the world of the Unseen – the visible and the invisible – in a manner that excludes any ideas of coincidence or meaninglessness. This leads to a realization and interpretation of relations between the Known and the Unknown and between the absolute text – the Qur'an – and human reality creating a revelation of the minute difference between the humanity of man and his individuality. For man, from the point of view of his individuality, is a relative being but he is an absolute being from the point of view of his humanity.⁵³

The goodness of the Muslims is related to the degree to which they respect human dignity. The Qur'an states, 'You [true believers in Islamic Monotheism,

⁵⁰ 'Abd al-Fattāḥ, Nabil, (1984) "*The Qur'an and the Sword: the Conflict of Religion and State in Egypt*", Cairo: Madbūli Library, p 120.

⁵¹ The Qur'an, Chapter 17, verse 70.

⁵² al-Qaraḏāwī, Yūsuf. "*The Religious Minorities and the Islamic Solution*", op cit, p 42.

⁵³ al-ʿAlawānī, Ṭāḥā Jābir. "*Fundamental Views about the Jurisprudence of Minorities*", <http://www.islamonline.net/Arabic/contemporary/politic/2001/article1.shtml>, [Accessed October, 2007].

and real followers of Prophet Muhammad and his standard practice] are the best of peoples ever raised up for mankind'.⁵⁴ Interpreters, both old and new, have equally stressed this linkage. 'Ikramah interpreted this verse by saying that it means you are the best people in your goodness towards all people. He added that in the past people discriminated in offering their goodness but the Muslims are supposed to give this goodness to everybody wherever they are and this is how they can be described as the best nation to come out among mankind.⁵⁵ Muḥammad has also highlighted the notion of 'goodness and the willingness to help and support all mankind' (al-khairiyyah wal- 'aṭā'), as he states on different occasions that: (Whoever alleviates the financial pressure from any human being, God will alleviate his/her pressure in this life and in the hereafter. God is indeed supportive to any person who is supportive to his/her human brother/sister), (O people, say hello to others, feed each other, and visit your relatives. Surely, by doing so, you will peacefully enter paradise), and (None of you will be a true believer unless he/she likes for his/her human brother/sister what he/she likes form himself/herself.)

3.2.2 Justice and Benevolence: This is shown in the Qur'anic verse, 'God enjoins justice and benevolence'.⁵⁶ Justice is a social question that bears up on the heart of social and political life of both individual and community. Justice can be inconceivable except in the framework of an act of social relations. Moreover, justice is a manifestation of rational formations that stress the dignity of both the individual and the group. Benevolence as is meant here is a spiritual, moral, doctrinal and behavioral level. It is sacred in the teachings of the Islamic religion. Besides being an exalted religious, spiritual and behavioral degree, it is one of the criteria of judging nearness to achieving the satisfaction of God through the practical and social actions of the Muslim individual within the framework of the social relations with all creatures, whether human or non-human.⁵⁷

⁵⁴ The Qur'an, Chapter 3, verse 110.

⁵⁵ Ibid.

⁵⁶ The Qur'an. Chapter 16, verse 90.

⁵⁷ 'Isāwi, Aḥmad. "The Social Dimension of the Islamic Religion". *The Islamic Awareness Magazine*, 458. Shawwāl (the tenth month of Muslim Calendar) pp 1424-45.

3.2.3 The Freedom of Belief: The freedom of thought and belief prevents tyranny on the part of the individual or the group. Islam gave free rein to thought and urged human beings to think and adhere to whatever the belief they want. No one can force them to abandon whatever they believe in.⁵⁸

Consequently, Muslims are not required to call others to account for their thought and belief because this is not their business and the timing for such judgment is not this world but it is the prerogative of God on the Day of Judgment. The Qur'an states, 'And if they argue with you (as regards the slaughtering of the sacrifices), say;" God knows best of what you do. "God will judge between you on the Day of Resurrection about that wherein you used to differ"'.⁵⁹ God also addressed His Messenger about the People of the Book, 'So unto this (religion of Islam, alone and this Qur'an) then invite (people) (O Muḥammad), and Istaqīm [(i.e. stand firm and straight on Islamic monotheism by performing all that is ordained by God (good deeds, etc.), and by abstaining from all that is forbidden by God (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say: "I believe in whatsoever God has sent down of the Book [all the holy Books, this Qur'an and the Books of the old from the Tawrāt (Torah), or the Injil (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, God is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. God will assemble us (all), and to Him is the final return'.⁶⁰

Islam lays down that the difference among people in religion is a fact that takes place by God's fate. It is God that granted humanity that kind of freedom and choice in what they do or what they don't, 'Then whosoever wills, let him believe, and whosoever wills, let him disbelieve'.⁶¹ No Muslim dares to think of forcing all people to become Muslims. God said to His Messenger: 'And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers'.⁶²

⁵⁸ al-Bannah, Jamāl. (1996) *After the Muslim Brotherhood*, Cairo: Islamic Thought Publishers, p 25.

⁵⁹ The Qur'an, Chapter 22, verses 68-69.

⁶⁰ The Qur'an, Chapter 42, verse 15.

⁶¹ The Qur'an, Chapter 18, verse 29.

⁶² The Qur'an, Chapter 10, verse 99.

Islamic tolerance is manifested in the way the Prophet, peace be upon him, treated the People of the Book whether they were Christians or Jews. He used to visit them, to be charitable to them, to honor them, to visit the sick among them and to have dealings with them. Ibn Ishāq claims that a delegation from Najrān, who were Christians, came to the Prophet, peace be upon him, in Medina and they entered his mosque following the afternoon prayers. This was time for their own prayers and they prayed in his mosque. People wanted to prevent them but the Prophet, peace be upon him, said, 'let them do what they want'. They turned their faces to the east and performed their prayers'.⁶³

Historical facts indicate that the minorities which lived under Islamic rule for many centuries enjoyed freedom and equality. They were given full freedom in the choice of their religion and the practice of their rites. History showed that the Muslims ruled India for many centuries and there were about 300 religions there but these religions and their followers remained living under the care of the Islamic state and the Islamic sharia.⁶⁴

3.2.4 Equality: Islam laid down the right of equality in humanity. Human societies lived on the basis of class and race differences, as well as on discriminating between the rich and the poor and according to race. Islam was keen to eliminate the class system and to remain aloof from racial and nationalistic rivalries.⁶⁵

It is not in the approach of the Qur'an to institute discrimination among human beings on the basis of their own worldly beliefs, race or color. The Islamic rule is the equality as all people in the Islamic state are equal and enjoy equal rights. Moreover, as the Qur'an put it, all people have been created from a single soul⁶⁶. In this way, Islam considers people to be one big united nation in which all human beings are equal regardless of the personal, social, cultural, political or

⁶³ Ibid, p 37.

⁶⁴ Abu Fāris, Muḥammad 'Abd al-Qādir. (1999) "*Political Jurisprudence in the Thinking of the Imam Ḥasan al-Bannah*", First Edition, Amman: Ammār Publishing House, p 66.

⁶⁵ al-Makhzanji. Al-Sayyid Aḥmad, (1987) "*Islamic Justice and Tolerance*", Right Call Series, 6th year, issue 67, Mecca, Muslim World League, pp 24-25.

⁶⁶ Huwaydi, Fahmi. "*Citizens and Not Subjects*", op cit, p 156.

economic differences among them. In the Prophetic tradition we read, 'People are as equal as the teeth of the comb'.⁶⁷

This strong basis for equality is always stressed in the verses of the Qur'an and the tradition of the Prophet. The saying of the Prophet, peace be upon him, 'Anyone who hurts a person of the covenant [meaning from among the People of the Book] is not from among us' is not only to be understood as pointing to the material or physical harm but it also includes moral harming by impinging on the feelings of respect. The word "hurt" as used in many places in the Holy Qur'an indicates the hurting of feelings. When God, for example, directs the Muslims to be polite and respectful in their treatment of the Prophet and urges them not to enter his house without permission says, 'Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go)'.⁶⁸

The rule of equality appears very clearly in social relations particularly in legal dealings as all people are equal in rights and duties and are subject to the same legal protection and the same legal system. The rule of equality has ended all kinds of discrimination among people and particularly the discrimination on account of religion, kinship, social class, color, race, language or sex.⁶⁹

3.2.4.1 Social Pluralism

Since the start of the revelation of the Qur'an to the Prophet, Islam considered that the differences among people are a universal and human fact and established its political, economic and cultural system on the basis of that difference and diversity: 'O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.'⁷⁰ The Qur'an and the Prophet's tradition established the Islamic nation but at the same time they did not

⁶⁷ Subh, Yūsuf Muḥammad. *"Human Rights in Islamic Law and Sharia"*, Cairo: New Culture Publishing House, (1992) First Edition, pp 139-140.

⁶⁸ The Qur'an, Chapter 33, verse 53.

⁶⁹ Subh, Yūsuf Muḥammad. *op cit*, p 140.

⁷⁰ The Qur'an, Chapter 49: verse 13.

negate the existence of the other nations and this is quite clear in the Islamic position on the prophets Moses and Jesus, may peace be upon them.⁷¹

Mention of the Prophet Moses is found in many of the verses of the Holy Qur'an and he's always mentioned as an object of praise and appreciation. In the Islamic culture, we have an image of Moses and Aaron that is an exemplary one making of Moses the beloved of God whom He made in His own will. God spoke to Moses, exalted him, answered his prayers and revealed the Torah to him, described by the Qur'an to be as book of guidance, mercy, enlightenment and leadership.

The same applies to the image of Jesus, the son of Mary, in the Islamic religion and culture both in the Qur'an and in Muḥammad's tradition. This image is consistent throughout the history of the Islamic states and the history of Islamic civilization and it covers the attitude towards the Christians. Jesus, peace be upon him, is the one with a high position; he is the blessed, he is the one supported with miracles and the Holy Spirit, as well as with the Book, wisdom and signs. He is the one who is blessed with these on the day of his birth, on the day of his death and on the day in which he is resurrected.

Under the logic of Islam, differences and social pluralism require the recognition of the other and mental as well as psychological readiness to adopt from the other all the right, goodness and benefits that are to be found in his religion because, according to Islam, wisdom is sought by the believers and they should take it wherever they find it.⁷²

In this connection, we find ourselves before two visions on pluralism and the nature of the right to differ:

⁷¹ Qaḥīf, Aman 'Abd al-Mu'min. "The Qur'an Founds a Nation but Does not Negate the Other Nations", *The Islamic Awareness Magazine*, Kuwait, Issue number 507. Dhu al-Qi'dah (eleventh month of the Muslim Calendar), 1428, p 31.

⁷² al-Sa'īd Ḥabīb, Kamāl. "*The Minorities and Political Practice in the Islamic Experience, A Case Study of the Ottoman State*", op cit, p 82.

The first vision aims to lay down rules and ethics for difference. While the advocates of this vision admit that differences of opinion are the law of life and a sign of the truth of the thought and the accuracy of intellectual endeavor,⁷³ they differentiate between difference and disputing. They consider that differences in opinion are a natural matter, as well as a source of intellectual richness and an aide to correction if they are managed efficiently and conducted in the context of their proper conditions and ethics. On the other hand, disputing is assigned of disunity which is unanimously rejected and discarded. But every difference in opinion does not really lead to disputing and disunity unless the balances and the conditions of dialogue are disregarded or unless unqualified people engage in that dialogue.⁷⁴

The second vision says that Islam has accepted the differences in creed itself by recognizing the People of the Book and urging benevolence towards them as well as accepting kind coexistence with adherents of other religions. The supporters of this vision believe that difference is a universal law accepted by Islam and characterized, under the Islamic view, by tolerance and acceptance of the existence of the other. Difference is a sign from among the signs of God as He said, 'And among His Signs are the creation of the heavens and the earth, and the difference of your languages and colours.'⁷⁵ And He said, 'And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them'.⁷⁶

4. The Problem Under Study

On account of the successive events over the last two decades Muslims found themselves at the center of attention in Europe and Britain without being prepared to play a role that is commensurate with this status. Muslims still occupy

⁷³ Romān, Huwaydah 'Adli. (2000) "*Political Tolerance: the Cultural Components of the Civil Society in Egypt*", First Edition, Cairo: Center for Human Rights, p 106.

⁷⁴ al-Sa'id Ḥabīb, Kamāl. "*The Minorities and Political Practice in the Islamic Experience*", op cit, p 83.

⁷⁵ The Qur'an, Chapter 30: verse 22.

⁷⁶ The Qur'an, Chapter 11, verses 118-119.

a marginal position both socially and economically despite the great attention given to their role and their presence since they were herded into the heart of the political arena across a successive series of events the most prominent of which were the issue of Salman Rushdie, with his book *The Satanic Verses*, the Palestinian *Intifada*, the war on Iraq in 1991 and 2003, the question of the veil in France, the issue of the murder of the Dutch film director Van Gogh and, the terrorist attackers of September 11, 2001 followed by the incidents in Madrid and London.⁷⁷

Most prominent among this series of events was the terrorist acts of September 11, 2001 carried out by nineteen persons of Middle Eastern origins in the context of a conflict with the United States (US) that has been taken into the American territories. Despite the wholehearted condemnation of these terrorist acts particularly on the part of the Muslims of Europe and America, they have had a negative effect on the position of the Muslims in the West as a connection was made between Islam and terrorism. Attacks and harassments of Muslims became more frequent and this impacted adversely on the values of coexistence between various religious groups.

Similarly, the London explosions not only led to an increase in incidents resulting from Islamophobia but also created a social crack among the Muslims and the non-Muslims because those who carried out these terrorist acts were mostly born in Britain. This created negative conceptions about Islam and the Muslims in Britain requiring an examination of their truth and the possibilities of changing them for the sake of a better social coexistence between both sides.

These events were followed by major changes in the countries of the European Union and the United States that started with the American declaration of a war against terrorism which was accompanied by a similar declaration from the North Atlantic Treaty Organization (NATO) to the effect that any attack on a member country is tantamount to an attack on all the other nineteen member states. This was followed by the war on Afghanistan and the downfall of the

⁷⁷ al-Afandi, ‘Abd al-Wahhāb. “*British Muslims between the Fire of Blair and the Hell of Howard*”, <http://www.islamonline.net/Arabic/politics/2005/05/article05.shtml>, [Accessed December 2007].

Taliban regime there and the war on Iraq. All these events affected the relationship of coexistence between Muslims and non-Muslims in the West as Islamic values came to be described as backward and as emerging from “the religion of evil”. This led to an actual weakening of coexistence and to restrictions being placed on civil activities by the Muslims in Europe.

European governments and the government in Britain tried to reduce the impact of the war on terrorism and the invasion of Iraq and these sayings come as follows:

“The British model deals with the minorities in general and with the Muslims in particular according to the principle of cultural pluralism between different peoples and the providing of economic opportunities for Muslims of British origin”.⁷⁸

The Muslims have come to feel a positive development represented in the appearance of certain positions by various organizations in society:

“We are trying to refrain from adopting a hostile attitude and we are showing increasing interest in that religion and in its followers. Many people are trying to contact Muslims and express solidarity with them and they are trying to strengthen dialogue and understanding with them. Many Muslims and many activists among their community are responding to this and those people represent for the time being the new generation which can deal effectively with the new challenges. They present themselves as part of the society and address people on that basis. They open the door for cooperation in order to find joint solutions towards a future of peaceful coexistence”.⁷⁹

Nevertheless, these positive positions cannot prevent an expansion in the scope of the phenomenon of Islamophobia in the British society. This impelled a foundation like Runnymede Trust to issue a report on the phenomenon in 2004, when the events of September 11 and their consequences in Afghanistan and Iraq offered an opportunity for people with hostile attitudes to establish a link between acts of terrorism, on the one hand, and Islam and Muslims in Western societies, on the other. The foundation posed a question: “What do these Muslims want?”

⁷⁸ Paris, Jonathan, S (May 7, 2007) “A Framework for Understanding the Challenge of Radical Islam to European Governments”, *Transatlantic Issue*, No. 15 Hudson Institute.

http://www.hudson.org/learn/index.cfm?fuseaction=staff_bio&eid=PariJona [Accessed November 2007].

⁷⁹ Shabib, Ra'idah. “*The Muslims in Germany: Between Security Suspicions and Social Understanding*”, <http://www.islamonline.net/arabic/politics/2001/12/article12.shtml>, [Accessed November 2007].

John Loftus answered, "They simply want to bring down democracy and destroy the Western civilization".⁸⁰ People like him demand European governments to confront the Muslims and change their values and ideas just as Roosevelt advocated during the war against Nazism.

This incitement has bred many acts of harassments and attacks on Muslims in Europe and Britain represented in various forms such as arrest, detention, searching, tapping and raiding the homes, as well as attacks on places of worship and cemeteries. Racism has reached the extent of harassing women and children.

"Racism targeting the Muslims has become an effective element either in casting doubts on the loyalty of Muslims or raising fears about the increasing Muslim migration to the West".⁸¹ A question was raised: Why do they hate us so much?

Discrimination on the economic and social levels has remarkably increased: "There are hardly any Muslim figures who hold any important positions in the cultural or scientific fields and the economic role of Muslims is still very much a marginal one".⁸²

In the face of this complicated reality social coexistence between Muslims and non-Muslims in Britain and Europe has been adversely affected and there were contradictory reactions from both sides reflecting the reality of this kind of social coexistence. We can divide the Muslims into two groups as follows:

There is a group, which gives the ascendancy to achieving the interest of meeting with other powers in the Western society while taking into consideration the consolidation of comprehensive Islamic belonging.⁸³

There is another group, which emphasizes the presence of cultural and religious bias prevailing among large sectors in Western societies against the Muslims.

⁸⁰ Meyssan, Thierry. "The Phobia of the International Islamic Conspiracy", <http://www.voltairenet.org>, [Accessed June 26, 2007].

⁸¹ al-Afandi, 'Abd al-Wahhāb. "British Muslims: Between the Fire of Blair and the Hell of Howard", <http://www.islamonline.net/Arabic/politics/2005/05/article05.shtml>, [Accessed November 2007].

⁸² Ibid.

⁸³ Shabib, Nabil. "The Future of Muslims in the West... Challenges and Possibilities", <http://www.islamonline.net/Arabic/politics/2001/10/article9.shtml>, [Accessed November 2007].

From another perspective, some similar groups are represented inside the majority of the British and European society; one stresses the need for integrating Muslims into society such as recommended by the study carried out by the Commission for Racial Equality (CRE) Foundation and by writer Gilles Kepel who believes that “The challenge [before the Muslims now] is either to make change and reform to be able to enjoy the advantages that the Europeans enjoy today and become part of the European experience and expertise, taking into consideration that Europe is making strides, or to be part of the sedition and terrorism. Europe is a trial balloon”.⁸⁴

There is a second group, which considers that Muslims represent a danger. They include a scholar like Jonathan Paris who says in the introduction of his study entitled “A Framework for Understanding the Challenge of Radical Islam for European Governments” that the Muslims represent a demographic danger and that the new generations of European Muslims are mostly radicals because of the Islamic propaganda in the West as well as under the influence of recruitment by fundamentalist organizations like al-Qa’idah”.⁸⁵

Contrary to the other opinions prevailing in Europe and which believe that moderate Muslims can be relied upon to strengthen the integration of Muslims in Europe, Paris believes that it is necessary that the person be Muslim only in creed and European in all other matters. By this he means that the fact that the person is a Muslim should not adversely affect his vision of his European identity and its consequent pattern of values and social principles, as well as other elements.⁸⁶

Therefore, we are of the view that these divisions and the mutual feelings of an increased threat from each party to the other resulting from the events of September 11 have led to weakening social coexistence between Muslims and non-Muslims in the British society. Nevertheless, there is a major factor, which serves the issue of coexistence and this is obvious in two points:

⁸⁴ Kepel, Gilles. “*The War for Muslim Minds: Islam and the West*”, http://www.nawaat.org/portail/article.php3?id_article=262, [Accessed September 2007].

⁸⁵ Paris, Jonathan S. “A Framework for Understanding the Challenge of Radical Islam to European Governments”, op cit.

⁸⁶ Ibid.

The first is that there are tendencies in the state and the civil society, seeking to integrate Muslims into the society. Rolf Gossner, the head of the International League for Human Rights in Germany, says, "The Muslims in this country needs an ally in the conflict over basic rights and liberties that stands with them and helps them to differ from the society of the majority around them".⁸⁷

The second point is that the mainstream of Muslim presence openly and unreservedly supports the idea of participation and believes in its importance. Indeed, some of the leaderships of that trend say that this participation is necessary and even urgently required although there are some estimates that are hesitant to embark on actual participation.⁸⁸

In fact, the success of both groups in achieving their goals can only be secured by increasing the areas of coexistence on the social level since political solutions have not proven effective. Therefore, the study seeks to identify the areas of meeting between Muslims and non-Muslims from a social perspective that pushes towards coexistence in a manner, which preserves the cultural and religious specificity of both sides within a framework of understanding and acceptance of the other. The study proposes to undertake this work through four areas in which a sample of Muslims and non-Muslims in Britain was polled. These four areas are: social culture, customs and traditions, neighbourly coexistence, and mutual behavior and relationships.

5. The Scope of the Study

In the First Chapter we review our personal experience with the topic of this study represented in our visit to Denmark, from which we came out with the basic vision: the social aspect is the most fertile and influential in reviving and activating the idea of coexistence between the Muslims and the others and that reliance on the religious and ideological approach to explain ideas between the

⁸⁷ Shabib, Nabil. "Europe and it's Muslims: Terrorism is a Title for Another Content", http://www.islamonline.net/arabic/politics/IslamicWorld/topic_02/2006/10/02.shtml, [Accessed September 2007].

⁸⁸ For more see the book by Shākir, Ḥusām. (2007) "Muslims of Europe and Political Participation... Aspects of Reality and Alternatives of Development", Dublin: The European Council for Fatwa and Research.

two sides is not sufficient by itself to achieve coexistence and may not achieve tangible results in reality.

In addition, many convictions and conceptions are often open to negative stereotyping leading to the adoption of hostile positions until each party meets face to face with the other party and an active communication and dialogue take place between them to eliminate and refute these negative images. After such intimate experience people acquire a degree of ability to deal with the other and comprehend him.

We believe that Islam brought a very strong creed but to ensure that this creed does not remain inert or inactive in the minds of its followers regarding the others, the Qur'anic verses came to urge the meetings and interaction among human beings. We have already referred to the Qur'anic verse 'O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another'.⁸⁹

Consequently we deal in the Second Chapter with the problem under study and conclude that the successive events since September 11, the war on Iraq and others have led to moving the issue from the conflict on the political and cultural domain raging between politicians and intellectuals to the area of social tensions and alienation among the peoples. This latter development is certainly more damaging and dangerous for the future of everybody.

Based on the materials contained in the first and second chapters, we chose the social dimension of the coexistence issue to be the field of our study. Consequently, this study is not a historical one in the sense that it does not aim at engaging in historical analysis, important though that may be, and it is not also a political study in the sense that it does not aim at engaging in political analysis, important as that may be for the issue of coexistence because the we do not claim to possess the tools of political analysis.

Likewise, this is not a religious study, which examines the sacred teachings of Muslims and non-Muslims to identify whether that corpus of sacred

⁸⁹ The Qur'an, Chapter 49, verse 13.

beliefs accepts the idea of coexistence or not. We are certain that it is self-evident that the sacred teachings accept and, indeed, call for coexistence and this is agreed upon by all.⁹⁰ The revealed texts, the Qur'an and the Prophet's tradition, have come to call for acquaintance among peoples.

Since this is not a religious study, we look at the Muslims as a social group apart from any religious launching point. Similarly, we do not classify non-Muslims on the basis of their religion. The divisions in the study between what is Muslim and what is non-Muslim is solely based on the personal profession of the individual to the effect that he/she belongs to the Islamic religion or that the one he/she who does not belong to it judging by ones personal point of view and not on any religious criterion adopted by myself or set out in the study.

6. Importance of the Study

The importance of this study comes from the fact that the image of Muslims is still confused from the point of view of their link between their religious and European identities. There have been increasing British "voices speaking about cultural pluralism as a British achievement and talk has started about striking a balance between this pluralism and its responsibilities".⁹¹ This points to the importance of discovering the positions of Muslims and non-Muslims in the British society on the idea of social coexistence and the extent of the conformity or otherwise of their positions in this regard while ensuring that the study is conducted on socio-cultural bases that connect the positions and conceptions involved with the cultural and societal cooperation.

The study is also important because it seeks to put some general and important issues under discussion such as the means of the adaptability of Muslims in their European societies and the obstructions that they face after the modern concept of terrorism has come to be linked to their religion and to impede

⁹⁰ Bracken, Ali . " *Muslim leader urges integration*", <http://www.ireland.com/newspaper/ireland/2005/1121/1132330239712.html> [Accessed November 2005].

⁹¹ 'Ali, Suhayr Muhammad. "*The Impact of the September on the Conditions of Muslims in Europe*", <http://www.annabaa.org/nbanews/33/118.htm>, [Accessed December 2007].

their integration in society and therefore increased frequency of Islamophobia incidents against them.

The study also seeks to uncover the economic and social reality of the Muslims in Britain through the aforementioned questionnaires and surveys. It is known that the economic and social reality of Muslims indicates a clear bias against them since “most Muslims belong to the low- and medium-income groups and they do not run independent projects. Their presence is concentrated in the bottom, rather than on the top, of the economic hierarchy. The reason is that most of them came in the first place as foreign workers who were unqualified. The weak cultural and educational qualification, as well as the language barriers, led to a decline in the Muslims’ ability to undertake successful economic and social projects”.⁹²

It is important that we read the aforementioned questionnaires and surveys to be fully aware of their pivots and concepts in the study of the economic and social reality of the Muslims in Britain to uncover the dimensions of that reality. The results of these studies and surveys should be utilized as to lay down the basis for a new approach to integrating the Muslims in the British society and improve the social coexistence between Muslims and non-Muslims in Britain. (See Chapter Two, 2.5.1, 2.5.1.1, and 2.5.1.2)

In addition to identifying the social reality of the Muslims and their positions on the issues of social integration and other issues focused on by the previous surveys and studies, it is important to carry out a study about the conceptions and positions of both Muslims and non-Muslims in Britain, and not just one party, about social coexistence.

The ongoing controversy over the Muslims and Islam since the events of September 11 under the pretext of “combating terrorism” has led to the creation of a social climate in which Muslims have been aware of an increase in the tone of criticism against them, as well as of a distortion of their image and of hatred propagated against them. They have been described as “the inner enemy” and as

⁹² al-Rāwi, Aḥmad. “*Zakat is the Fuel of the Muslims of Europe*”, reviewed by ‘Umar Rashīd, <http://www.islamonline.net/arabic/economics/2004/03/article06.shtml>, [Accessed October 2007].

an indiscriminate class of “Arab terrorists”. They have been seen as foreign bodies in the society demanding religious and cultural rights while refraining from getting integrated into that society⁹³. As long as this feeling is growing, rather than weakening, because of the incidents of terrorism, a large number of Muslim young people will remain vulnerable to extremism, while the incidents of Islamophobia against them by non-Muslims would increase although there is a big majority of Muslims that respect laws without sacrificing their identification of themselves as Muslims.

We will study the conceptions and positions of both sides through four axes and a questionnaire conducted on a sample of Muslims and non-Muslims with the aim of taking their views on the issues involved in each axis. Those axes are social culture, values and traditions, living together, and relationships and behavior.

The study will not stop at discovering the positions and conceptions of each party regarding the other in the British society as these conceptions are affected by the vision of both parties of the issue of the integration of minorities with the rest of the social categories. The majority believes it is necessary that the Muslims tone down their Islamic identity in favor of the Western identity while the Muslims, on the other hand, stress the possibility of reconciling their religious identity and living in a secular society. The writer will try to test the ability of both sides to engage in social coexistence through conducting a social reading of the answers given by respondents from both sides to the questionnaires (See Chapter Six, 6.2.1, 6.2.2, 6.2.2.1, 6.2.3, 6.2.3.1 and 6.2.3.2).

The study also attempts to deal with the reality of the integration of Muslims into the British society and the key impediments preventing the achievement of that integration. Its goal is to lay down mechanisms of ensuring the improvement of social coexistence between Muslims and non-Muslims in Britain in a manner boosting social cohesion, on the one hand, and not depriving

⁹³ ‘Abbās, Tāhir. “*Muslim Young People in Britain Between Extremism and the Culture of the Other*”, <http://www.dw-world.de/dw/article/0,2144,1503727,00.html>, [Accessed December 2007].

British Muslims, on the other, from expressing their Islamic religious identity (See Chapter Seven,. 7.3).

7. The Methodology

We rely on the descriptive-analytical methodology and uses the conducting of questionnaires of both concerned parties, the Muslims and the non-Muslims in the British society, to know their positions on the issue of coexistence.

7.1 The Descriptive Methodology

It is defined as “A method of intensive analysis of sufficient and accurate data about a specific phenomenon or topic to get scientific results which are to be interpreted objectively in a manner compatible with the actual results of the phenomenon”.⁹⁴

7.2 The Method of Case Study

This is a pattern of descriptive approach which permits the study of relations between the social phenomenon and its analysis to identify the various connections among them. It is described as “an in-depth scrutiny into a certain case taking into account the circumstances, which affected it and the general and specific results of such effects using certain tools of research. Data is collected to indicate the present condition of the case under study and after in-depth analysis of the factors and causes the researcher can suggest a treatment. Most case study investigations are diagnostic or therapeutic.”⁹⁵

7.3 The Method of the Questionnaire

The approach of the case study integrates with other research tools and techniques as various methods of data collection are used as a means of integrating the data, diagnosis and treatment. We have resorted to the method of

⁹⁴ Duwaydari, Rajā' Waḥīd. (2000) “*The Theoretical Basics and Practices of Scientific Research*”, al-Fikr First Edition, Damascus: Damascus Publishing House, p183.

⁹⁵ op cit, pp200-201.

the questionnaire to “obtain facts, identify the circumstances and conditions and study the positions, tendencies and views”.⁹⁶

We conducted a questionnaire among a sample of Muslims and non-Muslims with the goal of identifying and measuring the reality of social coexistence between both sides in Britain in the light of the major crises and challenges which developed since the incidents of September 11 in New York and July 7 in London. These incidents led to a change in expectations and directions and we are seeking to measure the positions of both parties in the areas of values, customs and traditions, living together, and behavior and relationships.

7.4 The Sample of Study

The study relies on a sample representing the British society consisting of 1200 persons equally divided between Muslims and non-Muslims. The rate of respondents was 80% of the total targeted by the study. One of the reasons for resorting to the sample technique is that these samples represent the community under study or the public of the study, which includes all the elements of the phenomenon examined by the researcher.⁹⁷

7.5 The Goals of the Study

The study aims at identifying the positions and conceptions of Muslims and non-Muslims in the British society on the issue of social coexistence and, consequently, attempts to achieve the following goals:

- 1 Considering the reality of coexistence in the British society between Muslims and non-Muslims as the social culture of the citizens assumes the need for breaking down personal isolation and merging with the society in complete modesty and calmly interacting with the problems of society as well as respecting the others' thought.

We will attempt to identify the reality and the degree of coexistence identifying the volume of exchanged relationships or mutual interests or joint living between both sides, as well as other issues that indicate whether or not there is positive coexistence between Muslims and non-Muslims (See Chapter Six). There may be relationships and interests but

⁹⁶ op cit, p329.

⁹⁷ op cit, pp 305-322.

not coexistence. Therefore, the goal here is to identify the reality as it is and not as some may imagine it to be.

- 2 The identification of the positive factors, which promote coexistence between Muslims and non-Muslims in Britain. This can be done through putting the type of questions that are covered by the questionnaire and their responses. This will lead to a number of factors that may effectively contribute to developing the process of coexistence. For example, young people may be more capable of coexistence than old people and language may be a positive factor in the question of coexistence. Knowing these factors can help us to reach a vision on the most important means and mechanisms of promoting coexistence.
- 3 Identifying the negative factors that obstruct coexistence between Muslims and non-Muslims in Britain. This is an important matter since it will be helpful in detecting the areas of failure in the relationship between Muslims and non-Muslims and this will make it easy to find a practical solution for these problems. This, in turn, will have an effective role in deepening coexistence between Muslims and non-Muslims.
- 4 Reaching a positive vision on the issue of coexistence to serve the call for coexistence and dialogue among civilizations. Should this happen, the we will have succeeded in achieving the first three goals (see p 133) and can then come out from this study with an advanced version of coexistence that effectively contributes to solving the aggravating problems between Muslims and non-Muslims and, at the same time, obstructs the projects of the advocates of extremism on both sides and contributes to preserving the stability of the society and its nature as a multicultural society.

8. Questions of the Study

There is a main question and some other subsidiary questions addressed by this study.

8.1 The Main Question

What is the ability of Muslims and non-Muslims in the British society to achieve coexistence? What are the impediments to this and what are the factors that boost social coexistence?

From this question a number of subsidiary questions branch out:

- 1 What are the key previous studies that dealt with social relations between Muslims and non-Muslims in the British society?

- 2 What are the main ideas in these studies that the writer can build on to improve social coexistence between the two parties?
- 3 What are the most important values of social culture? Does the social culture of both Muslims and non-Muslims in the British society lead to the achievement of coexistence?
- 4 What are the key values and social customs among the Muslims and non-Muslims in the British society? Do they lead to achieving or obstructing coexistence?
- 5 What is the reality of living in joint areas? Do both Muslims and non-Muslims have the readiness and acceptance to live together in the British society in joint neighborhoods?
- 6 What is the reality of social relationships between Muslims and non-Muslims? Do the social behavior and relationships lead to the achievement or the obstruction of coexistence?
- 7 How do Muslims and non-Muslims view the relationship between the religious identity and the European identity?
- 8 What are the main conceptions among the majority of the British people of the Muslims' religious culture? How can we reconcile the religious specificity with the European identity of the British society?
- 9 What are the social obstructions that impede the improvement of social coexistence between Muslims and non-Muslims in the British society?
- 10 What are the social and cultural factors that boost social coexistence between Muslims and non-Muslims in Britain?
- 11 What are the main ideas that can serve as points for future studies on social coexistence between Muslims and non-Muslims in Britain?

9. Scope of the Study

9.1 Time: The questionnaire was conducted during the second half of 2005 and the first half of 2006.

9.2 Place of the Study: Britain

9.3 Subject: Aspects of Islam and Social Coexistence, the Case of the UK

We will define coexistence in the present work as “a state of social interaction experienced by two or more groups of individuals who have different cultures, values and habits. This state appears in their lifestyles, behavior and ideas. This state is dominated by religious, political and social tolerance. All this takes place within the framework of the state and under the principles of citizenship, which permits to each individual his legitimate right inside the state, in which he lives.”

10. The Structure of the Study

In addition to this **Introduction**, the study falls into these chapters:

Chapter One includes a review of the literature about Muslims in Britain and the problems facing them either relating to the cultural or social aspects.

Chapter Two reviews previous studies conducted over the topic of this research. There are three studies, on which the writer relied in his treatment of this topic. He attempted to review the aspects of strength and weakness in them and his own contributions to the field, which address their shortcomings. The studies are:

The CRE Questionnaire 2001-2004. This study has been divided into three areas represented in a statistical reading of the facts about Muslims in Britain, the economic opportunities and their social impact and the integration of Muslims in the British society.

The Gallup Poll. It has been dealt with from three aspects: the religious identity and the Western identity [the relationship between the religious identity and the Western identity and which of them comes first], the integration of Muslims into the British society, and, finally, improving social cohesion between Muslims and non-Muslims.

The Runnymede Trust Report. It deals with three topics, namely issues, challenges and action. The writer concludes this chapter by an evaluation and analysis of the studies indicating the points of strength and weakness in them.

Chapter Three deals, through study and analysis, with the design of the questionnaires included in the study. It has been divided into five points: the introduction deals with the definitions of coexistence and their relations to the concept of tolerance and citizenship. This is designed to acquaint the reader with the methodology of building the questionnaire. For this purpose, this introduction was followed by an explanation of the goals of the questionnaire and after that the method, in which the questionnaire was designed and its contents were introduced. These contents are the data, which includes the respondents, and the questions are divided into four axes, namely culture and society, values and traditions, living together and relationships and behavior.

After that the chapter moves to examine the method of data collection and this part includes four axes. The first is the design of the sample followed by the

method, in which the sample was selected and the means adopted by the writer in getting information from both Muslims and non-Muslims. Then, the chapter reviews the difficulties that we have confronted during collecting the information from the respondents and how he overcame them.

Finally, the chapter discusses the representativeness of the sample of the society. This topic includes the samples representation of the age groups, races, employment status, gender and birthplace.

Chapter Four deals with the methodology of statistical analysis and this is done over five parts. First we introduce methods of statistical analysis used by the study and techniques of analyzing internal cohesion. This latter part defines internal cohesion and the key tests, which are used to measure it. The chapter moves to the methodology of the techniques of analyzing the measure of relative importance. It includes a definition of the concept of relative importance and the most important tests designed to measure it. After that the study deals with the method of forming integrated indices, reviewing their importance and the method of analyzing their formation. Finally, the chapter reviewed the methodology of the tests of statistical assumptions. In view of the nature of the questionnaires in this study two tests were used, namely the Mann-Whitney test and Kruskal-Wallis test for testing statistical hypotheses.

Chapter Five deals with the results of analyzing the questionnaire's data from the statistical point of view. Its first section deals with an analytic-descriptive reading of the characteristics of the sample individuals who have been questioned. The second section deals with the results of analyzing and measuring the internal cohesion of Muslims and non-Muslims followed by examination of the results of the analysis and measurement of relative importance. Finally, the results of the tests of statistical assumptions are addressed.

Chapter Six deals with a social reading of the questionnaire's results. It includes five sections, the first four of which deal, in analysis and comment, with the four axes of the questionnaire. The sections indicate what has been achieved across the axes and what has not been achieved for Muslims and non-Muslims

along with setting out the various reasons for this whether these reasons are religious, historical or social. The fifth section entitled “Coexistence: An Analytic Reading” includes the final conclusions of the study and factors which affected coexistence from the writer’s point of view regarding women, white people, Asians, etc.

Chapter Seven presents the conclusion of the study and proposals for future action and it includes the writer’s view of the question of social coexistence between Muslims and non-Muslims in Britain and the means and mechanisms which individuals can follow to deepen integration and coexistence with the other so as to preserve the security and stability of their societies and foil the schemes of extremists on both sides.

While it is the accepted practice in academic research that the writer observes the proportion among the size of the chapters of his study, and if the writer has adopted this practice in most of the chapters of the present study, the nature of this work as a statistical-social research has led to an increase in the length of some chapters, which is clearly apparent in the second and fifth chapters where the critical study of previous studies and questionnaires (see Chapter Two) reflect positively on the rest of the chapters of the study by leading the writer to adopt new launching points for social coexistence and to study the conceptions and positions of both sides in the light of the social reality disclosed by these studies and questionnaires, as well as the four axes of the questionnaire designed by the writer as a tool for his study of social coexistence.

In addition, the analytic reading of the answers of the respondents from among the Muslims and non-Muslims regarding the four areas of the questionnaire (see Chapter Five, 5.1 and 5.2) require allocating a larger number of pages to cover the statistical tables and the internal cohesion tests for the responses of Muslims and non-Muslims.

PART ONE
LITERATURE REVIEW AND PREVIOUS STUDIES

CHAPTER ONE

LITERATURE REVIEW

1.1 Race Relations in Britain⁹⁸

This article studies relations that have emerged in Britain between the groups of immigrants from the Commonwealth countries – from India, East Africa and the West Indies – and white British people. It addresses these relationships across the waves of immigration to Britain from these countries after the Second World War. It is particularly interested in studying these relations in the city of Birmingham, which the writer takes as a model. R. H. Ward concludes that these relationships have led to the emergence of what he calls a structure of inequality, in which racial and cultural differences matched other conditions resulting from power, wealth and social status. He is of the view that as long as the immigrants have been content to hold jobs that are unwanted in the labor or housing markets this did not threaten the interests of the white working class however we understanding these interests as economic, political or social. However, this same condition meant that there was a structural separateness between the positions that Britons and immigrants held. The situation started to develop towards a state of obscurity of differences and separateness between the two sides because the black working class is now distributed all over the labor market although it is concentrated more in the jobs with a low status. Immigrants from the West Indies started to merge into the labor force but the declining number of jobs led to increased competition among them.

In addition, the graduation of large numbers of Asians coming from East Africa resulted in decreasing the differences between the whites and blacks in the area of labor although the decline in available job opportunities for black people from East Asia led to the emergence of several protest movements among them.

⁹⁸ Ward, Robin. H, Contemporary Britain: Aspects and Approaches. *The British Journal of Sociology*, Vol. 29, No. 4, (December 1978) pp 464-480 Published by: Blackwell Publishing on behalf of The London School of Economics and Political Science Stable URL: <http://www.jstor.org/stable/589661> [Accessed July 2007].

Ward says that regarding the housing conditions there are similar developments because there is a tendency towards equality countered by another tendency to the emergence of separate ghettos for the housing of immigrants; a development which strengthens the concept of differences between the whites and the immigrants.

Ward concludes that elements of social separation based on racial factors have deep roots but they become sectoral rather than vertical when the matter relates to the presence of joint goals and interests between the two parties.

Ward also concludes this article by listing a number of proposals for new areas of study, which he believe will be, if pursued, useful in the issue of studying race relations in Britain. The following is a summary of these proposals:

It is necessary to inquire into the challenge, which occurred to the political and other interests of white British people through immigration.

Study of the issue of racial relations in Britain should direct itself to enquiring into such concepts as the concept of race itself and how it is formed, as well as whether the values that immigrants bring with them from their countries shape the various choices leading eventually to their development as a group isolated from the milieu in which they live.

Study should also address the issue of whether the controlling values in that social context – the White British Society – act to isolate this group of immigrants as a monolithic entity of blacks or Asians or simply different people.

Ward also suggests that scholarly attention should be given to the fields of interaction between the major and minor social factors acting in the issue of racial relations.

Ward further proposes the needs for studying the quality or methods of discrimination which, he believes, are not confined to discrimination on the basis of color but extend to other areas such as discrimination by calling upon the immigrants, for example, to pay higher prices for services or the purchase of housing property.

Finally, Ward thinks that study of the field of racial relations in Britain is very useful in drawing a map for the economic and social developments in British cities as indicated by the case of the city of Birmingham, which he studies in detail.

In his study, Ward adopts an analytic approach based on the review of the material but does not cite detailed figures or statistics or resort to mathematical models and methods in the analysis of these figures and statistics. He concentrates on studying the city of Birmingham as a model examining how racial relations developed there. Hence, we can consider that his analytic method is based on a mixture of general review of the material under study and focusing on a special case using it as a model to enrich the study.

In his article Ward shows the situation of the immigrants as a state of existence rather than coexistence and this particular situation leads to more isolation within the British society. The behavior of those immigrants and the way the society deals with them do not lead to a state of coexistence. Ward also reviews the conditions of the immigrants and the way they deal with the British as if this was a state of conflict over job and housing opportunities along with the consequent impact on the political and economic interests of the white citizens. The article is useful in emphasizing that both sides retain the system of values, which is deeply rooted among them, and also in mentioning that the immigrants are not dealt with on the basis of citizenship. The example he cites in this regard is very cogent as it says that the immigrants are required to pay higher fees to obtain certain services or to purchase property for housing. Ward also indicates that reaching a state of coexistence between the emigrants and the British people necessitates acting to remove existing problems regarding discrimination in job opportunities or demand on housing and suchlike. He concludes that the base of citizenship and equality of rights and duties should govern the dealings with the immigrants and citizens alike.

1.2 Rethinking Islam and Fundamentalism ⁹⁹

Reviewed work(s):

Ahmed, Akbar S. (1992) *Islam and Postmodernism: Predicament and Promise*. New York: Routledge.

Lee, Robert D. (Translated and ed.), (1994) *Rethinking Islam. Mohammed Arkou*. Boulder, CO: Westview Press.

Ayubi, Nazih (1993) *Political Islam: Religion and Politics in the Arab World*. New York: Routledge.

Mernissi, Fatima (Translated by Mary Jo Lakeland) (1993) *Islam and Democracy: Fear of the Modern World*. Reading, MA: Addison-Wesley.

Roy, Oliver (Translated by Carol Volk) (1994) *The Failure of Political Islam*. Cambridge, MA: Harvard University Press.

This article reviews the ideas found in five books which appeared in the early 1990s concentrating on a mixture between the ideas of the authors and the opinions and comments of the writer of this essay, particularly indicating his support for the views of some of these authors.

The basic idea of this review article is that: in the background of many events witnessed in the Islamic world and the world as a whole from the 1980s to the early 1990s, there is a dichotomy or contradiction, which the Huff describes as an intellectual crisis manifested in a conflict between people who, according to his expression, want to open the door to imagination and a rational discourse and those who insist on returning back to tradition or the blind obedience to conventional authority. He sums up this dichotomy in the phrase that the conflict arises between fundamentalist Muslims who want to raise the banner of the tradition in the face of those who appeal to the intellectual freedom (or intellectual struggle: *ijtihad*). In making his own views from the ideas he focuses on in the books under review, Huff insists on the existence of such a conflict between what he calls the narrow, restrictive and one-sided understanding of Islam and those who stress their freedom of thought and expression within the Islamic framework.

⁹⁹ Huff, Toby E. "Rethinking Islam and Fundamentalism" Source: *Sociological Forum*, Vol. 10, No. 3 (Sep., 1995), pp. 501-518. Published by Springer Stable.
URL: <http://www.jstor.org/stable/684788> [Accessed July 2007].

Huff also insists on a strange idea, which says that the concept of monotheism in Islam means unity and that the Islamic nation should be viewed as a monolithic entity within our internal differences or variations while, he continues, this concept of monotheism itself is severely undermined by the fact that there are various racial, intellectual, cultural and even geographic variations within the Muslim nation leading in effect to the destruction of the idea that this nation is a single nation. He insists on this idea and tries to find support for it in one of the books he is reviewing – *The Failure of Political Islam* – claiming that the writer of this book explains the concept of the oneness of God in Islamic jurisprudence as meaning that knowledge itself is a monolithic and undifferentiated entity. This latter concept leads to Islamic thinkers, scientists and jurists denying the idea of the existence of separate disciplines or branches of science within the general epistemic entity. It is for this reason that those intellectuals reject such sciences as economics, politics and the various humanitarian studies based on the allegation that there exists only single knowledge, which is a religious knowledge that enshrines the idea of the oneness of God. Therefore, Muslim intellectuals and preachers reject the various sciences or branches of knowledge and their sub-branches because they believe, as the author of that book claims, that these branches of knowledge come from the Christian West and that accepting them in the Islamic context in one way or another means engaging in polytheism or, at least, the embracing of Christianity, from which these sciences were born.

Huff moves to another idea he finds in the book by Olivier Roy, saying that political Islam has failed because of three basic factors; namely the absence of a modern intellectual body of writings worthy of the name; the failure to develop an effective and meaningful political theory, method or discourse; and the failure to produce any viable models for revolution.

Huff continues with Roy to take another major idea of the article from his book saying that the current period – he probably means the nineties – is witnessing a return to what he calls the new fundamentalism, which is characterized by hostility to the idea of education. He argues that in the old

fundamentalism the members of fundamentalist groups had higher or university education level while under the new fundamentalism the members of these various groups come from among graduates of secondary education or even lower levels of education. Those members are all hostile to the very idea of education and of the open minds. They tend to reject scientific and educational curricula and to insert superstitious and illogical ideas into the educational materials or the books they read.

Huff moves to another part of the article to lavish what is clearly a strangely unjustified praise on Fatima Mernissi concentrating on her discussions of the idea of democracy and freedom in Islam and her feminist tendency. He frequently highlights what Mernissi said in her book that Islam is hostile to reason and to scientific research preferring authoritarianism and blind obedience or, even, ignorance. Islam, in Mernissi's view, also works to serve the interests of tyrants in power. The writer says, in a repeated theme, that Mernissi believes that the concept of the oneness of God or, indeed, the very idea of Islam based on submission and yielding to God is responsible for Muslims' submission and yielding to all kinds of tyrants and the absence of freedom of opinion, independence of thought, freedom of action or freedom of belief in democracy in Islam.

Huff concludes his article by proposing three major trends for what he describes as the revival of Islamic thought and making it worthy of being a real body of ideas. These proposals begin with what he calls the return to the Qur'an to extract new interpretations regarding the status and rights of women. The second proposed trend is a return to scrutiny and examination, as well as verification and authentication of the Prophet's tradition (the ḥadīth collections) to throw out the inauthentic traditions. The third proposed trend is, according to him, producing new editions of the Quran containing amended annotations, which are updated or modernized to suit modern readers. In a mysterious hint he says that this third trend has been achieved by a person he describes as "an Egyptian sheikh" in the 1930s who was immediately arrested and his book confiscated. He also said that a similar attempt in the same direction has come out in 1992 by a Syrian engineer

called Shahrur who presented a new study of the Qur'an using Western interpretative techniques.

Huff's article is characterized by a sort of strange, even provocative, weakness not because the writer attacks certain Islamic trends or ideas but because he does not follow any acceptable academic or scientific criteria in his work. The article was mainly a review of political events such as the issue of Salman Rushdie or the issue of the conflicts of the Islamic Group in Pakistan with some rulers or the conditions of the Islamic groups in Egypt during the 1970s followed by some crude opinions that he attributes to some of the writers whose works he reviews. These opinions are completely untrue in their dependence on false information and in their deduction of the significance of this information. Consequently, this article cannot be judged as containing any sound scientific method or even acceptable journalistic approach.

We are of the view is that this article reflects the condition of intellectual perplexity of thinkers and writers towards immigrants and particularly towards the unsound ideas that these immigrants have about Islam and its basic essence, which is monotheism. The article can be seen as confirming a confused idea about the nature and essence of Islam among British or, generally, Western readers and this fosters the lack of coexistence or integration of Muslim immigrants by picturing them as reluctant either to obtain education or to work or presenting them as secluded. Consequently, we have included among the questionnaire statements a question about the degree of acquaintance with the culture and history of the other. It should be observed that this article ends with complete disregard of the efforts made by Muslim scholars in the interpretation of the Qur'an and the authentication of Muḥammad's standard practice (sunnah), as well as their efforts in explaining that Islam advocates work, knowledge and cooperation among people on the basis of charity and piety.

1.3 The Study of Islamic Culture and Politics: An Overview and Assessment¹⁰⁰

In this article Moaddel studies the relationship between the Islamic ideas about politics and the modernist reality, under which Arab and Islamic peoples live. It launches from an argument propagated by Orientalists to the effect that Islam does not have any political theory enabling it to conform to modernity and that it does not, indeed, accept that modernity in the first place, particularly its values of rationalism and democracy. The study begins by noting that in the 19th century two schools emerged to study Islam's relationship to political thought; namely, the romantic school, which believed that Islam should be studied in its special context as a separate religious creed, and the rationalist school, which sought to study Islam using the modernist and rational European criteria at that time. The purpose of that latter school was to impose these criteria on what it believed to be the body of Islamic thought in the area of politics. Moaddel concludes from this argument that in the field of studying Islamic political thought a new school emerged affected by European secularist and rational concepts. He called it "the Islamists", meaning a number of Western writers who have since the middle of the 20th century taken to study Islamic political thinking from the aspect of the foundations and bases of Islamic political institutions and the principle of authoritarianism, the failure of the establishment of a democratic system in Islam, the political tendencies of Islamic public opinion and the emergence of political extremism in Islamic countries.

Those Islamists, as Moaddel calls them, have worked to study the Islamic texts such as the Quran, the Prophet's Traditions, the writings of the jurisprudence experts and some Islamic scholars. This study in the sphere of certain political issues such as extremism, the conservative and revolutionary tendencies in Islam and Islamists' position on democracy, liberalism and authoritarianism has led to enriching studies in the field of Islamic political thinking. Nevertheless, Moaddel says that this group of researchers suffers from certain serious defects of methods

¹⁰⁰ Moaddel, Mansoor (Department of Sociology, Anthropology, and Criminology Eastern Michigan University, Ypsilanti, Michigan) 'The Study of Islamic Culture and Politics: An Overview and Assessment', Source: *Annual Review of Sociology*, Vol. 28 (2002), pp359-386 Published by: Annual Reviews Stable URL: <http://www.jstor.org/stable/3069246> [Accessed July 2007].

in their writings, the most prominent of which is the lack of the historical aspect and of wide comparisons with Western thought, as well as stopping at study of the basic texts under the rigid, reductive method that does not go any further.

In his criticism of this general approach in the study of Islamic political thought, Moaddel points to the experience of Edward Said in his leading book about Orientalism as Said refuted the Orientalists' thinking demonstrating that it is based on a prejudiced ideological bias, which applies Western concepts to the Islamic experience. Moaddel also points to the rediscovery and development of ideas of Ibn Khaldun in politics and history, the most prominent of which is the idea of group cohesion or *‘aṣabiyya*. This is a trend that emerged in the 19th century to attempt to discover the significance of Ibn Khaldūn’s ideas for historical, social, economic and also political studies. However, Moaddel points to a serious failure in the generalization of application of ideas of this Muslim scholar to the contemporary culture and politics of Islamic societies.

After that, Moaddel deals with a new trend in the field of study of Islamic political thought, which he called “specialism” which believes that instead of studying the Islamic texts in themselves to show their meanings one must turn attention to the general context of Islamic history and its special and specific interactions with the aim of finding out the meaning, origins and development of Islamic political thought. Two major approaches launch from within this tendency and act in its context to study two important aspects. The first is to study the special social processes, which are included in Islamic activities – probably the most important of which is what is called the Islamic extremism. And the second, which is an anthropological tendency, tries to escape from confinement to textual study of the Islamic texts to examine the interactions and activities of the daily life of Muslims in an attempt to establish the role played by Islam, with all its ideas and concepts, in them.

Moaddel gives examples about these two directions indicating, for example, the first trends, which tried to seek the social processes latent in the Islamic political phenomena, including extremism, resorted to laying down a number of theories on these processes, which led to the emergence of extremism. The most prominent of these theories were the theory of crisis, the theory of

cultural dichotomy and the theory of the official cultural of the state. All of these theories have been used in an attempt to explain a certain political and social phenomenon of such Islamic extremism. The other trend in this particular line of research, the anthropological approach, does not focus on the major social processes taking place in the Islamic society, as the other approach did, but it tried to focus on the micro social processes that can be discerned in the quotidian life. In this regard, this approach monitors two processes. The first is called “objectification” or making religion itself, its customs, rites and teachings object of the focus of Muslims in their daily life in an attempt to explore and apply these values. The second is called by the Moaddel “fragmentation” or a tendency that believes that contemporary life in Muslim society is characterized by a kind of fragmentation of authority, which results in far-reaching political effects in various forms.

Finally, Moaddel in this article concentrates on a more recent approach in the study of Islamic political thought concentrating on the economic aspects in the life of contemporary Muslim societies, particularly of the prevalence of the rentier economy on the economies of the societies. This pattern of economy has a specific effect on the behavior of these societies and on the emergence of specific patterns of political and authoritarian relationships in them.

Moaddel concludes his article by appealing for concern with modern studies in identifying the trends of public opinion as a means of studying politics in Islam. At the end of the article he presents the most important conclusion he reached; namely that when studying Islamic political thought two approaches must be integrated. The first approach is to study the Islamic political theory by studying the texts and identifying their meanings and the second approach, which integrates with the first, is the need for comparative historical and social research to find out the means whereby political principles and practices appeared and effectively developed throughout the ages of Islam.

Moaddel adopts a method of historical representation of various trends and tendencies in the study of Islamic political thought and mixes this approach with the analysis of each trend independently attempting to discover the weak points in

it. If there is any criticism to be leveled at this article it is that it tends to be brief in some of its analyses and it ignores certain Islamic trends by Muslim intellectuals merely because they advocate certain political movements.

Although we are of the view that this article supports our approach to political sciences from an Islamic intellectual point of view but we believe that this issue is somewhat distant from the present study about coexistence in the British society from sociological Islamic viewpoint.

1.4 The Making of Muslim Dissent: Hybridized Discourses, Lay Preachers, and Radical Rhetoric among British Pakistanis¹⁰¹

This article starts with a long introduction in which it deals with the three main groups into which Islamic action in Pakistan is divided in an attempt to study the fate of the relations among the Pakistani immigrants in England. These three groups are: groups based on mysticism [Sufism] in its various forms; modern groups for which the Islamic Group of Pakistan represents the chief model; and, finally, the lay preachers, as the writer calls them, and by whom she means the mosque imams and jurisprudence scholars.

Werbner begins by saying that Muslim immigrants in Britain suffer from a deep contradiction between their position as foreigners living in the country who want to promote themselves economically, on the one hand, and their endeavor, on the other, to preserve their culture and religion. This quandary, as Werbner calls it, exists across all differences between groups and opinions inside the Islamic community and it also represents the background at which various issues, concerns, activities and moves of Muslim immigrants in Britain meet or converge.

On this basis, Werbner believes that social mobility and various conflicts inside the Muslim community of Pakistani immigrants in Britain are not based on

¹⁰¹ Werbner, Pnina. "The Making of Muslim Dissent: Hybridized Discourses, Lay Preachers, and Radical Rhetoric among British Pakistanis". Source: *American Ethnologist*, Vol. 23, No. 1 (Feb., 1996), pp 102-122. Published by: Blackwell Publishing on behalf of the American Anthropological Association
URL: <http://www.jstor.org/stable/646256> [Accessed July 2007].

a binary division between two opposing tendencies in as much as they are based on a process of meeting, symbiosis or divergence of discourses of religious dissent inside a single broad Islamic movement, within which opinions vary between the conservative and the popular-radical trends. Nevertheless, these divergences and variance of positions and opinions remain confined within the scope of interpretations by the persons involved in this process of contemporary political events as they see them reflecting on their position as Islamic communities both within and outside Britain. The writer gives as an example proving the argument, saying the generation of Pakistani young men that were brought up in England take their ideas about the meaning of Islam not from the Qur'anic or Muḥammad's tradition texts but rather from the political ideologies dissenting from the general British domain.

Werbner thinks that ethical ideas about salvation, personality, the sacred, authority and morality within each sectarian group of the above-mentioned three categories should not be studied in themselves or separately from what is to be found among the other groups but should be studied in their symbiosis and meeting of these ideas with their counterparts among the other two groups within a single, unified context; namely the context of the life events of British Muslims from among the Pakistani immigrants who take part in the making of these events.

In her marshalling of the conclusions of her study, Werbner comments that the term "Islamic extremism or fundamentalism" should not be generalized to all groups and categories inside the general Islamic movements, particularly among the Pakistani immigrants living in Britain. This is because she believes that the specific terms used by Western writers to describe extremism or fundamentalism should be used separately to describe that phenomenon inside each of the groups she refers to. This is particularly relevant to the group, which she describes as "mystics" and which she uses to describe the Sufi orders widely spread in Pakistan and which moved to England with the immigrants. She believes that this particular group is different from the other groups – the activists and the popular or lay preachers – because the utopian ideas of its leaders and followers are characterized by moderation on account of their belief in pragmatic realism and hard individual work to satisfy personal ambitions. She says that this group is not

concerned with the revolution but is concerned with expressing liberal Islamic ideologies that value tolerance, love and patriotism in addition to dissent. This leads to the expression of their deep faith in Islam and also of their insistence and perseverance to take the place they deserve as full citizens in contemporary Britain.

This study adopts an analytic method, which reviews the long history of its subject extending from South Asia or, to be exact, Pakistan and the Islamic region surrounding it reaching to Britain. However, this approach is marred by lengthy and sometimes redundant details about the three categories under study. These are very lengthy details and branching investigations are of no use to the overall subject and do not contribute anything specific to the study's conclusions but, on the contrary, they distract the attention of the reader before taking into Britain, which is the main topic of the article and which is only treated in the second part or even the last third of the article.

Also to be criticized in this article is the big mistakes that weaken the writer's arguments, particularly when she deals with the movement such as the Islamic Group and its leader Abul-Aala al-Mawdudy. What is also to be taken against this article is the unjustified bias towards what is described as the mystical trends represented in the various Sufi orders. This bias is not effectively redeemed by the various analyses given by the writer of this group. On the contrary, she tries to arbitrarily confer certain characteristics on the mystic trend such as tolerance, love and the endeavor to effectively merge and integrate into British society without abandoning the Islamic identity.

Although one can question some of Werbner's results we believe that the study is useful in pointing to the importance of the roles relating to achieving a situation of coexistence in the British society whether with regard to the civil society, the government or the individuals. It should be taken into consideration that coexistence does not mean melting or canceling the other. The integration of immigrants in their various institutions of society effectively helps to remove the situation of isolation among the minorities and immigrants in the British society. The immigrants' expression of their political and social problems or even the problems relating to their countries of origin through the institutions of the British

society and understanding of the motives of protest by the immigrants will lead to a better case of integration, which is absent at present. It was this consideration that led me to include a point on the respect of customs and traditions among the questions of the questionnaire in our study about coexistence between the two parties.

1.5 A Part of the United States (US) or Apart from US?: Post-September 11 Attitudes toward Muslims and Civil Liberties¹⁰²

In this article Moore tries to discuss the situation of Muslims in the United States and the question of their civil liberties in the light of the tendencies that prevailed in American society after the events of September 11, 2001. The most prominent of these tendencies is a new spirit of national integration or an American ethos seeking to unify all citizens together not just to make them rally behind their nation and country but also to face a certain enemy that is supposedly lying in wait for them.

These events, along with the increased numbers of Muslim immigrants coming to the US, have led to a problem relating to the conditions of these Muslims who are now being considered by an increasing number of politicians, writers and public opinion leaders in the United States as a security threat and also as a challenge to the supposedly racial and cultural unity of Western civilization led by the US. Moore says that this problem can be put forth in the context of a dichotomy or paradox based on the fact that under the Bush administration the US government had declared war on terrorism outside the country and all over the world against an imaginary enemy whose color is black while inside the US there is a call for or a tendency towards a fair and normal treatment of Muslims living in the US. As for the conditions of American Muslims or Muslims living in the US they are also wondering whether the liberalism of the West and its democratic and civil liberties values will cover them or will abandon them.

¹⁰² Moore, Kathleen. "A Part of US or Apart from US?: Post-September 11 Attitudes toward Muslims and Civil Liberties. Source: *Middle East Report*, No. 224 (Autumn, 2002), pp32-35. Published by: Middle East Research and Information Project
URL: <http://www.jstor.org/stable/1559421>[Accessed July 2007].

According to Moore, the fears of Muslims are increasing because a number of public relations specialists in the US are considering that Islam is the major enemy and some of them even describe it as an international epidemic. At the same time, hostility in the US against foreigners is no longer confined to the racial aspects represented in color but has now extended to cover the cultural aspects and all the other aspects of cultures that are different from the prevailing American culture, particularly Islam, which, according to US intellectuals, poses a threat at present.

The topic of this article is a survey conducted by Moore in October and November 2001 after the events of September 11 and the accompanying increased calls for stepping up national security measures. She conducted this study to measure the reactions of respondents regarding their wish or otherwise to restrict and reduce the civil liberties of Americans and also to restrict and reduce the civil liberties of the American Arabs and Muslims trying to compare the two trends and to measure the degree of support or otherwise of civil liberties. She uses a questionnaire consisting of five points; namely tapping telephone calls; search without a warrant; holding suspected persons in detention camps; indefinite detention of accused persons without interrogation; and, finally, the prevailing stereotypical images of various races. Respondents to the questionnaire were given four types of answer revolving round the degree of their support or lack of support for these measures against civil liberties. She says that the final goal of the questionnaire is to ascertain the degree of commitment by the Americans to the civil liberties guarantees when the country is exposed to a security threat and when the necessities or criteria of security contradict the values of liberty.

Moore points to the importance of taking account of the role that stereotypical images promoted by the media may play in shaping the responses of the respondents. She also points to the role played by some effective factors in shaping the responses. She presents a detailed table of the results she reached and also presents her analysis and conclusions from these results.

Moore says that in this research she started from two premises; namely the Americans will be tough in protecting civil liberties for the Americans and will

show a poor support for these liberties when it comes to having them applied to American Arabs and Muslims. The second premise says that the extent of support for the civil liberties of American Muslims depends on the extent of relationships or ties connecting the other Americans to this group.

Concerning the first premise, Moore says that the results she drew refute and cancel this hypothesis because there are no significant statistical differences between the support by Americans for the civil liberties of non-Muslim Americans and their support for the civil liberties of American Muslims or American Arabs. The only difference seen in the statistics is the fact that Americans or, at least, those responding to the questionnaire have shown a tougher attitude towards the application of the tapping on phone calls for American Arabs and Muslims while not showing such a tough attitude with regard to the application of this measure on the other Americans.

She says that the respondents did not view the civil liberties of American Arabs and Muslims as much different from those of the Americans in general but, on the contrary, they have shown a certain measure of opposition to the restricting of civil liberties when applying them to certain groups of Arabs and Muslims in the United States.

Concerning the second premise it is supported by the results of the study, which showed that the existence of connections and ties between the Americans, on the one hand, and Arab and Muslim immigrants, on the other, strengthens and boosts the tendency of those Americans to support and protect the civil liberties of American Arabs and Muslims.

The general result concluded by Moore and set out at the end of the study is that while politicians continue to find out ways to identify the terrorists within certain racial and population groups and while they continue to target certain groups, the general American public remains cautious and wary of applying the concept of racial stereotypes used by those politicians to identify the terrorists. Only a few weeks after the September 11 incidents, the American public showed its readiness to defend the civil liberties of Muslim and Arab-American groups.

This study is based on the questionnaire method with the results listed in tables and Moore commenting on them but without using any mathematical techniques or analyses of the material collected. This is due to the fact that this research was published in a general, rather than a specialized, magazine. Moore concludes the study by a brief hint to the effect that there is a medium number of Americans who do not want to expand in granting immigration rights to the Arab and Muslim groups. This rate is estimated at 50%.

CHAPTER TWO

PREVIOUS STATISTICAL AND ANALYTIC STUDIES

2.1 Introduction

Analysts and scholars are unanimous that there is a rising curve of immigration by Muslims who obtain European and American nationalities. This means that the migration of Muslims towards the West has been transformed into citizenship and this new citizenship is related to the feelings towards the Islamic world and its relationship to the identity, as well as the complex nature of the relationship between the two national affiliations. Despite these views, we question this as it can be argued that emigration is not an indication of “feelings” it is caused by many factors and often the economical factor is the main one. However, these are models of sensitive questions facing the experiment of the settlement of Islamic migration in the West and the discourse and alternatives it brings about¹⁰³.

In this chapter we will carry out an analytical and critical reading of relevant previous studies. We want to explore the problem: how can people live together but remain different at the same time? This question proves what has become an obvious fact in the shape of what was described at the end of the 20th century and the beginning of the 21st as the return of the sacred or the revival of religions. We also explore the need to rehabilitate the culture of dialogue instead of the culture of divergence. Moreover, it is establishing the conditions of the culture of dialogue to positively bypass the call by the so-called protectors of specificity for the necessity of resisting globalization or the refraining from offering answers to the great questions of globalization¹⁰⁴.

We intend to deal with the following studies and opinion polls:

¹⁰³ al-Mistiri, Muhammad, “*The Cultural Dimension of Brain Drain-The Futuristic Discourse of Islamic Migration*”, See: http://islamweb.org/ver2/library/ummah_printbook.php?lang=A&BabId=4&ChapterId=4&BookId=289&CatId=201&startno=&cache=yes& [Accessed September 2007].

¹⁰⁴ Anonymous. “*Coexistence in the space of diversity, difference and tolerance*”. June, 2007. See: <http://www.alsabaah.com/paper.php?source=akbar&mlf=copy&sid=39472> [Accessed September 2007].

Firstly, the polls and studies of the Commission for Racial Equality (CRE) 2001-2004. These polls and studies offer a statistical reading of the position of Muslims in Britain analyzing the economic opportunities and their social impact, as well as the state of the integration of Muslims into the British society.

Secondly, the Gallup Poll. This concentrates on points relating to the idea of coexistence, namely the relationship between the religious identity, the Western identity, the integration of Muslims into the British society, and the improvement of social cohesion.

Thirdly, a study by the Runnymede Trust-affiliated Commission on British Muslims and Islamophobia. This study deals with the phenomenon of Islamophobia in terms of its issues, the challenges it poses to the question of Muslims' integration into society and the strategies of combating that phenomenon.

We have chosen such studies because they focus on issues relevant to coexistence, namely the economic integration of Muslims, the relationship between religious identity and European identity, the main causes for social discrimination against British Muslims. In addition, they lay down strategies for the improvement of social cohesion between the Muslims and non-Muslims in the British society. Consequently, we will devote a section at the end of this chapter to criticism and analysis of the bases and main ideas of these studies with the aim of reaching a new approach to exploring coexistence between Muslims and non-Muslims in Britain (See Chapter Two 2.5).

2.2 The Polls of the Commission for Racial Equality (CRE)

The CRE¹⁰⁵ conducted several studies and opinion polls after the September 11, 2001, incidents, particularly between 2001 and 2004. These studies focused on three areas: a census of Muslims in terms of their age, geographic distribution and racial origins, the economic and social conditions of

¹⁰⁵ The Commission for Racial Equality (CRE) works to build relations among racial groups and to use the arts to protect them against racism. It acts with the governments to ensure equality in services and economic opportunities. In addition, it works to spread public awareness about racism and violations. For more information see: <http://83.137.212.42/sitearchive/cre/index.html> [Accessed September 2007].

Muslim citizens and the possibilities of coexistence between the majority and the Muslim minority in Britain.

These areas are related to the issue of the citizenship of the Muslim minorities in Britain, an issue that has become the object of a test on account of the September 11 incidents and the terrorist incidents that occurred in London. It has become necessary and urgent to know the truth of the nature of that citizenship of the Muslim community. The matter should be academically examined to diagnose the rights that this Muslim minority should enjoy in the British civil society, as well as the nature of its duties, which it must observe as an important condition for embodying their loyalty to the state of whose social benefits they are the recipients.¹⁰⁶

2.2.1 A Statistical Reading of Muslim Citizens in Britain

The CRE relied on the census of April 2001, which indicated that the number of Muslims in Britain amounted to 1,588,890 persons constituting 2.78% of the total population of the United Kingdom standing at 75,103,927. Islam is the second religion after Christianity in the country, as Muslims make up 51.94% of the total followers of other religions in Britain than Christianity.

Religion: by sex, April 2001

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Any other religion	No religion	Not stated	Total
Males	46.75	49.63	50.49	48.03	51.70	50.02	48.44	55.84	50.33	48.61
Females	53.25	50.37	49.51	51.97	48.30	49.98	51.56	44.16	49.67	51.39
Total	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00

Source: Census, April 2001, Office for National Statistics;
Census, April 2001, General Register Office for Scotland

Table (1): Distribution of Population by Sex

The rate of males among Muslims is higher than that among Christians, who make up the majority of the British people, 51.70% against 46.75%. The rate of females among Muslims is lower than that among Christians, 48.30% against

¹⁰⁶ Anon. "Seminar: the Muslims in Britain between Terrorism and Loyalty to the Country", See: <http://www.annabaa.org/nbanews/51/154.htm> [Accessed July 2007].

53.25%. This reflects the importance of providing job opportunities for the Muslim minority with the aim of promoting their integration into the society.

According to the previous table, there are more male Muslims than female Muslims although the difference is small contrary to the case with most of other religions. There is no clear relationship between sex differences and getting better economic opportunities since getting jobs is related to other conditions such as the economic and educational status. The more the chance of getting a university qualification, the more opportunity a man or a woman equally has of getting a better job.

2.2.1.1 The Muslim Population According to the Racial Origins

Great Britain

Country of birth	Numbers	Percentages
UK	738,655	46.49
Rest of Europe: (including)	70,905	4.46
Turkey	40,351	2.54
Former Yugoslavia [†]	18,318	1.15
Other Rest of Europe	12,236	0.77
Africa: (including)	147,387	9.28
Somalia	38,849	2.45
Kenya	14,528	0.91
Algeria	8,261	0.52
Egypt	8,213	0.52
Uganda	7,750	0.49
Tanzania	7,744	0.49
Other Africa	62,042	3.90
Asia: (including)	617,496	38.86
Pakistan	288,431	18.15
Bangladesh	142,853	8.99
India	54,331	3.42
Other Asia	131,881	8.30
North America	4,004	0.25
Other	10,443	0.66
Total	1,588,890	100.00

[†] Former Yugoslavia includes people who gave their country of birth as Kosovo, Bosnia Herzegovina, Serbia or Yugoslavia

Source: Census, April 2001, Office for National Statistics;

Census, April 2001, General Register Office for Scotland

Table (2): Muslims According to Racial Origins

Figures indicate that most Muslim citizens were born in Britain at a rate of 46.49%, followed by citizens from Asian origins at the rate of 38.86%. After that

come the persons of African origins at a rate of 9.28% and persons of European origins at the rate of 4.46%. Table (2) indicates the distribution of Muslims in Britain in terms of racial origins.

According to Table (2), 46.49% of Muslims born in Britain, or the equivalent of about half the British Muslims in general, have various racial origins. The rate is slightly higher with regard to persons born in Asian countries hitting 49%. This indicates a turning from a society of immigrants looking for job opportunities in certain economic fields into a society of citizens looking for their civil rights and getting higher degrees of education allowing them a better social and economic status.

All people	Muslim
British	63,891
Irish	906
Other White	117,713
Mixed	65,592
Indian	132,566
Pakistani	686,179
Bangladeshi	261,380
Other Asian	92,761
Black Caribbean	4,489
Black African	97,109
Other Black	5,833
Chinese	796
Other Ethnic Group	59,675
Total	1,588,890

Source: Census, April 2001, Office for National Statistics;
Census, April 2001, General Register Office for Scotland

Table (3): Muslims According to Racial Origins

According to Table (3), most Muslim citizens come from Asian origins as the Asian Muslims number 1,172,886 persons, making up 50% of the total number of Muslims. They are distributed as follows:

Pakistani Muslims number 666,179 or 57.2% of the total Asian Muslims.

Muslims of Bengali origin number 261,380, constituting 23% of total Asian Muslims.

Muslims of Indian origin number 132,566 or 11.50% of total Asian Muslims.

The rest of the Asians number 92,761, making up 8.3% of total population of Muslims of Asian origins.

We believe that the attention paid by the CRE to this part relating to the study of ethnic pluralism impact on British Muslims, which is represented basically in the ideological differences, is aimed at confronting a basic challenge, namely the ability to build necessary bridges between Muslim gatherings, on the one hand, and the majority of the British people, on the other.

“These differences have led to the absence of a joint position on various events. We find that there are groups that oppose political action while other groups opt for inadaptability to the culture, although there is a large number of organizations that voice the views of integration trend.”¹⁰⁷

We are of the view that social action and the extension of bridges of coexistence between all ethnic groups and all cultural groups inside the British society give the Muslim minority with its various ethnic groups the potential of integration in a manner that will not make it lose its specificity. This would place it in a position of being able to conduct a dialogue and coexist with all groups in its society and, at the same time, enable it to deal on equal terms with the surrounding conditions at a greater degree of independence and freedom of action.¹⁰⁸

Social coexistence in Islam is based on a religious foundation as the Muslim believes that the divine guidance has come to humanity over a long series of messages and prophets whose latest rings are Judaism, Christianity and then Islam. It is natural that these three religions are closer to each other than the rest of other creeds. The Qur'an names the Jews and Christians as the People of the Book because God revealed the Torah to Moses and the Bible to Jesus, peace be upon them, before the Prophet Muhammad, peace be upon him, received the Message in its completion, which gives credence to the previous messages and lays down detailed matters of the sharia and law in addition to matters of worship and ethics.¹⁰⁹

We seek to study the extent to which coexistence between the Muslims and non-Muslims in Britain applies through the questionnaires we will introduce

¹⁰⁷ ‘Abd al-Shāfi, ‘Iṣām ‘. “Muslims in the US... Challenges to Integration”, *al-Siyāṣah al-Dawliyyah* Magazine, Cairo, January 2003, p 9.

¹⁰⁸ n al-Tuwayjiri, ‘Abd al-‘Azīz Bin ‘Uthān, (1998), “*Dialogue for Coexistence*”, First Edition, Cairo: al-Shurūq Library, p 140.

¹⁰⁹ Ḥaṭḥūt, Hassān. (1998) “*Message to the Muslim Mind*”, First Edition, Cairo: al-Ma‘rifah Printing and Publishing House, p154.

and the answers of the respondents from both sides. We believe that this can point to a way of achieving optimum coexistence away from trends of isolationism and animosity (See Chapter Five, 5.3.1 and 5.3.2).

2.2.1.2 Distribution of Muslims by Age

Religion: by age, April 2001

Great Britain										Numbers
	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No Religion	Not stated	Total
0 – 15	7,332,613	18,011	116,746	45,475	535,853	82,477	15,416	2,138,832	1,175,378	11,460,801
16 – 34	8,888,665	50,814	187,037	58,945	591,928	117,352	50,767	3,361,855	1,055,242	14,362,605
35 – 64	17,003,622	72,419	217,773	103,099	403,386	115,622	78,522	2,713,764	1,454,640	22,162,847
65 and over	7,789,911	7,913	36,786	59,854	57,723	20,728	14,462	382,037	748,260	9,117,674
All people	41,014,811	149,157	558,342	267,373	1,588,890	336,179	159,167	8,596,488	4,433,520	57,103,927

Source: Census, April 2001, Office for National Statistics;
Census, April 2001, General Register Office for Scotland

Table (4): Distribution of Muslims by Age

Regardless of persons who identified themselves as not belonging to any certain religion, Christians come first in the 16-34 age group numbering 8,888,665 persons, followed by Muslims, 591,928 persons; Hindus, 187,037 persons; and Jews, 58,945. The same order is found in the 35-64 age group, which means that the effort to improve the economic conditions is relatively strong among the Christians and Muslims and that the availability of job opportunities in all economic sectors is positively reflected on political participation and leads to improving the reality of social coexistence among the followers of various religions in the British society and particularly among the Christian majority and the Muslim minority.

Religion: by age, April 2001

Great Britain										Percentages
	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No religion	Not stated	Total
0 – 15	17.88	12.08	20.91	17.01	33.72	24.53	9.69	24.88	26.51	20.07
16 – 34	21.67	34.07	33.50	22.05	37.25	34.91	31.90	39.11	23.80	25.15
35 – 64	41.46	48.55	39.00	38.56	25.39	34.39	49.33	31.57	32.81	38.81
65 and over	18.99	5.31	6.59	22.39	3.63	6.17	9.09	4.44	16.88	15.97

Source: Census, April 2001, Office for National Statistics;
 Census, April 2001, General Register Office for Scotland

Table (5): Population by Age Groups in Numbers and Percentages

Studies indicate that Muslims come first in the younger age groups compared to the rest of the other religions and Britain. Muslims make up 33.72% of total population below fifteen years of age while they make 37.25% of the 16-34 age group. According to these figures, young people below 34 years make up 70.97% of total Muslims in Britain, which means that the higher rate of Muslims in the younger age groups can be seen as either an advantage or a problem for Britain according to the way one deals with this fact. If it is perceived that extremism spreads among young people they will, in this case, represent a danger threatening society. However, if they are viewed as an important part of labour that can be utilized in the economy and in the promotion of cultural pluralism, then this will give Britain an advantage compared to many other countries.

We are seeking to measure the opinion of Muslims of various origins and particularly those in the younger age groups about the issues of social coexistence in a manner contributing to laying down the mechanisms that can ensure that this age group is an advantage to rather than a burden on Britain (See Chapter Three, 3.3.6).

2.2.1.3 The Geographic Distribution of Muslim Citizens

According to the studies, 76.8% of Muslims in Britain are concentrated in three main areas, namely London, West Midlands and the Yorkshire and the Humber-Northwest. The following Table (6) shows the geographical distribution of Muslim population according to these areas.

Distribution of religious population (Percentages): by Government Office Region, April 2001

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	No Religion	Not Stated	Percentages
Great Britain										All people
North East	4.91	2.08	0.78	1.18	1.69	1.42	2.44	3.21	4.02	4.41

North West	12.80	7.91	4.87	10.46	12.86	1.93	6.68	8.20	10.98	11.79
Yorkshire and The Humber	8.85	4.82	2.83	4.32	11.90	5.57	6.05	8.14	8.70	8.69
East Midlands	7.32	5.06	11.95	1.52	4.42	9.98	6.20	7.73	7.03	7.31
West Midlands	9.32	6.54	10.15	1.86	13.61	30.90	6.85	7.53	8.89	9.22
East of England	9.48	8.09	5.62	11.36	4.97	3.98	9.72	10.49	9.42	9.44
London	10.18	36.40	52.29	56.02	38.21	31.00	22.97	13.15	14.02	12.56
South East	14.20	14.75	7.98	7.12	6.84	11.22	18.01	15.35	13.46	14.01
South West	8.89	7.58	1.48	2.52	1.48	1.37	11.45	9.60	8.66	8.63
England	85.95	93.22	97.97	96.37	95.97	97.37	90.35	83.42	85.18	86.05
Wales/Cymru	5.09	3.63	0.97	0.84	1.37	0.60	4.34	6.26	5.28	5.08
Scotland	8.96	3.15	1.06	2.78	2.66	2.03	5.31	10.32	9.54	8.86
All people = 100%	41,014,811	149,157	558,342	267,373	1,588,890	336,179	159,167	8,596,488	4,433,520	57,103,927

Census, April 2001, Office for National Statistics

Census, April 2001, General Register Office for Scotland

Table (6): Geographical Distribution of Muslims in Britain

The rate of Muslims who live in the capital, London, stands at 38.21% of the total number of British Muslims, followed by those who live in the Midwest of the country at a rate of 13.61%, those who live in the Northwest at a rate of 12.86%, those who live in Yorkshire and Humber at a rate of 11.90% while the rest are distributed over other British areas.

The CRE studies did not explain Muslims concentration in certain geographic areas. However, another study pointed out that the geographic distribution of the Islamic, Sikh and Hindu communities seems to have been stable during the sixties and up to and after the year 2000. The study said, "The Muslim, Sikh and Hindu communities seem to prefer to concentrate in the areas where they gather. The concentration of each community in certain areas is probably due to the families' desire to stay near to each other or to stay near to their places of worship"¹¹⁰. In this regard, we will attempt to reach out to the biggest Muslim gatherings not to ask them about the reasons for their presence where they are but to measure the acceptance of Muslims and non-Muslims to live together in joint neighbourhoods (See Chapter Five, 5.3.1 and 5.3.2).

¹¹⁰ Anonymous, "A study shows that the Muslim community in Britain lives under the most depriving conditions". See :<http://www.annabaa.org/nbanews/57/032.htm> [Accessed November 2007].

2.2.2 The Economic Opportunities and their Social Impact:

The economic and health conditions and the possibilities of getting suitable jobs indicate the extent to which the equality has been achieved among the citizens regardless of their religion and they are also an important indicator about their integration into society and the majorities' acceptance of them. The studies and polls of the CRE report important facts about the unemployment rates and the careers and health conditions of Muslims compared to others in Britain as follows:

2.2.2.1 The Rates of Unemployment:

In Table (7) (see page 70), the rate of unemployment among Muslim men hit 13.5% while that among Muslim women hit 18.0%. In general, the highest unemployment rates in the country can be seen among Muslims compared to the other religions at a rate of 14.8% of the total number of the unemployed.

Unemployment Rates¹: by Religion and Sex, 2004

Great Britain	Percentages		
	Male	Female	Total
Christian	4.3	3.7	4.0
Buddhist	7.5	9.2	8.3
Hindu	5.3	8.2	6.5
Jewish	3.1	3.5	3.3
Muslim	13.5	18.0	14.8
Sikh	7.0	5.7	6.5
Other	7.8	6.0	7.0
No religion	6.7	6.0	6.4
All people	5.1	4.3	4.7

Unweighted bases = 100%			
Christian	98,400	94,705	193,105
Buddhist	276	286	562
Hindu	994	800	1,794
Jewish	421	340	761
Muslim	2,408	1,070	3,478
Sikh	586	483	1,069
Other	869	921	1,790
No religion	23,293	16,190	39,483
All people	127,247	114,795	242,042

[†] As a proportion of the economically active population.

Source: Annual Population Survey, January 2004 to December 2004, Office for National Statistics

Table (7): Unemployment Rates by Religion

Table (8) (see page 70) indicates the rate of unemployment among Muslims according to sex and age groups. We find that 26.1% of men in the 16-24 age group are unemployed but the rate in the 25-over age group falls to 10.3%. As for women, the rate of unemployment in the 16-24 age bracket stands at 30% but falls in the 25-over age group to 12.5%.

This means that the rate of unemployment among Muslim women is higher than that among Muslim men. We believe that the CRE's concern of this phenomenon is helpful in understanding its causes, as it mentions, inter alia, the economic situation, poor access to job opportunities for both sexes and the social status as economic inactivity increases among women more than men because some of them prefer to remain at home and take care of the children.

We can add other reasons relating primarily to the cultural dimensions, as some schools of the sharia lay down difficult conditions regarding women work. In general, the studies are helpful for the writer in identifying the reality of the economic discrimination against Muslims in society, which is shown in the questionnaire in the question directed to Muslims regarding the acceptance of the employment of Muslims in various jobs. (See Chapter Three, 3.3.4.4)

Unemployment rates [†] by religion, age and sex, 2004

Great Britain		Percentages	
		16-24	25 and over
Male	Christian	11.8	3.1
	Buddhist	4.9	7.8
	Hindu	17.1	3.4
	Jewish	5.3	2.9
	Muslim	26.1	10.3

	Sikh	17.1	5.3
	Other	15.4	6.6
	No religion	16.8	4.3
		0	0
	All males	13.6	3.6
Female	Christian	9.6	2.7
	Buddhist	11.1	9.0
	Hindu	27.0	5.2
	Jewish	10.1	2.7
	Muslim	30.0	12.5
	Sikh	11.6	4.2
	Other	11.5	5.0
	No religion	12.5	4.0
		0	0
	All females	11.0	3.1
All people	Christian	10.7	2.9
	Buddhist	8.1	8.4
	Hindu	21.4	4.2
	Jewish	8.1	2.8
	Muslim	Ç	10.9
	Sikh	14.3	4.8
	Other	13.4	5.8
	No religion	14.9	4.2
		All people	12.4

[†] As a proportion of the economically active population.

Shaded figures indicate the estimates are unreliable and any analysis using these figures may be invalid.

Any use of these shaded figures must be accompanied by this disclaimer.

Source: *Annual Population Survey, January 2004 to December 2004, Office for National Statistics*

Table (8): Unemployment among Muslim Young People

Table (8) also indicates that, according to age, we find that the rate of unemployment among Muslim males in the 16-24 age group stands at 26.1% compared to a rate of 11.8% among the Christians. In the over-25 age group, the rate of unemployment among Muslim males stands at 10.3% compared to 3.1% among Christian males. Among Muslim females the rate of unemployment in the 16-24 age group stands at 30% compared to a rate of 9.6% for Christian females at the same age group. The unemployment rate stands at 12.5% among Muslim females who are above 25 years compared to a rate of 2.7% for Christian females in the same age group. This indicates that it increasingly becomes difficult for Muslims, both males and females, to get jobs compared to the followers of other religions.

In general, a link can be established between this high rate of unemployment and the little educational opportunities leading to the “emergence of very complicated cultural, social and economic conditions of suffering. In the educational field, the Muslim communities come on the bottom rung of the ladder for several considerations including the ignorance of the older generation and their lack of concern for educating their children and caring for them. The causes also include the British governments' failure to support the religious schools. The problem of education causes other problems, in the forefront of which are poverty and the absence of Muslim elements in leading posts and major office in the country. Many Muslims live in the poorest neighborhoods. All these conditions lead to a rise in crime rates, as the number of Muslim prisoners in British prisons has exceeded 6000 people”.¹¹¹

2.2.2.2 Job Opportunities for Muslims

There are 1.8 million Muslims in the United Kingdom, of whom 60% live in London and the southeast. They are not a homogeneous group since they belong to dozens of ethnic groups. There is a prevailing belief that most Muslims are of Southeast Asian origins. This is untrue because a third of the Asians are non-Muslims. Muslims are a vital population group since half of the Muslims of Britain are below 25 years of age. In comparison, the British population, like that of other European countries, suffers from increased rates of senility as the number of children falls down.

	Agriculture & fishing	Energy & water	Manufacturing	Construction	Distribution, hotels & restaurants	Transport & communication	Banking, finance & insurance etc	Public admin, education & health	Other services
Christian	1.3	1.0	14.1	7.9	19.0	6.8	15.3	28.6	6.0
Buddhist	0.5	0.2	7.2	2.5	24.3	4.3	17.9	34.7	8.5
Hindu	0.1	0.9	12.9	2.3	27.3	7.5	22.4	23.8	2.8
Jewish	0.1	0.1	7.3	2.0	19.0	4.0	31.9	25.9	9.7
Muslim	0.1	0.9	11.5	2.5	34.1	12.5	14.5	19.8	4.0
Sikh	0.1	1.0	16.9	4.7	27.4	10.9	14.3	21.3	3.3
Any other religion	0.9	0.9	10.0	5.4	20.2	5.6	18.8	30.0	8.0
No religion at all	1.0	1.0	14.0	8.3	19.6	6.9	17.3	25.1	6.8
All people	1.2	1.0	13.9	7.7	19.6	6.9	15.8	27.8	6.1

Source: Annual Population Survey, January 2004 to December 2004, Office for National Statistics

¹¹¹ ‘Izz al-Din, ‘Abd al-Basit. “*The Reality of Muslim Minority in Britain*”, See <http://www.themwl.org/Subjects/default.aspx?d=1&l=AR&cid=9&cidi=44> [Accessed December 2007]

Table (9): Jobs Occupied by Muslims in Britain

Considering the kind of jobs held by Muslims, it is noticed that most of these are low-ranking jobs in the British society and we find that the highest rate of Muslim workers is to be found in service jobs hitting 34.1%, followed by jobs in the transport and communications sectors at a rate of 12.5%.

"Selected jobs done by men¹: by religion' 2004

Great Britain

	Medical practitioner	Chef/cook	Taxi, cab driver or chauffeur	All other jobs
Christian	0.5	0.8	1.0	97.7
Buddhist	1.7	8.3	0.6	89.4
Hindu	5.0	0.7	0.6	93.7
Jewish	2.7	0.4	1.5	95.4
Muslim	2.9	5.8	8.7	82.6
Sikh	0.9	0.7	2.7	95.7
Any other religion	0.6	1.0	1.2	97.3
No religion	0.5	1.0	0.7	97.9
All	0.6	0.9	1.1	97.3

¹As a proportion of all men in employment.

Source: Annual Population Survey, January 2004 to December 2004, Office for National Statistics

Table (10): Muslim Workers in Service Jobs

The rate of Muslim workers is high in service jobs, particularly in the following jobs: taxi drivers and cooks. It is noticeable, however, that the rate of physicians – general practitioners – takes the second position in order of jobs as the highest rate is found among the Hindus at 5%, followed by the Muslims at 2.9% and the Christians come last with a rate of 0.5%.

We are attempting to study the social dimensions of that job situation in terms of its impact on the integration of Muslims and how it can be changed to serve social coexistence in the British society. This is shown in the questionnaire in a question about the extent of Muslims and non-Muslims acceptance to donate part of their funds to charitable activity. (See Chapter Six, 6.2.1, p 235)

Although the immigrants do not get higher job opportunities, the writer believes that Britain can benefit from them in the following ways:¹¹²

¹¹² CRE Chief, 'Why Muslims make Britain a better place',

Firstly, in the economic field, the benefits in the labor market resulting from immigration are complicated but the government believes the gross domestic product has increased by a value of 2.5 billion pounds Sterling because of the immigrants working in public services.

Secondly, the presence of Muslims in Britain is contributing, in the social field, to reviving commitment to the values of the family, community and justice, as well as contributing to affecting a new revolution on the lines of the liberal revolution in the nineteenth century represented in caring for the poor and education.

Thirdly, the Muslims have also left their marks on the cultural field¹¹³ in the form of new buildings for the Muslims such as the Isma'ili Center in South Kingston in London and the Regent's Park Mosque. There are some prominent personalities such as Liza Aziz and Kunani Haqq as well as Ash Atallah, the producer of *The Office*, which has become part of the revival of the British spirit of humor. All those people and others will undoubtedly make of Britain a better country since the presence of Muslims in a non-Muslim community promotes the idea of the multicultural and multi-religious society. This is because Islam considers the Jews and Christians to be believers in a revealed religion even if this recognition is not mutual. Although the others do not believe in the prophethood of Muhammad, peace be upon him, which is a very serious and, indeed, a decisive matter, Islam has absorbed that difference not by mitigating its impact or coming to a religious compromise with it but rather with the teachings it laid down in the area of social interaction allowing communication and amity despite the difference in creed.¹¹⁴

2.2.2.3 Health

Age	No religion	Christian	Buddhist	Hindu	Muslim	Sikh	Jewish	Other
0-4	14,122	26,949	68	345	4,157	289	122	79
5-9	8,123	21,651	75	281	3,249	227	73	87
10-14	7,613	24,046	78	290	2,543	243	115	130
15-19	16,228	37,338	209	414	3,430	392	236	475
20-24	31,174	56,534	519	726	5,925	846	394	1,051

<http://www.stormfront.org/forum/showthread.php?cre-chief-why-muslims-make-166037.html>
[Accessed December 2007].

¹¹³ For more see Richardson, Robin. (ed.) (2004) *Islamophobia: issues, challenges and action*, London: Trentham Books.

¹¹⁴ Hathut, Hassan., op cit, p 155.

25-29	41,008	81,112	777	1,058	8,155	1,000	466	1,471
30-34	51,317	130,902	1,078	1,633	10,663	1,576	656	1,971
35-39	54,713	182,861	1,477	2,253	10,828	1,956	791	2,415
40-44	50,983	219,154	1,478	3,490	13,628	2,624	1,100	2,573
45-49	49,781	263,249	1,884	4,775	15,047	3,444	1,228	2,662
50-54	54,554	379,268	1,938	5,272	12,357	3,580	2,004	2,818
55-59	44,067	415,799	1,270	4,937	10,605	3,316	2,096	2,109
60-64	34,012	410,675	884	5,171	13,192	3,320	1,875	1,447
65-69	24,884	372,587	599	4,161	10,001	2,357	2,024	1,150
70-74	22,500	399,948	482	3,118	6,338	2,017	2,499	966
75-79	19,583	415,457	375	2,220	3,155	1,408	3,110	756
80-84	13,360	329,611	231	1,363	1,456	821	3,112	469
85 and over	11,525	338,734	192	826	921	634	4,310	419
Total	549,547	4,105,875	13,614	42,333	135,650	30,050	26,211	23,048

Source: Census, April 2001, Office for National Statistics
Census, April 2001, General Register Office for Scotland

Table (11): Distribution of Citizens who do not Enjoy Good Health

Statistics show the extent of deterioration of the health conditions of Muslims in Britain as the rate of those who do not enjoy good health conditions stands at 8.5% of total Muslims in Britain. This means that 135,650 out of a total of 1,588,890 Muslims do not get health services.

Only ten percent out of a total of 41,014,811 Christians do not enjoy good health. While these statistics show that the rates are close regarding those who do not enjoy a good health, the studies conducted by the CRE did not report any other data on the reality of health and social services offered to citizens from various cultures that could enable us to lay down indicators for the extent of the Muslims' integration into the British society. It can be said that health services are affected by the educational and economic conditions and by job discrimination as "the intensity of job discrimination in Britain was increased by the high rate of unemployment among Asian Muslims and their bad living conditions. This adversely impacts on their educational level that can qualify them to occupy high positions in the State and society. It also led to their seclusion in what can be called the Muslim ghettos in certain cities like Manchester, Bradford, Leeds, Nottingham, Birmingham, Laughton and others"¹¹⁵. The study is based on the assumption that economic and social discrimination is the direct result of concepts

¹¹⁵ al-Fasi, Hatun Ijwad. "The Muslims of Britain between Two Identities", See: <http://www.doroob.com/?p=10255>, [Accessed September 2007].

and positions towards a certain racial or religious group and it seeks to identify this assumption through a sample of non-Muslim citizens. (See Chapter Five)

2.2.3 The Integration of Muslims into the British Society

The CRE conducted a research on the ethnic minorities and the question of belonging using a sample from England, Scotland and Wales consisting of 96 persons from different racial and religious origins.¹¹⁶

2.2.3.1 The Religious Affiliation of Muslims:

In the part concerning the analysis of the extent of religious belonging by the various races Table (12) indicates answers that reflect the depth of religious identity among the Muslim citizens in Britain as 71.4% of Muslims born in Britain said that the Islamic religion is an important part of their defining of their personality while the rate fell to 64.7% among those born outside Britain.

Proportion who stated religion said something important about their self-identity; by country of birth and religion, 2001

	England and Wales		
	UK born	Non-UK born	All
Christian	19.7	40.4	21.1
Buddhist	56.5	25.0	43.6
Hindu	53.1	50.5	51.2
Jewish	75.9	94.1	80.3
Muslim	71.4	64.7	66.6
Sikh	55.9	64.3	61.3
Other	34.7	45.5	36.0
No religion	3.5	7.0	3.7
All	16.9	41.9	19.1

Source: Home Office Citizenship Survey 2001, Home Office

Table (12): Cherishing of the Religious Identity

This cherishing of religious identity can be attributed to the Muslims' belief that God took a covenant on mankind to worship Him and that the balance between spirit and matter embodied by mankind and promoted by Islam as a

¹¹⁶ CRE, (2005) *Citizenship and belonging, What is Britishness, Ethnos Research and Consultancy, Commission for Racial Equality*, London: CRE.

tolerant revealed religion permits a calm and stable life that reflects positively on the sense of a person's happiness and tranquility.

This point can be examined from two angles. Firstly, the second generation cling more to their religion and are proud of it while being, at the same time, more self-confident as free Britons in their own country and homeland, so they do not feel ashamed of expressing their pride of their religion contrary to persons born outside Britain who are less confident and do not so much feel that Britain is their mother country. Secondly, the fact that Muslims are confronted by an attempt to wipe out or reduce their sense of religious identity or to place them before a choice of either being Muslim or British exposes them to a choice that is already decided before and particularly by the second generation who are supposed to have lived and be affected by the society in which they were born.

We have utilized this point in analyzing the religious dimension in an attempt to measure the extent of understanding and tolerance by each party towards the differences of the other party. This includes going to church to attend various social activities, participating in charitable activities carried out by non-Muslims. The writer also tries to know the extent of interest in the study of Muslim history, as well as participation in charitable activities. (See Chapter Six)

2.2.3.2 The View of the Majority on the Integration of Minority

It is worth mentioning that there is a growing feeling among the majority inside the British society, particularly in the circles of white people, that the ethnic minorities live in isolation from society and that more efforts should be exerted to bring about integration. In this context, the CRE conducted a poll based on a sample of 2065 white people and 816 nonwhites.¹¹⁷

Members of ethnic minorities who were born in Britain	Politicians	Football supporters
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¹¹⁷ YouGov/Commission for Racial Equality (June 2004) *Survey for Commission for Racial Equality*, London: Commission for Racial Equality.

White	Non-white		White	Non-white	White	Non-white		
Very high opinion	3%	16%	Very high opinion	0%	1%	Very high opinion	2%	2%
Fairly high opinion	22%	27%	Fairly high opinion	6%	9%	Fairly high opinion	9%	9%
Neither high nor low opinion	63%	48%	Neither high nor low opinion	30%	27%	Neither high nor low opinion	40%	40%
Fairly low opinion	6%	3%	Fairly low opinion	41%	32%	Fairly low opinion	31%	31%
Very low opinion	5%	3%	Very low opinion	22%	28%	Very low opinion	17%	18%
Don't know	1%	2%	Don't know	0%	2%	Don't know	1%	1%

Table (13): Concern for Minorities in British Society

The above Table (13) shows that the British society holds more interest for ethnic minorities than other issues such as football and political affairs, which is a clear indicator that the majority is either worried about the ethnic minorities or that the society is ready to solve the problem and deal with it positively.

The table also shows that the rate of people interested in football stands at 2% and those interested in political issues account for 6% while the rate of interest in ethnic minorities stands at 25%.

Do you agree or disagree with this statement? 'Members of Britain's ethnic minorities too often live apart from the rest of society. More should be done to integrate them.'

Strongly agree	17%	18%
Tend to agree	53%	47%
Tend to disagree	17%	22%
Strongly disagree	5%	8%
Don't know	9%	5%

Table (14): White People's Acceptance of Minorities Integration in Society

According to Table (14), 70% of white people and 65% of nonwhites express readiness to exert efforts to achieve integration.¹¹⁸ This positive readiness is manifested in the defining of responsibilities as 33% of white Britons and 23% of nonwhites say that the people are primarily responsible for the achievement of integration.

We tried to exert more effort on this point by addressing several questions to non-Muslims to gauge to what extent they accept British

¹¹⁸ YouGov/Commission for Racial Equality (June 2004) 'Survey for Commission for Racial Equality, London: Commission for Racial Equality.

Muslims. These questions relate to joint charitable activities and the acceptance of Islamic values and customs in food, the relationship between men and women, the upbringing of children, etc. (See Chapter Three, 3.3.4)

Which, if any, of these do you think has the greatest responsibility to act to integrate members of Britain's ethnic minorities with the rest of society?

The Government:	25%	34%
Local councils	17%	17%
Churches and other religious groups	9%	6%
Schools	11%	16%
None of these – it's for people themselves to decide where and how to live	33%	23%
Don't know	6%	5%

Table (15): Institutions Responsibility for Minorities Integration into Society

Table (15) shows institutions responsibility for the integration of ethnic minorities with the rest of the society, pointing out that the higher rates among Muslims voted for government and education at rates of 34% and 16% respectively. This reflects the importance of educational and economic positions in the process of integration and reflects a kind of variety in views between non-Muslims and Muslims over this point as follows:

The government, 25% of white respondents said that it is responsible for the integration while the rate among Muslims stood at 34%.

Local councils, 17% among both sides said that these are responsible for the integration.

Schools and education, 11% of non-Muslims considered that these are responsible for the integration while the relevant rate for Muslims stood at 16%.

We believe that there are two major fields for cementing social relations in the British society, which explained part of the poor social relations between Muslims and non-Muslims. This impelled him to concentrate in the questionnaire on other fields relating to the acceptance of values, neighborly living and mutual relationships (See Chapter Three, 3.3.4). These fields are as follows:

The first is the pub. The key impediment that prevents the integration of Muslims into the British society is represented in their refusal to enter pubs because liquor is drunk there and liquor is forbidden in the Islamic religion. This means that establishing practical friendships through the means of introduction and acquaintance in the British society is very difficult.

The second is the extramarital relations. While the society thinks that they present a kind of social defect the Muslims believe that they are forbidden under their religion. Hence, this point represents an impediment towards coexistence between Muslims and the British society, as Muslims prefer marriage to sexual affairs.

Through the questionnaire, we addressed several questions relating to strengthening that aspect in his third area, namely living in joint neighborhoods. The questions in this area revolve around certain issues such as acceptance of living next to a mosque or church or any other place of worship, acceptance to live in a neighborhood with the followers of the other religion, the extent of positive feelings when a mosque or church is built, having friends from the followers of the other religion and telling people about pride in having friends from the followers of the other religion. We try to socially analyze the questions to have a study of the actual reality of social coexistence (See Chapter Six, 6.5).

In this connection, the role of the religious institutions on both sides becomes apparent. As it is clear from table number fourteen, we find that 9% only of non-Muslims say that the responsibility for the integration is to be shouldered by clerics while 6% of Muslims have the same opinion. This means that religious officials on both sides did not exert sufficient efforts or that Muslims and non-Muslims believe that those officials do not participate in achieving social coexistence although religious dialogue among religious men of various religions contributes effectively to the joint social action.

Islamic scholars in Britain and abroad can play a role in achieving social coexistence through stressing the fact that God's laws require that followers of various religions and creeds are found together in human communities just as people of different colors and tongues live together. All men are brethren born from a single father and a single mother despite the long history of distances between branches and origins. Therefore, the Qur'an lays down this fact when it says, 'O mankind! We have created you from a male and a female, and made you into peoples and tribes, that you may know

long history of distances between branches and origins. Therefore, the Qur'an lays down this fact when it says, 'O mankind! We have created you from a male and a female, and made you into peoples and tribes, that you may know one another. Verily, the most honorable of you with Allah is the one who is the most God-fearing'.¹¹⁹ In an authenticated saying of the Prophet we read: 'Oh, people your God is one and your father is one; all of you are children of Adam and Adam was created from Earth'.¹²⁰

2.3 Plurality of Cultures against Integration: Study by Gallup Organization

The Gallup Organization carried out a poll¹²¹ among Muslims in the city of London during the period from November 29, 2006 to January 18, 2007. A number of 500 face-to-face meetings were conducted with people over fifteen years of age and, on the other hand, meetings were held with 1200 people from among ordinary British citizens following a method of random contacts during the period from December 18, 2006 to January 9, 2007.

2.3.1 Religious Identity and Western Identity

The study was based on the assumption that the war on terrorism had led to a division between Islam and the West with the threat of Muslims in the West standing on the side of the Islamic, rather than the Western, identity. The study was carried out to compare the behavior of the London residents from among the religious Muslims to the behavior of the British public in this regard.

2.3.1.1 Reconciling Identity with Nationality

¹¹⁹ The Qur'an, Chapter 49, verse 13.

¹²⁰ al-ʿAwwa, Muḥammad Salim. "The System of the People of the Covenant: a Contemporary Islamic View", <http://www.islamonline.net/Arabic/contemporary/2005/07/article01a.shtml>, [Accessed December, 2007].

¹²¹ The Gallup Organization specializes in collecting data and carrying out polls to help decision-makers. It employs social specialists, administrators and economists active through 40 branches all over the world. The organization carried out this poll to study the relationship between the religious identity and the Western identity based on a fundamental question: Do Muslims choose between Islam and Britain? And what is the appropriate solution for this problem? For more see: <http://www.gallup.com>. [Accessed December 2007].

It is noticeable that the study was conducted on Muslim citizens only in London and not all over Britain and that the idea of the plurality of cultures was put forward to reconcile the religious and European identities of Muslims. This attitude is opposed by a trend within the majority of society which demands that Muslims be persuaded to give up their religious identity in exchange for the Western identity based on the view that “Muslims take their religion seriously and do not believe in religious pluralism. Therefore, Muslims should be allowed to exercise their religion but not to the extent that threatens or prevents the religious freedom of others.”¹²²

In view of the fact that “the future of European Islam remains a standing problem as it represents a real intellectual challenge between the Muslims and non-Muslims because they have to deal with each other and to integrate with the others and since this represents a social challenge, which makes it incumbent upon various communities to create new means for dialogue and communication”¹²³, the study in question tried to test the “basic assumptions of the theory that Islam is against the West by showing that the religious and the national identities are not separate”.¹²⁴ The study says that “most of the Muslims of Britain are far more religious than the ordinary British citizens as most of the Muslims of London, 88%, said that religion constitutes an important part of their lives against about a third of ordinary people who said the same thing, 36%. Muslims determined their identity according to religion more than the British did, 69% against 30%.”¹²⁵

The study indicated that “the determination of identity according to religions and the definition of identity according to nationality are two things that can happen together”.¹²⁶ On the other hand, “the higher rate of religiousness among London Muslims does not mean that they had the intention of isolating

¹²² Rabi^c, Ibrāhīm. "Globalization: Can There be a Contemporary Islamic Reply?", *Islāmiyyat al-Ma'rifah Magazine*, Issue 210, Sixth year, Summer 1421/2000, p 41.

¹²³ Duplat, Sarah. "The Dialectical Relation between Religious and Secular Nations of Citizenship", *International Conference on Muslim Minorities and the Issues of Citizenship in Europe*, Cairo University, Faculty of Economics and Political Science, 24-25 November 2007, p 31.

¹²⁴ The Gallup Organization, "The Plurality of Cultures against Integration into Society", Princeton, 2007, p 3.

¹²⁵ Ibid. p 2.

¹²⁶ Ibid., p 2.

themselves since the rate among London Muslims who said that they prefer to live in a district inhabited by persons of the same religious or cultural backgrounds was lower than the corresponding rate among the British respondents, 25% against 35%. Moreover, the rate of those who said that they do not want a Christian neighbor, 8%, was less than the corresponding rate of the British respondents who said that they do not want a Muslim neighbor, 15%".¹²⁷

The study found that one of the most important results is that the rate of London Muslims who expressed positive views about Christians stood at ten times as much as the rate of those who expressed negative views while the rate of British respondents who expressed positive views about Muslims was equal to the rate of those who voiced negative views about the Muslims.¹²⁸

We explain these positive views by the ability of British Muslims to be proud of the value of religious identity and belonging, on the one hand, and the desire to build bridges of acquaintances, understanding, dialogue, coexistence, the exchange of interests and cooperation with non-Muslims to protect the stability of human life against the kinds of corruption that threaten it, on the other.

2.3.1.2 A View for Reconciling Religious Identity and European Identity

It is noticeable that the study did not present a vision of the means of reconciliation between Muslims and non-Muslims since the Muslims say that they can reconcile between the two identities while there is a strong trend, as the Gallup Study indicates, within the majority to the effect that the Muslims should reduce their religious identity in favor of their European identity.

Regarding the European governments' and the minorities' positions on the issue of reconciling the religious identity with the European identity, it is evident that there are more meeting points between the two sides than points of difference. Both of them stress on basic principles, namely abiding by the laws on the duties and rights of citizenship, commitment to the prevailing values in Europe like human rights and democracy, acceptance of the relevant regulations introduced by

¹²⁷ Ibid., p 2.

¹²⁸ Ibid., p 2.

the official bodies, positive and effective participation in the institutions of civil society and environmental and social activities in districts and towns and on the national level, as well as building institutional activities and abandoning talk about racism and sectarianism. Both sides agree that the Muslims should be considered as a basic part of European societies and their history, present and future.¹²⁹

We will attempt here to study the possibilities of reconciling between Muslims and non-Muslims in the British society through a field research on a sample of Muslims and another sample of ordinary Britons. Questions would be addressed to both samples focusing on understanding and tolerance by each party towards the values, behavior and customs of the other in a manner improving social relations and coexistence between the two (See Chapter Three, 3.3.4.4).

2.3.2 The Integration of Muslims into British Society

The issue of Muslims integration can be tackled through three points, of which the Gallup Study deals with the first and second, namely religious commitment and extremism, and the integration of Muslims into the British society. We add a third point: the viewpoint of Muslims towards integration. This point has been absent in the Gallup study although it is an important issue since coexistence can only be fulfilled by knowing the view of each of the two parties on the issue of integration.

2.3.2.1 Religious Commitment and Extremism

Speaking on the relationship between religious commitment and extremism the Gallup study says that the rate of London Muslims who encourage terrorist attacks on civilians is equal to the rate among ordinary people who denounce terrorism. The rate of those who said that there is no moral justification for the use

¹²⁹ ‘Awwād, ‘Ali. “*Integration of Muslims in Britain between two Visions*”, paper delivered to the International Conference on Islamic Minorities and the Issues of Citizenship in Europe, Cairo University, Faculty of the Economics and Political Science, November 24-25, 2007, p 10.

of violence for any noble cause was slightly higher than the rate among ordinary people, 81% against 72%.¹³⁰

John Esposito says, "Muslims hostility toward the West is mostly political, not religious. Muslims hope the West will show their faith more respect. In our post-9/11 world, the ability to distinguish between Islam itself and Muslim extremism will be critical. Only thus will we be able to avoid pushing away mainstream Muslims around the world, marginalizing Muslim citizens at home and alienating the allies we need to help us fight global terrorism".¹³¹

This agrees with the data analysis of one of the studies reported by the Gallup Organization that:

"90% of the Muslims in the world said that only a small minority sympathizes with the September 11 attacks. More importantly, there was no mutual relationship between the level of religious commitment and the level of extremism. None of the respondents in Indonesia who pardon the September 11 attacks used any quotations from the Qur'an to support their views. Rather, the responses of this group were characterized by being secular. For example, one respondent said that the American government controls the other states, which seems to be an imperialist action. Another said that the United States helped the Zionist state in attacking Palestine".¹³²

Consequently, the result is that the difference between those who bless the terrorist acts and those who denounce them is relating to politics rather than religion or culture. Despite the anger Muslims feel against some Western states, Muslims do not reject Western civilization and express their admiration of technology and democratic values such as the freedom of the press and the accountability of governments. They demand the respect of Islam and the change of Western strategies towards the Islamic world. In one of the sections below, the writer will point to the Islamic sources for coexistence to identify whether these sources encourage coexistence or the contrary. In the chapters of the study, he will concentrate on the social, rather than the religious, dimensions of coexistence,

¹³⁰ The Gallup Organization, op cit., p 2.

¹³¹ Esposito, John. "On the understanding of Islam", <http://www.icaws.org/site/modules.php?name=News&file=article&sid=10621>[Accessed December, 2007].

¹³² The Gallup Organization, op cit., p 4.

which can solve all political and religious problems. (See Chapter Three, 3.2)

In this context, we are of the view that linking the Islamic religion to the phenomenon of terrorism is artificial and baseless, as Islam enjoins acquaintance among mankind and does not accept violence except in one case, namely fighting the occupation. In this, both international legality and the international humanitarian law concur.

2.3.2.2 Integrating Muslims into Society

The study moves from one of its important results which denies any relationship between religious commitment and extremism to urge the integration of Muslims, particularly as there is a harmony between religion and democratic values since “the rate of London Muslims who trust the British institutions like the national government, the legal system, the fairness of elections and even the local police was higher than the similar rate of the ordinary respondents, 64% against 36%, 67% against 55%, 73% against 60% and 78% against 69% respectively”.¹³³

The study lays down several indicators for integration into society. These are: language fluency, attainment of better education, finding a job, political participation, celebration of national holidays, volunteering for public services, removal of the full face veil (*niqāb*), removal of the head scarf (*hijāb*), and reduction of religious commitment.¹³⁴ While the views were close regarding the first six indicators they were divided over the veil and face veil, as well as the following ethical matters: extramarital sex, homosexuality, abortion, suicide, watching pornographic materials, etc.

At the time when there was a great similarity between the two sides regarding the first six indicators, disputes emerged when they came to the veil. “13% of Muslims said that the removal of bigotry is a necessary matter for integration into society and this does not only point to the biggest division

¹³³ Ibid., p 4.

¹³⁴ Ibid., p 4.

between London Muslims and the ordinary people but also indicates the biggest division among London Muslims and the ordinary people themselves".¹³⁵

Divisions were also apparent over the idea of national loyalty, as "London Muslims consider that Muslims show loyalty to the United Kingdom, 74%, and that they respect other religions, 82%. However, the rate of the other sample of the people who agree to this is much lower as only 45% said that Muslims who live in the United Kingdom are loyal to the country while 55% said that Muslims respect other religions".¹³⁶ This means that a large percentage of non-Muslims cast doubts on the loyalty of Muslims and side with the opinion that the integration of Muslims can come through the reduction in their religious commitment and confirming loyalty to the Western identity. The majority of non-Muslims, 62%, say that the minorities should enjoy more flexibility to achieve integration with the majority while the majority of London Muslims, 54%, believe that the majority should play a bigger role to adapt to the religious customs of minorities".¹³⁷

The study said that integration cannot be fulfilled through the reduction in religious commitment or British Muslims' abandonment of their religious identity, - we will discuss that in the third section on the improvement of social cohesion - but it does offer an alternative in the form of the idea of a multicultural society without, however, going into details about the possibility of achieving this and the requirements that both parties should fulfill. Therefore, we will seek to achieve that through the questionnaire, which measures the reality of social coexistence between Muslims and others. This would be useful in laying down the conditions and requirements for coexistence and integration between various sub-groups in society. (See Chapter Three, 3.3.4)

We consider that Muslims adherence to their religious identity does not contravene the question of integration, particularly as the international conventions have emphasized the issue of religious freedom. The relevant conventions here are: the Universal Declaration of Human Rights, adopted by the

¹³⁵ Ibid., p 5.

¹³⁶ Ibid., p 6.

¹³⁷ Ibid., p 6.

United Nations (UN) in 1948; the International Covenant on Civil and Political Rights, issued in 1966; and the UN Declaration on the Elimination of all Forms of Intolerance and Discrimination Based on Religion or Belief, proclaimed in 1981.

2.3.2.3 The Views of Muslims on Integration

It is noticeable that the study pointed to the view of the majority on the integration of Muslims but it did not address any questions regarding the views of Muslims themselves of integration in a manner which would have served in understanding the various impediments in the face of achieving coexistence and cultural pluralism in the British society. We benefited from this lack of any questions regarding the views of Muslims themselves of integration and addressed similar questions to both Muslims and non-Muslims to measure their views on various issues relating to social coexistence. (See Chapter Five, 5.3.1 and 5.3.2)

When discussing the Islamic viewpoint on coexistence we note that there are two visions. The first is traditional with its influence becoming less powerful in the European societies as it appears only as a reaction to those who demanded that Muslims reduce their religious commitment. The second vision calls for the integration of Muslims into their European societies on the basis of citizenship. In this context “Dr Muṣṭafā Tsiritsh called for an Islamic declaration to be called the Declaration of European Muslims, which considers the integration of Muslims in Europe into their European environment on the basis of citizenship and a social contract. This declaration came as an appeal in the name of European Muslims to the European Union urging a social contract, which establishes the relationship of citizenship on the basis that protection of identity cannot come about by isolationism since that will lead to the atrophy and freezing of identity.”¹³⁸

This declaration says: “European Muslims are fully and openly committed to the rule of just law and to the principles of tolerance and the values of democracy and human rights, as well as to the belief that every human being has the right of preservation of his five basic rights, namely body, religion, reason,

¹³⁸ c Awwād, cAli. op cit., p 5.

property and honor. It is clear that this declaration encourages the Europeans to officially recognize and protect Islam and the Islamic institutions in Europe”.¹³⁹

The final statement of the European Council for Fatwa and Research's 17th ordinary round in the city of Sarajevo in Bosnia-Herzegovina in May 2007 agreed that “the citizenship of Muslims in the European society is a legitimate matter contended within the objectives of the Islamic religion. The duties of citizenship included coexistence, respect for the other, the commitment to moral values like justice and cooperation, giving advice through existing laws to reform anything that is harmful to the country and its population and interaction through participation in civil development, which should facilitate positive integration and good citizenship when it becomes the idea of culture for Muslims”.¹⁴⁰

We propose laying down controls for this integration to protect it from both isolationism and assimilation. These controls include:

- i. Determining the kind of required integration and defining its content to ensure that it is distinguished from assimilation. This can be done through a dialogue between various social institutions to agree on a joint concept of integration,
- ii. The concept of integration should take into consideration the specificity of Muslims represented in their creed, religious rights, ethics and sharia teachings,
- iii. This should be done through respect for the laws, which regulate European societies, and
- iv. This should be based on continuous dialogue with the various components – cultural, political and social – of the European society.

Consequently, the requirements for the integration of Muslims in European societies are a joint responsibility. The main requirements of this integration, which are supposed to be met by the society, are:¹⁴¹

Action should be taken to establish justice and achieve equality among all citizens regarding all rights and duties and particularly the protection of the freedom of expression and religious practices, as well as guaranteeing social rights topped by the right of work and the ensuring of equal opportunities.

¹³⁹ Ibid., pp 5-6.

¹⁴⁰ Ibid., p 5.

¹⁴¹ Ibid., p 7.

All manifestations of racism should be resisted and the factors arousing hostility against Islam, particularly in the media, should be cut down.

Initiatives for religious and cultural acquaintance between Muslims and others should be encouraged to achieve interaction among the population of the single society.

The writer focuses on that in most of the questions addressed to both parties in the four axes of his questionnaire. (See Chapter Three, 3.3.4)

2.3.3 Improving Social Cohesion

The work deals with the issue of improving social cohesion over two axes: the first dealing with the economic opportunities for Muslims in Britain while the second points out that multiplicity can be utilized as a source of power to society. The writer will deal with these two axes in detail through the following points:

2.3.3.1 The Cost of Alternative Opportunities

The study assumes that one of the key forms of social discrimination against Muslims in Britain is represented in the dearth of economic opportunities for British Muslims.

“This dearth in the available opportunities points to the possibility of a brain waste among London Muslims. The World Bank has generally described this phenomenon as a condition in which people with skills and a good educational level leave their countries but do not utilize their skills or education in the host country. Such waste can cost that developed economies billions.”¹⁴²

The study says,

“There is a similarity between London Muslims and most of the British people in their sense of the level of health and safety, 68% against 62%, and the absence of health problems, 87% against 78%. The rate of London Muslims who feel the importance of the mission is slightly higher than the similar rate among British people as 96% of London Muslims, against 76% of British ordinary people, believe that their lives have meaning. The same rates are equal regarding expression of the ability to learn and the

¹⁴² The Gallup Organization, op cit., p 2.

feeling of pride. In other words, London Muslims have the ability and the motive to contribute to society”.¹⁴³

London Muslims fall behind the British ordinary people regarding opportunities as 68% of them against 90% said that they are treated respectfully and 69% of them against 78% said they have an opportunity to engage in what they excel at. 56% of them against 64% find some who encourage them to develop.¹⁴⁴

This means that the Muslims still face economic difficulties in the United Kingdom. For example, according to statistics, it is probable that they live in the poorest areas all over the country. However, the government through all its departments is expanding its efforts to improve their opportunities and redress the aspects of inequality among all categories of society. This represents a positive indicator for better job opportunities for them in the future.¹⁴⁵

All these efforts make it incumbent upon individuals from various cultures and religions to learn how to coexist with each other more than any time before. Of course, this will result in tensions from time to time but it would also provide massive opportunities. There is much to learn from each other. This exchange of new ideas will create dynamism that will push us forward intellectually, scientifically and culturally.¹⁴⁶

To promote the efforts for coexistence in the economic field, the writer has benefited from the Gallup study on the reality of economic opportunities for British Muslims in putting specific questions in the questionnaire relating to the measurement of the Muslims acceptance of the European values, which qualifies them for economic integration. The questionnaire also measures to what extent the majority of the people accepts the employment of Muslims and joint action with them in social and economic activities. (See Chapter Six, 6.3.2)

¹⁴³ Ibid., p 8.

¹⁴⁴ Ibid., p 8.

¹⁴⁵ Triesman, Lord David. “*The Muslims of Britain: A Basic Component in a Multicultural Society*”, <http://www.icaws.org/site/modules.php?name=News&file=article&sid=7332>, [Accessed November 2007].

¹⁴⁶ Ibid.

2.3.3.2 Means of Improving Social Cohesion

“Although there is a great consensus on the requirements for integration into society, the topics of polarization such as the face veil and veil threaten to reduce the agreement between the two parties. However, variety can be a source of benefit for organizations. It can also be measurable. But the benefit and measurement cannot be through the variety itself or through the adaptability of minorities or a greater flexibility on the part of those minorities.”¹⁴⁷

The Gallup study proposes a lesson grown from the world of corporations into the area of society. This lesson is represented in the fact that persons who work in groups where the director's ethnic origin is different from the employees' show higher desire to remain with the company than other people working in groups where both director and employees have the same ethnic origin since the level of participation by the employees is high. According to the results, 22% of the general sample and 27% of London Muslims participate in society.¹⁴⁸ These low rates give an indicator of social coexistence between the two parties since the more citizens share in society, the more they have a greater chance of integration.

This means that integration into society is a topic that requires more effort from all parties involved and not just demands for the minorities to give up their religious rights. In this context, the writer attempts to analyze the concept of integration to reach a formula that enables Muslims to get the rights of citizenship and coexistence with non-Muslims while retaining their identity and specificity. (See Chapter Seven, 7.3)

It is noticeable that the study put forward the idea of “the multicultural society” as a solution for the problem of the integration of Muslims into the British society, which is known for its cultural and ethnic diversity. We have benefited from this by putting questions in my questionnaire focusing on means of improving social cohesion and promoting cultural pluralism in society. We use a new approach to coexistence (See Chapter Three, 3.2). In this context, we believe

¹⁴⁷ The Gallup Organization, *op cit.*, p 8.
¹⁴⁸ *Ibid.*, p 9.

believe that the culture of coexistence needs specific requirements, which lead to consolidating it among the citizens. These requirements include:

Firstly, the crystallization of theoretical and intellectual efforts through teams of specialists for building awareness among the Arab and Islamic communities of the means of dealing with Western societies and the controls for civil and cultural practices with the public and private lives in these societies.¹⁴⁹ This means that a new societal jurisprudence should be created for Arab and Muslim citizens in Western societies in general and in Britain in particular. This jurisprudence should be based on “acquaintance founded on difference and diversity” leading to “acquaintance, cooperation and togetherness among people to achieve the exchange of interests and cooperation for livelihood, as well as the enrichment and promotion of social life that they all aspire to. In this regard, the Qur'an says, 'We have ... made you into peoples and tribes, that you may know one another'.¹⁵⁰ Acquaintance is the first step towards cooperation and togetherness in all fields.¹⁵¹

This attitude is promoted by the fact that Muslims are “seeking to find the common spaces and using them as a common ground for meeting and cooperation. This will mean the prevailing of the integration trend, which stresses the necessity of social participation between Muslims and other groups, of which the society consists”.¹⁵²

Secondly, the religious dialogue should be promoted and its most important forms are the intra-faith dialogue and the interfaith dialogue. The interfaith dialogue does not seek to find a new religion or to eradicate the fundamentals of Islam or its creed but it seeks to create climates of coexistence and peace within society. Action in this direction can be taken through: learning to

¹⁴⁹ Sulaymān, Muḥammad. “*Islamic Missions in the United States*”, www.islamtoday.net, [Accessed November 2007].

¹⁵⁰ The Qur'an, Chapter 49, verse 13

¹⁵¹ For more see Zaqqūq, Muḥammad Ḥamdi. “Tolerance in Islam”, *Harrā' Magazine*, issue No. 3, April-June 2006.

¹⁵² c Abd al-Shāfi, Ḥīṣām, op cit, p 91.

listen to and to tolerate differences, on the one hand, and to work together in humanitarian and charitable projects for the sake of all people, on the other.¹⁵³

“The differences among people of the same religion or among different religions are natural and cannot be denied. More importantly, we live together and we do not leave our differences to grow. There are important principles for inter-religious dialogue formulated by Professor Leonard Swidler, Religion Department at Temple University. Those principles can be drawn upon in this regard.” These principles are:¹⁵⁴

- i. The prime purpose of dialogue is to learn and increase understanding,
- ii. The followers of a certain religion should engage in dialogue with the followers of other religions,
- iii. The participants in dialogue should be honest and sincere and should have the desire to learn and to exchange mutual respect,
- iv. We must not compare our ideas with our partner's practice, but rather our ideas with our partner's ideas, our practice with our partner's practice,
- v. Every partner in the dialogue has the right to introduce his religion and beliefs and the others can only describe what this means to them,
- vi. The persons engaging in the dialogue should listen to each other sincerely and openly,
- vii. The dialogue takes place only between equals and, therefore, we should respectfully treat the others,
- viii. The dialogue should take place in a climate of mutual trust,
- ix. The parties engaging in the dialogue should express the essence and the traditions of their religion, and
- x. The persons entering into the dialogue should consider experimenting about how the other religious traditions affect them.

2.4 Islamophobia: Issues, Challenges and Action: Report of the Runnymede Trust

¹⁵³ Shafiq, Muhammad and Abu Nimr, Muhammad. (2007) *Interfaith Dialogue... A Guidebook for Muslims*. First Edition, The International Institute of Islamic Thought, Washington, pp 6-19.

¹⁵⁴ Ibid., pp 21-22.

The Commission of British Muslims and Islamophobia in the Runnymede Trust¹⁵⁵ issued several reports about the phenomenon of Islamophobia starting from 1997 and ending with a report in 2004 entitled: "Islamophobia: Issues, Challenges and Action". This report was edited by Rubin Richardson with the participation of Hugh Muir and Laura Smith. The first report of the Runnymede, entitled "This Day Will Come", 1997, called for adopting several measures aiming at increasing Muslims participation in public activities and slimming down the phenomenon of Islamophobia. These measures include:¹⁵⁶

- i. Muslims should effectively participate in all political, economic, social and cultural fields, and
- ii. Islamophobia-affected behavior is unacceptable and cannot be admitted and the people should not tolerate it and should condemn it.

We will make a reading of the report issued in 2004 through the following three areas: the issues posed by the concept of Islamophobia, the challenges facing society as a result of the spread of the phenomenon of Islamophobia and the solutions proposed by the report to confront this phenomenon in the British society as well as the extent of efficiency of these solutions.

2.4.1 The Issues

The report deals with three issues relating to the definition of Islamophobia and the linkage between Islam and terrorism, in addition to the relationship between education and the media and the phenomenon of Islamophobia.

2.4.1.1 First Issue: Definition of Islamophobia

¹⁵⁵ The Runnymede Trust was founded with the aim of giving data and information on the minorities for decision-makers in Britain. It reviews strategies for solving the problems of education, justice, employment and citizenship. From within this Trust the Commission on British Muslims and Islamophobia was formed under the chairmanship of Dr Richardson in 1996. The website of the trust is <http://www.runnymedetrust.org>.

¹⁵⁶ Richardson, Robin. (ed) (2004) *Islamophobia: Issues, Challenges and Action*, London, Trentham Books, p 5.

The report uses a simplified definition of Islamophobia meaning hostility to Islam and the Muslims. It points to the historical dimension saying that this has been a prominent feature in European societies taking several forms and acting to achieve various functions. For example, hostility in Spain in the fifteenth century was in the form of mobilization for the sake of the cross. This form was different from hostility against the Ottoman Empire, which was linked to the international conflict at that time.¹⁵⁷

“Now we find that hostility in Britain and the European countries against Islam includes:¹⁵⁸

- i. Physical attacks against Muslims in public places,
- ii. Attacks on mosques and the desecration of Muslim cemeteries,
- iii. The spread of negative images about Islam and the Muslims on a large scale in the media along with negative statements by political leaders to the effect that Muslims are less democratic than others and should choose between the “path of Britain” and the “path of terrorism”,
- iv. Discrimination in getting jobs and in the workplaces, and
- v. Bureaucratic obstructions regarding the demands of Muslims in education, health and the building of mosques.

The report notes that one of the important patterns of Islamophobia is the institutional discrimination, which is represented in the failure of the various societal organizations to conduct programs and activities on this phenomenon over so many years.¹⁵⁹ It is noteworthy that three factors cause hostility towards Muslims and Islam, namely:

- i. The fact that most immigrants are Muslims has led to establishing a link between the word “immigrant” and the word “Muslim”,
- ii. Discourses and discussions emerge in the secular society supporting modernism and rejecting religion in general, and
- iii. The British foreign policy appears, in the eyes of some people, as if engaging in hostility against Islam as it supports the Israelis against the

157

Ibid., p 7.

158

Ibid., pp 7-8.

159

Ibid., p 13.

Palestinians and in its war against “terrorism” there are indications linking the “Muslim” to the “terrorist”.¹⁶⁰

The report adds another factor represented in the gap of conceptions between some religious communities, particularly the Muslims, and the Jews in Britain. It says,

“There is a predominant feeling among the Muslims that the fear of Islam in the media is being increased by supporters of the Israeli government. On the contrary, there is a feeling among the Jews that anti-Semitism is caused by the supporters of the Palestinian cause. It is important that the Islamic and Jewish organizations act together to prevent hatred of foreigners and to protect the religious rights in the United Kingdom.”¹⁶¹

We do not seek to repeat the inquiry about the causes but to focus on the reality and requirements of social coexistence (See Chapter Seven, 7.3). We agree with the causes mentioned by the report, which are relating to the economic and political fields, particularly the economic factor that is very important since the spread of unemployment among Western young people lead to an increase in this phenomenon, especially as they feel that the foreigners have “crawled” on their country and have come to compete with them as cheap labor.

However, the more important factor which was not dealt with by the report and which this study seeks to address to promote coexistence relates to the cultural aspects, as the appearance of a group of Islamic extremists who use violence as a tool of change has led to an increase in racist tendencies and social discrimination against Muslim communities.

In this regard,

“the culture of racist supremacy, Western individualism and the excellence of the white race reappeared. It is a culture that has justified the waves of imperialism and hegemony in various continents of the world. Although the modern Western societies have given up many of the principles of this culture and an anti-racist culture has come to grow there, many forms of the culture of supremacy and discrimination still survive in the depth of the European and Western consciousness and unconsciousness resulting in

¹⁶⁰ Ibid., p 9.

¹⁶¹ Ibid., p 70.

generations of racists who are saturated with the views of supremacy and distinction”.¹⁶²

This culture led to a

“. . . stereotypical pattern based on certain allegedly self-evident truths consolidated in the prevailing European culture to become more sacred than religions themselves. The first of these is the link between Islam and violence, the second is the contradiction in principle between Islam and democracy and the third is the absolute hostility between Islam and secularism.”¹⁶³

Consequently, this study seeks to measure these principles and to propose questions about the acceptance of the Muslim and non-Muslim sides of the values and behavior relating to social coexistence. (See Chapter Three, 3.3.4.3)

2.4.1.2 The Second Issue: The Link Between Islam and Terrorism

The report asks this question: How can we disagree with the Muslims without promoting fear of Islam? In its answer it refers to the first report by the Trust about Islamophobia issued in 1997, which distinguished between the “open-minded views” on Islam, which seek criticism and difference and the “narrow-minded views” which are based on categorical judgments and excessive fear of Islam.

The report compares between the narrow-minded and open-minded views through asking these questions:¹⁶⁴

- i. Does Islam appear as a rigid, static and authoritarian creed? Or is it diversified, dynamic and characterized with the presence of various schools within it?
- ii. Is Islam totally different and separate from what is called the “West”? Or is it similar and independent participating with us in humanity?

¹⁶² al-^cUwaydidi, Nūr al-Dīn. “*Minorities in the West: Exploited and Thrown Away*”, <http://www.islamonline.net/arabic/politics/2001/07/article19.shtml>, [Accessed December 2007].

¹⁶³ Mannā^c, Haytham. “*Islamophobia and Human Rights*”, <http://www.aljazeera.net/NR/exeres/B3BC9D64-6F2D-4F66-9B48-AE33996930C5.htm>, [Accessed November 2007].

¹⁶⁴ Richardson, Robin. [ed.], op cit., pp 22-23.

- iii. Is Islam of a lower rank, backwards and primitive compared to the West? Or is it a partner in confronting joint challenges both at home and in the international arena?
- iv. Are Muslims untruthful in their religious beliefs and the performance of their worships? Or are they faithful and their values are real?
- v. Do the Muslims categorically reject the West? Or are there differences that can be the object of dialogue?
- vi. Are their double standards when either Islam or the West is criticized? Or are there unified criteria for criticism? and
- vii. Is anti-Semitism a natural thing? Or is it a problem and a challenge that should be confronted?

It is noticeable that the report puts intellectual and political indicators relating to the way in which European citizens view Islam and its beliefs, their evaluation of the way Muslims see Europe as well as the relationship between Islamophobia and anti-Semitism. This means that the report polls the non-Muslim majority alone in an attempt to identify the effects of the cultural traditions between the Muslim and the non-Muslim parties which are dominated more by conflict rather than by cooperation and coexistence and which are clearly obvious in the increased incidents of Islamophobia on the part of the non-Muslims, on the one hand, and the instability of the condition of Muslims in the European society as their social, economic and political situation is weak, on the other. They have no option but to withdraw from their original culture and melt into the other culture or to be isolated fearing cultural assimilation.

Building on these important points that reveal the presence of open-minded and narrow-minded views among non-Muslims in the British society, we seek to know the view of both the Muslim and the non-Muslim parties with regard to non-Muslims view about Islam and Muslims view about European civilization and whether these views are positive or negative. This determines to a great extent the depth of coexistence and the nature of relationships between the two parties and leads to identifying the causes behind the negative, stereotypical images towards any culture or ethnic group. (See Chapter Three, 3.3.4.1)

While these questions seek to uncover the reality about both the open-minded and the narrow-minded opinions about Muslims in the British society prevailing among the non-Muslim majority, it is also important to study and measure the view of non-Muslims about the extent of their acceptance of social coexistence in addition to identifying the extent of the Muslims acceptance of the same culture through the four areas of the poll which we carried out, namely social culture, values and traditions, living together, and relations and behavior. (See Chapter Five, 5.3.2)

We will analyze the results of the questionnaire according to a social reading to discover the degree and depth of the points of agreement between Muslims and non-Muslims and to identify the points of difference which impede social coexistence and cohesion preventing Muslims integration into society as a homogeneous structure, which positively interacts with that society as is the case with the minorities from some Asian countries like India, for example. (See Chapter Six, 6.5.1)

Based on the identification of the reality of social coexistence as seen by the questionnaire samples from among Muslims and non-Muslims, we will try to reach conclusions on the mechanisms of improving social coexistence and achievement of positive integration of Muslims into the British society in a manner that combines the preservation of Islamic character, on the one hand, and the practice of good citizenship, on the other. This will act in public interest, achieve security and open up to all cultures within that society. (See Chapter Seven, 7.3, pp 280-294)

2.4.1.3 The Third Issue: Issues of Education and the Media

The report conducts interviews in this regard with a number of Muslim and non-Muslim adolescents to analyze the way in which they look at themselves and their future and deal with Islam and Muslims in the country, as well as the system of education. It urges social cohesion and the improvement of the vision of Muslim and non-Muslim students to each other.¹⁶⁵

¹⁶⁵ Ibid., p 48.

Regarding the media which plays a prominent role in the spread of either positive or negative stereotypical images, it is reported that:

“many people, 66% according to the Yougov Poll in 2002, get their information on Islam and Muslims from the media which makes that latter shoulder a great responsibility in adopting the open-minded visions on Islam. After the September 11 incidents most of the media admitted the need for avoiding programs which harm the relations between Muslims and non-Muslims in Britain”.¹⁶⁶

Among such material, for example, is the article by David Leland on a full page in The Sun newspaper, September 13, in which he declared that Islam is not the religion of evil.

Nevertheless, Muslims have not hidden their concerns over the continued provocations and negative propaganda most important of which are the lengthy interviews and articles about ʿUmar Bakri and Abu Ḥamzah. “Chief Editor of the magazine Muslim News, Aḥmad Farsi, said that the frustration is continuing. The newspapers and the television are giving longer time to persons like Abu Ḥamzah without looking for the moderate voices although young people are not attracted to that man’s teachings. Why, then, do the newspapers continue to give him such spaces? This is Islamophobia.”¹⁶⁷

It is also “clear that the government departments had not done enough to prevent Islamophobia in the media by adopting and activating a media code of ethics”.¹⁶⁸ In this context, Brian Whitaker, Middle East affairs editor in the Guardian newspaper and director of the website Towards a Better Understanding of the Arab World, presents a series of proposals to improve the media coverage of Islam including:¹⁶⁹ professional neutrality, employing Muslims in the media and obtaining information from media sources known for their objectivity.

¹⁶⁶ Ibid., p 65.

¹⁶⁷ Ibid., p 67.

¹⁶⁸ Ibid., p 68.

¹⁶⁹ Ibid., p 71.



2.4.2 The Second Demand: Challenges Resulting from the Spread of Islamophobia

The report points out a number of challenges facing the British government and resulting from the spread of the phenomenon of Islamophobia. These challenges are: the economic integration of Muslims, the providing of legal protection and the treatment of the division of opinions on the relationship between Islam and terrorism, which negatively affects the situation of the Muslims in Britain.

2.4.2.1 First Challenge: Government and Muslims Economic Integration

The report issued by the British cabinet in 2003 noted that unemployment rate:

“among people of Pakistani and Bengali origins as well as among people of Afro-Caribbean origins is lower than the rate among the rest of the population. It also noted that pieces of legislation have achieved some success in securing the equality but indirect discrimination towards the minorities remains an ongoing problem”.¹⁷⁰

This report did not focus on coping with the religious and social discrimination but dealt with increasing work opportunities through raising the levels of educational attainment, reforming existing employment programs and encouraging investment in the underprivileged areas. It also focused on emphasizing that there are real reforms and changes.

Nevertheless, the report of the Islamophobia Commission of the Runnymede Trust notes that “the consultative group of the cabinet report consisted of 29 members of whom there was not a single Muslim. The absence of Muslims from the group and also from the report itself is evidence of institutionalized Islamophobia”.¹⁷¹ The cabinet report calls for promoting the economic role played by the government in the face of social discrimination against British Muslims resulting from their economic conditions. Therefore, it did not review the real social impact of this role through the committees focusing on ethnic and religious groups as well as the means of cooperation with the

¹⁷⁰ Ibid., p 41.

¹⁷¹ Ibid., p 42.

Islamic and non-Islamic organizations to confront discrimination and various stereotyped images.

We will try to integrate his research with the Runnymede Trust Report by studying the reality of the relationship between Muslims and non-Muslims from a different angle. Whilst we believe that the government's role in confronting social discrimination against any minority in Britain is greatly important, we will try to discover the degree and extent of coexistence inside society between Muslim and non-Muslim citizens from the perspective that the achievement of equality and coexistence starts from the individuals themselves with the government undertaking the task of improving this coexistence and not creating it in the first place.

2.4.2.2 The Second Challenge: The Legal Protection of Muslims

There is increased concern among the Muslims over the effects of counterterrorism measures and their relationship to Islamophobia as the cases of suspicion, search and detention by the police have increased. In 2002,

“The European Commission against Racism and Intolerance warned of the existence of evidence of widespread violence resulting from Islamophobia. The Islamic Human Rights Commission said that there have been 674 cases of violation since the September 11 incidents, including murder, discrimination, harassment, violence, removal of the veil of women and attacks on children using pepper vapor. The International Center for Human Rights noted that women and children were targeted and that the victims did not have great confidence in the police thus placing them in an even weaker position.”¹⁷²

In September 2003, the Royal Criminal Police Department received 40 cases relating to harassment and the attempted murder with only eleven convictions involved. This is a small number compared to the 4201 cases of harassments on the basis of religion and 3123 cases of legal proceedings in March 2003.¹⁷³

In explaining this drop the report says that:

¹⁷² Ibid., p 31.

¹⁷³ Ibid., p 31.

“the Royal Criminal Police published an official announcement on racism and religious harassments on July 14, 2003 to promote awareness of the criminal law and the system of justice and to motivate people to report criminals and have them put on trial. After the publication of this announcement, Lord Goldsmith announced that racist and religious attacks amounted to an attack on the entire society and that the statement sends a strong message to the perpetrators that they will not get away from the law with their violent and bad behavior.”¹⁷⁴

The report, however, indicates that crimes of hatred still need strict legislation and that:

“the amendment proposed in 2001 to public order law, which added the word ‘religious’ to the text of the law, has not been put into practice and it was more of a cosmetic amendment. This means that what is required is to review the concept of ‘an incitement to hatred’ and of ‘crimes of hatred’ and their relationship to the freedom of opinion.”¹⁷⁵

This means that the Runnymede Report adopts a legal approach to treating the phenomenon and this impelled us to concentrate on the social approach to the issue by studying the conception of both parties of the coexistence issue and their conception of the relationship of coexistence among themselves as well as their ability to live together and establish social relations. (See Chapter Three, 3.3.4, pp 138-154)

2.4.2.3 The Third Challenge: Confronting Effects of the War on Terrorism

The report defends the opinion of most politicians and media men on the need to discriminate between Islam and terrorism and that terrorists are a minority. It says,

“After September 11 and during the war on Afghanistan and Iraq officials and media personnel stated that the war is not against Islam and that the majority of Muslims live in peace and respect the law. Those who support terrorism are a small minority among Muslims. After September 11 influential politicians and leaders wanted to avoid disfiguring Islam and said that they want to combat the terrorists who oppose Western values such as freedom, tolerance, economic growth and pluralism.”¹⁷⁶

¹⁷⁴ Ibid., p 32.

¹⁷⁵ Ibid., p 34.

¹⁷⁶ Ibid., pp 15-16.

It is to be noted, however, that the report did not explain the persistence of Islamophobia despite the presence of this moderate opinion. It also monitors various views on the challenge of dealing with terrorism without speaking about the effects of the division on Muslims and the effective ways of confronting Islamophobia and social discrimination against the Muslims. Among the most important of these visions are the following:

The enemy is not a certain religion or state and this places great difficulties in front of the intelligence services regarding the prediction and prevention of possible attacks. Islamic terrorism resembles Bolshevism in that it is an armed doctrine and an aggressive ideology promoted by fanatics and this requires a total ideology to defeat it.¹⁷⁷

The West needs an enemy that helps to preserve social cohesion and also to preserve public security and this is what appears in the talk about Islamic terrorism in television programs, novels, humor, video games and Internet programs.¹⁷⁸

We will attempt to identify the extent of divisions between the Muslim and non-Muslim parties regarding social coexistence and will try to present an interpretation of this and, consequently, search for the factors that lead to strengthening that coexistence.

2.4.3 Action: The Confrontation of Islamophobia

It had been expected that action to confront Islamophobia should be linked to the challenges mentioned in the report, namely economic integration, legal protection and the prevention of religious discrimination resulting from the linking of terrorism to Islam. However, the report introduced some legal demands and many measures and demanded that the government, the parties and other civil society organizations adopt these measures in various fields.

Among the key measures that the report calls for adopting are the following:

Recognizing the various religious identities in Britain particularly after the 2001 census included a question on the religious communities and their

¹⁷⁷ Ibid., p 19.

¹⁷⁸ Ibid., p 19.

economic and social reality concluding the presence of a big diversity in the ethnic and religious groups within the British society.¹⁷⁹

Calling for the adoption of the law on individual equality which “was debated in an academic discussion between Professor Hibble and his colleagues in the University of Cambridge and published in a report in 2000. The law was also discussed in the report of the British Commission for Ethnic Pluralism published a few months later. However, the government does not at present think of proposing this as a legislation which means that the contradictions will continue.”¹⁸⁰

The report proposes that the “Commission on Ethnic Equality in the government give a priority to encouraging all public organizations to abide by the prevention of ethnic and racial discrimination”.¹⁸¹ It also demands the adoption of a large number of measures in various fields the most important of which are the following:

The Area of Economic Opportunity¹⁸²: the policies of equal opportunity should be reviewed and public services should be offered with no regard to religion, race or ethnicity. Emphasis should be made that the rejection of employment on a religious basis is illegal. Guidelines should be laid down in the field of health relating to the fulfillment of the cultural and religious needs of the followers of various religions. Measures should be taken and programs introduced to limit poverty and inequality and budgets should be drawn in the light of the needs of Islamic areas.

The Media and Civil Society¹⁸³: The principles of the press code of ethics should be completed in the area related to media coverage of ethnicity and religion. Islamic organizations should propose their conceptions about the initiatives they can undertake regarding Islam and the non-Islamic organizations should accept the greater responsibilities thrown on their shoulders to prevent Islamophobia in their programs and activities.

Education¹⁸⁴: Reports should be conducted and published on the origins and conditions of school students and grants be given to all schools which means that

¹⁷⁹ Ibid., p 23.

¹⁸⁰ Ibid., p 46.

¹⁸¹ Ibid., p 76.

¹⁸² Ibid., pp 75-76.

¹⁸³ Ibid., p 75.

¹⁸⁴ Ibid., p 73-74.

the special criteria regarding state funding of religious schools should be reviewed and amended. The teaching of English in schools should be financed under conditions characterized with flexibility. Muslim teachers should be trained in religious and nonreligious education.

It should be noted that these demands represent required measures by all institutions in the state and civil society which requires the writer not to duplicate them and should focus on the relationship between the citizens as individuals in the social fields regarding their reality and the possibilities of achieving coexistence among them. (See Chapter Six, 6.2.1 and 6.3.3)

2.5 Previous Studies – Evaluation and Analysis

We seek to criticize and analyze previous studies by reading them according to the motives behind their compilation, on the one hand, and their vision for achieving coexistence between the majority and the Muslim minority in the British society, on the other. This vision focuses on the promotion of the Muslims integration or the revival of the idea of the multicultural society. we will try to inquire into the possibility of achieving what these studies propose and this analysis offers new concepts in the context of a different vision of social coexistence based on the two concepts of religious and political tolerance and citizenship.

It should be mentioned that the previous studies and polls did not concentrate on the issue of social coexistence between Muslims and non-Muslims but concentrated on three things: the first is making statistical studies on Muslims regarding their numbers, geographical and job distribution and their health and economic conditions, among other things. This helps disclose their social conditions and their relationship with the majority. The second is measuring their views on certain issues relating to terrorism and religious commitment. However, these issues do not include coexistence or citizenship. The third is a study of the forms of social discrimination against them to make it possible to make strategies for their integration into society.

2.5.1 Criticism and Analysis of the Springboards for the Previous Studies

A review of the previous studies reveals that they concentrate on two points:

- i. They take the religious criterion as their springboard by concentrating on the spread of religious commitment among the members of the Muslim community and the impact of this on the majority particularly regarding the spread of Islamophobia. They also measure the opinions of Muslim and non-Muslim citizens on issues relating to the relationship between their religious identity and their Western identity. This means measuring the effect of religious commitment on the issue of integration and coexistence but the launching point does not adopt any humanitarian or social criterion even if it tries to deal with the religious identity of Muslims.

- ii. These studies conclude that the solution of the issue of coexistence between Muslims and non-Muslims in the British society revolves around two things: the first is to achieve integration according to the view of the majority of whose members a large percentage believes it is necessary that the Muslims give up some of their values or their religious identity entirely for the sake of achieving coexistence and in favor of their European identity. The other option is to call for a return to the original nature of the British society as a multicultural and multiethnic community after incidents of social discrimination increased Islamophobia following terrorist operations. This represents a big meeting point between the previous studies and the present study which seeks to uncover the factors behind that system and social discrimination in the area of values, customs and social behavior among the Muslims and non-Muslims in a manner contributing to laying down appropriate strategies for achieving coexistence either through integration or by devising the idea of a multicultural society. (See Chapter Seven, 7.3)

2.5.1.1. Studying the Reality of a Religious Community and its Motives

The three studies by the CRE, Gallup and Runnymede are similar – as indicated above – in focusing on a religious minority among whose followers religious commitment is widespread leading to two things. The first is that the spread of religious commitment makes for a climate that is appropriate for extremism against the society and its institutions. The second is the study of the reality of the minority and measuring its opinions on certain issues such as terrorism and the European identity with the consequent reconciliation between the religious specificity and the secular identity.

We believe that this study integrates with the previous studies in its search for promoting the joint points among the citizens belonging to different cultures. However, my study differs from the previous studies in that we seek to achieve this not through focusing on the Muslims as a minority but through searching for the mutual visions and relations between Muslims and non-Muslims in the British society.

It should be mentioned that there are certain motives behind these studies' focus on the Muslims in Britain and Europe. These motives are represented in:

A. The tendency towards the necessity of integrating the Muslims into the society and the rejection of the idea that they represent a fifth column for terrorism. The recent explosions in London have forced Europeans regardless of their different ideologies to think with a great deal of seriousness of the Muslim minority in the continent. The politicians have opted for focusing on the clear reasons that led to the anger of Muslims concentrating on the feeling among the emigrant Muslim communities of injustice regarding the war in Iraq and the Palestinian-Israeli cause.¹⁸⁵

In general, the governmental and religious institutions, like the British Church, rejected the view that the Muslims can be considered as a fifth column for terrorism, a view that reflects the fury of the clash of civilizations between the

¹⁸⁵ Reeve, David. (Undated) "*The End of the Dream of Cultures Pluralism in Europe*", <http://www.icaws.org/site/modules.php?name=News&file=article&sid=4250>, [Accessed November 2007].

West and Islam. The Archbishop of Canterbury pointed out in his meeting with the Grand Sheik of Al-Azhar, referring to the Huntington theory, that such conflict is not inevitable. There are examples of tension between both sides and the emergence of hostile feelings but this does not mean that the conflict between Islam and the West is inevitable and inescapable as Huntington says. What we see is what makes dialogue, coexistence and understanding very important at this stage of international political developments.¹⁸⁶

Such government tendencies are reflected in the CRE and the study of the Runnymede Trust. The two are commissions belonging to the British government and they did not only discuss the role that the government should help integrate Muslims but also the roles required from the state and the civil society to confront social discrimination against Muslims and combat the phenomenon of Islamophobia.

B. Discovering the extent of credibility of the theory of the clash of civilizations which flourished during the war on terrorism. Some people dealt with this theory as a fact that should be dealt with and it was adopted by the media which controls the offering of the distorted vision of Islam and the conditions of the Muslims of Europe. These images, which came at the creation of a state of fear of Islam among the Europeans, spread in the minds of many people particularly after the events of September 11 as most of the European media focused on three main axes, namely:¹⁸⁷

- i. Viewing the Muslims as anti-Western characters,
- ii. Showing Islamic values as hostile to the values of Western civilization, and
- iii. Showing Islamic values as encouraging reactionary attitudes and terrorism.

In this regard, the Palestinian thinker Edward Sa'ūd said in his book *Covering Islam* that the media are disseminating a message to the effect that Islam does not belong to Europe or to the industrial world and that it continually

¹⁸⁶ al-Bannah, Rajab. *Islam and the West*. Cairo : Dār al-Ma'rifah, 1997, p 175.

¹⁸⁷ c Awwād, °Ali, op cit., p 4.

represents a concern to both.¹⁸⁸ Samuel Huntington wrote his study or vision about the clash of civilizations and predicted that the coming decades will witness a clash of civilizations which would be the last stage in the emergence and development of conflict in the modern world.¹⁸⁹

When we compare between a European thinker like Garaudy and Huntington, we will find that “Garaudy was affected by the civilizational Islamic perspective and did not predict a clash between civilizations but rather a dialogue between them, which would pave the way for universalism and prepare for its advent. Huntington, however, believes that the wars of the future after the fall of the communist states and the collapse of the Soviet Union would be among the seven leading civilizations, namely the Western civilization, the Confucian civilization, the Japanese civilization, the Islamic civilization, the ‘Slavic civilization, Orthodox Christianity, Latin American civilization and, possibly, African civilization”.¹⁹⁰ While Huntington admitted the plurality of civilizations he did not abide by a single category for them to prove that there is a possibility of a conflict between certain civilizations, particularly the Islamic and Western civilizations.

These theories led to the emergence of intellectual views which reject coexistence with the Muslims stressing that conflict is inescapable particularly in view of the spread of religious commitment among the Muslims and their emphasis on their Islamic identity. The previous studies have acted to measure the extent of the effects of this theory on Muslim and non-Muslim citizens. They reviewed strategies to improve relations between various ethnic groups to help the integration of Muslims into society. This is the same approach advocated by the present study while, on the contrary, focusing on a social strategy. (See Chapter Seven, 7.3)

¹⁸⁸ For more details, refer to Edwards Said, (2005) *Covering Islam*, translated by Muḥammad Anāni. Cairo: Vision Publishers.

¹⁸⁹ al-^cAlwāni, Tāhā Jābir . “*Islam and Peaceful Coexistence with the Other*”, In: Nādyā Muṣṭafā and ^cUlā Abu Zayd [eds.], (2004) *Arab and Western Discourses in the Dialogue of Civilizations*, First Edition, Cairo: Dār al-Salam Publishing House, p 252.

¹⁹⁰ al-Qaradāwi, Yūsuf. (2000) *Muslims and Globalization*, Cairo: The Islamic Distribution and Publishing House, pp 111-112.

C. Confronting the social and economic discrimination resulting from the spread of Islamophobia. The phenomenon of Islamophobia is clearly manifested in the presence of parties that reject the Muslims along with a public opinion which rejects Muslims placing a veto on their customs and traditions. This is based on a view to the effect that “the major causes for the disinclination of Muslim communities towards the European societies lie with Europe first of all. This is a cultural and historical and, above all, religious disinclination. Those immigrants attracted by the continent’s economic success started feeling a sort of revolt against the – cultural, social and psychological – sources of this success. Many Muslim immigrants and their children failed to adapt and reconcile themselves with their European reality and some of them felt that their traditional religious values are being insulted. Many of them preferred to isolate themselves fearing the independence of women in the European societies with its consequences on the conservative Muslim family”.¹⁹¹

After the events of September 11 and the subsequent explosions in London and Madrid, some dramatic transformations occurred. Two Dutch Orientalists Van Koningsfeld and Wāṣif Shadīd from the University of Leiden, speak, in an article they wrote in the Dutch magazine M. I. in July 2004 entitled “The Time of Hidden Islam”, about the conditions of European Muslims comparing these conditions to those prevailed in Spain under Ferdinand and Isabella when the Muslims suffered from persecution and suppression after centuries of coexistence and peace.

The two scholars appeal for not mixing up Islam and the Muslims, on the one hand, and the organizations which use violence and do not in any way represent Islam and its noble facts, on the other.¹⁹² They made this appeal in view of the fact that such confusion has led to religious and social discrimination against the Muslims in Europe.

¹⁹¹ Reeve, op cit.

¹⁹² Anonymous, “*Those Terrorists: Conspires or Victims?*”, <http://www.iifso.net/Stories/NewsDetails.aspx?ID=2334>, [Accessed December 2007].

In the face of such an attitude, such studies tried to reconcile the religious identity and the European identity of European Muslims and to measure the extent of their sense of belonging to their countries, thus reducing the negative effects of Islamophobia and the laws and measures taken against terrorism on coexistence. This is the same thing that the present study attempts to do but through identifying the mutual conceptions and positions among the Muslims and non-Muslims about the European and Islamic identities permitting the proposal of successful means to reduce the gaps between these conceptions. (See Chapter Seven, 7.3)

2.5.1.2 The Multiplicity of Cultures and the Causes for Advocating it

The previous studies and polls also take as a springboard the fact that Britain has been characterized as a multicultural society since the imperialist stage up to the present time. However, this fact is at present subject to threat with much confusion between Islam and the Muslims, on the one hand, and, on the other, the organizations which use violence and do not really represent Islam and its noble facts, thus leading to the marginalization of Muslims and culturally and socially excluding them.

For example, the Gallup study calls for a return to the multicultural society based on two things. The first is that Britain is multicultural, multiethnic and has various religions.¹⁹³ The present study agrees with the Gallup study in this regard but it seeks to examine coexistence in its social, rather than its religious, aspect as the Gallup study did. (See Chapter Three, 3.3.4)

The following Table (16) shows the extent of religious diversity among British citizens:

Population of Great Britain: by religion, April 2001
Great Britain

	Total population		Non-Christian religious population
	Numbers	Percentages	Percentages
Christian	41,014,811	71.82	-
Muslim	1,588,890	2.78	51.94
Hindu	558,342	0.98	18.25

¹⁹³ al-Bannah, Rajab. op cit., p 176.

Sikh	336,179	0.59	10.99
Jewish	267,373	0.47	8.74
Buddhist	149,157	0.26	4.88
Any other religion	159,167	0.28	5.20
All non-Christian religious population ¹	3,059,108	5.36	100.00
No religion	8,596,488	15.05	
Religion not stated	4,433,520	7.76	
All population	57,103,927	100.00	

¹ Excludes Christians, people who had no religion and those who did not state their religion.

Source: Census, April 2001, Office for National Statistics;
Census, April 2001, General Register Office for Scotland

Table (16): Population in the United Kingdom According to Religion

Muslims in the United Kingdom number 1,588,890 persons making up 2.78% of the total population and they are the biggest ethnic group in Britain coming in second place after the Christians who number 41,014,811 persons at the rate of 71.82% of the total population in Britain.

As a result of this ethnic and cultural diversity, the study defends cultural pluralism and argues that there is no opposition between the religious peculiarity and the Western identity. In this regard it cites a study by the Pew Research Center which believes it is contradictory that the majority of British Muslims prefer their identity as Muslims to their identity as British although the same Pew study finds that the American Christians, who are rarely accused of lacking in patriotism, were equally divided between those who said that they were Christians first and those who said that they were American citizens first.¹⁹⁴

Secondly, there is a strong trend inside the majority which accepts integration on condition the Muslims reduce their religious identity or completely give it up. The Gallup study mentions the appearance of a difference of opinions on the coexistence of various cultures inside the British society, adding that “the majority of the British population, 62%, say that the minorities should be more flexible to achieve integration with the majority while the majority of London Muslims, 54%, said they believe that the majority should adapt to the religious customs of the minorities”.¹⁹⁵

¹⁹⁴ Ibid., p 4.

¹⁹⁵ The Gallup Organization, op cit., p 2.

Thirdly, the spread of Islamophobia in the circles of ordinary Britons leads to various social and security risks basically exemplified in the weakening of social cohesion and increasing the attacks on citizens. The British government confronted these phenomena by stressing on the:

“importance of respect and understanding between Britain and the Islamic world and the need for the West to recognize the traditional Islamic religious and cultural values. The freedom of worship is enshrined in Britain and the Muslims perform their worship everywhere. The Muslims in Britain find religious education, social services and Fatwa”.¹⁹⁶

In this regard, the CRE study and the Runnymede study were conducted with the aim of studying the reality of Muslims and how the society sees them laying down efficient strategies for integration and the combating of Islamophobia.

The present study agrees with the previous studies with regard to reducing the hatred of Muslims in society and achieving mutual acceptance by all different ethnic communities in the society based on the idea of cultural pluralism. However, the present writer proposes another approach not only aiming at acceptance of multiculturalism but also bringing about coexistence between Muslims and non-Muslims. (See Chapter Three, 3.2)

2.5.2 Coexistence between the Majority and the Minority: A Different Approach

The present study proposes a new approach to the relationship between the British society and its Muslim citizens. This approach is founded on two concepts that are different from the concepts of integration and of the multicultural society which are addressed by the previous studies. These two new concepts are: religious tolerance and citizenship. The writer's point of view is that the ideas of integration and the multicultural society relate to the political and cultural domains. Although these ideas are important, the concepts proposed by the writer

¹⁹⁶ al-Bannah, Rajab. op cit, pp 171-172.

are, from his own point of view, more efficient in achieving social coexistence and restoring the cultural vitality of the British society. (See Chapter Three, 3.2)

PART TWO
METHODOLOGIES

CHAPTER THREE

THE METHODOLOGY AND THEORETICAL BACKGROUND OF THE QUESTIONNAIRE

3.1 Introduction

Chapter three deals with the methodology and theoretical background of the questionnaire. It includes two main sections. The first deals with the theoretical and operational definitions of coexistence in addition to the bases, on which coexistence is founded and the elements, which help individuals to reach a state of coexistence. It also deals with the bases of coexistence represented in tolerance and citizenship. We have included these bases in our operational definition of coexistence. The second section deals in explanation and interpretation with the statements of the questionnaire and the role these statements perform in helping reveal the truth about coexistence in reality. This section also deals with the goals of the questionnaire and the difficulties the writer faced in obtaining information and how he overcame them.

3.2 The Writer's Approach to the Concept of Coexistence

In the present study, we rely on a view of the concept of coexistence based on tolerance and citizenship, which we consider to be the main foundations for achieving social coexistence. In the light of this view, this section reviews the definitions of coexistence and their relationship to the concepts of tolerance and citizenship. It also presents the operational definition, on which the writer based his research.

3.2.1 Definition of Coexistence

The word "coexistence" in Arabic has an etymology, according to the Concise Arabic Dictionary, that goes back to the root "live" or "have a life". To live with means that persons live together in familiarity and amity and the word

“peaceful coexistence” is derived from this origin. Living includes the things that help life exist such as food, drink and income.¹⁹⁷

In the lexicon *Lisān al-ʿArab* by Ibn Manẓūr, the word “coexistence” has the root “live” or “life” with its various derivatives. Al-Jawhari says in this regard that every one of these derivatives can become a root and Abu Dāwūd, cited many lines of poetry, saying that to coexist with someone is to live with him or lead a common existence and living with him.¹⁹⁸

The word coexistence is the usual English translation of the Arabic word and it means to exist together at the same time. The connotations of the English words do not confine the meaning of coexistence to merely existing together but they cover participation in this existence along with the implied political, cultural and social participation.

The term “coexistence” started gaining currency with the emergence of the conflict between the former Eastern and Western blocs in Germany which used to break the world into two warring camps before the fall of the Berlin wall and the collapse of the Soviet Union.¹⁹⁹

Although this term is old, it had many different definitions and the writer will deal with them with analysis to show where they fall short of the desired conception. The following are some definitions:

Coexistence is a state in which two or more groups are living together while respecting their differences and solving their conflicts nonviolently.²⁰⁰

Although this definition is close to express the social form of coexistence, which this study focuses on, it ignores the political aspects of coexistence and focuses on the relationships between individuals away from the context of states

¹⁹⁷ Al-muʿjam Al-wajīz, (Udated) *The Concise Dictionary*, Cairo: The Arabic Language Academy, p 443.

¹⁹⁸ *Lisān al-ʿArab*, Ibn Manẓūr, Revival of the Arab Tradition Publisher, Beirut. pp 497-498.

¹⁹⁹ ʿal-Tuwayjiri, ʿAbd al-ʿAzīz Bin ʿUthmān.(1998) “*Dialogue for Coexistence*”, First Edition, Cairo: al-Shurūq Publishing House.

²⁰⁰ Weiner, Eugene. "Coexistence Work: A New Profession." In *The Handbook of Interethnic Coexistence*, Eugene Weiner, (ed.) (2000) New York: The Abraham Fund, pp 13-24.

and laws. Therefore, this definition deprives the concept of the principles of citizenship on which coexistence is based.

Coexistence has been defined in numerous ways:

- i. To exist together (in time or place) in a state of mutual tolerance: This definition is based on the concept of tolerance, which, in Arabic, may express social coexistence but in English departs from this meaning since tolerance includes the concept of “bearing” which the writer will deal with in detail later on. The state of tolerance, moreover, does not, by any means, mean coexistence in the sense of interaction among individuals. In addition, this definition does not indicate the presence of difference, which is the main goal in coexistence.
- ii. To learn to recognize and live with difference: This definition focuses on difference as a basic factor in coexistence. But learning and realization also do not mean mutual interaction because they are two stages previous to action.
- iii. To have relationships between persons or groups in which none of the parties is trying to destroy the other: This definition stresses on the need for interaction among individuals and groups but it still resembles the first definition in the sense that it is distant from the framework of the state and the concept and principles of citizenship, which are the official framework for coexistence. Moreover, it empties the concept of coexistence out of the meaning of tolerance and acceptance of the other.
- iv. To interact with a commitment to tolerance, mutual respect and agreement to settle disputes without resorting to violence.²⁰¹ This definition succeeds in combining social interaction and the state of tolerance that means the acceptance of the other. It introduces a description for the method of

²⁰¹ The Coexistence Initiative. *Organizational Brochure*. <http://www.brandeis.edu/coexistence/> [Accessed December 2007]

solving the conflicts resulting from difference. Nevertheless, it is still far from the concept of the state and citizenship.

^cAbd al-^cAzīz al-Tuwayjiri classifies the concept of coexistence into three levels²⁰²:

- The first level is political and ideological. It means limiting conflicts or domesticating doctrinal disputes and acting to contain them or controlling the management of this conflict to open necessary channels of communication. The primary definitions of coexistence are usually founded on this first level.
- The second level is economic and it refers to the cooperation among governments and peoples relating to legal, economic or commercial matters in one way or another.
- The third level is religious, cultural and related to civilization. This is the most recent type of definition and it specifically includes the meaning of religious coexistence or cultural coexistence. It means that the will of the followers of various revealed religions and civilizations meets in action for the sake of making peace and security prevail in the world and ensuring that humanity lives in a climate of fraternity and cooperation towards the interest of all human beings without exception.

According to these definitions it has become clear that coexistence is based on four factors:

- i. The first factor is the free joint will so that the desire for coexistence emerges from the self and is not imposed under any pressure whatever its source and is not conditional by any kind of condition or cause.
- ii. The second factor is understanding over goals so that coexistence does not come empty of any practical meaning or does not achieve benefits for both sides. The main goal of coexistence, in this case, is to serve the noble human goals and achieve the supreme human interests, notably the

²⁰² Al-Tuwayjiri, op cit, pp 76-77.

prevailing of peace and security in the world and preventing the outbreak of wars and conflicts, as well as the deterrence of aggression, injustice and persecution against individuals and groups.

- iii. The third factor is cooperation in joint action to achieve the agreed-upon goals according to the plans of action drawn up by both sides who are willing and determined to coexist.
- iv. The fourth factor is to maintain this coexistence with mutual respect and confidence to ensure that it does not deviate from the planned lines for any reason and that the interest of one party would not take precedence over the interest of the other whatever the pressures or reasons may be. In case of differences, common factors and the shared values, ideas and undisputed principles should be sought. This tendency is promoted by the commitment of both sides to the international community agreed-upon legal principles derived by human political thinking from the values of revealed religions over the process of the accumulation of knowledge throughout history.

In this classification by al-Tuwayjiri it is clear that he combined various aspects of coexistence while emphasizing the importance of tolerance, which actually is the will of individuals to live together without any imposition or coercion since this, is a feeling that springs from their own selves. Moreover, there is the official and legal framework, which ensures that the state plays a role in achieving coexistence. Although conflict is a constant fact and may be useful in bringing about social change, the continuation of the conflict with its various forms of violence either on the level of individuals or that of states requires that the culture of coexistence be instituted.

Coexistence is not a rigid state. Since it occurs within the social environment, it is characterized by change and this depends on the level of social interaction. It exists in the conditions where individuals and society is engaged in the activity of accepted diversity or in coexistence activities, in which the interaction among individuals and groups goes beyond mere tolerance in their relations with the other groups. The latter case can be described as negative

coexistence and the coexistence that we refer to here is a positive interaction that means the presence of joint activities and the real acceptance of the other.²⁰³

The activities of coexistence appear in the respect of diversity and the embracing of difference, which characterize relationships among individuals and groups as well as the equality in resources and opportunities in all aspects of life, thus promoting social cohesion within society.

In addition to these bases, coexistence is founded on a number of elements as follows:

The Realization of Human Unity: Consciousness of the unity of origin and creation is the vital basis for the emergence of the idea of coexistence whereas the illusion of purity and distinction is the motive for arrogance and the despising of others or possibly sitting oneself as patron over them. This happened with the racist philosophies such as that of Ancient Rome or modern Nazism, each of which tried to swallow up the world and humiliate it.

Modesty resides in self-realization and feeling of the unity of humanity. The Prophet's saying, "All human beings are children of Adam and Adam was created from Earth" should deepen the feelings overflowing with human sympathy and should raise awareness of the common natural, intellectual and religious denominators and of what is made incumbent by the logic of similar existential fears and interests. There can be no doubt that when a human being is inhabited by such feelings and realizations he can be more sensitive to fraternity and more inclined to interact and accept living together.

The Acceptance of Difference: It would be wise to accept the difference as a universal fact and a human reality in the conduct of relationships. The Qur'an states: 'And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree'.²⁰⁴ Consequently, any thinking that comes to internalize a unidirectional attitude and inclines to stereotyping – either from religious, ideological, or political basis – means the rejection of this truth and the refusal to admit it along with the plurality and diversity that result from it. Therefore,

²⁰³ Ibid.

²⁰⁴ The Qur'an, Chapter 11, verse 118.

combining difference and coexistence is possible. Indeed, difference can be a motive for activating the movement towards coexistence and relationship and enriching life with moral development in many fields.

Peaceful Competitiveness among Civilizations: Competitiveness among people and civilizations are required as far as they are imposed by the phenomenon of humanity and cultural pluralism. They are required elements for the enrichment of life. It is a sign of advancement that each civilization should respect the freedom of the other in entering the areas of competitiveness. No civilization should refrain from this unless it is afflicted with the bane of selfishness and savagery.

Freedom in this regard may include the field of values and ideas just as it includes the material and scientific fields and suchlike. As freedom in this sense implies the “call” and “globalism” it should be practiced away from any means of oppression, duplicity or destructive attitudes. Hence, it should be said that the understanding among civilizations cannot be achieved without the presence of a world environment, which allows peaceful competitiveness and rivalry and does not allow any party to exercise tyranny on the other or deny it the right of progress and existence.

Avoiding Hurting or Provoking the Other: Many feuds and even wars are triggered by the same reasons of provocation and incitement among various parties. It is probable that much of the explicit or implicit hatred harbored by the Arabs and Muslims towards the West can be attributed to the unjustified incitement and distortions propagated through the cultural and media institutions and organizations.²⁰⁵

In the light of the abovementioned review, we can lay down an operational concept of coexistence under which the present work is monitoring the interactions of the sample and on which it will build the axes and questions of the questionnaire:

²⁰⁵ al-Qurashi, ^cAli. “*The Muslims and the Other: Dialogue Not Conflict*”, <http://www.isesco.org.ma/pub/ARABIC/almoslimoune%20wa%20al%20akhar/p4.htm>, [Accessed December 2007].

We will define coexistence in the present work as “a state of social interaction experienced by two or more groups of individuals who have different cultures, values and habits. This state appears in their lifestyles, behavior and ideas. This state is dominated by religious, political and social tolerance. All this takes place within the framework of the state and under the principles of citizenship, which permits to each individual his legitimate right inside the state, in which he lives.”

3.2.2 The Bases of Coexistence

Since the operational definition of coexistence in this study is founded on the concepts of tolerance and citizenship the writer will deal in detail with these two concepts as follows:

3.2.2.1 The Concept of Tolerance

According to the Webster Dictionary, the word “toleration” means the policy of permitting forms of religious belief and worship not officially established. On the other hand, the word “tolerance” means sympathy or indulgence for beliefs or practices differing from or conflicting with one's own.²⁰⁶

Most definitions of tolerance originate from the original definition offered by Creak in 1793 when he defined tolerance as the readiness to endure things which we oppose and permit the expression of ideas and interests which we may differ with. This makes it clear that the element of the presence of difference is the cornerstone in the concept of tolerance and is the basic condition of discussing this concept.²⁰⁷ The concept of tolerance was not born and completed at once. It has been, and still is, open to many setbacks and divisions as a result of many elements and social, economic, cultural and intellectual circumstances. “With the advent of the eighteenth century we witnessed a major transformation in interest in the concept of tolerance from merely being a tool or means of solving a certain

²⁰⁶ Romān, Huwaydah cAdli. (2000) “*Political Tolerance... Cultural Elements of the Civil Society in Egypt*”, First Edition, Cairo: Center for Human Rights, p 36.

²⁰⁷ Ibid., p 44.

problem or overcoming certain political and religious circumstances to a reformist slogan and a value which many societies hope to make prevail".²⁰⁸

The concept of tolerance interlocks with other concepts such as diversity, specificity and citizenship. "Tolerance presupposes that there is diversity in the society whatever nature of that society may be and that this diversity is being translated in the form of opinions and practices active, however, within the framework of a single group".²⁰⁹

The concept also interlocks with the idea of moral relativity. Simon, a contemporary Western philosopher, says,

"If we give up any metaphysical authorities, then we are facing laws that we have made ourselves. Therefore, thinking shows that laws have been made in various ways at the hands of various people at various times. Anyway, there is no single reality but there are only various realities of diverse societies". This is the idea of relativity, which means that "ethical facts differ according to the individual, the time and the circumstances".²¹⁰

The relativist philosophy is widespread in the culture of modern thought and it is represented in the rejection of the Deity and of any absolute truths. It is paradoxical that it does not lead to the acceptance of different cultures but led to the spread of moral diseases. It has encouraged individuals, for example, to accept homosexuality and immorality out of the belief that every individual is right and there is no absolute truth.

Consequently, relativism presupposes that any society can live without any absolute truths jointly held by its members. This belief affects social cohesion and leads to conflict, disputes, the clashes of ideas and cultural disintegration. Overall, this means the weakness of society. Tolerance, on the other hand, indicates the presence of religious differences but under the framework of a general agreed-upon umbrella. Parents, for example, disagreed in bringing up their children but they mostly have the same goal. The general truth is agreed upon but people may differ in how to deal with this truth.

²⁰⁸ Ibid., p 87.

²⁰⁹ Ibid., p 87.

²¹⁰ Baqnah, Mubārak Ḥāmir. "Criticism of the Relativist Doctrine", <http://www.saaaid.net/Minute/166.htm>, [Accessed December, 2007].

There are many determinants before the concept of tolerance and some scholars have focused on the determinants that are relevant to their specialization and concern. Among the determinants there are the following:

Social and Demographic Determinant:

“Among the most prominent social determinants that attracted the attention of scholars are education, age, religion and social status, as well as living in urban areas. All these factors have a positive relationship towards tolerance except for religion. Some scholars have established a positive relationship between religiosity and regular church attendance, on the one hand, and fanaticism, on the other, regardless of the type of sect or religious community. The difference occurs only in the degree of such relationship.”²¹¹

Psychological Determinants:

“The psychological or personality-related determinants revolve, among most scientists, around elements such as self-perception, the authoritarian character and the dogmatic and anomic character. Some researchers have established a positive relationship between low self-perception and fanaticism. On the other hand, the authoritarian and the dogmatic characters with their characteristics and features are positively connected to fanaticism and vice versa. As for the anomic character, some studies have established a positive relationship between anomie, in its social definition as the absence of any feelings of criteria and rules determining behavior and in its psychological definition as the absence of direction, and fanaticism.”²¹²

In the first place, tolerance means the acceptance of difference and its contrary is fanaticism. In the light of the determinants of tolerance that we examined above we can propose some elements for the concept of fanaticism:

- i. A judgment that lacks objectivity and is characterized by oversimplification or over-generalization,
- ii. Fanaticism is based on a group of stereotypical molds, readymade classifications and polarizing or monistic judgments,
- iii. It emerges in a cultural and social context that presses for conformity in one way or another,
- iv. It is directed against a certain group or individuals because of their membership of that group, and
- v. It denies members of that group the right of difference.

²¹¹ For more detail, see *Ibid.*, pp 44-45.

²¹² *Ibid.*, pp 46-47.

In discussing the concept and determinants of tolerance, two problems emerge:

Firstly, there is a danger that tolerance with the religious people may lead to the increased possibilities of terrorist operations inside society. It can be said that:

“the concept of tolerance has sufficient flexibility to accept hard-line religiosity in its own framework provided that there is nothing in the ideology of the hard-line person that pushes him to generalize his attitudes by the use of force. Under the context of such tolerance, that person has a right to advocate his own hard-line attitudes as an individual choice but he has no right to call for them as a legal project binding on others because those others do not simply believe in what this hard-line person believes in”.²¹³

Secondly, Muslims are groups with different colors, cultures and races and this has created a climate of attractiveness and, sometimes, a climate of bickering among themselves as appeared in some of the social movements among Muslim circles, which show a fanatical attitude against the majority as a kind of reaction or under the claim that the society is immoral:

“Such attitudes are not consistent with the concept of tolerance in principle because that concept is an integral whole and the exclusion of any race, color or certain religion amounts to a danger to freedoms and democracy within that society. Consequently, tolerance is not a right to be granted or mere permissiveness or sympathy. It is, above all, an effective position, which urges the recognition of the internationally accepted human rights and basic freedoms for others. Under no circumstance whatsoever these values and rights should be violated because tolerance is both an individual and a collective practice, as well as an official practice by the states and it is a responsibility, which promotes human rights and pluralism, including cultural pluralism, democracy and the rule of law. This requires the rejection of dogmatism.”²¹⁴

It is supposed that “a new social thought be formed among Muslims about the development of Islam and the new reality in our world, calling for new ideas under which it is greatly important that the Muslims reconsider the way they deal

²¹³ Maḥmūd, Muḥammad Ibn ‘Alī. “The Concept of Tolerance”, *Al-Riyāḍ* Newspaper, Saudi Arabia. Nov 3, 2005, issue No. 13646.

²¹⁴ Abu al-‘Ishshah, Faraj. “What is Tolerance?”, *Al-Sharq Al-Awṣaṭ* Newspaper. 9 September 2002, issue No. 8686.

with the idea of the multiplicity of visions and doctrines within the Islamic world and in the external world.”²¹⁵

“The defense of the values of tolerance is the defense of the values of democracy because tolerance, as a value, is one of the noblest human values and it grants the ability to endure the incidence of error and to accept coexistence – with others – the idea of compromise, and listening to the judgments of reason and of public opinion. In this way the democratic idea and its institutions become broadened and consolidated.”²¹⁶

Both the majority and the minority can act together through the channels of public culture to

“consolidate the concept of tolerance which is a necessary act to ensure that tolerance as social behavior is firmly established. The social tolerance that we desire clearly means loyalty to the common denominators and that each party has a right to enjoy its intellectual and social specificity in a manner that does not bring certain harm to others. Anyone who tries to include the others in his own private vision is to be considered outside the ambit of social partnership.”²¹⁷

3.2.2.2 The Concept of Citizenship

The Encyclopedia Britannica defines citizenship as “a relationship between an individual and a state as determined by the law of that state, which includes a degree of freedom with the accompanying responsibilities. It gives the individual certain political rights as the rights of election and the assumption of public office.” The Encyclopedia Britannica distinguishes between citizenship and nationality, which are often used as synonyms. Nationality includes, in addition to citizenship, other rights such as protection abroad.

As a term, nationalism can come as meaning patriotism in a clear indication to feelings of love and belonging to the country with the resulting emotional responses. As for citizenship, this is the character of the citizen, which determines his national rights and duties. The individual knows his rights and fulfills his duties through national education. Citizenship is characterized by a special kind of loyalty of the citizen to his country and his service to that country

²¹⁵ al-Afandi, °Abd al-Wahhāb. “*The Concept of Tolerance from an Islamic Perspective*”, http://islam21.net/main/index.php?option=com_content&task=view&id=42&Itemid=40,

[Accessed November 2007].

²¹⁶ Ibid.

²¹⁷ Maḥmūd, Muḥammad Ibn °Ali. op cit., Nov. 10, 2005

at times of peace and war and cooperating with other citizens through institutional, individual, official and voluntary forms of activity to achieve the goals to which all aspire and for which all efforts are united, plans are drawn and budgets are planned.²¹⁸

Citizenship is a major concept in liberal thought since it emerged in the seventeenth century as a system of ideas and values. This system has been applied in the West in the economic and political fields in the following two centuries with consequences on the social arrangements and the humanitarian relationships in the twentieth century and up to the 21st century.

While “liberalism, in its inception, revolved around the idea of individual freedom, rationalism and strengthening the position of the individual in a society that was based on the foundations of the Renaissance age and on strong structures, the concept of citizenship has developed across the path of liberalism to become the key concept, without which liberalism and its essence cannot be understood. This concept is significant in its various dimensions and new developments in understanding liberalism because it includes conceptions about the individual, the group, the political connections, the function of the state, human relationships and values and ethics”.²¹⁹

We are of the view that this concept has witnessed many changes in its content, uses and meaning. The most important of these is that it no longer merely describes the relationship between individual and state. The increased racial and religious problems in many countries has taken this concept in its development to the social reality and the specifications of citizenship have become determined as: recognizing the presence of different cultures, respecting the rights and freedoms of others, recognizing the presence of different religions, participation in the promotion of peace and participation in the management of conflicts in a nonviolent way.

²¹⁸ Badawi, Aḥmad Zaki “A *Dictionary of Social Sciences*”, Librairie du Liban Publishers, Beirut, 1982, pp 60-62.

²¹⁹ ^cIzzat, Hibah Ra’ūf. “*Citizenship between the Ideas of the Group and the Legends of Individualism*”, http://www.islamonline.net/servlet/Satellite?c=ArticleA_C&cid=1172571486655&pagename=Zone-Arabic-ArtCulture%2FACALayout, [Accessed December 2007].

3.2.2.3 The Relationship of Coexistence with Concepts of Tolerance and Democracy

The integration of Muslims into European societies is

“a realistic, if not an inevitable, matter. It is one of the most important challenges facing the European Union. The term “integration” is an ambiguous term, which is subject to many and, sometimes, varying interpretations because it is based on the culture of the self in its attempt to assimilate the other within its cultural system. Moreover, there are other terms that may be close to it at different degrees such as the concepts of similarity, homogeneity, adaptability, acclimatization and cultural inclusion”²²⁰.

We are of the view that the concepts he is using, namely tolerance and democracy, lead to the promotion of coexistence between Muslims and non-Muslims in the British society. The cluster of tolerance achieves religious freedoms and acceptance of multiculturalism among citizens of various ethnic groups as the “essence of this idea lies in the historical link of the emergence of tolerance with a multiplicity of religious sects and communities and the conflicts among them, as well as the attempt to find a way in which these bickering and differing sects can manage to live together.”²²¹

Naturally, the cluster of tolerance cannot always offer final and successful solutions to dry up the springs of fanaticism. Many fanatical and extremist ideas live and flourish in liberal societies with a large scope of legal equality, tolerance and intellectual freedom. However, the concept of tolerance (in rights and duties) remains as the carrier of the new democratic state, which should have neutral powers and official institutions in the face of the multiplicity of identities, creeds and the circulating ideas and opinions in a climate of peaceful difference.

On the other hand, the concept of citizenship ensures social and political equality in the context of the democratic slogan of “the rule of the law of the majority and the rights of the minority”. It also breaks down the ideas that say that the minorities do not belong to the society and that some of these minorities, like the Muslims, not only do not belong to the European societies but also pose a

²²⁰ c Awwād, ‘Ali. “The Integration of Muslims into European Societies between Two Visions”, The Conference of Islamic Minorities and the Issue of Citizenship in Europe, Cairo University, The Faculty of Economics and Political Science, Cairo: November 24-25, 2007, p 5.

²²¹ Ibid., p 37.

threat and constitute a fifth column of terrorism. Such ideas justify discrimination and permit the incidence of various types of attacks expressing Islamophobia.

We attempt to identify the extent of commitment by Muslims and non-Muslims to the cluster of tolerance and citizenship in its social aspect through addressing questions in the questionnaire revolving around the acceptance of the values of society, the religious values of the majority and the minorities and joint activities. This is justified by the fact that the call for one party to give up a basic part of its constant principles and convictions to make itself acceptable to the other party in the competition for common social action and the formation of joint national programs does not facilitate the search for joint solutions for the existing crises, but rather it becomes part of the efforts acting to promote conflict between various conceptions and loyalties in society.

3.3 Explanation of the Questionnaire Contents

In its treatment of the topic of coexistence, the study relies on the questionnaire especially designed for this purpose. It is seen to be more expressive and credible in measuring the reality of Muslims and non-Muslims. This section studies and analyses the designing of the questionnaires in this study as one questionnaire was specifically designed for Muslims and another one for non-Muslims. Each questionnaire includes a special part for basic data such as an introductory card of the respondents.

Each questionnaire was divided into four major areas serving the goals of this work. The axes are:

The First Area: it deals with the cultural and social aspects of the respondents through the questions addressed to the sample members from among both Muslims and non-Muslims.

The Second Area: it addresses the issue of values and traditions and possible readiness of both parties, Muslims and non-Muslims, to accept the values and traditions of the other.

The Third Area: it reviews the question of coexistence between the two parties, Muslims and non-Muslims, with the aim of reaching specific results through the views of the sample members.

The Fourth Area: it identifies the behavior and relationships of both parties, Muslims and non-Muslims, through the attitudes of the sample members towards each other.

In addition, this chapter deals with the method whereby the sample data was collected by reviewing the way the sample was selected and the method of collecting data, as well as the difficulties the writer faced in this regard and how he managed to overcome them.

Finally, the section deals with the sample representativeness of the community of respondents, Muslims and non-Muslims, in terms of age, ethnic origin, gender, employment status and birthplace.

3.3.1 The Goals of Field Research

In designing the questionnaire and seeking to identify the views of the respondents, the writer aims to achieve a number of goals represented in the following:

- i. Identifying how far Muslims are ready to coexist in the Western society,
- ii. Identifying the extent of the Western citizens acceptance of the Muslim side,
- iii. Determining the points and topics of meeting that can bring both parties together through the positive responses to some joint topics in the questionnaire, and
- iv. Defining the basic points of disagreement among the two parties through the negative responses to some of the topics in the questionnaire.

3.3.2 The Design of the Questionnaire

A special questionnaire was designed for both Muslims and non-Muslims and a pilot study was conducted to test the statements selected. In view of the many specializations in this study, the writer conducted open interviews with a number of experts in the following specializations. Meetings were held with sociology researchers such as Dr Sāmi °Umar, professor of anthropology and sociology at the American University in Cairo, during June 2005; in statistics,

interviews were conducted with Dr Jalāl al-Şayyād, professor of statistics with the University of King ʿAbd al-ʿAzīz in Saudi Arabia, during January 2006; in Islamic jurisprudence interviews were held with Professor ʿAli Jumʿah, Egypt’s Mufti, during December 2005; and in philosophy, interviews were held with Professor ʿAbd al-Ḥalīm ʿUways, Professor of history and Islamic philosophy at several Arab universities, during 2005 and 2006. An expert in minority affairs, Dr Fu’ād Nahdi, the Dean of the Islamic College in London, was also consulted in interviews during July 2007. In effect, these interviews were open and non-structured. The writer kept contact with these scholars until the work was completed.

3.3.3 The Major Data (Muslim and Non-Muslim) Social Integration Questionnaire:

The questionnaire is divided into two parts. The first is an “identification card” including basic information about all of the respondents such as age, gender, ethnic origin, traditions, work and the family’s annual income.

This type of question is included in both Muslims and non-Muslims questionnaires. However, regarding the Muslims, special questions were added relating to the years of residence in Britain and the place of residence, as well as whether English was his/her first language or not and, finally, the suitable description of the level of language (of Britain) the Muslim respondent reached. This was designed to identify the degree of integration that the various parties, Muslims and non-Muslims, have attained in the British society since language is the most important factor that contributes to facilitating communication with the other.

In fact, these specific questions were selected to establish the degrees of coexistence related to all of the previous factors and the special differences among individuals and also to establish whether there is a specific factor that had a great role in achieving coexistence or otherwise.

In addition to the previous division, tests were designed for the sections to be examined in order to facilitate the task for the respondents. Tests were designed for the respondents regarding the age, as they were divided to below 18,

18-25, 26-35, 36-46 and above 45. As these tests indicate, we were careful that the sample included various age groups starting from children and ending with old people passing through young people. These age groups were targeted to identify the extent of differences between various stages regarding the process of coexistence and to establish which age group was more capable of coexistence than the others, as well as whether there were difficulties or not regarding a certain age group.

As for ethnic origin, this was divided into the following sections: white, black, mixed, other. However, in the case of Muslims, a special section was added for the Arabs in order to know the role they play on the basis that they are more knowledgeable of Islamic teachings than others and also because the others may consider them an example in achieving the process of coexistence.

The goal behind these divisions is to identify the degrees of variance among the various sections regarding the process of coexistence and whether there is a certain section that is more integrated than the others. With regard to qualifications, these were divided as follows: below GCSE, A levels, BA degree, postgraduate, other. This division was adopted in the light of the various educational levels in Britain and to ensure that the questionnaire covered all respondents in the sample. This division may be important in identifying the cultural attainment of individuals and whether the educational attainment has a role or otherwise in the coexistence process.

As for the employment condition of the individuals, this was divided into the following: self-employed, public sector worker, private sector worker and unemployed. This was considered to be helpful in the classification relating to Muslims and non-Muslims and, consequently, in establishing the role that the job plays in the process of coexistence. It is known that jobs can be key factors in promoting coexistence and influencing this process. At a time when we find that some private sector individuals are careful to coexist with others to protect their own interests, we find that others may see in this a waste of opportunities that they deserve more than non-Muslims. The same thing applies to the unemployed person who may believe that the other rejects him and refuses to coexist with him.

Therefore, the person may perceive that this other is trying to deny them the chance to get a decent job.

With regard to income, five tests have been designed: less than 20,000 pounds Sterling, 20,000-30,000 pounds Sterling, 30,000-40,000 pounds Sterling, and above 50,000 pounds Sterling. This division is greatly important in establishing whether there is any relationship between income and coexistence and will identify which of the respondents of the above mentioned income brackets engages more in coexistence. This is also helpful in knowing the extent of the contribution of these income brackets in the process of coexistence. This is reflected in many of the questions, particularly those relating to contributions to charitable activities by Muslims and non-Muslims.

Regarding the years of residence in Britain, the tests were designed as follows: less than one year, 1-4 years, 5-9 years, 10-15 years, and over 15 years. This division was meant to identify whether there are differences among individuals relating to the issue of coexistence based on the number of years of their residence in Britain and to know whether the length of residence period has any role to play in deepening coexistence through exchanged contacts and relationships between Muslims and others.

Finally, regarding the level of language fluency, four tests were designed in this way: excellent, good, weak, very weak. This is an important point because it can indicate the role the language plays in facilitating integration and, hence, in deepening coexistence or otherwise.

The second part has four axes divided into a number of statements. These axes are about: social culture, values and traditions, living together, and behavior and relationships.

3.3.4 Main Areas of the Questionnaire

3.3.4.1 The First Area: Culture and Society

A number of questions were designed for the cultural and social aspects. These were put to Muslims and non-Muslims to identify the readiness of both

parties for coexistence. The questions concentrate on the interest each party has in cultural and social issues, which represent a cultural and social value for the other party. This will act as an index for measuring coexistence. The goal to be achieved is to prove whether an increase in the interest and participation of each party in these cultural and social issues indicates readiness for and acceptability of coexistence and whether a decrease in the concern of each party with these cultural and social issues indicates the corresponding decrease in the readiness for and acceptability of coexistence by this party.

These questions revolve around four issues:

- i. Watching artistic shows and festivals,
- ii. Acquaintance with the major historical events,
- iii. Participation in charitable activities, and
- iv. Donation to charitable institutions.

The cause behind selecting these four issues can be summed up in these points:

These issues make up the cultural and social background of society. The arts and the major historic events represent the infrastructure of the culture of any civilized society since the arts play an important role in influencing people.²²² The arts can also educate, persuade and normalize the masses and inflame their emotions. The arts and literature contribute to the exchange of cultures and the consolidation of relationships among individuals²²³. History has also a key role to play in the acceptance of the other. Deliberate reading of the history of the other can improve the other's image as happened with the Muslims in Spain as some Westerners' knowledge of the ancient Islamic history in Spain and how the Islamic civilization embraced all religions and doctrines there without any oppression or persecution with each individual exercising his full freedom of worship led to improving the distorted image of Islam and stimulating the other's tolerance and sympathy with Muslims there²²⁴.

²²² Global Programme of Action on Dialogue among Civilizations, Issued by the Islamic Intergovernmental Experts Committee (Jeddah, 23-25 September 2000)

²²³ <http://www.iraqalkalema.com/article.php?id=1621>, [Accessed December 2007].

²²⁴ <http://hwahba1973.maktoobblog.com/349801/%D9%81%D8%A7%D8%B7%D9%85%D8%A9%D8%B7%D8%AD%D8%B7%D8%AD%D8%A7%D8%B3%D8%AA%D8%A7%D8%B0%D8%A9%D8%A7%D9%84%D8%A7%D8%AF%D8%A8%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A%D8%A8%D8%AC%D8%A7%D9%85%D8%B9%D8%A9%D8%BA%D8%B1%D9%86%D8%A7%D8%B7%D8%A9%D8%A7%D9%84%D8%A7%D8%B3%D8%A8%D8%A7%D9%86%D9%8A%D8%A9%D8%A7%D8%B3%D9%80%D9%80%D8%AA%D8%B9%D8%A7%D8%AF%D8%A9%D8%A7%D9%84>

Similarly, participation in charitable activity with effort and money is a major indication of the individual's acceptance of and respect for the society, in which he lives, as well as an indication of the participation of the individuals in a civil formula for the building of a joint civil society. Dr Isḥāq al-Bashḥ said in a lecture, in the Venice Palace, "Charitable activities represent a kind of civilized communication and dialogue between us and others. Therefore, providing such activities can reflect the extent of integration and coexistence between all parties, Muslim and non-Muslim."²²⁵

This is a more detailed presentation of the statements in that area:

First Statement: I will attend any celebration or theatrical show if it is staged near the place where I live.

This question aims at identifying the degree of interaction by any party in the artistic events which are of interest to the other party. This question is important to know the desire of each party to appreciate the arts of the other or, at least, to get acquainted with them. This reflects the possibility of coexistence between the two parties in general.

Second Statement: I am interested in knowing and studying the history of the other at the same degree of my interest in my own history.

The goal of this question is that each people usually has pride in its own history and that this pride may turn into a state of lack of interest and appreciation of the history of the other. Therefore, if the answer to this question reveals a good degree of interest in getting acquainted with the history of the other, this would reflect the possibility of coexistence between the two parties in general.

Third Statement: I will take part in the charitable activities of the other party.

The importance of this question lies in the fact that human being by nature finds it difficult to volunteer his time and effort with no return to work with others who are different from him and to serve others who have causes different from his

D8%AA%D8%B1%D8%A7%D8%AB %D8%A7%D9%84%D8%A7%D8%B3%D9%84%D8%A7%D9%85%D9%89 %D9%81%D9%89 %D8%A7%D9%84%D8%A7%D9%86%D8%AF%D9%84%D8%B3 %D9%88%D8%B3%D9%8A%D9%84%D8%A9/, [Accessed December. 2007].
²²⁵ <http://www.fadhaa.com/vb/showthread.php?t=101645> , [Accessed November 2007].

own. This can only happen if this person has a good measure of readiness and acceptability to come closer to the other, to understand him and to generally coexist with him.

Fourth Statement: I would accept giving part of my money as a donation or gift to a charity of the other party.

This question is important because money and the way it is used in people's life have a special standing. Persons will not donate the money except upon a measure of psychological relief that permits them to donate this money. Hence, this question reveals the readiness and acceptability of each other to coexist with the other in general.

In addition to the four above mentioned statements, two statements in the social and cultural area have been set aside for Muslims alone and not directed to non-Muslims for specific reasons. These are:

First Statement: I like non-Muslim people.

The reason for addressing this question to Muslims only is that some Muslims belonging to certain trends in jurisprudence may find it embarrassing to love non-Muslims taking this to be a religious violation according to some views in the jurisprudence schools they follow. This problem does not exist among non-Muslims. The writer has found it important to add this question relating to the social aspect because of its extreme importance, in his point of view, as an indicator of the general possibility of social coexistence.

Second Statement: I have been to churches (or other places or worship) for social events.

The reason for addressing this question to Muslims only is that there is also a certain embarrassment among Muslims with certain attitudes in jurisprudence over being present in the places of worship of non-Muslims even if this was on a certain social event since they consider this to be a religious violation. This problem is not to be found among the non-Muslims and the writer found it important to add this question to the social aspect because of its major importance, from his own point of view, in revealing the possibility of general social coexistence.

3.3.4.2 The Second Area: Values and Traditions

A number of statements were designed for values and traditions to know how far Muslims and non-Muslims are ready to coexist together. These statements focus on examining the extent of the respect and acceptance of each party of the issues relating to the values and traditions of the other party as an indicator for measuring coexistence. The goal behind this is to prove that the more respect, acceptance and understanding there is among each party of these issues, the more indicative of greater readiness and acceptability of coexisting with the other party. In this area much attention was paid to the values and traditions relating to the following:

- i. Accepting the values and traditions relating to the lifestyle of each party such as those relating to food, drink, etc.
- ii. Accepting the family values and traditions, particularly those relating to the free relations between the two sexes in the West, the issue of polygamy among the Muslims, as well as other family values and traditions including, for example, the upbringing of children.
- iii. Accepting the religious and moral values of both parties through a question addressed to non-Muslims about the extent of their acceptance of the veil of Muslim women and, on the other hand, a question addressed to Muslims about their views regarding British moral values.

These issues were selected due to the following considerations:

When dealing with values we will find areas of common approaches among cultures and other areas of difference. The most serious and significant areas are those relating to family values, religious values and moral values, as well as the lifestyles. We have selected and focused on these areas because he believes that the more the individuals are aware of the values and traditions of the other, the higher would be the rate of coexistence among them.²²⁶ Therefore, the statements reveal the readiness of both parties to disregard the areas of difference for the sake of expanding the circle of coexistence in the areas of common values. The more each party is ready to disregard the disagreed upon values, the more evidence this would be to an increased capacity to coexist. This disregard comes

²²⁶ United Nation University, (UNU). *UNU Workshop on "The Contribution of Ethics to the Dialogue of Civilizations"*, 24-25 May 2001, Observations and Recommendations. <http://www.unu.edu/dialogue/workshops/ethics.doc>, [Accessed November 2007].

through respect, acceptance and understanding of the values of the other which are different from my own.²²⁷

For example, some may feel that the wearing of the headscarf represents a kind of rejection of the West and progress, as well as a threat to democracy. This may, sometimes, lead them to declare their rejection of the headscarf of the Muslim woman and, in fact, this reflects a lack of desire for coexistence because it also represents a rejection of the values and traditions of the other. This is contrary to the behavior of others who do not find any problem with the headscarf of Muslim woman.

Respect, understanding and acceptance by each party of the values and traditions of the other reflect the degrees of tolerance that this party enjoys in dealings with the other. The acceptance of the other's values and agreeing to live under them reflect a high degree of tolerance whereas the total rejection of these values means that there is a problem in coexistence²²⁸.

This is exactly what the United Nations conventions on human rights advocate. The Universal Declaration of Human Rights emphasizes that every person has the right to the freedom of thinking, conscience, tolerance and friendship with others (Article 26). Tolerance here means respect for and acceptance of the rich diversity of the cultures of the other. Tolerance is promoted through knowledge, openness, communication and the freedom of thinking, conscience and creed.²²⁹

We are of the view that, there are two methods of examining the difference in values and traditions. The first method is to consider this difference as a kind of defect or lack in the other party and, consequently, to refuse to accept it. The second method is to consider this difference as an indication of richness and diversity leading to more enrichment of the entire society. Diversity is an advantage if it is understood and accepted by each party with regard to the values of the other party. Indeed, we can say that diversity and difference are advantages

²²⁷ Afifi, Yasmeeen. *Freedom of religion VS secularism: Legal principle underlying the Ban of Muslim Headscarves in Europe*, International Conference on Muslim minorities and issues of citizenship in Europe, Cairo University, Europe Studies Center, 24-25 November 2007, pp 9-10.

²²⁸ http://www.3rablive.com/3arachive_thread233, [Accessed December 2007].

²²⁹ <http://www.umn.edu/humanrts/arab/tolerance.html>, [Accessed December 2007].

in the civilized world enabling us to engage in constructive dialogue, which requires that we respect the differences among individuals²³⁰. If we examine the international conventions and customs we will find that they stress the need for respect of the cultures, freedoms and opinions of the other because this serves the progress and development of humanity.²³¹

Therefore, we deal in this area with the issues relating to values and traditions that are the object of difference between the two parties to be able to measure the point. For instance, the writer included a statement relating to the sexual issues among the two parties and the way these are addressed. This statement tries to view these issues as various and different means of dealing with a common basic human need in both parties, namely the means of dealing with the sexual need of both parties. Muslims may fully reject freedom of relationships between the two sexes and non-Muslims may completely reject the issue of polygamy. We may disagree about the soundness of the means but we must agree about the common human nature of the issue and this can act as a common framework between us as two parties in the area of coexistence.

In the following we deal in further detail with the statements of this area:

The First Statement: I use recipes of the other and accept the other's habits in taking food and his daily life.

This statement is important in knowing the lifestyle of both parties through following up their food taking habits since food is a basic matter determining peoples' lifestyles. Therefore the readiness of each party to accept various types of the other's food – and looking at that difference as meaning more enrichment and diversity characterizing the society in which they live – reflects his/her readiness to coexist with the other in many other issues making up the lifestyle. It also reflects a kind of closeness and harmony with the other.²³²

²³⁰ United Nations University (UNU), "The Contribution of Ethics to the Dialogue of Civilizations", 24-25 May 2001, <http://www.unu.edu/dialogue/workshops/ethics.doc>, [Accessed November 2007].

²³¹ Ibid.

²³² <http://www.alriyada.com/2006/06/23/article/65532.html>, [Accessed November 2007].

The Second Statement: I accept the other's traditions regarding freedom of relationship between the two sexes (among non-Muslims) and I accept polygamy (among Muslims).

This statement is designed to identify the family values and traditions of both sides and to indicate the extent of Muslims' acceptance of matters that may be sensitive for them, particularly those relating to sex. Muslims are known for their embarrassment about the issue of free sexual relationships. The statement did not deal with the extent of participation by Muslims in these relationships but it deals with the extent of their understanding and acceptance, or otherwise, of that issue on the basis that Islam lays down restrictions on the freedom of relations between the two sexes. In the part relating to non-Muslims, the statement deals with the issue of polygamy. It does not deal with the readiness of the non-Muslims to engage in that practice, but rather with the extent of their understanding and acceptance of that issue.

This is meant to measure the degree of integration and coexistence between Muslims and non-Muslims according to their acceptance or non-acceptance of these family values.

The Third Statement: I accept the British culture in terms of free sexual expressions within relationships (among non-Muslims). I accept the Islamic values and customs in terms of the relationships between males and females and the upbringing of children (among Muslims).

This statement aims at identifying the family values, customs and traditions among both parties and this would be reflected by the question of accepting even matters that represent a great embarrassment for Muslims to speak about in public such as those relating to the use of sexual expressions in relationships. For non-Muslims this statement will reveal the acceptance of the ideas, values and traditions according to which Muslims bring up their children. When such knowledge is available it will indicate the extent of the other's

awareness of the rights of individuals enshrined by international conventions and practices.²³³

The difference between this statement and the previous statement is that it moves from the stage of accepting the other's values and traditions that are not announced in society to the stage of accepting values and traditions that are announced in society. Sexual freedom is a practice of non-Muslims but the announcement of the sexual expressions is a different matter and area.²³⁴ Some among non-Muslims may reject both matters and some may accept the first but not the second. Similarly, polygamy among Muslims is a matter that some of them practice and some may accept. But to bring up Muslims on other values relating to the presence of restrictions on relations between the two sexes is a matter that requires announcement and promulgation among the Muslim young people. As for the shape of the relationships between the two sexes, this is another matter and some non-Muslims may reject both while some of them may accept the first rather than the second.

In view of this situation, we selected two statements that appear similar regarding the family values of both sides but one of them relates to the actual practice of values and traditions while the other relates to the announcement and promulgation of these values and traditions.

The Fourth Statement: I think that the British people are moral people. I accept the traditions of Muslims in terms of women wearing the headscarf.

This statement examines the acceptance among both sides of the religious and moral values. It aims at measuring the extent of the acceptance and respect by Muslims of non-Muslims moral system as it is, from time to time, urged by many traditional intellectual trends among Muslims that the Western society is a society without morals because it is a material society ruled by interest and because it is a society that does not accept the teachings of Islam. In fact, some people in the East are governed by negative impressions about the ethics of the West because of

²³³ Afifi, Yasmeen, op cit., p 5.

²³⁴ Anon. (Undated) *Sexual Ethics in Islam and in the Western World*, Published by the Foreign Department of Bethat Foundation, The Islamic Republic of Iran.

homosexuality, widespread rape and other actions that make them hesitant about saying that the British people have moral values although there may be many other good characteristics that contradict that view.²³⁵

Therefore, we found it important to address an abstract question in this manner based on the word “think” to measure the extent of influence of these ideas on Muslims living in Britain and the consequent impact of this on their coexistence with society.

On the other hand, no similar question was addressed to the non-Muslims on the basis that they are currently concerned with the problem of the aftermath of the September 11 incidents and describing Muslims as terrorists. Consequently, we preferred to explore the degrees of coexistence among non-Muslims through putting an alternative question, which is about the extent of their acceptance of a religious issue relating to Muslims, namely the veil of Muslim women. The majority of Muslims believe this to be a religious issue with social and moral dimensions and, therefore, non-Muslims acceptance of Muslim women wearing the veil will undoubtedly indicate a good readiness for coexistence with Muslims in Britain, particularly as some believe that the veil of the Muslim woman does not pose a threat to Western democracy²³⁶.

3.3.4.3 The Third Area: Living Together

A number of statements were designed for the aspects of living together represented in neighborhood and friendship between Muslims and non-Muslims in the British society. This is meant to identify the reality of relations between both parties as they coexist in common activities, particularly those relating to mutual relations between neighbors and friends. It is acceptable in dealing with social issues that neighborhood and friendship relationships are deep and influential in human life, which is highly indicative of the possibility of coexistence.

²³⁵ Bol^cawāli, Al-Tijāni, “*Muslims in the West Between the Contradictions of Reality and the Challenges of the Future*”, Cairo: Arab Civilization Center, 2006.

²³⁶ Afifi, Yasmeen. op cit., p 6.

By considering the relations between Muslims and Christians during the Crusades, we will find that because of the long period of these wars and the long time during which the crusaders lived among Muslims good relationships and friendships emerged between both parties leading them to coexist or even to merge together after the end of the wars and the return of peace.²³⁷

The difference between this area and the previous ones is that the previous represent intellectual convictions that were expressed with the use of the word “accept”. This axis, however, points to a higher level of coexistence. It goes beyond the stage of intellectual acceptance to a practical stage represented in readiness for neighborhood and friendship with the other party. This is undoubtedly a higher degree of the capacity to coexist. I may accept ideas of the other but I may not be ready to get close to him. I may donate funds for charitable activities carried out by the other but I maybe not ready to deal directly with him at close quarters.

The statements of this area are represented in five main issues:

- i. The extent of readiness to live in a district inhabited by a majority of the other side,
- ii. The extent of readiness to live next to the place of worship of the other party,
- iii. The extent of approving the building of new places of worship in the district you live in,
- iv. The act of having or readiness to accept friends from the other party, and
- v. Feeling of pride or non-embarrassment over the presence of friendships with the other.

The reason for selecting these issues is that they translate the values of coexistence from general intellectual areas to a practical readiness that goes

²³⁷ Al-Ṭahāwī, Ḥātim. “*Human Relations at Time of Wars: the Experience of the Muslims and the Crusaders*”, http://www.islamonline.net/servlet/Satellite?c=ArticleA_C&cid=1179664425372&pagename=Zone-Arabic-ArtCulture%2FACALayout [Accessed December 2007].

beyond the stage of general convictions to that of real preparedness for neighborhood and friendship. These statements are the following:

The First Statement: I can live in a district of Muslims/ I can live in a district of non-Muslims.

This statement is aimed to identify the ability of the respondents to coexist with the other and respect their behavior and customs. It also aims at identifying how far the other is able to exist among population groups that are different in values and customs without this causing them any embarrassment and whether this will motivate them to cooperate and communicate with the other or not.

The Second Statement: I can live beside a mosque/ I can live beside a church or any other place of worship.

This statement measures the embarrassment or hesitancy or the extent of tolerance and readiness by Muslims and non-Muslims should they come to live next to a place of worship of the other. It also measures the extent of respect of both parties of the freedom of religious practices and to know whether the religious practices of the other do not represent any problem affecting coexistence in case of the presence of these places of worship.

The Third Statement: I accept the building of another place of worship in the district where I live.

This statement is designed to know the respondents' view on the issue of building places of worship for the other. This is a very important point because one person may not have a problem in living next to a mosque, church or synagogue and he may not have any problem in living in a district inhabited mostly by the other. But this person may have a problem in saying that the other is expanding by building places of worship. Therefore, this statement is designed to know the extent of that person's acceptance of this matter and his adapting to its occurrence.

The Fourth Statement: I have friends, or I am willing to have friends, from among the other side.

The acceptance of a friend is a very private matter, which requires a personal decision because the friend cannot be imposed. The decision to form a friendship needs mental and psychological harmony. This statement, thus, is designed to identify the ability of the person to integrate into the society and also to know the extent, to which the process of coexistence with the other has reached.

The Fifth Statement: I feel proud in telling people close to me that I have friends from among the other side.

This statement is designed to establish the ability of the person to show openness to the other inside his own community and also to know the extent of development that happened to the relationship between Muslims and non-Muslims. In fact, some are afraid to live next to Muslims and to allow them to build their own places of worship. This is because of fears of the Islamophobia circulated by the Western media. Consequently, noticing any changes occurring to this conception represents a major progress in the process of coexistence.²³⁸

3.3.4.4 The Fourth Area: Behavior and Relationships

By behavior and relationships we mean that person's religious, social or national belonging should not obstruct his acceptance of the other and readiness to coexist with him and come to an understanding with him. Therefore, this axis is different from the three previous axes because it measures the ability to coexist in case any contradiction happens between that coexistence and the person's belonging. It is known that the issue of belonging represents a deep emotional foundation in the human psyche controlling much of its behavior and relationships.

Luṭfi ʿAbd al-Wahhāb, Professor of history and civilization at Alexandria University, Egypt, says that belonging represents a major value because it presupposes the presence of some kind of loyalty by individuals towards their

²³⁸ <http://64.233.183.104/search?q=cache:b654ey18XrYJ:www.asharqalarabi.org.uk/m-w/b-waha-14.htm+%D8%A7%D9%84%D8%AE%D9%88%D9%81+%D9%85%D9%86+%D8%A7%D9%84%D8%A7%D8%B3%D9%84%D8%A7%D9%85&hl=ar&ct=clnk&cd=1&gl=eg>, [Accessed December 2007].

societies. The goal of this loyalty is to reach some kind of cohesion among those individuals. He adds that while belonging is instinctive, the multiplicity of loyalties and kinds of belonging in the same society is a natural matter because any society has enough dimensions to require a similar or close number of loyalties. In other words, there may be more than one kind of loyalty: loyalty to the family, loyalty to the tribe, loyalty to the state, loyalty to religion, etc.²³⁹

Consequently, we decided to call this area by the name of “behavior and relationships” to avoid openly declaring to the respondents that he is exploring the extent of influence of their loyalties on their acceptance of the other. He refrained from doing this in fear that it may adversely affect the neutrality of their responses.

A number of statements relating to the aspect of behavior and relationships have been designed. They are designed to identify the readiness of each party to coexist with the other. They focus on exploring some sensitive areas in the behavior and relationships of each party that have an indirect relation to the impact of religious, social and national belonging on the acceptance of the other, particularly in matters relating to marriage and coexistence. The whole endeavor was motivated by an attempt on the part of the writer to facilitate the process of measuring coexistence.

These statements are represented in five major issues:

- i. I accept living in the countries of the other,
- ii. I accept employing the other in my private firm,
- iii. I support a team from the other party when it plays against a team that is nearer to my cultural background,
- iv. I accept that my son marry into the other, and
- v. I accept that my daughter marry into the other (this question was introduced for Muslims only and not for non-Muslims).

²³⁹ ‘Abd al-Wahhāb, Luṭfi. “The Egyptian belonging is a Commitment... the other Belongings are Interests”, <http://samyharak.maktoobblog.com/445924/> %D8%A7%D9%84%D8%A5%D9%86%D8%AA%D9%85%D8%A7%D8%A1 %D8%A7%D9%84%D9%85%D8%B5%D8%B1%D9%8A %D8%A5%D9%84%D8%AA%D8%B2%D8%A7%D9%85 : %D8%A7%D9%84%D8%A5%D9%86%D8%AA%D9%85%D8%A7%D8%A1%D8%A7%D8%AA %D8%A7%D9%84%D8%A3%D8%AE%D8%B1%D9%89 %D9%85%D8%B5%D8%A7%D9%84%D8%AD !!!/ Accessed November 2007.

In general, the choice of these issues is due to the fact that they help measure the intellectual maturity of each party through some statements indicating the extent of influence by each party's belongings on its behavior and relationships with the other party, particularly if these belongings go against the requirements of living together.

Here are these statements:

The First Statement: I accept to live in the countries of the other

The national belonging is one of the most important elements of belonging since it is considered to be one of the most sacred kinds of belonging. There are other kinds such as belonging to the family, religion, the profession, or political ideology. But the importance of the country springs from the fact that all other kinds of belonging can only be achieved within it. Therefore, it is clear that some people are ready to sacrifice their life for the sake of the country.²⁴⁰ This statement aims at establishing whether any of the parties is sensitive towards living in the countries of the other and, hence, establishing the extent of its acceptance of the other and its willingness to coexist with him. A question may be raised about addressing this statement to Muslims although they already live in Britain. The answer is that some of them live in a country different from the ones in which they were born and to which they belong. Moreover, they are to do this due to political or economic circumstances. As a result they may live in a certain country but they hate that residence and that country.

Therefore, this question is designed to measure the extent of Muslims' satisfaction of their living in Britain through an indirect question allowing them to imagine the future in such a formula as "I would accept to live in a non-Muslim country" instead of addressing the question directly as in the formula "are you happy with living in Britain". We wanted to avoid a biased response to the question. We think that the responses will tend to be in the affirmative as a matter of natural behavior in which a person refuses to admit that he hates the place in

²⁴⁰ <http://www.26sep.net/newsweekprint.php?lng=arabic&sid=23869>, [Accessed December, 2007].

which he lives at present. But that person may be ready to express himself truthfully if you ask him about his wishes and dreams for the future.

The goal of this area is to test the influence of the belonging of each party on his behavior towards the other. The question addressed to Muslims was designed to establish the effect of their belonging to their origin and countries on their ability and willingness to live in Britain. The question addressed to non-Muslims was designed to identify the extent of their willingness to live in a Muslim country to measure the same thing.

In fact, some countries work to implant the values of belonging to the country in the minds of the rising generations starting from the home and passing through the school and the workplace. Indeed, belonging is made as a basic condition for citizenship. Consequently, some Muslims living in Britain, for example, may find a problem in determining their belonging²⁴¹ and coexistence with the other. Thus, measuring this matter should help us reach the reality about coexistence.

The Second Statement: I accept employing the other in my own business.

This statement is designed to know the extent of the will of each party to coexist and integrate with the other in business relationships, particularly as some cultures show bias against the other and prefer to work with and employ those who have the same values and belonging. For example, a Muslim may like to cooperate in his commercial business with other Muslims on the basis that they are closer to him and more capable of communicating with him. The same thing may apply to non-Muslims. Therefore, the importance of this statement is that it reveals the extent of change that occurred to such cultures and makes it easy to measure the degree to which coexistence between the two parties has attained.

The Third Statement: I support the team of the other when it plays against a team that is closer to my cultural background.

²⁴¹<http://www.alyaum.com/issue/search.php?sA=0&sB=&sBT=0&sFD=01&sO=1&sP=40&sS=1&sT=2004&sTD=15&sTM=12>, [Accessed November 2007].

Sport is the most powerful means of expressing national belonging and it has become an important means of achieving coexistence among peoples²⁴². This means that some persons who live in countries other than their original countries remain supporters of their national teams and clubs in case they face teams and clubs from the countries they are living in.²⁴³

Consequently, this statement aims at identifying the impact of the individuals' sense of belonging to their countries on their sports choices. The presence of some change in this issue should be an indicator of the increase in coexistence and integration with the other.

The Fourth Statement: I accept the marriage of my son into the other

This statement aims at discovering the extent of change occurring to the oriental and Islamic culture, which sides with making marriage relationships based on family ties and love as some believe that the marriage of their sons from non-Muslims will harm the Muslim family and the future belonging of children to Islam. Others are of the view that marriage by Muslims of non-Muslim women, Christians or Jews, is something that has been made permissible by the Qur'an, the holy book of Muslims, for the wisdom of expanding the circle of coexistence. In this regard, some believe that mixed marriages are useful for the offspring since it helps them obtain wider understanding about difference and respect of the other even if he belongs to a different language or religion. Others yet view the mixed marriage as more harmful than useful²⁴⁴.

This question comes at the end of the questionnaire as relationships of marriage represent the highest degrees of ties and coexistence known to humanity across its history. This was designed to examine the impact of the religious and national belonging on accepting marriage relationships with the other and the extent of the acceptance by non-Muslims in Britain of their sons marrying Muslims. Similarly, a special question was addressed to Muslims.

²⁴² Global Programme of Action on Dialogue among Civilizations, issued by the Islamic Intergovernmental Experts Committee Jeddah, 23-25 September 2000)

²⁴³ <http://forum.koora.com/f.aspx?t=7136626>, [Accessed November 2007].

²⁴⁴ http://news.bbc.co.uk/hi/arabic/talking_point/newsid_6066000/6066050.stm [Accessed November 2007].

The Fifth Statement: I accept the marriage of my daughter from among non-Muslims

All the previous issues apply to both Muslims and non-Muslims. However, in the case of Muslims, this independent question was put about their acceptance of the marriage of their daughters from non-Muslims on the basis that the culture of the Muslims (their religious teachings) prevents the woman from marrying a non-Muslim of whatever religion contrary to what happens among the non-Muslims. Therefore, the previous question was addressed to Muslims including both males and females. Hence, the goal behind this special question is to measure the extent of willingness by Muslims to live and integrate with non-Muslims through marriage relationships concerning females.

3.3.5. Method of Data Collection

The method of data collection relied on personal interviews with the sample members (Muslims/non-Muslims) in three major areas where a noticeable presence of Muslims is noticeable, namely London (26.8%), Manchester (38.7%) and Birmingham (34.4%).

3.3.5.1 The Sample Selection

A sample of the target group was randomly selected but without any general framework of the respondents community because of the difficulty of practically achieving this. The target group were directly contacted in their various presence areas.

3.3.5.2 The Method of Data Collection

In obtaining the data relevant to both questionnaires the writer relied on the appropriate methods of contacting the largest possible number of representatives of both parties to the study (Muslims and non-Muslims) in the following manner:

3.3.5.2.1 Collecting Data from Sample Members (Muslims)

There was more than one way of collecting data from Muslims. The writer went to their major gathering areas such as mosques, Islamic schools and student unions in various universities. A team comprising 25 male and female students in the undergraduate and postgraduate stages of education was sought and carefully trained to conduct interviews and collect data. This team was charged with conducting personal interviews with the target group in a way ensuring the accuracy of the data collected. The team was trained by the writer and a specialist in this area.

The team was divided into two groups. The first group collected data from Muslim members of the sample and the second group collected data from the non-Muslims.

3.3.5.2.2 Data Collection from non-Muslims

The data collecting team carried out the personal interviews required for the non-Muslim sample members in their main gathering areas such as universities, trade centers, cinemas, theatres and workplaces.

3.3.5.2.3 The Difficulties Facing the Writer in the Data Collection Process

The good training of the work team had a role in reducing many of the difficulties. Moreover, the process of data collection was easy because it was carried out by postgraduate and undergraduate students. Nevertheless, the writer faced some difficulties, the most important of which were the following:

Non-Muslims were reserved and found odd the topic of the study and, consequently, refused to take part in the questionnaire on the basis that the question about religion was unacceptable to them. On the other hand, a few Muslims refused to take part in the questionnaire because they did not accept the idea of coexistence in principle.

London was the most difficult area in data collection compared to other cities because of the hectic lifestyle of the inhabitants. This led to a delay in completing the questionnaire in London at the set time.

Low levels of fluency in English among some Muslim women represented an obstacle in dealing with the questionnaire and understanding its content although women in general were very interactive with the study and its content.

It happened that the questionnaire was conducted at a time when students in various stages of education were sitting their exams.

Coping with the difficulties:

To cope with non-Muslims reservation about the questionnaire personal relationships have been sought through work relationships, which permit a kind of confidence in dealing with the data collectors. This issue was overcome by having the data collectors gone to larger gathering areas such as malls and cinema, theatres, as well as resorting to neighbors and informing them of the questionnaire and the importance of the study. This had a role in persuading some of them to take part.

Regarding the difficulty of collecting data in the city of London, this was overcome by increasing the number of data collectors and concentrating on gathering areas to complete the questionnaire.

As for the low levels of fluency in English among some Muslim women, this was overcome by seeking young people to collect data as they explained and simplified the questions of the questionnaire to enable the women to respond to them.

To overcome the coincidence between the questionnaire period and the exam times or the Christmas holidays, the numbers of data collection groups was increased.

3.3.6 The Sample Representation of the Society

This questionnaire has been conducted on a sample of Muslim and non-Muslim individuals in three British areas, which are considered to be the most populous with members of the Islamic community. The questionnaires have been equally divided among the three cities despite the difference of the rate of Muslims to the population in each of these cities. This was done because the writer is not interested in the difference between the three cities inasmuch as he is interested in concentrating on the cities as such in view of their importance to the study. The three cities include the largest percentages of Muslim presence in Britain. The rate of Muslim respondents to non-Muslim respondents stood approximately at 50%. The sample was distributed as such among the selected

cities: 38.7%, 34.4% and 26.8% for the cities of Manchester, Birmingham and London respectively.

City	Muslims		Non-Muslims		Total	
	Frequency	%	Frequency	%	Frequency	%
Manchester	212	44.9	160	32.7	372	38.7%
Birmingham	145	30.7	186	38	331	34.4%
London	115	24.4	143	29.2	258	26.8%
Total	472	100	489	100	961	100.0%
%	49.1%		50.9%			

Table (17): Distribution of the Sample by City

Regarding the rates found in the questionnaire and those reported by the British Office for National Statistics relating to the numbers of Muslims and non-Muslims in the three British cities, we notice that the least rate of Muslims in the sample was in London, 24.40%. This is due to the fact that the Muslims present in London are temporary residents in the sense that half of them are Londoners and the other half are visitors. In addition, Muslims in London are as busy as other Britons and this led to a poor response to the questionnaires on their part although the sample was equally divided among the three cities. This explains the lower rate of Muslims in the sample although their rate in London, according to the Office for National Statistics, stands at 38.21% of the total number of Muslims in Britain. The rate of non-Muslims in London in the sample stood at 29.2% while non-Muslims in London constitute approximately 12% out of the total number of non-Muslims in Britain.²⁴⁵

In Birmingham and Manchester the rates were closer as the rates of Muslims stood at 30.7% and 44.9% respectively. These rates are somewhat near to reality as the rates of Muslims in Birmingham and Manchester stand at 13.6% and 12.8% respectively. The same thing applies to the rates for non-Muslims, which stand in the sample in Birmingham and Manchester at 38% and 32% respectively while the rates reported by the Office for National Statistics are

²⁴⁵ Office for National Statistics, *Census*, (April 2001), Office for National Statistics, General Register Office for Scotland

86.40% and 87.14% respectively because these rates are somewhat close to each other.

3.3.6.1 The Sample Representation by Age Groups

Regarding the age structure of the sample, the highest rate of the respondents, 31%, was in the 18-25 age group, followed by the 26-35 age group at 26.3% of them and the 36-45 age group at the rate of 20.6%.

Age	Muslims		Non-Muslims		Total	
	Frequency	%	Frequency	%	Frequency	%
Under-18	38	8.1	24	4.9	24	6.5%
18-25	142	30.1	152	31.1	294	30.6%
26-35	135	28.6	118	24.1	253	26.3%
36-45	111	23.5	87	17.8	198	20.6%
Over 45	46	9.7	108	22.1	154	16.0%
Total	472	100	489	100	961	100.0%

Table (18): Distribution of the Sample by Age Group

These rates are representative of the various age groups. According to a study of the British government's Office for National Statistics, the rate of Muslims in the 1-34 age group stands at 70.97% of the total number of Muslims in Britain. According to the sample, the rate of Muslims stands at 66.8%. The rate of Muslims in the 35-64 age group stands at 25.39% according to the British study.²⁴⁶ However, according to the selected sample, this rate stands at 23.5% which, in our opinion, is very close to the rate reported in the official study (see the rate of the young people in the age groups for Muslims). The rates of persons over 65 years of age stand, according to the Office for National Statistics, at 3.63%.²⁴⁷ This rate is slightly different from the rate reached by the sample, 9.7%, and that difference is due to the difference between the two studies. While the study of the Office for National Statistics measured the rate of the persons above 65 years of age the sample measured the rate of persons over 45; this means that

²⁴⁶ Ibid.

²⁴⁷ Ibid.

we have a difference of twenty years and also means that the sample rates represented the reality of the distribution of Muslims in Britain according to age groups.

As for the age groups among non-Muslims, the rate stands, according to the study of the Office for National Statistics, at 43.55% for the 1-34 age group.²⁴⁸ According to the selected sample this rate stands at 60.1% and the reason for this is due to the fact that we focused on the young people because they represent the future of coexistence. This means that this rate is representative to a good degree of the reality of non-Muslims. As for the 35-64 age group, the rate stands at 38.30% according to the official statistics, but according to the selected sample this rate stands at 17.8%. As we said earlier, this difference is due to the difference between the age groups in the two studies, which amounts to twenty years.

Finally, the rate of persons over 65 in Britain stands at 15.87%²⁴⁹ according to official figures released by the British government's Office for National Statistics but according to the sample, this rate stands at 22.1%. These are two relatively close rates despite the previously-mentioned difference.

Therefore, we can say that the selected sample of non-Muslims is greatly representative of the reality of the age groups for non-Muslims in Britain.

3.3.6.2 The Sample Representation by Ethnic Origins

Regarding the distribution of the questionnaire sample according to ethnic origins, the sample was divided into the ethnic divisions, to which Muslims belong in reality. In this context, the group of persons who are of white origins represented the highest rate of the sample, 38%, and the rate of non-Muslims among them stood at 87%, which agrees with the rate of white people in the British society according to the statistics reported in Chapter Two. This was followed by the Asian group at the rate of 22.3% of the total sample, and then

²⁴⁸ Ibid.

²⁴⁹ Ibid.

came the minority of Middle Eastern origins at a rate of 21.5% of the total sample. They were followed by black people at the rate of 11% of the total volume of the sample while the mixed races and others had an approximate rate of 6%. See Table (19):

Ethnic group	Muslims		Non-Muslims		Total	
	Frequency	%	Frequency	%	Frequency	%
White	48	10.2	318	65	366	38.1%
Southeast Asian	139	29.4	75	15.3	214	22.3%
Middle Eastern	207	43.9	-	-	207	21.5%
Black	39	3.8	68	13.9	107	11.1
Mixed	25	5.3	11	2.2	36	3.7%
Others	14	3	17	3.5	31	3.2%
Total	472	100	489	100	961	100.0%

Table (19): Distribution of Sample by Ethnic Origins

If we examined the ethnic origins we will find that they are closer to reality compared to the statistics reported by the Office for National Statistics in Britain. According to the office's figures, the rate of white people stands at 0.35%²⁵⁰ while the rate of white people in the sample stands at 10.2%. This variance may be due to the fact that the rate cited by the Office for National Statistics is the rate of white Muslims to the total of white people in Britain while the rate reported by the sample is the rate of white people to the total of Muslims covered by the sample.

As for the rate of Asian Muslims it stands, according to the Office for National Statistics, at 50.37% while the same rate stands in the sample at 29.4%. This difference is due to the different categorization between the official figures and those of the writer. We confine the division of the Asians to Southeast Asia while the study of the Office for National Statistics considers that all Asians, including Arabs, are part of its study.

The rest of the rates seem largely close to those reported in the study of the Office for National Statistics. As for the ethnic origins of non-Muslims, the rates also seem to be close to each other. At a time when the rate of white people in Britain stands at 75.5% their rates in the sample stands at 65%, which is relatively

²⁵⁰ Ibid.

close. The same thing applies to the other rates, which indicates that the selected sample of ethnic groups is largely representative of the groups that are present in Britain.

3.3.6.3 The Sample Representation by Employment Status

In the distribution of the sample according to the employment status, the rate of the unemployed hit 20% of the total of respondents – although it should be taken into consideration that this may include those who are under 18 years or those who are students. 67% of that rate were Muslims. The rate of workers within the public sector was the biggest hitting 35% of the total sample of whom 61% were non-Muslims. This was followed by private sector workers at a rate of 26.3% and those who are self-employed at a rate of 19% approximately

Work	Muslims		Non-Muslims		Total	
	Frequency	%	Frequency	%	Frequency	%
Unemployed	127	26.9	62	12.7	189	19.7%
Self-employed	103	21.8	79	16.2	182	18.9%
Private sector worker	112	23.7	141	28.8	253	26.3%
Public sector worker	130	27.5	207	42.3	337	35.1%
Total	472	100	489	100	961	100.0%

Table (20): Distribution of the Sample by Employment Status

Comparing the rates concluded by the sample to those reported by the Office for National Statistics in its annual population figures for January 2004 we find that the rates are largely similar regarding the employment status. While the rate of unemployment among Muslims in Britain, according to the official study, stands at 8.14% against 4% for Christians, 3% for Jews and 6.5% for Hindus, the selected sample revealed very close results as it indicated that the rate of unemployment among Muslims stands at 26.9% against 12.7% among non-Muslims out of total sample individuals amounting to 961 persons.

The rate of Muslim workers within the public sector according to the official study stands at 24.3%, which is very close to the rate reported by the sample, 27.5%. The same applies to non-Muslim workers within the public sector, whose rate stands at 43.9% according to the official study and 42.3% according to the sample. The same also applies to the rest of the factors, which means that there is a great similarity between the rates reported by the sample regarding the employment status of Muslims and non-Muslims in Britain and the actual reality of their conditions.

3.3.6.4 The Sample Representation by Birthplace of Muslims

Birthplace (UK)		
Yes	215	45.6
No	257	54.4

Table (21): Sample Representation by Birthplace of Muslims

Results of the questionnaire indicated that the rate of persons born inside the United Kingdom stands at 45.6% among Muslims while according to the figures of the Office for National Statistics the rate stands at 46.6%, which is largely close to the rate we obtained from the data of the questionnaire.

3.3.6.5 The Sample Representation by Gender (Male/Female)

Gender	Muslims		Non-Muslims	
	Frequency	%	Frequency	%
Males	190	40.3	207	42.3
Females	282	59.7	282	57.7
Total	472	100	489	100

Table (22): Sample Representation by Gender

Table (22), indicates that the rate of Muslim women stands at 59.7%, which is very close to the rate of non-Muslim women hitting 57.7%. The same similarity is found in the rate of Muslim men, 40.3%, and non-Muslim men, 42.3%.

CHAPTER FOUR

THE METHODOLOGY OF STATISTICAL ANALYSIS

4.1 Introduction

The study uses several statistical techniques to help us to conduct the required analysis of the questionnaire data after the revision and data entry stages are completed. Three basic statistical techniques have been employed. Then, some statistical assumptions were tested using the Mann-Whitney and Kruskal-Wallis tests to examine the equality or otherwise of means of the various samples. This would be treated in detail below and the tables and graphs used will be reported.

The nature and questions of the questionnaire called for the use of the statistical techniques that are usually employed by sociologists to evaluate the relative importance of questionnaire questions. These techniques are the tests of internal consistency of the questionnaire statements in its various axes. In this regard, the Cronbach's Alpha measure was used to measure the relative importance of these statements and the Likert test was also used. Finally, the technique of analysis of principal components was used to derive the aggregate index of the various axes of the study. In conclusion, the tests of statistical hypotheses were employed. The Mann-Whitney test was used for two independent samples and the Kruskal-Wallis test was used in the case of more than two independent samples to test the hypotheses of the study.

4.2 Definition of Internal Consistency

Internal consistency is defined as a measure based on the correlations between the various statements (variables) in the same test. It measures whether a number of statements (variables) which are supposed to measure a certain axis can produce similar scores. Consequently, the measures of internal consistency are defined as measuring the extent of consistency of the statements reported in the

questionnaire among each other and also to measure the consistency of the respondents in their answers to the statements in the questionnaire.²⁵¹

4.2.1 Measurements of Internal Consistency

A review of the literature indicates that there are many measurements of internal consistency as statistical tools or techniques to establish the consistency of the variables (statements) and of their internal structure to serve the overall goal of the relevant axis. Among these measurements are the measurement of the comparison of the means, the Split-Half Method, the Kuder-Richardson Formula 20 (K-R 20), the Spearman-Brown Prediction Formula and the Cronbach's Alpha Reliability Measure.

4.2.1.1 Internal Coherence Test by Comparing Different Means of Variables

This test relies on comparing means of variables (statements) used in the formation of aggregate indices of the various axes or the means of the individuals' responses to the various statements of the questionnaire. This test monitors the existence of tangible or indicative differences between the means of the various groups taking part in the questionnaire. For example, it was found that the average income for non-Muslims lies in the category £30,000-£40,000 whereas the average for Muslims lies in the category £20,000-£30,000. Consequently, this measure helped reach the final conclusion that the average annual income for non-Muslim individual is higher than the average annual income for Muslim individual in Britain. This measure is invalid in the cases of opinion poll since the variables have a qualitative nature but it is valid in the case of quantitative variables.²⁵²

²⁵¹ <http://www.statistics.com/resources/glossary/i/interreliab.php>, [Accessed December. 2007].

²⁵² Filmer D., and Pritchett L., (Feb. 2001), "Estimating Wealth Effects without Expenditures Data or Tears: An Application to Educational Enrollments in States of India" *Demography*, Vol. 38, No. 1 World Bank.

4.2.1.2 The Split-Half Method

This measure is used in evaluating the responses of students to any test. However, since it was difficult for the writer to apply two equivalent tests on the respondents or it may be difficult for him to examine the sample of respondents twice in the same test, it was decided to resort to splitting the test into two halves, which are supposed to be equivalent. It is possible to combine the two halves of the test on the basis of a close scrutiny of the content and difficulty of each paragraph. However, the easiest way, and also the most used method, is to place the statements with odd numbers in the first half and those with even numbers in the second half and then calculate the correlations between the two halves, and this is the correlation coefficient in this test. It should be noted that the splitting is only linked to the correction of the test as for its application it is done at one time.²⁵³

An example:

Suppose we have a sample of ten respondents and they have been put to a test of 40 statements and then we obtained their responses. To apply this test we should divide it into two halves or twenty questions for each group so that the first group will get the statements (questions) with odd numbers and the second group will get the statements with even numbers. The following Table 23 sums up this situation:

Table (23): Results of responses of the sample after dividing them into two groups, and the method of calculating the standard deviation for the difference between the degrees of each group and their arithmetic mean.

Respondent	Degree	Even statements	Odd statements	X	y	x2	y2	Xy
1	40	20	20	4.8	4.2	23.04	17.64	20.16
2	28	15	13	-0.2	-2.8	0.04	7.84	0.56
3	35	19	16	3.8	0.2	14.44	0.04	0.76
4	38	18	20	2.8	4.2	7.84	17.64	11.76
5	22	10	12	-5.2	-3.8	27.04	14.44	19.76
6	20	12	8	-3.2	-7.8	10.24	60.84	24.96
7	35	16	19	0.8	3.2	0.64	10.24	2.56
8	33	16	17	0.8	1.2	0.64	1.44	0.96

²⁵³ Fayṣal, ʿĀyid al-Hājiri. (2007) *"New Directions in Measuring Learning and Education"*, Kuwait: The Research Center for Education and Administration.

9	31	12	19	-3.2	3.2	10.24	10.24	-10.24
10	28	14	14	-1.2	-1.8	1.44	3.24	2.16
Mean	31.0	15.2	15.8			95.60	143.60	73.40
standard deviation		3.26	3.99					

$$SD_x = \sqrt{\frac{\sum x^2}{N-1}}$$

$$SD_y = \sqrt{\frac{\sum y^2}{N-1}}$$

Standard deviation formula for each group:

x: The degree of each respondent after deducting it from the arithmetic mean of the even number statement group.

y: The degree of each respondent after deducting it from the arithmetic mean of the odd number statement group.

Using this data we can calculate the correlation coefficient to measure the relationship between the two halves of the responses (the two groups)

The formula of the correlation coefficient:

$$r_{xy} = \frac{\sum xy}{(N-1)(SD_x)(SD_y)}$$

The result of correlation coefficient test:

$$r_{xy} = \frac{73.4}{9(3.26)(3.99)} = .63$$

By applying the equation of Split-Half Method we get the value of the measure reliability coefficient as follows:

$$\rho = \frac{2r_{xy}}{1+r_{xy}} = \frac{2(.63)}{1.63} = .77$$

The value of this coefficient is high, indicating the measure reliability.

The total score for odd numbered statements is correlated with a total score for the even number statements (although it might be the first half with the second half). This is often used with dichotomous variables that are scored 0 for incorrect and 1 for correct. The Spearman-Brown prophecy formula is applied to the correlation to determine the reliability.²⁵⁴

²⁵⁴ Siegle, D. (2007), "The Institute for Research and Policy on Acceleration", The Institute for Research and Policy on Acceleration (IRPA) at The University of Iowa's Belin-Blank Center.

This measure is valid in case the questionnaire statements are in the form of taking two answers only: (yes or no). But in the present study the questions have been formulated in a manner reflecting the view of the respondents accurately and leaving them a space beyond mere agreement and disagreement. Therefore, this measure was not sought to analyze the data of this study.

4.2.1.3 The Kuder-Richardson Formula 20 (K-R 20):

Reviewing the literature, alternative formulas for calculating how consistent subject responses are among the questions on an instrument were found. Statements on the instrument must be dichotomously scored (0 for disagree and 1 for agree). All possible correlations among statements are compared with each other, rather than half of the statements with the other half of the statements. It can be shown mathematically that the Kuder-Richardson reliability coefficient is actually the mean of all possibilities of split-half coefficients (provided the Rulon formula is used) resulting from different splittings of a test. (Siegle, D. (2007)

An example:

Suppose we have ten respondents and a questionnaire of twelve statements. The respondents have been interviewed about the statements and the responses filled in as follows (1 for agree - 0 for disagree). Table 24 sums up the situation.²⁵⁵

Table (24): Result of responses by the sample, and the method of calculating the standards deviation

Statements/ Respondent	1	2	3	4	5	6	7	8	9	10	11	12	X	$x=X-$ mean	x^2
1	1	1	1	1	1	1	1	0	1	1	1	1	11	4.5	20.25
2	1	1	1	1	1	1	1	1	0	1	1	0	10	3.5	12.25
3	1	1	1	1	1	1	1	1	1	0	0	0	9	2.5	6.25
4	1	1	1	0	1	1	0	1	1	0	0	0	7	0.5	0.25
5	1	1	1	1	1	0	0	1	1	0	0	0	7	0.5	0.25

²⁵⁵ Illinois State Board of Education,, (1995 Edition) *Assessment Handbook "A Guide for Developing Assessment Programs in Illinois Schools"*, Illinois State Board of Education, School and Student Assessment Section, p100. North First Street, Springfield, Illinois 62777-0001, Louis Mervis, Chairperson Joseph Spagnolo, State Superintendent, An Equal Opportunity, Affirmative Action Employer.

6	1	1	1	0	0	1	1	0	0	1	0	0	6	-0.5	0.25
7	1	1	1	1	0	0	1	0	0	0	0	0	5	-1.5	2.25
8	1	1	0	1	0	0	0	1	0	0	0	0	4	-2.5	6.25
9	1	1	1	0	1	0	0	0	0	0	0	0	4	-2.5	6.25
10	0	0	0	1	1	0	0	0	0	0	0	0	2	-4.5	20.25
Total	9	9	8	7	7	5	5	5	4	3	2	1	65	0	74.50
													mean		$\sum x^2$
													6.5		74.50

Table (25): Probabilities of various responses (positive/agreement-negative/ disagreement) of the respondents to the various questions of the questionnaire

Value p	0.9	0.9	0.8	0.7	0.7	0.5	0.5	0.5	0.4	0.3	0.2	0.1
Value q	0.1	0.1	0.2	0.3	0.3	0.5	0.5	0.5	0.6	0.7	0.8	0.9
Pq	0.09	0.09	0.16	0.21	0.21	0.25	0.25	0.25	0.24	0.21	0.16	0.09
$\sum pq$	2.21											

The K R-20 Formula

$$P_{KR20} = \frac{k}{k-1} \left(1 - \frac{\sum pq}{\sigma^2}\right)$$

P is the probability of an affirmative response (agreement)

Q is the probability of a negative response (disagreement)

K is the number of statements and this makes the value $\sigma_x^2 = N-1 \sum x^2 = 74.5/10-1=8.28$

And by using the KR formula the result of the measure was as follows:²⁵⁶

$$P_{KR20} = \frac{12}{12-1} \left(1 - \frac{2.21}{8.28}\right) = 0.80$$

The value of this measure is great indicating its reliability for measuring the internal consistency of the statements of the questionnaire. This measure is not valid for the same reason mentioned with regard to the previous measure since it only yields the means of the coefficients of the previous measure.

4.2.1.4 The Spearman-Brown prediction formula

²⁵⁶<http://www.gifted.uconn.edu/siegle/research/Instrument%20Reliability%20and%20Validity/Reliability.htm> and http://www.gower.k12.il.us/Staff/ASSESS/4_ch2.htm#Reliability, [Accessed December, 2007].

The Spearman-Brown prediction formula (also known as the *Spearman-Brown prophecy formula*) is a formula relating psychometric reliability to test length:

$$\rho_{xx'}^* = \frac{N\rho_{xx'}}{1 + (N - 1)\rho_{xx'}}$$

Where $\rho_{xx'}^*$ is the predicted reliability; N is the number of “tests” combined (see below); and $\rho_{xx'}$ is the reliability of the current “test”. The formula predicts the reliability of a new test composed by replicating the current test N times (or, equivalently, adding N parallel forms of the current exam to the current exam). Thus $N = 2$ implies doubling the exam length by adding items with the same properties as those in the current exam. Values of N less than one may be used to predict the effect of shortening a test²⁵⁷.

This formula is commonly used by psychometricians to predict the reliability of a test after changing the test length. This relationship is particularly vital to the split-half and related methods of estimating reliability.

The formula is also helpful in understanding the nonlinear relationship between test reliability and test length²⁵⁸.

4.2.1.5 The Cronbach's Alpha Reliability Measure (Internal Consistency)

The alpha measure is defined as an unbiased reliability measure. This estimator can be measured after conducting a principal components analysis (which would be dealt with in the following part of the methodology of statistical analysis) where this estimator (the alpha measure) is the first principal component derived from the previously mentioned analysis. This first principal component includes the greater rate of variance interpreted for the variables included in the analysis.

²⁵⁷ http://en.wikipedia.org/wiki/Spearman-Brown_prediction_formula [Accessed December 2007].

²⁵⁸ Locke, Harvey J. Wallace, Karl M. "Short Marital-Adjustment and Prediction Tests: Their Reliability and Validity" *Marriage and Family Living*, Vol. 21, No. 3 (Aug., 1959), pp.251-255, doi:10.2307/348022.

The alpha coefficient takes the value from 0 to 1. The greater the value of this measure (reaching unity), the more this indicates that the index obtained is accurate and reliable in summing up the variables (statements) through which it has been calculated since this indicates that there is a great and strong correlation between the statements making the axis. This indicates the reliability of this axis (the index).

Cronbach's alpha

Cronbach's alpha measures how well a set of items (or variables) measures a single unidimensional latent concept. When data has a multidimensional structure, Cronbach's alpha will usually be low. Technically speaking, Cronbach's alpha is not a statistical test - it is a coefficient of reliability (or consistency)²⁵⁹.

Cronbach's α (alpha) has an important use as a measure of the reliability of a psychometric instrument. It was first named as alpha by Cronbach (1951), as he had intended to continue with further instruments. It is the extension of an earlier version, the Kuder-Richardson Formula 20 (often shortened to KR-20 1937), which is the equivalent for dichotomous items²⁶⁰.

Cronbach's α is defined as

$$\frac{N}{N-1} \left(\frac{\sigma_X^2 - \sum_{i=1}^N \sigma_{Y_i}^2}{\sigma_X^2} \right)$$

Where, N is the number of components (items), σ_x^2 is the variance of the observed total test scores, and σ_y^2 is the variance of component i .

Alternatively, the standardized Cronbach's α can also be defined as

$$\alpha = \frac{N \cdot \bar{r}}{(1 + (N - 1) \cdot \bar{r})}$$

Where, N is the number of components (statements) and r -bar is the average of all correlation coefficients between the components.

Cronbach's alpha and internal consistency

²⁵⁹ <http://www.ats.ucla.edu/STAT/SPSS/faq/alpha.html>, [Accessed December 2007].

²⁶⁰ Cronbach, L. J. (1951). Coefficient alpha and the internal structure of tests. *Psychometrika*, 16(3), pp 297-334.

The value of Cronbach's alpha measure will be increased when the correlations between the statements increase. For this reason the alpha coefficient is called the internal consistency or the internal consistency reliability of the test. Alpha is most suitably to be used when the statements measure different substantive areas within a single concept. At the same time, alpha (and other internal consistency measures of reliability) is inappropriate for estimating the reliability of an intentionally heterogeneous instrument²⁶¹.

Cronbach's alpha and factor analysis

The measure of Cronbach's alpha has a theoretical relationship with factor analysis. There is also a more empirical relation: Selecting statements such that they enable getting the highest value of Cronbach's alpha will often result in a test that is homogeneous in that they approximately satisfy a factor analysis with one common factor. The reason for this is that Cronbach's alpha increases with the average correlation between statements, so optimization of it tends to select items that have correlations of similar size with most other statements. It should be stressed that, although unidimensionality (i.e. fit to the one-factor model) is a necessary condition for alpha to be an unbiased estimator of reliability, the value of alpha is not related to the factorial homogeneity. The reason is that the value of alpha depends on the size of the average inter-statement covariance, while unidimensionality depends on the pattern of the inter-statement covariances²⁶².

This measure has been chosen in the analysis because it calculates the correlation coefficients among the answers of the respondents to the various statements and measures the consistency of the statements regarding their correlations and their connection to the subsequent overall index.

For example:

We have a sample of 10 smokers who have been interviewed in four statements for their opinions on the smoking issue. The result of the answers –

²⁶¹ Lord, F. M. & Novick, M. R. (1968), "Statistical Theories of Mental Test Scores" Reading MA, Addison-Wesley Publishing Company.

²⁶² Allen, M. J., & Yen, W. M. (2002). *Introduction to Measurement Theory*. Long Grove, IL: Waveland Press.

according to a five-point scoring measure: strongly agree, agree, undecided, disagree, strongly disagree – came as follows:

Statement One: Smoking is a bad habit that you like to get rid of.

Statement Two: Smoking is a burden on you from the material point of view.

Statement Three: Smoking is a forbidden thing rejected by the sharia.

Statement four: Do you agree to a law banning smoking or restricting the smoking area (not only in the public places).

Table (26): Result of the answers of the sample to the 4 statements.

Respondent	Statement one	Statement two	Statement three	Statement four
1	5	5	3	2
2	4	4	5	5
3	5	5	5	4
4	4	4	3	4
5	5	5	3	3
6	5	4	3	3
7	4	4	4	3
8	5	5	4	4
9	5	5	5	4
10	3	3	4	4

$$\alpha = \frac{N \cdot \bar{r}}{1 + (N - 1) \cdot \bar{r}}$$

By applying the formula of the Alpha factor²⁶³

where N is the number of statements and r-bar the mean of correlations between the various statements, we can calculate the correlation in the same previous way and then calculate the mean of the correlation coefficients between these statements. The more the value of the correlation between the statements, the more the mean of the overall correlations becomes. Consequently the value of alpha increased. This proved the judgment of the power and reliability of the measure and, consequently, the consistency of the statements among each other which, finally, expresses the overall axis that these statements indicate. In this example, the value of alpha equals 0.4 indicating the weakness of the index in such a case and indicating that the statements are not correlated, thus they are not valid for expressing the overall axis of these statements that can be expressed in the form of a questionnaire for the opinions of the smokers about the possibility of their giving up the habit.

²⁶³ George, D., & Mallery, P. (2003). *SPSS for Windows step by step: A simple guide and reference. 11.0*, updated 4th edition. Boston: Allyn & Bacon.

Another example: in this study and as the writer is interested in taking views of two groups of respondents (Muslims and non-Muslims) on the issue of living together, a number of five statements have been formulated for each group.

These statements are as follows:

Table (27): Statements of two groups of respondents (Muslims and non-Muslims) on the issue of living together

Non-Muslims	Muslims
1. The possibility of living next to a mosque	1. I accept to live next to a church or any other place of worship other than the mosque
2. The possibility of living in a district where there are only Muslim inhabitants	2. I accept living in a non-Muslim community
3. Very positive feeling if a mosque is built in my district	3. I accept any church or religious temple to be built in my district other than a mosque
4. I like to have Muslim friends	4. I accept to have non-Muslim friends
5. I would feel proud when I tell people that I have Muslim friends	5. I feel proud when I tell people that I have non-Muslim friends

The answers on a five-grade scale ranged between (strongly agree, agree, undecided, disagree, strongly disagree). These answers were taken and inserted onto a computer to calculate the value of alpha using the package of statistical programs SPSS. The following results in Table 28 were obtained:

Table (28): Results of the Alpha Reliability Analysis for Measuring the Internal Consistency of the five statements for Muslims and non-Muslims and the overall value of the axis

Non-Muslims		Muslims	
Statement	Alpha value	Statement	Alpha value
1. I would live beside a mosque.	0.74	1. I would live beside a church or any other religious place of worship other than a mosque	0.72
2. I would like to live in a neighborhood which has a Muslim population only.	0.78	2. I would live in a neighborhood which is a non-Muslim community.	0.72
3. I would feel very positive if a mosque was built in my neighborhood.	0.74	3. I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.	0.72
4. I would like to have Muslim friends.	0.77	4. I have non-Muslim friends.	0.77

5. I would feel proud informing people that I have Muslim friends.	0.76	5. I feel proud informing people of my non-Muslim friends.	0.76
Total	0.8	Total	0.78

The value of alpha reached 0.8 for the overall axis of living together for non-Muslims whereas it stood at 0.78 for Muslims indicating that strength and reliability of this measure to express the statements that compose this axis for both Muslims and non-Muslims. We also notice that the value of alpha for the statements is no less than 0.7 for each statement for both groups (Muslims and non-Muslims). This indicates the consistency of the respondents in their answers to the statements and is a sign or proof that these statements are coherent in expressing the axis of living together as one of the axes of coexistence between Muslims and non-Muslims. (See the detailed analysis in Chapter Five)

After reviewing the various techniques for measuring the internal consistency of statements composing any index which expresses (sums up) the statements and measures the extent or otherwise of their coherence, the last technique Cronbach's alpha was used in Chapter Five through measuring the correlation coefficient between the various statements constructing each axis of the axes of the study (the social, the cultural, values and traditions, living together, behavior and relationships). Consequently, the value of the index was calculated for each statement and then the value of the overall index was calculated using the package of ready statistical programs SPSS. The results of this index are reviewed in the second part of Chapter Five where the results for both Muslims and non-Muslims are compared so that we can eventually judge the strength and reliability of the statements used in the questionnaire for both groups in a quantitative measurement that is based on a scientific foundation for the issue of coexistence between the two parties of this study. It is worth mentioning that the results revealed a clear coherence of the questionnaire statements through the value of the alpha index, which was near to the unity. (See the second part of Chapter Five, in which these results are reviewed)

4.3 The Methodology of Measuring the Relative Importance

4.3.1 The Relative Importance

The measurement of the relative importance of each question or statement in the questionnaire is very important since we can use it to determine the importance of each statement in the questionnaire and its general impact in the index (its own axis) and, hence, test the importance of the index (the axis) as a whole later on.

4.3.2 Various Tests for Measuring Relative Importance

There are many tests, which measure the relative importance. In the following we would review the most significant among them:

4.3.2.1 Guttman Scaling

A Guttman scale is a measurement tool used in psychological and sociological research developed using the scaling technique conducted by Louis Guttman²⁶⁴ in 1944. It is called *Guttman scaling* or *scalogram analysis*. The basic purpose of the Guttman scaling is to be used to ensure the instrument measures only a single factor (a property called unidimensionality, a single dimension underlies responses to the scale). Guttman's insight was that for unidimensional scales, those who agree with a more extreme test item will also agree with all less extreme items that preceded it.²⁶⁵

Guttman scaling is also sometimes known as cumulative scaling or scalogram analysis. The purpose of Guttman scaling is to establish a one-dimensional continuum for a concept you wish to measure²⁶⁶. What does that mean? Essentially, we would like a set of items or statements so that a respondent

²⁶⁴ Guttman, L. (1950). The basis for scalogram analysis. In Stouffer et al. *Measurement and Prediction. The American Soldier* Vol. IV. New York: Wiley

²⁶⁵ Andrich, D. (1985), "An elaboration of Guttman scaling with Rasch models for measurement", In N. Brandon-Tuma (ed.), *Sociological Methodology*, San Francisco, Jossey-Bass. (Chapter 2, pp 33-80.).

²⁶⁶ Gordon, R. (1977) *Unidimensional Scaling of Social Variables: Concepts and Procedures*. New York: The Free Press.

who agrees with any specific question in the list will also agree with all previous questions. Put more formally, we would like to be able to predict item responses perfectly knowing only the total score for the respondent. For example, imagine a ten-item cumulative scale. If the respondent scores a four, it should mean that he/she agreed with the first four statements. If the respondent scores an eight, it should mean s/he agreed with the first eight. The object is to find a set of items that perfectly matches this pattern. In practice, we would seldom expect to find this cumulative pattern perfectly. So, we use scalogram analysis to examine how closely a set of items corresponds with this idea of cumulativeness. Here, I'll explain how we develop a Guttman scale²⁶⁷.

Define the Focus. As in all of the scaling methods, we begin by defining the focus for our scale. Let's imagine that you wish to develop a cumulative scale that measures U.S. citizen attitudes towards immigration. You would want to be sure to specify in your definition whether you are talking about any type of immigration (legal and illegal) from anywhere (Europe, Asia, Latin and South America, Africa).

Develop the Items. Next, as in all scaling methods, you would develop a large set of items that reflect the concept. You might do this yourself or you might engage a knowledgeable group to help. Let's say you came up with the following statements:

I would permit a child of mine to marry an immigrant.
I believe that this country should allow more immigrants in.
I would be comfortable if a new immigrant moved next door to me.
I would be comfortable with new immigrants moving into my community.
It would be fine with me if new immigrants moved onto my block.
I would be comfortable if my child dated a new immigrant.

Of course, we would want to come up with many more statements (about 80-100 would be desirable).

Rate the Items. Next, we would want to have a group of judges rate the statements or items in terms of how favorable they are to the concept of immigration. They would give a Yes if the item was favorable toward

²⁶⁷ Kenny, D. A. and Rubin, D.C. (1977). Estimating chance reproducibility in Guttman scaling. *Social Science Research*, 6, pp 188-196.

immigration and a No if it is not. Notice that we are not asking the judges whether they personally agree with the statement. Instead, we're asking them to make a judgment about how the statement is related to the construct of interest.

Develop the Cumulative Scale. The key to Guttman scaling is in the analysis. We construct a matrix or table that shows the responses of all the respondents on all of the items. We then sort this matrix so that respondents who agree with more statements are listed at the top and those agreeing with fewer are at the bottom²⁶⁸.

Administering the Scale. Once you've selected the final scale items, it's relatively simple to administer the scale. You simply present the items and ask the respondent to check items with which they agree. For our hypothetical immigration scale, the items might be listed in cumulative order as:

I believe that this country should allow more immigrants in.
I would be comfortable with new immigrants moving into my community.
It would be fine with me if new immigrants moved onto my block.
I would be comfortable if a new immigrant moved next door to me.
I would be comfortable if my child dated a new immigrant.
I would permit a child of mine to marry an immigrant.

Of course, when we give the items to the respondent, we would probably want to mix up the order (For more details and Examples see John P. McIver, Edward G. Carmines 1981, p.41).

The disadvantage: This scale has limited applicability, where it is used mostly when researchers want to design short questionnaires with good discriminating ability. The Guttman model works best for concepts that are hierarchical and highly structured such as social distance, organizational hierarchies, and evolutionary stages. Also, this scale is one of the most difficult scales to construct and there for it is rarely used²⁶⁹.

This measure is usually used by researchers in the case of short questionnaires where the answers are confined to (I agree) and (I don't agree) or

²⁶⁸ Cliff, N. (1977). A theory of consistency of ordering generalizable to tailored testing. *Psychometrika*, 42, pp 375-399.

²⁶⁹ Kumar, R. (2005) "*Research Methodology: A Step-by-step Guide for Beginners*", Second Edition, London: Sage Publications, p 151.

(1 and 0) and where the statements take a logical progression in the sense that the respondent's agreement to a certain statement means his/her agreement to the preceding statements and his rejection of a certain statement means his rejection of what comes next.

4.3.3 The Likert Test

This is a statistical technique used in analyzing the data of public opinion polls, which mostly take place around psychological and social topics. Therefore, it is mostly used by psychology and sociology specialists. The importance of the Likert test is that it is used to test the importance of each a variable independently from the respondents' responses and, hence, the result of the index extracted (the integrative axis) can be generalized. This integrative axis is taken from the analysis of the principal components. The calculation method in this measure depends on calculating the weighted means of each statement after the relevant data are gathered and entered to determine the relative weights of the various responses. Hence, the weighted mean of the various responses to the statements included in the questionnaire can be calculated.

According to the value of the weighted mean of every statement we can calculate the overall value from the responses of all the respondents and, hence, we can determine the position of the respondents on the statement in a total way. By repeating this for all the statements making the axis or the phenomenon under study we can at the end judge the overall axis and determine the position of the respondents on it.

It is noteworthy that this measure is mostly used in the scientific research that relies on questionnaires as a major tool of research and where responses by the respondents range between agreement and disagreement. This measure or test was launched by Rensis Likert in a report published in 1932.²⁷⁰

In other words the Likert scale is a method of measuring attitudes that asks respondents to indicate their degree of agreement or disagreement with

²⁷⁰ Likert, R. (1932). "*A technique for the Measurement of Attitudes*", Archives of Psychology. New York: Columbia University Press.

statements, according to a three-or five-point scoring system, e.g., "strongly agree" "no opinion" or "strongly disagree."

Steps of calculating the Scale:

1. Defining the Focus: As in all scaling methods, the first step is to define what it is you are trying to measure. Because this is a unidimensional scaling method, it is assumed that the concept you want to measure is one-dimensional in nature. You might operationalize the definition as an instruction to the people who are going to create or generate the initial set of candidate items for your scale²⁷¹.

2. Generating the Items: The next step, you have to create the set of potential scale items. These should be items that can be rated on a 1-to-5 or 1-to-7 Disagree-Agree response scale. Sometimes you can create the items by yourself based on your intimate understanding of the subject matter. But, more often than not, it's helpful to engage a number of people in the item creation step. For instance, you might use some form of brainstorming to create the items. It's desirable to have as large a set of potential items as possible at this stage, about 80-100 would be best.²⁷²

3. Rating the Items: The next step is to have a group of judges rate the items. Usually you would use a 1-to-5 rating scale where:

- 1 = strongly unfavorable to the concept
- 2 = somewhat unfavorable to the concept
- 3 = undecided
- 4 = somewhat favorable to the concept
- 5 = strongly favorable to the concept

Notice that, as in other scaling methods, the judges are not telling you what they believe -- they are judging how favorable each item is with respect to the construct of interest.

²⁷¹ Babbie, Earl, R. (2005). *The Basics of Social Research*. Belmont, C.A. Thomson Wadsworth, p 174.

²⁷² Latham, Gary P. (2006). *Work Motivation: History, Theory, Research, and Practice*. Sage Publications Inc, p. 15.

4. Selecting the Items: The next step is to compute the intercorrelations between all pairs of items, based on the ratings of the judges. In making judgments about which items to retain for the final scale there are several analyses you can do:

Throw out any statements that have a low correlation with the total (summed) score across all items

In most statistics packages it is relatively easy to compute this type of Item-Total correlation. First, you create a new variable which is the sum of all of the individual items for each respondent. Then, you include this variable in the correlation matrix computation (if you include it as the last variable in the list, the resulting Item-Total correlations will all be the last line of the correlation matrix and will be easy to spot). How low should the correlation be for you to throw out the item? There is no fixed rule here; you might eliminate all items with a correlation with the total score less than .6, for example²⁷³.

For each statement, get the average rating for the top quarter of judges and the bottom quarter. Then, do a t-test of the differences between the mean value for the item for the top and bottom quarter judges.

Higher t-values mean that there is a greater difference between the highest and lowest judges. In more practical terms, items with higher t-values are better discriminators, so you want to keep these items. In the end, you will have to use your judgment about which items are most sensibly retained. You want a relatively small number of items on your final scale (e.g., 10-15) and you want them to have high Item-Total correlations and high discrimination (e.g., high t-values).

5. Administering the Scale: You're now ready to use your Likert scale. Each respondent is asked to rate each item on some response scale. For instance, they could rate each item on a 1-to-5 response scale where:

- 1 = strongly disagree
- 2 = disagree
- 3 = undecided
- 4 = agree
- 5 = strongly agree

²⁷³ Meyers, Lawrence S.; Anthony Guarino, Glenn Gamst (2005). *Applied Multivariate Research: Design and Interpretation*. Thousand Oaks, California, Sage Publications Inc, p 20.

There are variety possible response scales (1-to-7, 1-to-9, 0-to-4). All of these odd-numbered scales have a middle value is often labeled Neutral or Undecided. It is also possible to use a forced-choice response scale with an even number of responses and no middle neutral or undecided choice. In this situation, the respondent is forced to decide whether they lean more towards the agree or disagree end of the scale for each item²⁷⁴.

The final score for the respondent on the scale is the sum of their ratings for all of the items (this is why this is sometimes called a "summed" scale). On some scales, you will have items that are reversed in meaning from the overall direction of the scale. These are called reversal items²⁷⁵. You will need to reverse the response value for each of these items before summing for the total. That is, if the respondent gave a 1, you make it a 5; if they gave a 2 you make it a 4; 3 = 3; 4 = 2; and, 5 = 1

In view of the fact that the statements included in this questionnaire used scale of agreement and disagreement, the use of the Likert five-point scoring test was appropriate for this situation as the test should measure the weighted means and then give each response a certain probability reflecting its significance or importance. After the test is conducted and after the statements composing the questionnaire in its various axes are formulated, we can, then, conduct an analysis of each statement independently or carry out an analysis of a group of statements after collecting the data of the respondents involved. In this way, this test is called the aggregative Likert measure.

An example: The area of the values and traditions in the questionnaire compiled for the present study includes four statements for Muslims and four other corresponding statements for non-Muslims. The responses range between agreement and disagreement over a five-grade scale: strongly agree, agree, neutral, disagree, and strongly disagree. The following are the statements formulated for this area:

²⁷⁴ McIver, John., & Carmines, Edward., G. (1981) "Unidimensional Scaling Series: Quantitative Applications in the Social Science 24", Beverly Hills; London, Sage.

²⁷⁵ Trochim, William, T. *Likert Scaling* <http://www.socialresearchmethods.net/kb/scallik.php>, [Accessed 10/20/2006].

Muslims

1. I use British/European recipes and eat British food.
2. I accept British culture in terms of free sexual expressions within relationships.
3. I think that the British people are moral people.
4. I accept British traditions regarding freedom of relationships between and sexes.

Non-Muslims

1. I accept Muslim Values, traditions, daily life, food, etc.
2. I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.
3. I accept Muslim traditions in terms of women wearing *Hijab* (headscarf).
4. I accept Muslim traditions in terms of polygamy.

The responses of the respondents were written and computed using the package of statistical programs SPSS. The results were as follows:

Table (29): The value of Likert Test for the axis of values and traditions

	statement/item	weighted mean
Muslims		
1	I use British/European recipes and eat British food.	3.4 agree
2	I accept British culture in terms of free sexual expressions within relationships	2.3 disagree
3	I think that the British people are moral people	3.1 neutral
4	I accept British traditions regarding freedom of relationships between and sexes.	2.2 disagree
	Total (weighted mean of the index as a whole)	2.7 neutral
Non-Muslims		
1	I accept Muslim Values, traditions, daily life, food, etc.	3.6 agree
2	I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations	3.2 neutral
3	I accept Muslim traditions in terms of women wearing <i>Hijab</i> (headscarf)	3.1 neutral
4	I accept Muslim traditions in terms of polygamy.	2.5 disagree
	Total (weighted mean of the index as a whole)	3.1 neutral

This analysis has been used more than once. It has been used to analyze each statement independently and then the answers of the respondents for each

group of questionnaire statements (Muslims independently and non-Muslims independently) were collected and an integrated analysis conducted once more to obtain the total value of the axis as a whole.

Table (29) indicates that the value of the Likert test stood at 2.7 for the total axis of the Muslims, which means that the position of the Muslims is neutral regarding the acceptance of the values and traditions of non-Muslims. Regarding non-Muslims readiness to accept the values and traditions of Muslims, the value of the Likert test stood at 3.1, which means that the position of non-Muslims is also neutral over the issue of accepting the values and traditions of Muslims. See Chapter Five where the detailed analysis of the results of this test is reviewed.

The Likert scale was used to reflect value of the relative importance of each statement in the questionnaire. As mentioned before, the Likert measure is an integrated weighted measure of the answers to each statement. The value of this measure (the integrated weighted value of each axis) finally expresses the position of the respondents and their views on the axis as a whole and whether these views are full acceptance or categorical rejection or some value in between. The detailed results of this test are reviewed in the third part of Chapter Five where the result of this measure when applied on the sample of respondents from among Muslims and non-Muslims supported the hypothesis of the study, namely the acceptance of the other but with some reservations.

4.4 The Methodology of Forming Aggregate Indices of Main Areas

It was necessary to use a methodology for composing the aggregate indices by using the Principal Components Analysis for two major reasons. The first is that these tests (the Cronbach's alpha for measuring reliability and the internal consistency and the Likert test for measuring relative importance) require, before they are carried out, ensuring that the statements or data of each axis are accurate through composing the aggregate indices test and making sure that it can be used in summing up the rest of the statements expressing that axis through the strong correlations among them. The correlation coefficient among the statements is calculated as one of steps by alpha or Likert test. The second reason is that we

need to sum up the statements in an index or axis that contains them. Hence, we use this analysis to obtain the values of that axis through its relationship with the statements making it. The values of this axis are calculated as a result of the results of that analysis and, thus, coefficients of correlation of statements of this axis are obtained.

4.4.1 The Importance of Aggregate Indices

The importance of the aggregate indices comes from the fact that they sum up a large amount of data and variables in the form of a single index whose results for the various groups targeted by the study and the questionnaire can be compared. The Principal Components Analysis was used to obtain the values of each index or axis through the various responses to the statements (variables) which each index (axis) contains. This analysis is conducted as a basic requirement and a step preceding conducting both the Cronbach's alpha reliability test and the Likert relative importance test.

4.4.2 The Methods of Composing Aggregate Indices

There are a very large number of statistical techniques that can undertake the charge of composing aggregate indices and the classification of various groups included in the questionnaire. The most important of these techniques is the Statistical Multivariate Analysis, which includes many statistical techniques for analyzing multi variables such as factor analysis technique, the Principal Components Analysis, the Maximum Likelihood Function and the Discriminate Analysis Technique.

The Principal Components Analysis was selected to obtain the main aggregate indices (areas) of the questionnaire and, consequently, carry out the relevant tests such as the internal consistency test (Cronbach's alpha test) or the relative importance test of statements (the Likert test).

4.4.3 The Principal Components Analysis

This is a statistical technique used to obtain a small number of components or factors instead of a large number of variables. These components represent the relationships among a large category of interrelating variables. This technique creates a new number of non-correlated components (linearly independent). The values of these components can be easily obtained through their relationship with the original variables since the principal components can be estimated as a linear combination of original variables. In case "K" the value of the basic components can be obtained as follows:

$$P_{jk}^{\wedge} = \sum_{i=1}^P W_{ji} X_{ik} \quad (\text{Norusis, 1996}^{276})$$

Where X_{ik} is the standard value of the variable in the observation case k, W_{ji} is the coefficient of the principal component number j as the number of variables is P.

The first principal component only has been obtained in this case since it includes the largest rate of variance interpretative of the variables making it. This was considered to be the major index or axis of the study and it can be estimated and its coefficients can be obtained, as well as its relationship with the original variables.

It is worth mentioning that a number of principal components can be obtained equal to the number of the original variables making these components but they are not linearly correlated. However, each of them is related to the original variables through an equation called linear regression.

Any of the packages of the ready statistical program can be used to accomplish this task such as SPSS or STATA. Through such statistical packages the principal components that are to be obtained can be calculated. Similarly, we can calculate their coefficients in their relations to the original variables.

²⁷⁶ Norusis, Marija J. (1996) "SPSS for windows, Professional Statistics", Release 6.0. Chicago: I.L, SPSS Inc. Marketing Department.

This type of analysis was used to emphasize the strong relation between the statements composing each area since this technique is usually used before conducting the Cronbach's alpha reliability analysis. If it is established that there is a strong relationship between the statements of each axis for each independent group, it can be, consequently, possible to use the Alpha test to extract the value of each of the study's areas since the value of each statement of the various axes express the coefficient of correlation of this statement to the overall indices and the extent of its contribution to it (the weight of each statement inside the index).

4.5 The Tests of Statistical Hypotheses

It is known in statistical literature that nonparametric tests are used to test the hypotheses statistically in the case of the presence of two independent samples and also in the case of the availability of qualitative, rather than quantitative, data. Therefore, a nonparametric test, namely the Mann-Whitney test was used as an alternative to the tests of this study's hypotheses. What is tested is whether there are significant differences between the mean of responses for each of the independent samples. For example, we can formulate a test for the hypothesis of the presence of a significant difference between examined sample individuals as follows:

The null hypothesis H_0 : the mean of the responses of the individuals in the two samples is equal in the sense that there is no significant difference between the two means of the respondents.

The alternative hypothesis H_1 : the mean of the responses of individuals in the two samples is unequal. In other words, there is a significant difference between the two means of the respondents.

Using the Mann-Whitney statistics²⁷⁷ or the Z statistics we can calculate the order of the independent samples and by comparing this value with the tabulated value of Z we can take the decision to accept or reject the null hypothesis H_0 . In other words, we can calculate the p-value statistics and compare

²⁷⁷ Mann, H. B. and Whitney, D. R. (1947). "On a test of whether one of two random variables is stochastically larger than the other". *Annals of Mathematical Statistics*, 18, pp 50-60.

it with the significance level ($\alpha=0.05$), and If the p-value is less than or equal to α , then we reject H_0 and accept H_1 and vice versa. This means that there is a significant difference between the two means of the two samples of respondents.

Another nonparametric test the Kruskal-Wallis²⁷⁸ was conducted as an alternative to the variance analysis (ANOVA). The need arose to use this index as the data is qualitative and not quantitative. This test was used to test whether there are significant differences between the mean for more than two independent samples. The drafting of hypotheses and testing them would take place in the previously described manner, taking into consideration that there are more than two communities (more than two independent samples).

These two tests have been used to ascertain what has been earlier measured by the use of the Cronbach's alpha reliability test and the Likert relative importance test. The results of these two analyses are reviewed in the fourth section of Chapter Five, in which they are more detailed and accurate regarding the division of the questionnaire sample into a number of independent samples whether among the Muslims or among the non-Muslims. For example, the Kruskal-Wallis test was used to examine the difference between the response means for each of the three cities for every index independently once for the Muslims and another time for the non-Muslims. This is meant to enable us to judge the position of both groups in the three cities.

The results of the hypothesis tests have been extracted and the required analyses have been conducted in detail in Chapter Six.

4.6 Conclusion

This chapter deals with the methodology of statistical analysis as there was a need to use more than one statistical technique to conduct analysis of the data of the questionnaire included in the study with the aim of coming out with analysis results helping prove or disprove the hypotheses of the study. In this regard, three statistical techniques that are usually used for the purpose of serving social issues

²⁷⁸ Kruskal, William H. and Wallis, W, Allen. (December 1952) Use of ranks in one-criterion variance analysis. *Journal of the American Statistical Association* 47 (260): pp 583–621.

have been reviewed. The Cronbach's Alpha test was used to measure the internal consistency of the statements with the various axes of the study because of the ability of that measure to integrate more than one variable in a single component that expresses these variables through measuring their correlations.

To measure the relative importance, the Likert analysis was selected because it treats the respondents' responses to the statements under study when the responses range between agreement and disagreement according to a three-or five-point scoring system, e.g. agree, neutral, disagree. This measure was selected because its method includes calculating the weighted means of each statement and, consequently, we can calculate the total weighted mean of each axis and thus determine its importance in conformity with the importance of the statements that express it.

Finally, some statistical hypotheses were tested by using the Mann-Whitney and Kruskal-Wallis tests because the measurement of the questionnaire statements is in the form of quantitative rather than qualitative data. These two tests measure the equality of the mean of respondents' answers from various samples. For example, the equality of the response means can be measured according to city and we can come out with the result that there are no differences between the means of responses for these samples (cities). Therefore, we can confine ourselves to the study of a single city and generalize for the other cities. The contrary is true in case it is proven that there is no equality in the response means for the three cities. It can be said, then, that each city represents a different, individual state that should be studied separately.

PART THREE
ANALYSIS AND RESULTS

CHAPTER FIVE

ANALYTICAL-DESCRIPTIVE ANALYSIS AND OUTCOME OF QUESTIONNAIRE

5.1 Introduction

This chapter consists of four sections. The first section deals with the analytic-descriptive reading of the questionnaire sample for both Muslims and non-Muslims. The second section deals with the results of the tests of internal consistency for the questions and statements of the questionnaire with its various axes. The third section deals with the results of the analysis and measurement of the relative importance of each of the questionnaire's statements independently and, subsequently, the measurement of the importance of each index (axis). Finally, the fourth section deals with the results of the tests of the statistical hypotheses. In this regard, the Mann-Whitney test was used to measure the equality of the mean of two independent samples and the Kruskal-Wallis test was used to measure the equality of the mean of more than two independent samples. The results of these tests led to underlining the hypothesis of the acceptance of coexistence by both sides but with conditions and reservations.

5.2 The Analytic-Descriptive Reading of the Questionnaire

This questionnaire has been conducted on a sample of Muslim and non-Muslim individuals in three British cities, which are considered to be among the most densely-populated British cities and have a large number of the Muslim community. The approximate rate of Muslims and non-Muslims was 50% of the respondents while the sample was distributed as follows over the three selected cities: 38.7%, 34.4% and 26.8% for Manchester, Birmingham and London respectively (See Figure 1). The smallness of the sample size from London was due to the difficulty facing the writer in this city and due to the nature of life and the hectic lifestyle of its inhabitants as was indicated in Chapter Three.



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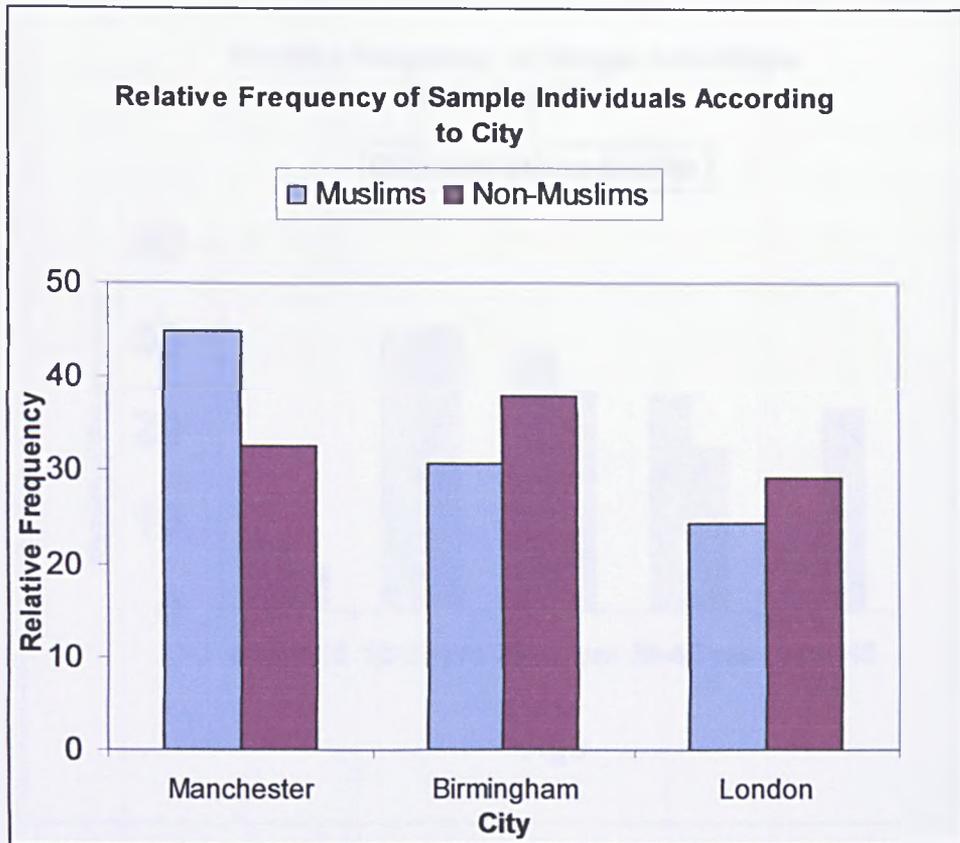


Figure (1)

Regarding the age structure of the sample, the highest rate of the respondents, 31%, was in the 18-25 age group, followed by the 26-35 age group, 26.3% and then by the 36-45 age group, 20.6%, (Figure (2) on page 195). It is noteworthy that the rate of the sample was big in the 18-25 age group and this was related to the importance of knowing the views of the second generation and their position on the issue of coexistence. The same applies to the 26-35 age group. As for the other age groups, the rate of the samples from them was small because at the older age groups the intellectual and cultural convictions of both parties have become relatively high and because the writer was more interested in taking a future-oriented perspective about coexistence and its requirements.

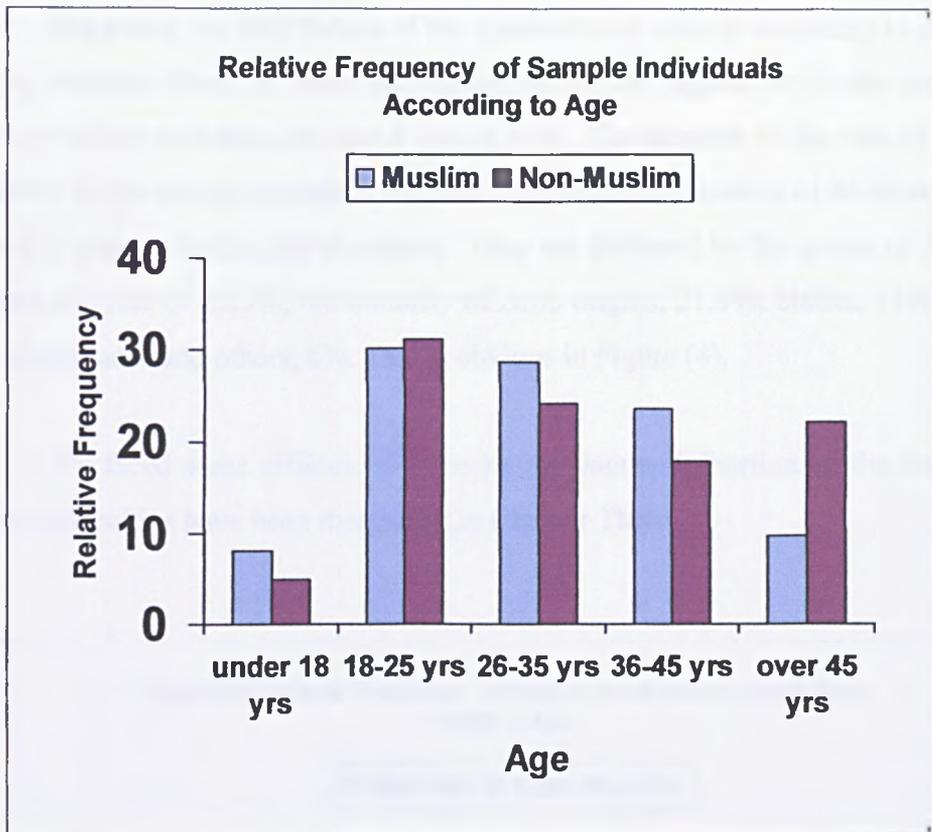
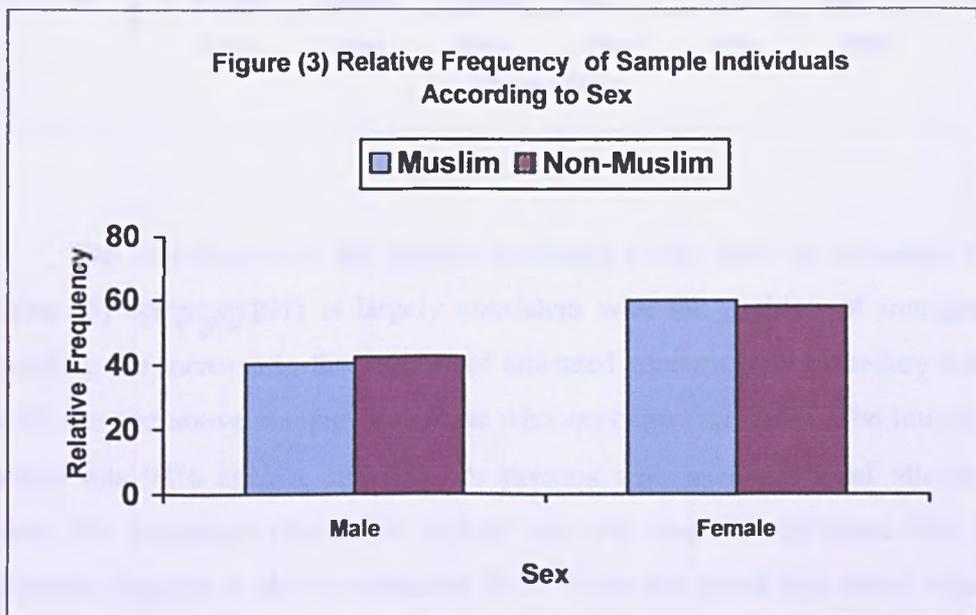


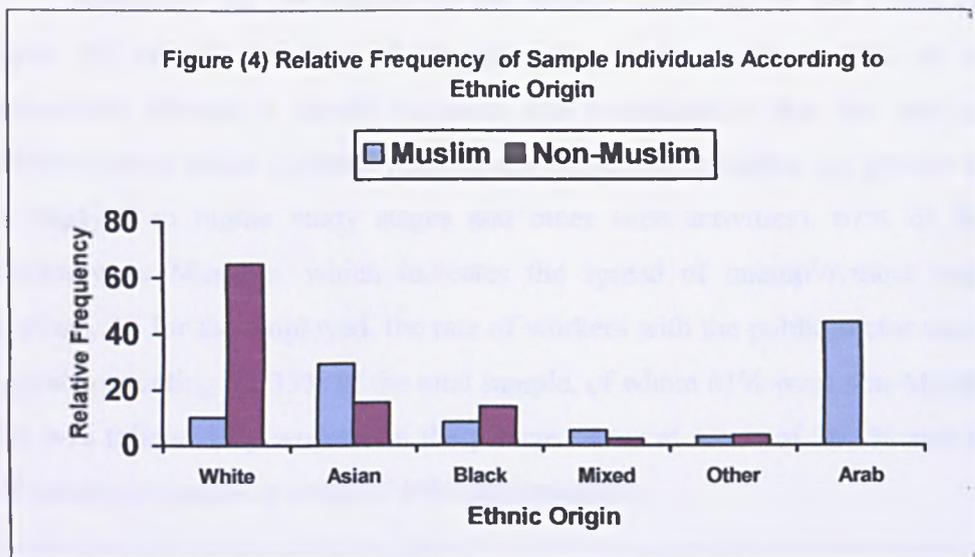
Figure (2)

Regarding the distribution of the sample by gender, the rate of females was approximately 59% for both Muslims and non-Muslims.

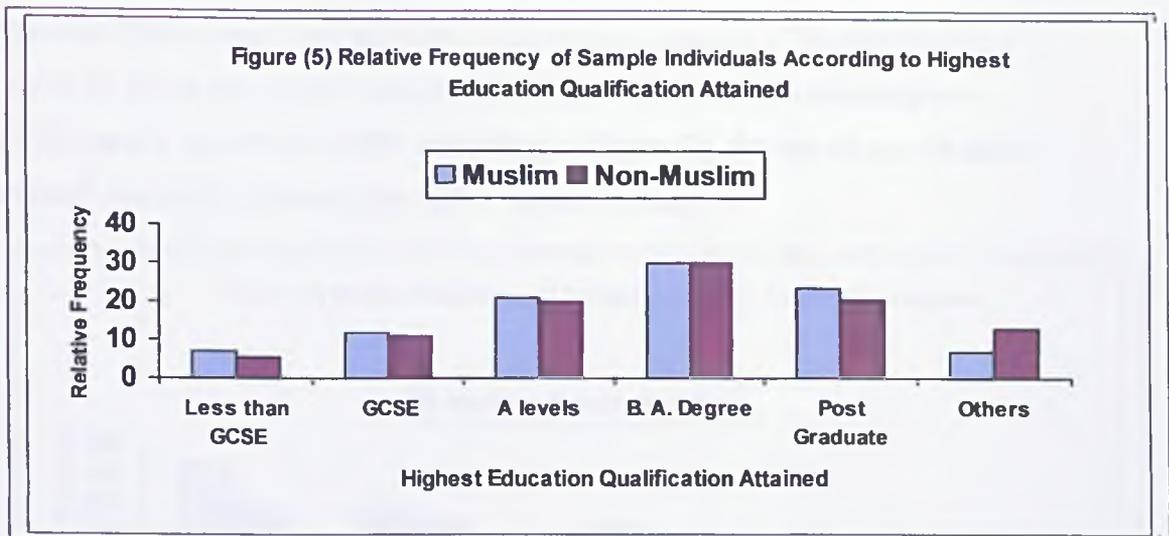


Regarding the distribution of the questionnaire sample according to ethnic origin, members from the white race accounted for the biggest rate in the sample, 38%, of whom non-Muslims had a rate of 87%. The increase in the rate of non-Muslims in the sample is noticed and this represents the situation of Muslims and others in general in the British society. They are followed by the group of Asian origins at a rate of 22.3%; the minority of Arab origins, 21.5%; blacks, 11%; and the mixed races and others, 6%. This is obvious in Figure (4).

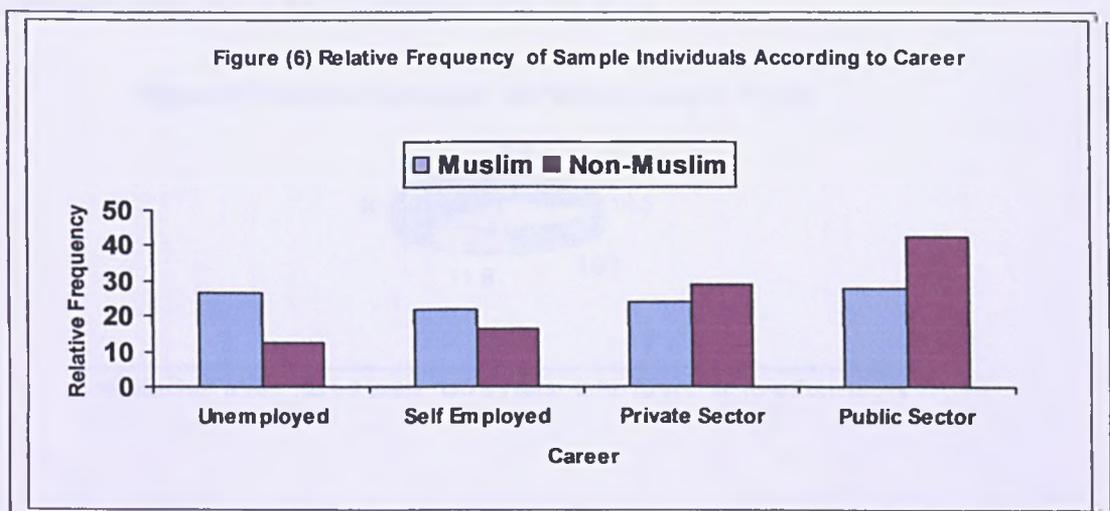
We faced some difficulties in collecting data and distributing the sample. These difficulties have been mentioned in Chapter Three.



The distribution of the sample according to the level of education (See Figure (5) on page 197) is largely consistent with the position of immigrants regarding the increase in the number of educated persons with secondary school certificate and above compared to those who are below this level. The rate of the former was 94% against only 6% for persons with an educational attainment below the secondary stage. The highest rate was recorded by those who had university degrees or above exceeding 50%. When this group was asked whether they were studying or not the rate of response was 34% for those who are studying against 66% who are not studying at present.

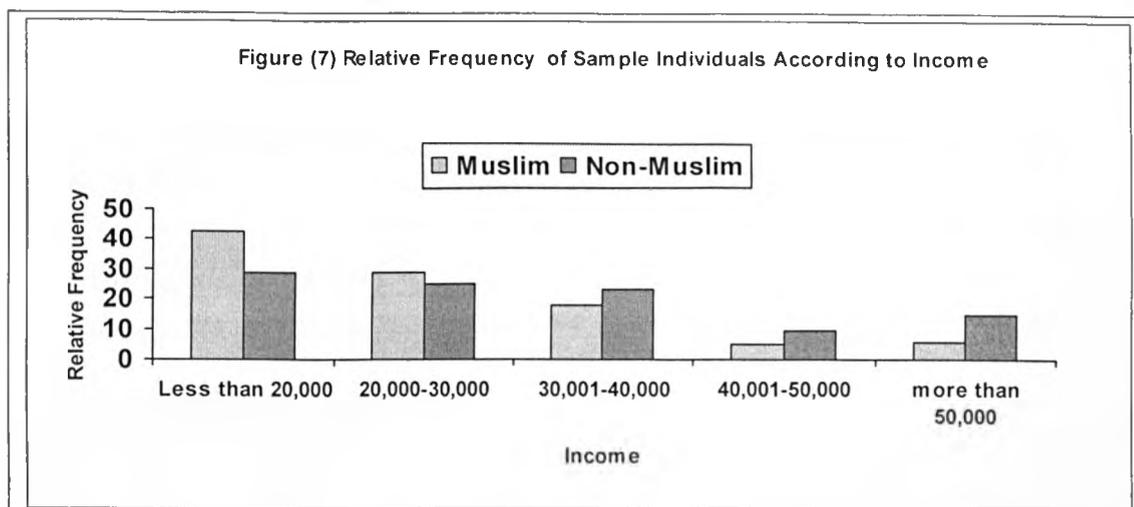


Regarding the distribution of the sample according to the career (See Figure (6) below), the rate of the unemployed was high at 20% of total respondents (though it should be taken into consideration that this rate may include persons under eighteen years of age or persons in higher age groups who are engaged in higher study stages and other such activities). 67% of those persons were Muslims, which indicates the spread of unemployment among Muslims. As for the employed, the rate of workers with the public sector was the biggest accounting for 35% of the total sample, of whom 61% were non-Muslims. This was followed by workers in the private sector at a rate of 26.3% and then self-employed people at a rate of 19% approximately.

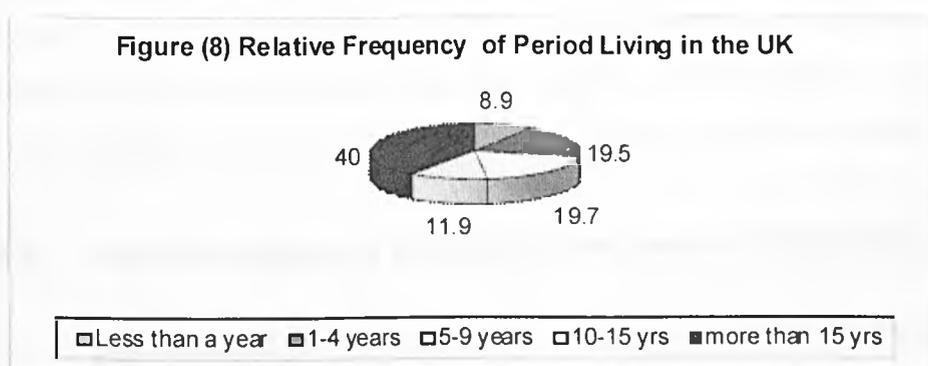


As for the distribution of the sample according to the average annual income (See Figure 7), 35% earned less than 20,000 pounds Sterling, 59% of whom were

Muslims. Then came a rate of 26.5% in the income category of 20,000-30,000, a rate of 20.5% in the income category of 30,000-40,000 and the remaining rate 17.6% earned more than 40,000. According to Figure (7), the rate of non-Muslims showed a gradual increase in the higher income levels.



The question about the period of residence for the sample among Muslim immigrants showed the following results. A rate of 8.9% resided in the country for less than one year; a rate of 20%, 1-4 years; a rate of 20%, less than ten years; and 52%, more than 10 years. Figure (8) shows that the people with longer periods of residence were more responsive to the idea of the questionnaire or more ready to take part in it. This may also be attributed to the fact that they show more understanding of and interaction with the issue.



With regard to the question on the birthplace (See Table 30), either in or outside the United Kingdom, for Muslim respondents, the rate was approximately 46% for those born in the country. This is linked to the length of most individuals'

period of living in the United Kingdom, 52%, indicating the stability of their living conditions there.

Period of residence	Frequency	%
Less than a year	42	8.9
1-4 years	92	19.5
5-9 years	93	19.7
10-15 yrs	56	11.9
More than 15 yrs	189	40.0
Born in UK		
Yes	215	45.6
No	257	54.4
First Language (English)		
Yes	144	30.5
No	328	69.5
Level of English language		
Excellent	205	43.4
Good	220	46.6
Poor	34	7.2
Very Poor	13	2.8

Table (30): Distribution of Sample (Muslims only) According to the Period of Residence, Birthplace and English as First Language and its Level.

These two former questions are linked to another one about the first language used by Muslim respondents. The answer with “yes” stood at a rate of 30.5%, which is largely near to the rate of persons born in the United Kingdom.

As an indication of integration in society, Muslim respondents were asked about the level of their English language. The rate of those who answered with “good” or “excellent” stood up of 90% while only 10% said that their English language is poor or very poor. This can be justified by their recent arrival in the United Kingdom or by their low educational attainment (below secondary stage).

5.3 Statistical Analysis of the Internal Consistency of Respondents

The second section deals, in analysis and study, with the results of the in-depth statistical analysis of the internal consistency of respondents in their answers to the questionnaire’s questions. This is done through using the Cronbach’s Alpha Reliability Measure, which is defined as an unbiased estimator of reliability. This estimator has been calculated by using the Principal

Components Analysis to be the principal component that includes the highest rate of variance, which was explained by the variables included in the analysis.

The Alpha takes the value from zero to 1 and the greater the value of the Alpha measure the more indicative this would be that the index obtained is accurate and reliable in summing up the rest of the variables through which it is calculated. The Alpha test was used to evaluate the reliability and test the quality of the primary principal component in expressing the other factors. The following results were obtained:

In the principal component of the social and cultural area, the value of the Alpha measure is near to the unity for Muslims and non-Muslims hitting 0.76 and 0.74 respectively. This indicates the reliability of the principal component in measuring the cultural and social component of Muslims and non-Muslims. It is also reliable as a measure for summing up the various variables relied upon to calculate it. This applies to the indices, which measure the principal component of values, traditions and living together, as well as behavior and relationships, although it should be noted that the value of the Alpha measure was lesser for the last element (0.66 for Muslims and 0.65 for non-Muslims).

Index	Non-Muslim		Muslim	
	No. of Item	Cronbach's Alpha	No. of Item	Cronbach's Alpha
Social / Culture	4	0.74	6	0.76
Values and Traditions	4	0.78	4	0.75
Living Together	5	0.80	5	0.78
Behavior and Relationships	4	0.65	5	0.66

Table (31): The Reliability Measure (the Alpha Measure Value) of the Various Indices According to the Division, Muslims/non-Muslims.

The fact that the value of the Alpha measure for all previous indices (social, cultural, values and traditions, living together, behavior and relationships) is close to the unity indicates the strength and reliability of the principal component derived from the Principal Components Analysis for these indices in

Components Analysis to be the principal component that includes the highest rate of variance, which was explained by the variables included in the analysis.

The Alpha takes the value from zero to 1 and the greater the value of the Alpha measure the more indicative this would be that the index obtained is accurate and reliable in summing up the rest of the variables through which it is calculated. The Alpha test was used to evaluate the reliability and test the quality of the primary principal component in expressing the other factors. The following results were obtained:

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The fact that the value of the Alpha measure for all previous indices (social, cultural, values and traditions, living together, behavior and relationships) is close to the unity indicates the strength and reliability of the principal component derived from the Principal Components Analysis for these indices in

measuring and summing up the variables, which have been calculated on their bases. In the following, we will test the internal consistency of the components of each of these four areas.

5.3.1 The Internal Consistency Test for Alpha Measure Value for non-Muslims

The following Table (32) (See page 202) includes the four aspects that are to be measured and an estimate of the reliability of this measure by using the Alpha coefficient. According to what has been mentioned above, the more the Alpha value approaches the unity, the more this indicates the strength and capacity of the index (the principal component, which resulted from the Principal Components Analysis that sums up a group of factors or variables and includes the biggest interpretative value of variance among these variables). The contrary is true, i.e. the more the Alpha measure value was distant from the unity and close to zero, the more this indicates that unreliability of the area for expressing the statements that it includes.

The Alpha value for each statement:

1. The more this value comes near to the unity (more than 0.7), the more this indicates that this statement is correlated to other statements, which finally serve a certain area (the area of social culture, for example).
2. The higher the Alpha value for the total areas, the more indicative this would be of the consistency of the statements or their strong correlations signifying that the selected statements have largely expressed their own area (for example, social culture).

Social / Culture Items	Cronbach's Alpha
I would attend a classical Middle Eastern Opera if it was being held close to where I am.	0.75
I would be interested in knowing/studying Muslim history	0.68

I would participate in charity work for Muslims.	0.64
I would accept giving away part of my money (as charity to one of the Islamic charitable societies based in the UK.	0.66
Total	0.74
Values and Traditions Items	
I accept Muslim Values, traditions, daily life, food, etc.	0.76
I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.	0.67
I accept Muslim traditions in terms of women wearing <i>hijab</i> (headscarf)	0.70
I accept Muslim traditions in terms of polygamy.	0.77
Total	0.78
Living Together Items	
I would live beside a mosque.	0.74
I would like to live in a neighborhood which has a Muslim population only.	0.78
I would feel very positive if a mosque was built in my neighborhood.	0.74
I would like to have Muslim friends.	0.77
I would feel proud informing people that I have Muslim friends.	0.76
Total	0.80
Behavior and Relationships Items	
I would accept that my daughter/son marry a Muslim.	0.54
I would employ a Muslim if I had my own business.	0.54
I would support a team from a Muslim country when playing against a team closer to my own culture background.	0.68
I would accept living in a Muslim country.	0.54
Total	0.65

Table (32): The Alpha Coefficient Value for All Variables Included in the Calculation of the Four Indices (The Social/Cultural Component, Values and Traditions, Living Together, Behavior and Relationships) for non-Muslims.

The strongest index or area was the axis of living together as the value of the Alpha measure stood at 0.8 whereas the weakest index was the axis of behavior and relationships with a value standing at 0.65.

According to Table (32), the value of the Alpha measure or coefficient for all the previous statements (variables) is mostly below its value for the overall index. This indicates the internal consistency of these statements (variables) entering into the calculation of the overall index. In some cases we find that the value of the Alpha coefficient for some statements (variables) is higher than the

value of the overall index. For example, in the index of behavior and relationships we find that the value of the Alpha coefficient for the statement, “I would support a team from a Muslim country when playing against a team closer to my own culture background”, stood at 0.68 while the Alpha coefficient value for the overall index was 0.65. It is noticeable that the difference in these cases is very small and can be ignored.

5.3.2 The Internal Consistency Test for Alpha Measure Value for Muslim Respondents

According to the following Table (33) (see page 204), the Alpha coefficient value for the elements entering into the calculation of the four indices is low. In addition according to Table (33), in the case of Muslims we also find that the strongest index was the axis of living together at a value of 0.78 whereas the weakest index was in the axis of behavior and relationships at a value of 0.66.

In most cases the total value of the Alpha coefficient for the indices representing these factors indicated internal consistency and coherence of the statements (variables) entering into these indices. There are also statements or variables that have slightly higher Alpha coefficient values than the total Alpha value of the index. However, this can be ignored since it does not affect the internal consistency of the variables and it can also be explained by saying that the four indices resulting from the Principal Components Analysis of these elements explain part, but not all, of the variance among such elements.

Social / Culture Items	Cronbach's Alpha
I like non-Muslim people.	0.75
I would attend a classic English/Western festival/performance if held close to where I live.	0.74
I have been to churches (or other places or worship) for social events.	0.71
I am interested in British/Western history as I am in Islamic history.	0.74
I would participate in charity work for non-Muslims.	0.71
I would be willing to give some of my money as charity to one of the UK charitable societies.	0.72
Total	0.76

Values and Traditions Items	
I use British/European recipes and eat British food.	0.78
I accept British traditions regarding freedom of relationships between sexes.	0.61
I think that British people are moral people.	0.70
I accept British culture in terms of free sexual expressions within relationships.	0.64
Total	0.75
Living Together Items	
I would live beside a church or any other religious place of worship other than a mosque.	0.72
I would live in a neighborhood which is a non-Muslim community.	0.72
I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.	0.72
I have non-Muslim friends.	0.77
I feel proud informing Muslims of my non-Muslim friend.	0.76
Total	0.78
Behavior and Relationships Items	
I would accept living in a non-Muslim country	0.64
I accept my son getting married to a non-Muslim.	0.56
I accept my daughter getting married to a non-Muslim.	0.63
I would recruit non-Muslims in my own business.	0.59
I would support an English team when playing against a team closer to my own culture background.	0.58
Total	0.66

Table (33): Alpha Coefficient Value for Variables Included in Calculation of the Four Indicators (Social/Cultural Component, Values and Traditions, Living Together, Behavior and Relationships) for Muslims.

5.4 The Likert Test for Measuring the Relative Importance

This is a common statistical technique used by sociology specialists to test the importance of each variable independently according to the responses of the respondents and, therefore, the result can be generalized for the index extracted from the Principal Components Analysis. The method of calculating this test depends on calculating the weighted mean and the relative weights of various answers as is clear in the following Table (34) (see page 200).

Weighted Mean	Response	effect on coexistence
From 1 to less than 1.8	Strongly Disagree	very slim chance for coexistence
From 1.8 to less than 2.6	Disagree	weak chance for coexistence

From 2.6 to less than 3.4	Neutral	medium chance for coexistence
From 3.4 to less than 4.2	Agree	big chance for coexistence
From 4.2 to 5	Strongly Agree	very big chance for coexistence

Table (34): The Weighted Weights and the Effect on Coexistence

According to the value of the weighted mean for each statement we can calculate the total value – from the answers of all respondents – and, hence, we can determine the position of the group under study on that statement in a collective way and whether this position is strong disagreement, mere disagreement, agreement or strong agreement. In this way, we can finally judge the general index as a whole – for example, social/cultural component – and we can determine the position of the group of respondents on that index whether it is strong disagreement, or disagreement, or agreement or strong agreement.

The following Table (35) (See page 206) reviews the significance of the social-cultural index through testing the importance of each of its elements independently for Muslims. These results can be reviewed as follows:

Six statements (variables or elements) consist of this index. The total weighted mean of these statements stands at 3.5, which can be considered as an approval on the part of the group of Muslim respondents of the index of the acceptance of the other. This is social-cultural acceptance – and it comes as a total of the respondents' position on acceptance of most of the elements of the index.

	Statement/element/index	Weighted mean
1	I like non-Muslim people.	3.7 agree
2	I would attend a classic English/ Western festival/ performance if held close to where I live.	3.3 neutral
3	I have been to churches (or other places or worship) for social events.	3.1 neutral
4	I am interested in British/Western history as I am in Islamic history.	3.4 agree
5	I would participate in charity work for non-Muslims.	3.6 agree
6	I would be willing to give some of my money as charity to	3.6 agree

one of the UK charitable societies.	
Total (weighted mean of the index as a whole)	3.5 agree

Table (35): The Weighted Mean of the Social-Cultural Index for Muslims

According to this area it is clear that the Muslims have great readiness for coexistence (a big coexistence chance).

	Statement/element/index	Weighted mean
1	I would attend a classical Middle Eastern Opera if it was being held close to the place where I am.	3.3 neutral
2	I would be interested in knowing/studying Muslim history	3.5 agree
3	I would participate in charity work for Muslims.	3.5 agree
4	I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK.	3.1 neutral
Total (weighted mean of the index as a whole)		3.3 neutral

Table (36): The Weighted Mean for the Social/Cultural Index for non-Muslims.

In the case of non-Muslims, the composition of this index contains only four statements/elements. The results from Table (36) indicate that the position of non-Muslims on the possibility of social and cultural acceptance of the Muslims is neutral at a weighted mean value of 3.5 as a total of the week weighted weights of the elements making this index and which have been monitored and calculated through the answers of the respondents to this index. It is worth mentioning that this result is not worrying because there is a chance for acceptance and coexistence although it is a medium chance since the limit of rejection is 2.6 as a weighted mean.

In the case of the index of values and traditions, results in Table (37) showed that the position of Muslims on coexistence with the values and traditions of the Western society (non-Muslims) is neutral at a value of 2.7 as a total weighted mean. It should be mentioned that this index contains four elements or statements. The weighted means ranged between acceptance and rejection.

	Statement/element/index	Weighted mean
Muslims		
1	I use British /European recipes and eat British food.	3.4 agree
2	I accept British traditions regarding freedom of relationships between the two sexes.	2.3 disagree
3	I think that British people are moral people.	3.1 neutral
4	I accept British culture in terms of free sexual expressions within relationships.	2.2 disagree
	Total (weighted mean of the index as a whole)	2.7 neutral
Non-Muslims		
1	I accept Muslim Values, traditions, daily life, food, etc.	3.6 agree
2	I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.	3.2 neutral
3	I accept Muslim traditions in terms of women wearing <i>Hijab</i> (headscarf)	3.1 neutral
4	I accept Muslim traditions in terms of polygamy.	2.5 disagree
	Total (weighted mean of the index as a whole)	3.1 neutral

Table (37): The Weighted Mean of the Index of Values and Principles

As for non-Muslims' position on coexistence with the values and traditions of Muslims, this was also a neutral at the weighted mean value of 3.1. It should be noted that the total weighted mean value of the index for coexistence with the values and traditions of non-Muslims is higher than that for Muslims although non-Muslims reject the tradition of polygamy in Islam at the weighted mean of 2.5. Otherwise, they accept coexistence with the values and traditions of Muslims. It is to be mentioned that through awareness campaigns presenting Islam we can indicate that the idea of polygamy among Muslims is the legitimate alternative to sexual freedom among non-Muslims to ensure controlling these relations and guarantee the rights of both parties to such relations by placing them in their correct framework.

The value of the weighted mean of the index of living together was neutral for both Muslims and non-Muslims hitting 3.2 for the two groups of respondents. This value inclines to the possibility of coexistence because the limit of rejection for the weighted mean is 2.6. It is to be mentioned that the results of the weighted means came largely in conformity to the elements making this index for both groups. This also reflects the extent of the acceptance of coexistence and the

acceptance of the other even at the level of variables and elements. (See Table 38). This trend has been confirmed previously by the test of the Alpha measure through measuring the internal consistency of the elements or variables (statements) entering into the formation of the four indices (axes).

	Statement/element/index	Weighted mean
Muslims		
1	I would live beside a church or any other religious place of worship other than a mosque.	3.0 neutral
2	I would live in a neighborhood which is a non-Muslim community.	3.0 natural
3	I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.	2.7 neutral
4	I have non-Muslim friends.	3.8 agree
5	I feel proud informing Muslims of my non-Muslim friends.	3.5 agree
Total (weighted mean of the index as a whole)		3.2 neutral
Non-Muslims		
1	I would live beside a mosque.	2.8 neutral
2	I would like to live in a neighborhood which has a Muslim population only.	2.6 neutral
3	I would feel very positive if a mosque was built in my neighborhood.	3.0 neutral
4	I would like to have Muslim friends.	3.9 agree
5	I would feel proud informing people that I have Muslim friends.	3.7 agree
Total (weighted mean of the index as a whole)		3.2 neutral

Table (38): The Weighted Mean of the Index of Living Together

In the case of the index of behavior and relationships (See Table 39), while the value of the weighted mean for the total index for non-Muslims stood at 3.4 meaning accepting coexistence with Muslims regarding the index of behavior and relationships, the value of the weighted mean for that index among Muslims stood at 2.8 meaning that the position of Muslims is neutral regarding the acceptance of the behavior and relationships of non-Muslims. This can be attributed to the fact that the weighted means of the elements of this index for Muslims ranged between strong disagreement (I accept that my daughter marries from the non-Muslims) in some elements and disagreement (I accept that my son marry from among the non-Muslims) as well as neutrality and, finally, agreement. We can attribute this

to religious doctrinal reasons, which make the marriage of the Muslim girl from the non-Muslim a violation of the teachings of Islam.

	Statement/element/index	Weighted mean
Muslims		
1	I would accept living in a non-Muslim country	3.8 agree
2	I accept my son getting married to a non-Muslim.	2.1 disagree
3	I accept my daughter getting married to a non-Muslim.	1.6 strongly disagree
4	I would recruit non-Muslims in my own business.	3.7 agree
5	I would support an English team when playing against a team closer to my own culture background.	3.1 neutral
	Total (weighted mean of the index as a whole)	2.8 neutral
Non-Muslims		
1	I would accept that my daughter/son marry a Muslim.	3.3 neutral
2	I would employ a Muslim if I have my own business.	3.9 agree
3	I would support a team from a Muslim country when playing against a team closer to my own culture background.	3.4 agree
4	I would accept living in a Muslim country.	3.1 neutral
	Total (weighted mean of the index as a whole)	3.4 agree

Table (39): The Weighted Mean of Index of Behavior and Relationships.

We can sum up the previous results that we reached in the following Table (40):

Factor	Muslims			Non-Muslims		
	Weighted mean	Assessment	Coexistence chance	Weighted mean	Assessment	Coexistence chance
Social/Cultural	3.5	Agree	Big	3.3	Neutral	Medium
Values Traditions	2.7	Neutral	Medium	3.1	Neutral	Medium
Living Together	3.2	Neutral	Medium	3.2	Neutral	Medium
Behavior Relationships	2.8	Neutral	Medium	3.4	Agree	Big

Table (40): Summary of Weighted Mean of the Four Indices/Areas for Muslims and non-Muslims and Corresponding Final Basement.

It is clear from Table (40) what both groups of the questionnaire think about the various areas of the study. The position of both groups of respondents (Muslims and non-Muslims) on the four axes ranges between neutrality and acceptance. This is a positive attitude as a basis for the possibility of coexistence and the acceptance of the other and this supports the third hypothesis that coexistence is possible but at certain conditions. The opportunity for coexistence was big on the part of Muslims – as indicated by the cultural and social axis through Muslims acceptance of the social culture of non-Muslims. Similarly, the opportunity for coexistence was big on the side of non-Muslims in the form of their acceptance of the behavior and relationships of Muslims. Otherwise, the position of both groups was neutral in the sense that the opportunity for coexistence was medium.

5.5 The Results of the Hypotheses Tests

The formulation of the test for the hypotheses of the existence of a significant difference between the mean of two samples by kind came as follows:

The Null Hypotheses H0: the mean of the responses of members of both samples is equal, which means that there is no significant difference between the two means of the respondents.

The Alternative Hypothesis H1: the mean of the responses of the members of both samples is unequal, which means that there is a significant difference between the two means of the respondents.

Using the Mann-Whitney statistic or the Z statistic we can calculate the order of the independent samples and by comparing this value with the tabulated value of Z we can take the decision to accept or reject the null hypothesis H0. In other words, we can calculate the p-value statistic and compare it with the significance level ($\alpha=0.05$), and if the p-value is less than or equal to α , then we reject H0 and accept H1 and vice versa. This means that there is a significant difference between the two medians of respondents.

Significance level value	P-value statistic	Statistical significance	Social significance
$\alpha=0.05$	P-value greater than 0.05	Insignificant	No difference

$\alpha=0.05$	p-value lesser than or equal to 0.05	Significant	No difference
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Table (41/a): The Relation of the P Statistics and the Level of Significance (the Statistical Sign α).

It is noteworthy that when there is statistical significance the ranks of the means for any certain area (living together, for example) indicates that the higher value of that mean, the higher the degree of acceptance is inside the category that obtained a higher mean than the others. For example, the rank of the means for the area of living together indicates that Muslims in the city of Manchester accept coexistence in that area to a higher degree than the rest of cities. This is because the statistics point out that the higher the value of the mean, the higher the degree of acceptance.

By applying the Kruskal-Wallis test to test the significant differences in the mean for the three cities of Muslims at a significance level of 5%, it was found that there are significant differences between the mean of response in the three samples, the three cities, for both the indices of living together and behavior and relationships. By applying the Mann-Whitney test for each two cities this result was confirmed.

To test whether there is any significant difference between responses according to city, we use the Kruskal-Wallis nonparametric test (significance level 5%).

Factor	City	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Manchester	251.3	5.372	0.068	<i>InSig.</i>	No difference
	Birmingham	228.7				
	London	217.0				
Values and Traditions	Manchester	243.8	3.900	0.142	<i>InSig.</i>	No difference
	Birmingham	218.0				
	London	246.4				
Living Together	Manchester	254.6	6.860	0.032	<i>Sig.</i>	Difference
	Birmingham	220.1				
	London	223.8				

Behavior and Relationships	Manchester	252.2	8.112	0.017	<i>Sig.</i>	Difference
	Birmingham	233.1				
	London	207.7				

Table (41/b): Test for Significant Difference between Responses According to City for Muslims Using the Kruskal-Wallis Nonparametric Test (Significance Level 5%)

The means ranks for the area of living together indicate that Muslims in the city of Manchester are the most accepting of coexistence in that area among the three cities as the statistics indicate that the higher the value of the mean, the higher the degree of acceptance. This comment also applies to the axis of behavior and relationships.

The previous table indicates that there is a significant difference between the responses according to city about the axes of living together and behavior and relationships. Therefore, several Mann-Whitney tests were conducted to compare between every two cities for the significant factors for these two axes (at 5% level of significance). The following Table (41c) shows the results of these comparisons:

Factor	City (1)	City (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Living Together	Manch.	Birm.	15.57	13056.5	-2.425	0.015	<i>Sig.</i>
Behavior and Relationships	Manch.	Lond.	37.83	9998.0	-2.693	0.007	<i>Sig.</i>

Table (41/c): Mann-Whitney Test for Comparison between each two Cities about Significant Factors (at 5% Level of Significance).

Therefore, there is difference of opinions among the three cities regarding the areas of living together and behavior and relationships.

As for non-Muslims, it was found that there is a significant difference between the mean of the three samples for the social-cultural component, the areas of living together and behavior and relationships at the significance level of

5%. This was also confirmed by running the Mann-Whitney test another time for each two cities independently for these areas.

Factor (For Non-Muslims)	City	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Manchester	216.0	10.642	0.005	<i>Sig.</i>	Difference
	Birmingham	264.0				
	London	252.7				
Values and Traditions	Manchester	249.5	0.744	0.689	<i>InSig.</i>	No difference
	Birmingham	247.7				
	London	236.6				
Living Together	Manchester	240.1	13.006	0.001	<i>Sig.</i>	Difference
	Birmingham	271.6				
	London	215.9				
Behavior and Relationships	Manchester	249.3	8.204	0.017	<i>Sig.</i>	No difference
	Birmingham	262.1				
	London	218.0				

Table (42/a): Test for Significant Difference between Responses According to City. Kruskal-Wallis Nonparametric test is used (at Significance Level of 5%)

Several Mann-Whitney tests were conducted to compare between two cities regarding significant factors (at a significance level of 5%). The following Table (42b) displays the results of these comparisons:

Factor	City (1)	City (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Manch.	Birm.	-33.3	12012.5	$-\frac{3.108}{3.108}$	0.002	<i>Sig.</i>
	Manch.	Lond.	-23.4	9670.0	$-\frac{2.338}{2.338}$	-2.338	<i>Sig.</i>
Living Together	Manch.	Birm.	-33.3	12012.5	$-\frac{3.108}{3.108}$	0.002	<i>Sig.</i>
	Birm.	Lond.	38.8	10166.0	$\frac{3.690}{3.690}$	0.000	<i>Sig.</i>
Behavior and	Birm.	Lond.	29.9	10884.0	-	0.004	<i>Sig.</i>

Relationships					2.841	
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Table (42/b): Mann-Whitney Tests for Comparison between Two Cities Regarding Significant Factors (at Significance Level of 5%)

By applying the Kruskal-Wallis test to test the significant differences in the mean for age between Muslims at the significance level of 5%, it was found that there are significant differences between the mean of responses by various samples (five age groups) to each of the areas of the social-cultural component, values and traditions and behavior and relationships. By applying the Mann-Whitney test to each age group, this result was confirmed.

Factor (For Muslims)	Age	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Under 18 yrs	298.9	9.447	0.051	<i>Sig.</i>	Difference
	18-25 yrs	231.7				
	26-35 yrs	235.8				
	36-45 yrs	222.7				
	Over 45 yrs	229.8				
Values and Traditions	Under 18 yrs	308.0	14.160	0.007	<i>Sig.</i>	Difference
	18-25 yrs	237.4				
	26-35 yrs	238.5				
	36-45 yrs	213.2				
	Over 45 yrs	224.9				
Living Together	Under 18 yrs	273.9	7.626	0.106	<i>InSig.</i>	No difference
	18-25 yrs	245.1				
	26-35 yrs	240.9				
	36-45 yrs	211.2				
	Over 45 yrs	227.2				

Behavior and Relationships	Under 18 yrs	325.4	20.144	0.000	Sig.	No difference
	18-25 yrs	221.8				
	26-35 yrs	235.4				
	36-45 yrs	218.5				
	Over 45 yrs	244.1				

Table (43/a): The Kruskal-Wallis Nonparametric Test to Measure the Significant Difference between Responses According to age. The Significance Level is 5%

Factor	Age (1)	Age (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	under 18 yrs	18-25 yrs	26.02	1900.0	-2.756	0.006	Sig.
	under 18 yrs	26-35 yrs	22.68	1892.5	-2.472	0.013	Sig.
	under 18 yrs	36-45 yrs	24.29	1421.5	-3.002	0.003	Sig.
	under 18 yrs	over 45 yrs	11.99	624.5	-2.251	0.024	Sig.
Living Together	under 18 yrs	18-25 yrs	28.05	1857.0	-2.960	0.003	Sig.
	under 18 yrs	26-35 yrs	26.51	1779.0	-2.892	0.004	Sig.
	under 18 yrs	36-45 yrs	27.69	1325.0	-3.427	0.001	Sig.
	under 18 yrs	over 45 yrs	14.73	567.5	-2.765	0.006	Sig.
Behavior and Relationships	under 18 yrs	18-25 yrs	40.26	1491.0	-4.249	0.000	Sig.
	under 18 yrs	26-35 yrs	33.66	1157.5	-4.054	0.000	Sig.
	under 18 yrs	36-45 yrs	14.39	574.5	-2.702	0.007	Sig.
	under 18 yrs	over 45 yrs	40.26	1491.0	-4.249	0.000	Sig.

Table (43/b): Mann-Whitney Tests for Comparison between Each two Age Groups among Muslims Regarding the Significant Factors at a Significance Level of 5%.

For non-Muslims: there is a significant difference between responses according to age about Living Together at a significance level of 5%. Several Mann-Whitney tests were carried out to compare between each two age groups for the significant factors (at 5% level of significance).

Factor (For Non-Muslims)	Age	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	under 18 yrs	226.5	6.400	0.171	<i>InSig.</i>	No difference
	18-25 yrs	255.8				
	26-35 yrs	248.6				
	36-45 yrs	259.9				
	over 45 yrs	217.9				
Values and Traditions	under 18 yrs	265.6	6.463	0.167	<i>InSig.</i>	No difference
	18-25 yrs	248.5				
	26-35 yrs	259.8				
	36-45 yrs	248.6				
	over 45 yrs	216.4				
Living Together	under 18 yrs	228.0	10.243	0.037	<i>Sig.</i>	Difference
	18-25 yrs	269.8				
	26-35 yrs	245.8				
	36-45 yrs	243.2				
	over 45 yrs	214.4				
Behavior and Relationships	under 18 yrs	212.6	5.083	0.279	<i>InSig.</i>	Difference
	18-25 yrs	250.1				
	26-35 yrs	260.7				
	36-45 yrs	248.2				
	over 45 yrs	225.4				

Table (44/a): Kruskal-Wallis Nonparametric Test to Measure Significant Difference between Responses According to Age. The Test is used at a Significance Level of 5%.

Factor	Age (1)	Age (2)	Diff. Of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Living Together	18-25 yrs	over 45 yrs	29.8	6328.5	-3.166	0.002	<i>Sig.</i>

Table (44/b): Mann-Whitney Tests for Comparison between Each two Age Groups Regarding the Significant Factors at the Significance Level of 5%.

By testing whether there are significant differences between the means of the two samples according to gender (male/female) through the Mann-Whitney test only at a significance level of 5%, it was found that there is no significant difference between the two means of the two samples according to gender for both Muslims and non-Muslims.

Factor	Sex (1)	Sex (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion	Social Significance
Social Culture	Male	Female	-0.36	26654.0	-0.028	0.977	<i>InSig.</i>	No difference
Values and Traditions	Male	Female	1.45	26625.5	-0.114	0.910	<i>InSig.</i>	No difference
Living Together	Male	Female	-9.90	25666.5	-0.776	0.438	<i>InSig.</i>	No difference
Behavior and Relationships	Male	Female	15.37	24818.0	-1.207	0.228	<i>InSig.</i>	No difference

Table (45/a): Test for the Significant Difference between Muslims' responses

According to Gender. Mann-Whitney Nonparametric Test is used at a Significance Level of 5%.

Factor	Sex (1)	Sex (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Male	Female	-9.96	27997.5	-0.775	0.438	<i>InSig.</i>
Values and Traditions	Male	Female	12.99	27636.5	-1.010	0.312	<i>InSig.</i>
Living Together	Male	Female	13.10	27623.0	-1.019	0.308	<i>InSig.</i>
Behavior and Relationships	Male	Female	18.55	26972.5	-1.443	0.149	<i>InSig.</i>

Table (45/b): Testing whether there is a significant difference between non-Muslims' responses according to gender. Mann-Whitney Nonparametric Measure is used (significance level 5%)

By applying the Kruskal-Wallis test to test the significant differences in the mean for the ethnic group of Muslims at a significance level of 5%, it was found that there are significant differences between the mean of response by the various samples to all indices. By applying the Mann-Whitney test for each two groups, this result was confirmed.

Factor (For Muslims)	Ethnic Origin	Mean Ranks	Chi- square	P	Conclusion	Social significance
Social Culture	Asian	279.6	39.528	0.000	<i>Sig.</i>	Difference
	White	295.1				
	Arab	202.7				
	Black	196.4				
	Mixed	233.3				
	Other	210.7				
Values and Traditions	Asian	252.9	21.376	0.001	<i>Sig.</i>	Difference
	White	296.4				
	Arab	208.3				
	Black	258.4				
	Mixed	234.3				
	Other	227.6				
Living Together	Asian	267.1	33.495	0.000	<i>Sig.</i>	Difference
	White	293.3				
	Arab	219.9				
	Black	178.5				
	Mixed	241.8				
	Other	134.7				
Behavior and Relationships	Asian	270.8	32.825	0.000	<i>Sig.</i>	Difference
	White	282.6				
	Arab	196.9				
	Black	238.1				

	Mixed	256.2			
	Other	255.3			

Table (46/a): Test for whether there is a significant difference between the responses according to the ethnic origin for Muslims. The Kruskal-Wallis Nonparametric Test is used at a Significance Level of 5%.

Factor	Ethnic (1)	Ethnic (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Asian	Arab	57.11	9554.0	-5.224	0.000	<i>Sig.</i>
	Asian	Black	30.31	1769.5	-3.270	0.001	<i>Sig.</i>
	White	Arab	51.05	2979.0	-4.331	0.000	<i>Sig.</i>
	White	Black	17.15	567.0	-3.160	0.002	<i>Sig.</i>
	White	Other	12.69	198.5	-2.325	0.020	<i>Sig.</i>
Values and Traditions	Asian	White	-19.69	2633.50	-2.181	0.029	<i>Sig.</i>
	Asian	Arab	33.44	11606.00	-3.062	0.002	<i>Sig.</i>
	White	Arab	45.31	3202.50	-3.853	0.000	<i>Sig.</i>
	Arab	Black	-25.57	119.45	-2.069	0.039	<i>Sig.</i>
Living Together	Asian	Arab	35.41	11442.00	-3.240	0.001	<i>Sig.</i>
	Asian	Black	34.20	1669.00	0.000	0.000	<i>Sig.</i>
	Asian	Other	44.34	409.00	-3.592	0.000	<i>Sig.</i>
	White	Arab	38.30	3475.50	-3.250	0.001	<i>Sig.</i>
	White	Black	18.66	534.50	-3.437	0.001	<i>Sig.</i>
	White	Other	18.36	137.00	137.000	0.001	<i>Sig.</i>
	Arab	Other	40.04	924.00	-2.275	0.023	<i>Sig.</i>
	Mixed	Other	9.30	91.50	-2.459	0.014	<i>Sig.</i>
Behavior and Relationships	Asian	Arab	55.62	9761.50	-5.092	0.000	<i>Sig.</i>
	White	Arab	44.45	3162.00	-3.759	0.000	<i>Sig.</i>
	Arab	Mixed	-29.18	1936.50	-2.063	0.039	<i>Sig.</i>

Table (46/b): The Mann-Whitney Tests for Comparison between Each Two Ethnic Origins for Muslims about the Significant Factors at a Significance Level of 5%.

By applying the Kruskal-Wallis test to test the significant differences in the mean for the ethnic group for non-Muslims at a significance level of 5%, it was found that there are no significant differences between the responses mean by the various samples for all axes except for the area of behavior and relationships. By applying the Mann-Whitney test to a group of elements in that axis, this result was confirmed.

Factor (For Non-Muslims)	Ethnic Origin	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	White	244.58	0.809	0.937	<i>InSig.</i>	No difference
	Asian	248.79				
	Black	246.13				
	Mixed	210.18				
	Other	254.12				
Values and Traditions	White	247.38	3.725	0.445	<i>InSig.</i>	No difference
	Asian	223.05				
	Black	245.15				
	Mixed	255.32				
	Other	289.97				
Living Together	White	249.70	2.550	0.636	<i>InSig.</i>	No difference
	Asian	249.73				
	Black	223.71				
	Mixed	247.27				
	Other	219.88				
Behavior and Relationships	White	263.33	20.184	0.000	<i>Sig.</i>	Difference
	Asian	192.25				
	Black	222.51				
	Mixed	183.32				
	Other	264.59				

Table (47/a): Tests for whether there is a significant difference between responses according to ethnic origin for non-Muslims. The Kruskal-Wallis Nonparametric Test is used at a significance level of 5%.

Factor	Ethnic (1)	Ethnic (2)	Diff. of Mean	Mann Whitney (U)	Z	P	Conclusion
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			Ranks				
Behavior and Relationships	White	Asian	55.92	8531.5	-3.856	0.000	<i>Sig.</i>
	White	Black	33.51	8934.5	-2.263	0.024	<i>Sig.</i>

Table (47/b): The Mann-Whitney Test for Comparison between Each Two Ethnic Origins Regarding Significant Factors at a Significance Level of 5%

By testing whether there are significant differences between the mean of various samples according to educational attainment by the use of the Kruskal-Wallis Test only at a significance level of 5%, it was found that there are no significant differences between the mean of the samples for both Muslims and non-Muslims.

Factor (For Muslims)	Education	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Less than GCSE	264.3	2.509	0.775	<i>InSig.</i>	No difference
	GCSE	245.7				
	A levels	234.8				
	B. A. Degree	229.9				
	Post Graduate	228.5				
	Others	246.7				
Values and Traditions	Less than GCSE	265.0	8.152	0.148	<i>InSig.</i>	No difference
	GCSE	257.1				
	A levels	253.2				
	B. A. Degree	222.7				
	Post Graduate	231.4				
	Others	200.3				
Living Together	Less than GCSE	214.9	4.161	0.527	<i>InSig.</i>	No difference
	GCSE	255.1				
	A levels	229.3				
	B. A. Degree	237.2				
	Post Graduate	247.1				
	Others	208.9				
Behavior and Relationships	Less than GCSE	242.5	2.065	0.840	<i>InSig.</i>	No difference
	GCSE	258.3				
	A levels	235.2				
	B. A. Degree	229.3				

	Post Graduate	231.5			
	Others	231.5			

Table (48/a): Test for whether there is a significant difference between responses according to educational level for Muslims by using the Kruskal-Wallis Nonparametric Test at a significance level of 5%.

Factor (For Non-Muslims)	Education	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Less than GCSE	270.7	6.018	0.305	<i>InSig.</i>	No difference
	GCSE	210.2				
	A levels	262.5				
	B. A. Degree	247.2				
	Post Graduate	238.5				
	Others	243.0				
Values and Traditions	Less than GCSE	264.3	2.563	0.767	<i>InSig.</i>	No difference
	GCSE	226.8				
	A levels	242.6				
	B. A. Degree	246.2				
	Post Graduate	239.7				
	Others	262.2				
Living Together	Less than GCSE	250.8	4.289	0.509	<i>InSig.</i>	No difference
	GCSE	230.0				
	A levels	223.6				
	B. A. Degree	250.9				
	Post Graduate	257.0				
	Others	255.8				
Behavior and Relationships	Less than GCSE	243.8	5.154	0.397	<i>InSig.</i>	No difference
	GCSE	210.1				
	A levels	236.5				
	B. A. Degree	250.6				

	Post Graduate	257.6			
	Others	255.6			

Table (48/b): Testing whether there is a significant difference between the responses according to educational level for Non-Muslims using the Kruskal-Wallis Nonparametric Test at the significance level of 5%

By applying the Kruskal-Wallis test to test whether there are significant differences in mean with regard to period of residence for Muslims at a significance level of 5%, it was found that there are significant differences between the mean of responses for the various samples (five age groups) for all the axes except for the area of values and traditions. By applying the Mann-Whitney test for each two groups, this result was confirmed.

Factor (For Muslims)	Period	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Less than a year	229.5	22.552	0.000	<i>Sig.</i>	Difference
	1-4 years	217.8				
	5-9 years	188.2				
	10-15 yrs	268.8				
	more than 15 yrs	260.2				
Values and Traditions	Less than a year	254.8	3.277	0.513	<i>InSig.</i>	No difference
	1-4 years	242.1				
	5-9 years	215.9				
	10-15 yrs	244.8				
	more than 15 yrs	237.4				
Living Together	Less than a year	237.2	12.894	0.012	<i>Sig.</i>	Difference
	1-4 years	224.7				
	5-9 years	199.3				
	10-15 yrs	241.2				
	more than 15 yrs	259.0				
Behavior and Relationships	Less than a year	240.7	9.907	0.042	<i>Sig.</i>	Difference
	1-4 years	226.3				
	5-9 years	201.9				
	10-15 yrs	237.7				
	more than 15 yrs	254.5				

Table (49/a): The Kruskal-Wallis Nonparametric Test to test significant difference between the responses according to Muslims period of living in the United Kingdom at a significance level of 5%

Factor	Period (1)	Period (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	1-4 years	10-15 yrs	-15.60	2033.00	-2.152	0.031	<i>Sig.</i>
	1-4 years	more than 15 yrs	-24.53	7133.00	-2.387	0.017	<i>Sig.</i>
	5-9 years	10-15 yrs	-25.11	1726.50	-3.448	0.001	<i>Sig.</i>
	5-9 years	more than 15	-43.55	6032.00	-4.239	0.000	<i>Sig.</i>
Living Together	1-4 years	more than 15 yrs	-20.22	7443.00	-1.964	0.049	<i>Sig.</i>
	5-9 years	more than 15 yrs	-36.03	6542.50	-3.503	0.000	<i>Sig.</i>
Behavior and Relationships	5-9 years	more than 15 yrs	-32.22	6700.50	-3.131	0.002	<i>Sig.</i>

Table (49/b): The Mann-Whitney Test to compare between each two periods relating to the significant factors (at a significance level of 5%)

By testing the presence of significant differences between the responses of Muslims by using the Mann-Whitney test according to birthplace (inside or outside the United Kingdom), it was found that there are significant differences only for the index of values and traditions. Meanwhile, the test of studying proved the presence of significant differences for all indices except for the index of the values and traditions. As for non-Muslims, the test proved that there are no significant differences between the two samples regarding the question “are you studying or not?”

Factor	Born (1)	Born (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion	Social significance
Social Culture	Yes	No	1.73	27297.5	-0.137	0.891	<i>InSig.</i>	No difference
Values and Traditions	Yes	No	28.01	24348	-2.231	0.026	<i>Sig.</i>	Difference
Living Together	Yes	No	16.44	25703.5	-1.308	0.191	<i>InSig.</i>	No difference
Behavior and Relationships	Yes	No	16.72	25462.5	-1.334	0.182	<i>InSig.</i>	No difference

Table (50): Testing whether there is any significant difference between the responses according to whether the person was born in the United Kingdom or not using the Mann-Whitney Nonparametric Test at a significance level of 5%

Factor (Muslims)	Student (1)	Student (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion	Social significance
Social Culture	Yes	No	66.01	17796.0	-4.981	0.000	<i>Sig.</i>	Difference
Values and Traditions	Yes	No	20.69	22701.5	-1.564	0.118	<i>InSig.</i>	No difference
Living Together	Yes	No	48.85	19732.5	-3.689	0.000	<i>Sig.</i>	Difference
Behavior and Relationships	Yes	No	49.45	19522.0	-3.747	0.000	<i>Sig.</i>	Difference

Table (51/a): Testing whether there are significant differences between the responses according to whether the individual is a student or not using the Mann-Whitney Nonparametric Test at a significance level of 5%

Factor (Non-Muslims)	Student (1)	Student (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion	Social difference
Social Culture	Yes	NO	11.51	25621.0	-0.859	0.390	<i>InSig.</i>	No difference
Values and Traditions	Yes	NO	-20.72	24608.5	-1.547	0.122	<i>InSig.</i>	No difference
Living Together	Yes	NO	10.79	25701.0	-0.805	0.421	<i>InSig.</i>	No difference
Behavior and Relationships	Yes	NO	-5.01	26336.0	-0.374	0.708	<i>InSig.</i>	No difference

Table (51/b): Testing whether there are significant differences between the responses according to whether the individual is a student or not using the Mann-Whitney Nonparametric Test at a significance level of 5%.

By applying Kruskal-Wallis test to test whether there are significant differences between the means of the various samples according to the career status at a significance level of 5%, it was found that there are no significant differences between the mean of the various samples according to the career status of both Muslims in Table 52/a and non-Muslims in Table 52/b.

Factor (For Muslims)	Career	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Unemployed	218.0	5.581	0.134	<i>InSig.</i>	No difference
	Self Employed	249.5				
	Private Sector	253.5				
	Public Sector	227.7				
Values and Traditions	Unemployed	236.7	0.399	0.940	<i>InSig.</i>	No difference
	Self Employed	229.8				
	Private Sector	241.4				
	Public Sector	237.4				
Living Together	Unemployed	211.7	5.910	0.116	<i>InSig.</i>	No difference
	Self Employed	247.7				
	Private Sector	247.4				
	Public Sector	242.5				
Behavior and Relationships	Unemployed	230.4	1.186	0.756	<i>InSig.</i>	No difference
	Self Employed	240.1				
	Private Sector	245.0				
	Public Sector	228.6				

Table (52/a): Testing whether there are significant differences between the responses according to the career status for Muslims using the Kruskal-Wallis Nonparametric Test (at a significance level of 5%)

Factor (For Non-Muslims)	Career	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Unemployed	238.9	0.452	0.929	<i>InSig.</i>	No difference
	Self Employed	251.7				
	Private Sector	248.2				
	Public Sector	242.1				
Values and Traditions	Unemployed	258.5	1.567	0.667	<i>InSig.</i>	No difference

	Self Employed	229.9				
	Private Sector	243.8				
	Public Sector	247.6				
Living Together	Unemployed	214.6	5.826	0.120	InSig.	No difference
	Self Employed	253.8				
	Private Sector	262.6				
	Public Sector	238.8				
Behavior and Relationships	Unemployed	241.2	1.331	0.722	InSig.	No difference
	Self Employed	230.2				
	Private Sector	245.9				
	Public Sector	251.2				

Table (52/b): Testing whether there are significant differences between the responses according to the career status for non-Muslims using the Kruskal-Wallis Nonparametric Test (at a significance level of 5%)

By using the Kruskal-Wallis test to test significant differences between the mean of responses according to income categories for Muslims, it was found that there is a significant difference only for the area of living together. This was confirmed by running the Mann-Whitney test on that area alone regarding various income categories. See the following Tables 53/a, 53/b, 53/c and 53/d.

Factor (For Muslims)	Income	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Less than 20,000	227.6	1.349	0.853	InSig.	No difference
	20,000-30,000	242.3				
	30,001-40,000	240.6				
	40,001-50,000	246.1				
	more than 50,000	243.0				
Values and Traditions	Less than 20,000	237.5	0.712	0.950	InSig.	No difference
	20,000-30,000	242.7				
	30,001-40,000	230.1				
	40,001-50,000	226.4				

	more than 50,000	228.3				
Living Together	Less than 20,000	212.8	11.449	0.022	<i>Sig.</i>	Difference
	20,000-30,000	261.2				
	30,001-40,000	246.5				
	40,001-50,000	244.0				
	more than 50,000	251.8				
Behavior and Relationships	Less than 20,000	239.4	0.556	0.968	<i>InSig.</i>	No difference
	20,000-30,000	232.2				
	30,001-40,000	237.4				
	40,001-50,000	222.8				
	more than 50,000	228.3				

Table (53/a): Testing whether there is a significant difference between responses according to income for Muslims using the Kruskal-Wallis Nonparametric Test (significance level 5%)

Factor	Income (1)	Income (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Living Together	Less than 20,000	20,000-30,000	-34.50	10693.5	-3.204	0.001	<i>Sig.</i>

Table (53/b): The Mann-Whitney Test for comparison between each two groups of income categories regarding the significant factors (significance level 5%).

As for non-Muslims there were significant differences for the areas of social-cultural and behavior and relationships. This was confirmed by using the Mann-Whitney test for these two areas regarding various income categories.

Factor (For Non-Muslims)	Income	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Less than 20,000	225.3	9.617	0.047	<i>Sig.</i>	Difference
	20,000-30,000	246.5				
	30,001-40,000	273.1				
	40,001-50,000	215.9				
	more than 50,000	255.7				
Values and Traditions	Less than 20,000	227.5	5.996	0.199	<i>InSig.</i>	No difference

	20,000-30,000	236.6				
	30,001-40,000	268.2				
	40,001-50,000	248.5				
	more than 50,000	254.7				
Living Together	Less than 20,000	227.9	8.842	0.065	<i>InSig.</i>	No difference
	20,000-30,000	237.9				
	30,001-40,000	266.1				
	40,001-50,000	221.7				
	more than 50,000	272.3				
Behavior and Relationships	Less than 20,000	222.8	10.394	0.034	<i>Sig.</i>	Difference
	20,000-30,000	233.2				
	30,001-40,000	254.5				
	40,001-50,000	264.6				
	more than 50,000	281.0				

Table (53/c): Testing whether there are significant differences between responses for non-Muslims, using the Kruskal-Wallis Nonparametric Test (at a significance level of 5%)

Factor	Income (1)	Income (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Less than 20,000	30,001-40,000	-24.72	6251.00	-2.697	0.007	<i>Sig.</i>
	30,001-40,000	40,001-50,000	17.42	2008.00	-2.188	0.029	<i>Sig.</i>
Behavior and Relationships	Less than 20,000	more than 50,000	-24.20	3797.00	-2.745	0.006	<i>Sig.</i>
	20,000-30,000	more than 50,000	-19.19	3437.00	-2.324	0.020	<i>Sig.</i>

Table (53/d): The Mann-Whitney Tests for comparison between each two groups of the income categories regarding the significant factors (significance level 5%)

By the running the Mann-Whitney test to measure the significant differences between the means of the two samples for the first language (English), it was found that there are significant differences for all four areas.

Factor (Muslims)	First lang. (1)	First lang. (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Yes	No	75.88	15895.5	-5.576	0.000	<i>Sig.</i>
Values and Traditions	Yes	No	36.96	19917.5	-2.722	0.006	<i>Sig.</i>
Living Together	Yes	No	60.82	17529.5	-4.475	0.000	<i>Sig.</i>
Behavior and Relationships	Yes	No	51.96	18211.0	-3.829	0.000	<i>Sig.</i>

Table (54): The Mann-Whitney Test for measuring whether there are significant differences between responses according to whether English is the first language or not (significance level of 5%)

By using the Kruskal-Wallis test to test the significant differences between the mean of responses according to the level of English language for Muslims, it was found that there are significant differences for all areas except for the axis of values and traditions. This result was confirmed by running the Mann-Whitney test on that area alone.

Factor (For Muslims)	Level	Mean Ranks	Chi-square	P	Conclusion	Social significance
Social Culture	Excellent	253.6	12.402	0.006	<i>Sig.</i>	Difference
	Good	224.8				
	Poor	241.9				
	Very Poor	133.6				
Values and Traditions	Excellent	234.5	1.722	0.632	<i>InSig.</i>	No difference
	Good	233.3				
	Poor	264.1				
	Very Poor	250.8				
Living Together	Excellent	268.6	21.510	0.000	<i>Sig.</i>	Difference
	Good	215.3				
	Poor	203.6				
	Very Poor	174.1				
Behavior and	Excellent	249.7	8.508	0.037	<i>Sig.</i>	Difference

	Good	228.3				
	Poor	230.7				
	Very Poor	146.5				

Table (55/a): Test for whether there are significant differences between responses according to the level of English language for Muslims by using the Kruskal-Wallis Nonparametric Test (significance level 5%)

Factor	Level (1)	Level (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Excellent	Good	26.32	19654.5	-2.215	0.027	<i>Sig.</i>
	Excellent	Very Poor	53.84	668.0	-3.007	0.003	<i>Sig.</i>
	Good	Very Poor	46.19	863.0	-2.407	0.016	<i>Sig.</i>
	Poor	Very Poor	11.32	114.5	-2.540	0.011	<i>Sig.</i>
Living Together	Excellent	Good	48.19	17436.5	-4.055	0.000	<i>Sig.</i>
	Excellent	Poor	33.26	3110.0	-2.610	0.009	<i>Sig.</i>
	Excellent	Very Poor	41.15	920.5	-2.292	0.022	<i>Sig.</i>
Behavior and Relationships	Excellent	Very Poor	47.38	747.0	-2.650	0.008	<i>Sig.</i>
	Good	Very Poor	40.66	924.5	-2.129	0.033	<i>Sig.</i>

Table (55/b): The Mann-Whitney Nonparametric Tests for comparison between each two levels of the English language about all the significant factors (significance level 5%)

By applying the Mann-Whitney test to measure the significant differences of the four areas among Muslims and non-Muslims at a significance level of 5%, the result was that there are significant differences for all areas except for the area of living together.

Social significance	Conclusion	P	Z	Mann Whitney (U)	Diff. of Mean Ranks	Factors
Difference	Sig.	0.009	-2.616	103950.5	*46.72	Social Culture
Difference	Sig.	0.000	-7.743	82227.5	** -138.13	Values and Traditions
No difference	InSig.	0.793	-0.263	114277.5	4.69	Living Together
Difference	Sig.	0.000	-11.678	64934.5	** -208.55	Behavior and Relationships

Table (56): The Mann-Whitney Nonparametric Test to test whether there are significant differences between responses of similar factors (significance level 5%)

*** Muslims agree with the factor more than non-Muslims.**

**** Non-Muslims agree with the factor more than Muslims.**

5.6 The Conclusion and Results

The following results are concluded from the previous analyses and tests carried out on the axes of the study:

1. In the first area (social/cultural), we find that the group of Muslim respondents agrees at a higher rate than the group of non-Muslim respondents. Consequently, this can be interpreted as a readiness on the part of the Muslim community to accept the other and coexist with it.
2. In the second area (values and traditions), we find that the position of the two groups is neutral with a greater relative weight and readiness on the part of non-Muslims to accept Muslims and to coexist with them.
3. In the third area (living together), we find that both groups have the same degree of readiness for coexistence, which boosts the chances of the third hypothesis that calls for coexistence and the acceptance of the other but on condition of non-assimilation.
4. In the last area (behavior and relationships), and contrary to the first area, we find that non-Muslims agree to it at a greater relative weight than Muslims. This can be interpreted by the fact that the good behavior resulting from most of the Muslims living in the United Kingdom following the teachings of their religion makes them more acceptable in terms of behavior and relationships, so much so that non-Muslims agree that their daughters marry Muslim men.

Finally, according to all these tests carried out to examine relationships and to confirm or reject certain hypotheses, we find that the hypothesis of the acceptance of coexistence between Muslims and others can be confirmed but on certain conditions and controls while the hypothesis of the rejection of coexistence from one party or both parties and the hypothesis of the total integration and the assimilation into the other, either on the part of Muslims or foreigners, can be rejected. This is due to the fact that both parties adhere to their values and traditions.

CHAPTER SIX

SOCIAL COEXISTENCE: OBSERVATIONS AND CONCLUSIONS

6.1 Introduction

Within this chapter we engage in a critical analysis of the responses of the samples interviewed from among Muslims and non-Muslims over the four areas of the questionnaire. This analysis aims at discovering the reality of social coexistence between the two parties in the British society and identifying the conceptions and positions of each party on the issues of coexistence among them, as well as the causes that obstruct or promote this coexistence.

6.2 Social Culture

6.2.1 Social Culture for Muslims

The group of the questionnaire statements addressed to the respondents in an integrated way expresses the social and cultural area. Table (34) in Chapter Five indicates that the value of the Alpha coefficient for this area for Muslims stood at 0.76. This means that the integration and consistency of the six statements addressed to Muslims and that all statements are linked to the concept of the area, which deals with culture and society. Therefore, we have used this fact to reach sound conclusions about the possibility of coexistence.

The total mean of the answers by Muslim respondents in that area indicates the presence of a great opportunity for coexistence on the part of Muslims. The total weighted mean of the cultural and social index of Muslims stands at 3.5, which means that the respondents agreed to the statements of the area as indicated in Table (34) in Chapter Five. This means that there is a great opportunity for coexistence.

This also means that the components of this area are important and can be focused on in the future to bring about more acceptance and coexistence between Muslims and non-Muslims since the components of this area such as arts, history and charitable activity can be used to achieve more coexistence by Muslims in the British society.

This area also reflects Muslims' understanding of the two bases of coexistence, upon which we depended in our operational definition in Chapter Three, namely tolerance and citizenship. The statement "I would participate in charity work for non-Muslims" and the statement "I would be willing to give some of my money as charity to one of the UK charitable societies" indicate understanding of citizenship and tolerance. The respondents' response to the two statements in acceptance reflects a good understanding among Muslims of the concept of citizenship and tolerance.

6.2.2 The Extent of Muslims' Acceptance of non-Muslims' Social Culture

The statement "I like non-Muslims" achieved the highest degree of agreement among the statements at a rate of 3.7 according to the weighted mean in Table (35) in Chapter Five. The aim of addressing this statement to Muslims is to address the issue of the embarrassment felt by some Muslims, who adopt certain trends of jurisprudence regarding loving non-Muslims, considering this to be a religious violation according to some views of jurisprudence.

This result is used by us to have two conclusions:

Firstly, this latter trend is adopted by a small group of Muslims and this is a noticeable fact in societies in general where it is difficult to find all individuals in a certain society adopting a single point of view.

Secondly, most Muslims in Britain enjoyed a high degree of tolerance towards non-Muslims.

While the first attitude relies on the concept of "loyalty and disavowal" which basically warns against loving the religious other in case that the other expresses hostility to or enters into conflict with Muslims, the prevailing opinion among Muslims believes that the basis of dealing with non-Muslims inside a single society is justice and generosity. The Qur'an states, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another."²⁷⁹ Islam recognizes the other and admits equal conditions in dealing with it regardless of that other's identity or belonging

²⁷⁹ The Qur'an, Chapter 49, verse 13.

because everybody enjoys the advantages of humanity as mentioned in the Prophet's saying: "All of you are children of Adam and Adam is created from Earth".²⁸⁰

The Qur'an stresses that it is impossible to end differences among people and that the significance of pluralism and diversity among them is to know each other. This, naturally, can only be achieved through dialogue, mutual respect and admitting of the right of others to be different. The Qur'an is also keen on achieving social peace through emphasizing that all human beings are equal and that no race or color is better than the other. In fact, Islam ordered its followers not to insult other religions because this can foment disputes in society.²⁸¹

These results prove falseness of media propaganda describing Muslims as hostile to non-Muslims out of religious grounds. Indeed, these results proved quite the contrary, which means that the religious and nationalistic bases have a positive effect on Muslims positions towards non-Muslims. Moreover, the continuation of such propaganda has a negative effect since it can lead to adverse results represented in low levels of agreement on such attitudes in the future.

It can be said that the stereotypical images that are being consecrated are no more than negative, unjustified exaggerations and biased attitudes that should be discarded with the aim of showing the shining aspects, which lead to understanding and communication. Each party should exercise some flexibility to go beyond the hard-line attitudes and the convictions that do not allow openness to the other. Undoubtedly, this goal cannot be achieved unless people ignorant of Islam and also of the West are excluded from the field of dialogue and unless rigid people who dislike contacting the other are kept away from the scope of dialogue.²⁸²

²⁸⁰ Marshu, Ghrighwār Maṣṣūr and al-Ḥusaini, Sayyid Muḥammad Ṣādiq, (2001) "*We and the Other*", First Edition, Cairo, Dār al-Fikr al-Muḥāṣir, p 96.

²⁸¹ Abd al-ʿAzīm, Sharīf. (1998) "*The Freedom of Expression in the West from Salmān Rushd to Roger Garaudy*", Islamic Enlightenment Series (22), First Edition, Cairo, Nahḍat Miṣr Publishers, pp 48-51.

²⁸² al-Bashīr, ʿIṣām, et al. "*Dialogue with the Other...Bases and Controls*", Series of Publications of *al-Waḥī al-Islāmi* Magazine, Kuwait, 2006, First Edition, pp. 90-91.

The two statements "I would participate in charity work for non-Muslims" and "I would be willing to give some of my money as charity to a non-Muslim charitable society" achieved the second highest degree of agreement among the statements of the axis hitting 3.6 according to the weighted mean in Table (35) in Chapter Five, see page 206.

The relatively high degree of agreement regarding these two statements is attributed to the Muslims' religious, doctrinal dimension, as Islam urged its followers to engage in charitable activities and to give alms. This is to be found in many texts in the Qur'an and the Prophet's tradition where the encouragement to spend on charity is generalized to cover everybody and is not restricted to Muslims alone. The Qur'an states, "Help you one another in virtue, righteousness and piety."²⁸³ This is necessary for the goodness on earth. However, since the call for cooperation is neutral and cooperation can also be engaged in to initiate aggression, the Qur'an was careful to forbid such eventuality by emphasizing, "... but do not help one another in sin and transgression."²⁸⁴

In this context, the importance of promoting Muslims participation in the field of charitable activity emerges as a source of coexistence in the British society. This is due to the nature of charitable activity in its general view in Islam as a divine duty. The Qur'an states, "O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful."²⁸⁵ Moreover, this behavior will deepen the Muslims confidence in the transparency and social activity mechanisms of the charitable organizations in Britain.

Working together in joint issues can achieve the kind of understanding and coming together. There are continuous attempts to achieve coming together on the social and religious levels, which can serve as a strong basis of cooperation. It is worth mentioning that the role of religion is vital as a main motive in the endeavor for cooperation. Both Islam and Christianity advocate the values of justice, equality and tolerance and this represents a common basis for cooperation that can

²⁸³ The Qur'an, Chapter 5, verse 2.

²⁸⁴ al-Nābulsi, Muḥammad Rātīb (2006) "*Contemplations in Islam*", First Edition, Damascus: Dār al-Maktabi, pp 182-183.

²⁸⁵ The Qur'an, Chapter 22, Verse 77.

be built upon to plan for the confrontation of discrimination and to ensure the achievement of joint living.²⁸⁶

The Muslims agreement on the statement "I am interested in British/Western history as I am in Islamic history" represents a positive dimension among the Muslims since it reflects their readiness to understand the history of others. Therefore, it indicates the presence of a good intellectual and cultural background and basis among Muslims enabling them to coexist. We believe that the Muslims acceptance of knowing the historical backgrounds of non-Muslims helps explain much of the behavior that some Muslims believe to go against their conceptions or beliefs. Consequently, acceptance to know and study the history of non-Muslims helps to achieve integration into the British society in a better way.

The statement "I have been to churches (or other places or worship) for social events" achieved the lowest rate in the weighted mean of that axis at 3.1 as indicated in Table (35) in Chapter Five. This reflects the medium opportunity and readiness for coexistence.

The reason for addressing this statement to Muslims is that some Muslims who have certain intellectual or religious tendencies feel embarrassed by being present in non-Muslims places of worship even if this was on a social event. They consider this to be a religious violation.

With such a result, we concluded that Muslims have some kind of relative embarrassment on this issue. We believe that this points to the importance of spreading moderate views of jurisprudence on the matter among the masses of Muslims in Britain but without any exaggeration to avoid leading to adverse results. Moreover, historical precedents should be referred to. For example, a delegation of Christians from the area of Najrān performed their prayers in the mosque of the Prophet and Muslims migrated to Abyssinia which was a Christian country.

When the Muslims migrated to Abyssinia, Ja^cfar told its King, "We have come to your country and preferred you to others. We like to be near you and we

²⁸⁶ al-Bashīr, ^cIṣām. op cit, p 94.

hope that we will not be treated unjustly in your country.” This is what Muslims need to express the eternal facts of Islam and its human system of values as indicated in this eloquent speech in which the key Islamic virtues are summed up.²⁸⁷ This speech reflects the real position on the religious other, its beliefs and its places of worship.

6.2.2.1 The Categories that Most Accept Social Culture

A significant difference is noticed in Muslims responses in that axis according to their age groups as indicated in Table (43/a) in Chapter Five. It is seen that the younger age groups are readier for coexistence than the older age groups. This is seen according to the mean ranks in the previously mentioned table. The younger the age, the more ability there is to coexist. The category of persons under 18 and the category between 18 and 25 are readier and more capable of coexistence than the categories of 36-45 and above 45 years.

From this result we concluded an expectation that the future in Britain will witness a bigger opportunity for coexistence than the present time. Consequently, focusing the attention on Muslim young people in Britain and improving their educational and job status will largely serve the cause of the multicultural society which enjoys a higher degree of acceptance and coexistence in the context of tolerance and citizenship. We also believe that the phenomenon of Islamophobia will severely damage the degree of this high readiness to coexist among the second generation of Muslims in Britain.

In this connection, we recommend that governmental and nongovernmental organizations should pay much attention to deepening the feeling of coexistence among the younger generation through its participation in areas of societal action, as well as consolidating the right of participation in various fields on the bases of citizenship and tolerance.

It is noteworthy that there is no significant difference among Muslims responses in the area according to gender (male and female). This proves the

²⁸⁷ al-^cAlwāni, Ṭāhā Jābir. (2000) “*On the Jurisprudence of Islamic Minorities*”, Series of Islamic Enlightenment, 152, First Edition, Cairo: Dār Nahḍat Miṣr Publishers, p 51.

falseness of reports about the limited readiness of Muslim women in Britain for coexistence because of restrictions placed by Islam on women such as the issue of the headscarf and others. The results mentioned in Table (45/a) in Chapter Five indicate that there is no significant difference between the views of Muslim men and women on that area. Both groups are greatly ready for coexistence. Hence, we are of the view that the doctrinal and jurisprudence aspects relating to Muslim women in Islam have no impact on the readiness for coexistence on the part of Muslim women in Britain. Therefore, the Islamic issues of jurisprudence relating to women should not be viewed as a barrier or impediment in the way of their coexistence at least under the concepts and ideas reported in that area.²⁸⁸

There is a significant difference between Muslims responses in that area according to ethnic origin as mentioned in Table (46/a) in Chapter Five. Muslims with Asian origins show the highest degree of readiness for coexistence in Britain among other ethnic origins while Muslims of Arab origins showed the lowest degree among other Muslim ethnic origins. This is reflected in the mean ranks in that table.

We believe that this point has a positive and negative aspect. The positive aspect is that Muslims of Asian ethnic origins represent 38.86% of the total of British Muslims. Consequently, most of Muslims in Britain are ready for coexistence. The negative aspect is that the Arabs showed the lowest degree of readiness for coexistence among British Muslims.

The principle of coexistence is acceptable in that area by the majority of British Muslims. It is also acceptable by the Arabs though at a lower degree. From our point of view, this point is attributed to political, regional causes peculiar to the Arab world not to doctrinal, religious causes since the impact of the Iraqi and Palestinian questions on Muslims of Arab origins is far deeper and more influential than their impact on Muslims from among the non-Arabs. We also believe that these issues are more influential among the Arabs because they relate to the geographical space, from which they come and also because of the West right-wing attitudes in managing these two issues.

²⁸⁸ Zaqqūq, Maḥmūd Ḥamdi. "What is Islam's Position on Arts?", In Zaqqūq's (2003) "*Islam Facts in the Face of Suspensions*", First Edition, Cairo: Egyptian Ministry of Awqāf, p 636.

We also note that there is a gradation in Muslims' readiness for coexistence according to career status under this area as indicated in Table (52/a) in Chapter Five. It is clear that the highest degrees of readiness for coexistence among Muslims are to be found among those who work in the private sector or those who are self-employed. This is followed by those who work in the public sector while the lowest degree of readiness for coexistence among Muslims under this area is to be found among the unemployed. This is natural and logical and proves the effect of social stability and job satisfaction on the person's acceptance of the society in which s/he lives.

It was also noticeable that these differences do not amount to significant differences between the responses. This reflects a readiness, albeit at different rates, among Muslims for coexistence despite the variance in their living conditions. Therefore, we stress the importance of finding suitable jobs for Muslims in Britain because the deterioration of the job status of Muslims and the dearth of suitable job opportunities, particularly for young people, will adversely affect this distinguished result. Leaving young people without jobs or failing to train and qualify them will make them open to social exclusion and to the tendencies, which do not believe in coexistence. The same result applies to the Muslims' responses according to their level of income as in Table (53/a).

Consequently, our conclusion regarding this area for Muslims is that there is a great readiness and willingness on their part for coexistence with non-Muslims in the British society in the light of the components of this area that reflects the Muslims understanding of the concepts of tolerance and citizenship, on which we rely on as the bases of coexistence from our point of view.

However, this readiness still needs a new approach in jurisprudence, which is appropriate to the citizens living as minorities in European communities to create a religious basis for social coexistence and, at the same time, prevents any isolationist views based on hard-line jurisprudential ideas or resulting from the phenomenon of Islamophobia. In this connection, Sheikh Yūsuf al-Qaraḏāwi presented a study in 2003 about jurisprudence of Islamic minorities: *The Life of Muslims in the Midst of Other Societies*". In this work, Sheikh al-Qaraḏāwi

pointed to the roots of the question, which led to the establishment of the European Council for Fatwa and Research whose task became to study and conduct research in the “jurisprudence of minorities” through establishing a contemporary Islamic jurisprudence taking the time and place, as well as customs and circumstances into consideration. In the same study, he also points out that it is basically a sharia-based approach which establishes connections between the branches and particulars, on the one hand, and the fundamentals and universals, on the other, as well as laying down the required foundations for establishing a scientific methodology for that jurisprudence.²⁸⁹

Al-Qaraḍāwī called for focusing on jurisprudence for the group and not just of individuals and for adopting an approach of facilitating matters and admitting the human necessities and needs. Similarly, ‘Abd al-Ḥamīd al-Najjār concentrated in his “Major Rules”, which he adopted as a model for the fundamental aspects of the jurisprudence of minorities, on the rule of the “end results of actions” and the rule of “necessities make forbidden things permissible”, as well as the rules of “balancing benefits and harms” and “it is permissible to do in what cannot be changed what is not permissible to do in what can be changed”. All these are rules that point to the state of necessity, which characterizes the Islamic presence in Europe.²⁹⁰

6.2.3 Extent of non-Muslims' Acceptance of Muslims' Social Culture

We believe that the questionnaire statements express the social and cultural area in an integrated way. In Chapter Five, Table (33) indicated that the value of the Alpha coefficient for this area among non-Muslims stands at 0.74, which means that the six statements that have been addressed to non-Muslims are correlated and consistent. This correlation and consistency strongly expresses the statements' representation of this area in a correct manner. This means that all the statements are connected to the concept of the area and do not stray from it, and

²⁸⁹ Māhir, Midḥat “*The New in the Jurisprudence of Minorities on the Women Issue*”, paper submitted to the seminar entitled “The Review of Contemporary Discourses on Women: Towards a Civilizational Perspective”, Cairo University, Faculty of the Economics and Political Science, 28-29 November 2004, p 18.

²⁹⁰ Ibid, p 26.

that they, therefore, imply the concept of this area regarding culture and society. Consequently, they help us to reach correct conclusions regarding the possibilities of coexistence under this area and this comes from the strong correlation of these statements.

The total mean of non-Muslims responses to this area indicates that there is a medium opportunity for coexistence on their part as the total weighted mean of the cultural and social index for non-Muslims stands at 3.3, which means that the answers are neutral regarding the statements of this area as shown in Table (34) in Chapter Five. This means that there is a medium opportunity for coexistence on the part of non-Muslims.

These responses reflect one of the current problems, which is that there is a trend within the non-Muslim group that does not content itself with the position of a meeting between Islam and Muslims, on the one hand, and modernism, on the other. However, it goes to the extent of demanding an interaction with modernism according to a special understanding of that phenomenon on their part. This means that while they accept the other that is politically and intellectually different from them, they are still unable to comprehend the religious other. The proof of this is the existence of signs of rejection in the social field for any difference regarding personal status matters and the relationships among the two sexes and marriage affairs and such like.²⁹¹

The total weighted mean of the cultural and social area for Muslims stands at 3.5, which indicates that Muslim respondents agree to the statements of the area as shown in Table (36) in Chapter Five. This also means that there is a big opportunity for coexistence on the part of Muslims. We believe that the drop in the weighted mean for this area among non-Muslims, and the consequent low degree of readiness for coexistence on their part, is attributed to several reasons, the most important of which are the following:

Non-Muslims are basically uninterested in knowing Muslims and they feel that this issue is not a concern of theirs because Muslims are a minority in the British society. This reflects a lack of concern for the cultural, artistic and charitable affairs of the Muslims contrary to the Muslims living in Britain

²⁹¹ al-Bashir, ^cIsām . op cit, p 118.

who, according to the questionnaire, are interested in getting to know the cultural and social issues relating to the society, in which they live.

There is a lack of information among non-Muslims in Britain about Muslims civilization, culture and arts. They may be affected by the negative propaganda against Muslims, which portrays them as poor both culturally and historically. This makes non-Muslims feel reluctant and uninterested in studying or getting acquainted with Muslims' culture and arts.

We believe that a solution to this problem can be reached through the following means:

Firstly, increasingly introducing the culture, arts and civilization of Muslims into the curricula in British government-owned schools making this introduction a means for creating readiness in principle among non-Muslims to accept the components of that axis. This can be done in the context of an Islamic vision, which non-Muslims should not necessarily agree to. This vision is based on the fact that the Qur'an, in many of its verses, draws attention to the harmony and creativity in the universe with the consequent beauty, pleasantness and joy. Therefore, Islam does not reject art if it is beautiful, but if it includes something ugly, both material and moral, Islam rejects it. Hence, if art is aimed at mental pleasure, the disciplining of the senses and the ennobling of feelings there can be no objections to it. If it departs from this path and addresses human instincts, then it does not help in the building of life and becomes a kind of objectionable play.²⁹²

Secondly, there is the role of civil society organizations either of those representing Muslims or non-Muslims or both. Muslims have to present a correct image of their culture and civilization, which is a source of pride for them. These things should be reflected in their practical behavior in the British society. Introducing the Islamic culture and civilization should not be conducted in a theoretical, abstract manner but translated into behavior already existing in the British society reflecting these cultural values.

Non-Muslims are also required to show the real dimension of Muslims culture and civilization and the role they played in contributing to the building of

²⁹² Zaqqūq, Maḥmūd Ḥamdī. "What is Islam's Position on Arts?", In Zaqqūq's (2003) "Islam Facts in the Face of Suspicions", First Edition, Cairo: Egyptian Ministry of Awqāf, p 636.

European civilization, thus leading to the development in the concept of communication between civilizations.

Thirdly, both parties should admit that the call for coexistence should not be a pretext to force people to accept a discourse that pushes in the direction of religious or intellectual monopoly or that pretends to be open to dialogue and coexistence while it harbors negative images of the other.

Hence, it should be emphasized that there can be no thinking of excluding dialogue and coexistence. We should stress the necessity of emphasizing cultural pluralism and recognizing the difference in cultural identities. On this basis the recognition of multiculturalism would be the basic introduction to achieving the required coexistence between Muslims and non-Muslims.²⁹³

Dialogue is a cultural affair different from the purely religious questions which are linked to principles, suppositions and doctrinal positions whose advocates adopt as absolute and self-evident truths. Dialogue deals with other aspects of the horizons of human openness and communication, which can only be achieved by recognizing the other and understanding his problems, goals and perceptions on an equal footing without targeting this other with discrimination, humiliation, or abolition or even attempting this.²⁹⁴

6.2.3.1 The Extent of non-Muslims' Acceptance of Social Culture

The statement "I am interested in British/Western history as I am in Islamic history" achieved the highest degree of agreement among other statements at a rate of 3.5 according to the weighted mean shown in Table (36) in Chapter Five. This is a higher rate than that achieved by the same statement when addressed to Muslims which means, in principle, that non-Muslims readiness to get acquainted with Muslims' history may be a distinguished basis for achieving cultural and social coexistence in the future.

²⁹³ al-Bashir, 'Iṣām. op cit, pp 64-66.

²⁹⁴ Ibid, p 93.

However, we believe that non-Muslims interest in studying and knowing Muslims history is motivated by the consequences of the terrorist acts over the recent years and which have been linked to the history and religion of Muslims. This urges non-Muslims to pay attention to the study of Muslims history to inquire into this issue. Consequently, non-Muslims interest in this issue may appear to be a positive development but it may harbor negative motives because non-Muslims start their study of Muslims history with preconceived and negative attitudes towards that history. Moreover, they may not find neutral references when dealing with this history.

This points to the importance of neutral writing of Muslim history in the government-owned schools' curricula in Britain to make the knowledge of Muslim history into a positive point leading to more positive coexistence. The facts of history unequivocally indicate that after a very short time following its appearance, Islam managed to establish a wonderful civilization that was the longest-lived in history. Aspects of this civilization are still to be seen in the vast knowledge left by the Muslims in various areas of the sciences and arts. Islam cannot be held responsible for the backwardness of Muslims nowadays because it is basically against all forms of backwardness. Thinker M«lik ibn Nab» voices this view by saying,

“The backwardness from which Muslims suffered nowadays is not caused by Islam but it is, rather, a punishment from Islam inflicted on Muslims because they abandoned it. Islam should not be accused of being responsible for the backwardness just as Christianity cannot be justly accused of being the reason behind the backwardness of the countries of Latin America, for example.”²⁹⁵

The statement “I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK” achieved the lowest degree among other statements of this area at a rate of 3.1 according to the weighted mean shown in Table (36) in Chapter Five.

We believe that this is due to the lack of enough confidence among non-Muslims in the sound use of the funds of Islamic charities, particularly after the

²⁹⁵ Zaqqūq, Maḥmūd Ḥamdi. “Is Islam Responsible for the Backwardness of Muslims?”, In Zaqqūq, op cit, pp 642-643.

events of September 11. This requires these charities to exert more efforts and work with transparency in projects needed by society to gain the confidence of that society. At the same time, the matter requires government efforts to give confidence in these Islamic charitable organizations that are of value to society.

We propose that these Islamic charities consider the possibility of accepting non-Muslims as members or even to have them set on their boards of directors which will give a greater opportunity for acquaintances with the projects of these charities and the extent of their benefit for the people whether inside or outside Britain. Such participation would also lead to the transparency of the financial status of the charities as non-Muslims would be able to know their revenues, how they are raised and how these funds are spent and on what activities.

6.2.3.2 Diversity within the Majority and Social Culture

We noted that there was no significant difference between non-Muslims' responses to this area statements whether with regard to age, gender, ethnic origins or career as shown in Tables (44/a), (45/b), (47/a) and (52/b) respectively in Chapter Five.

From these results, we conclude that there are deep and almost unanimous convictions among non-Muslims in Britain about Muslims regardless of the differences in age, gender, career status or ethnic origins. So far most of these convictions are neutral, as they do not reject Muslims and they are not also highly ready to coexist with them. However, it is our view that under the phenomenon of Islamophobia and in the context of acts of violence that occur in the name of Muslims, these neutral convictions can turn into convictions that reject Muslims. Therefore, the need arises for a real treatment of the issues concerning Muslims and for placing them in their legal and social context rather than employing them in the context of what is known as Islamophobia.

At the end of this area for non-Muslims, we conclude that they have a medium degree of readiness to coexist with Muslims in the British society and

that this readiness is unanimous among non-Muslims regardless of their different ages, gender, career status or ethnic origins.

6.3 Values and Traditions

We believe that the group of statements addressed in the questionnaire to Muslim and non-Muslims respondents express, clearly and in an integrated and correlated manner, the area of values and traditions. Results of Table (32) for non-Muslims and Table (33) for Muslims in Chapter Five indicate that the value of the Alpha coefficient for that area stands at 0.78 for non-Muslims and 0.75 for Muslims. This means that the six statements addressed to Muslims are correlated and consistent and that such correlation and consistency strongly express these statements' correct representation of the area, as all the statements are connected to the concept of the area and, consequently, they contain the concept of the area regarding values and traditions. Therefore, the writer benefited from this point in reaching correct conclusions about the possibilities for coexistence under this area and in the light of strong correlation between its statements.

The total mean of the responses of Muslims and non-Muslims about that area indicates the presence of a medium opportunity for coexistence on both sides under this area. The total weighted mean of the area of values and traditions for Muslims stands at 2.7, which indicates the neutrality of the respondents in answering the area statements as shown in Table (37) in Chapter Five. This means that there is a medium opportunity for coexistence. The total weighted mean of the values and traditions area for non-Muslims stands at 3.1, which also indicates the respondents neutrality in answering the statements of the area as shown in Table (37) in Chapter Five. This indicates the presence of a medium opportunity for coexistence on both sides.

6.3.1 Meaning of Values and Traditions

When we accurately examine the components of this area we will find that they contain three main issues:

- i. The acceptance of the values and traditions relating to daily life for both sides such as those relating to food, drink, etc,
- ii. The acceptance of the family values and traditions particularly those relating to the freedom of relations between the two sexes in the West, the issue of polygamy among Muslims and other such family values and traditions including, for example, those relating to the upbringing of children, and
- iii. The acceptance of the religious and moral values of both sides through a question to non-Muslims about the extent of their readiness to accept the headscarf of Muslim women and, on the other hand, a question to Muslims about their views of British moral values.

6.3.2 Muslims and non-Muslims Acceptance of Customs and Traditions of the Other

We believe that the components of this area represent a high degree of sensitivity for both Muslims and non-Muslims particularly regarding the family, religious and moral values on both sides.

It is not expected that difference and conflict over these areas would be ended because this is in the nature of humans. However, what is required in this age of quick and documented information is to control this conflict and reduce it so that coexistence and the continuation of dialogue would reflect the desire to reach objective, scientific results.²⁹⁶

Muslims responded with disagreement to two out of four statements. These are the statements relating to the freedom of sexual relationships and the freedom of using sexual expressions within relationships. On the other side, non-Muslims answered with rejection to one statement, which is relating to polygamy. These responses reveal the lack of readiness on both sides to ignore the disputed issues relating to sexual or family questions.

²⁹⁶ al-Namlah, 'Ali Ibn Ibrāhīm. (2005) *Thought between Scholarship and Power... From Clash to Coexistence* First Edition, Riyāḍ: Dār al-ʿUbaykān Publishers, p 192.

Muslims and non-Muslims responded with acceptance regarding the acceptance of all patterns of daily life of each other and the acceptance of the kinds of food the other side eats. This means that there is a big opportunity for coexistence. Responses by Muslims came neutral regarding their belief that the British people have a good moral system and non-Muslims gave neutral responses regarding the acceptance of Muslim woman's headscarf.

In the light of this analysis, we believe that there are disputed areas, which are rejected by both sides in the area of values and traditions while, on the other hand, there are acceptable areas to both sides. Therefore, we believe that to achieve coexistence in the British society we should concentrate on and support common values while ignoring the disputed areas and refraining from insistence on changing them. Otherwise the results would be more rejection of the other party because these family and religious values, mentioned in this area, are among the values that any attempt to change will lead to more conflict and represent a shock to the sentiments of the party targeted for change. This party will understand that there is an attempt to wipe out its identity and eradicate its cultural and value origins.

It is highly important that we should explain to non-Muslims that the relationship between men and women regarding sexual relationships and forming family is marriage and that any sexual relationship between a man and a woman outside marriage is unacceptable that brings punishment both in this world and in the hereafter. Therefore, Muslims rejection of accepting open sexual relations or using sexual expressions within relationships is based on this religious background. The Qur'an states, "And come not near to the unlawful sexual intercourse. Verily, it is a great sin and an evil way (that leads one to Hell unless Allah forgives him)".²⁹⁷

There may be those who wish to be completely assimilated into another culture at the expense of their own, particularly the culture of victorious and powerful nations. In fact, the great Islamic scholar 'Abd al-Raḥmān ibn Khaldūn discussed this matter in his famous work *The Introduction*. At the same time,

²⁹⁷ The Qur'an, Chapter 17, verse 32.

there would be those who adopt a balanced attitude and retain their culture while not rejecting any other cultural products.²⁹⁸

We stress the importance of a deep understanding of the difference between coexistence and melting or the loss of identity. These sensitive areas regarding family values and sexual relationships, as well as religious and moral values are among the areas that make up the identity of both sides. Therefore, according to the concept of coexistence there should be an area where there is no loss of identity. From our point of view, this area is basically to be found in this area. Hence, the presence of a neutral result in this area is a natural positive outcome because it indicates that both parties have a real understanding of the meaning of coexistence and what should remain outside the pale of discussion with, however, mutual respect between the two parties for the values of the other. Coexistence, as defined by us in this study and according to the operational definition he gave in Chapter Three, is,

“a state of social interaction lived by two or more groups of individuals who are different in their culture, values and habits. This state appears in their ways of living, behavior and ideas. This state is characterized by the prevailing of religious, political and social tolerance. All this takes place within the context of the state and in the light of the principles of citizenship, which ensure everybody their legitimate right inside the state in which s/he lives”.

Consequently, this coexistence means the presence of two parties and not just one party. These two parties are joined by one area that they should expand and they have disputed areas that they should avoid. Therefore, we believe that this area has good results because it indicates a comprehensive understanding of the concept of coexistence based on understanding, respect and acceptance without any melting or a loss of identity.

6.3.3 Extent of Muslims and non-Muslims Accepting or Rejecting the Other Regarding Relations between the two Sexes and Issues of Marriage

The statement regarding the acceptance of recipes of the other party achieved the only approval among the statements of the area at a rate of 3.6 among non-

²⁹⁸ al-Namlah, ‘Ali Ibn Ibrāhīm, op cit, p 232.

Muslims according to the weighted mean in Table (35) in Chapter Five. Therefore, we conclude the possibility of expanding the scope of coexistence in that area.

The two statements “I accept British traditions regarding freedom of relationships between the two sexes” and “I accept British culture in terms of free sexual expressions within relationships” achieved clear rejection among Muslims at a rate of 2.3 for the first statement and 2.2 for the second statement according to the weighted mean in Table (37) in Chapter Five. The goal behind these two statements was to reveal the extent of Muslims’ acceptance of the matters that may be sensitive to them particularly those relating to sex. Muslims are known for their embarrassment at the issue of the freedom of sexual relationships. The statement in question did not deal with Muslims’ participation in such sexual relationships but dealt with the extent of their understanding and acceptance, or otherwise, of that issue on the basis that Islam places some restrictions on the freedom of the relationship between the two sexes. Therefore, we concluded from this result that there is a lack of acceptance on the part of Muslims of this issue and, consequently, there is a poor coexistence opportunity in the case of insisting to persuade Muslims of accepting this question. We believe that the reason behind the fears expressed by the two parties over this statement and their rejection is, as indicated above, the fear of losing identity or melting into the other. From our point of view, this is a legitimate right for both parties. Nevertheless, the writer believes, in the light of this result, that it is necessary to spread the culture of the respect of the values and traditions of the other without sharing them in case they are rejected by the culture of the other side. There should be no concentration in the media or cultural forums on the disputed areas to prevent the emergence of further feelings of rejection by the other party.

Similarly, the statement on non-Muslims’ acceptance of the issue of polygamy among Muslims achieved the same degree of rejection at a rate of 2.5 according to the weighted mean in Table (37) in Chapter Five. In the light of this result, we believe that it is necessary to spread the culture of respecting the values and traditions of the other without, however, sharing them if they are rejected in

the other party's culture. There should be no media focus on the disputed areas to prevent the emergence of further feelings of rejection by the other party.

6.3.4 Age Groups and their Ability to Understand Traditions and Customs

We noticed the presence of a significant difference between the responses of Muslims in this area according to their age groups as indicated in Table (43/a) in Chapter Five. It turned out that the younger age groups are readier for coexistence than the older age groups according to the mean ranks in the previously mentioned table. The younger the age is, the more the ability there will be to coexist. The below-18 age group and the 18-25 age group are readier for and more capable of coexistence than the 36-54 and above-45 age groups. From this result, we concluded an expectation that the future in Britain will witness a better opportunity for coexistence than at present. Therefore, focusing attention on younger Muslim people in Britain and improving their educational and job conditions will greatly contribute to achieving more progress towards a multicultural society that enjoys a high degree of acceptance and coexistence in the context of tolerance and citizenship. We also believe that the phenomenon of Islamophobia will be extremely harmful to the survival of this high degree of readiness for coexistence among the second generation of Muslims in Britain.

6.3.5 Effect of Gender on the Acceptance of the Other Customs and Traditions

We noticed that there is no difference with statistical significance between Muslims responses according to gender – male and female. We conclude that there is no effect for the view circulating about the limited readiness of Muslim women in Britain for coexistence because of restrictions placed by Islam on women such as the issue of the headscarf and others. The results mentioned in Table (45/a) in Chapter Five indicate that there is no difference with statistical significance between the views of Muslim men and women on that area. Both genders have great readiness for coexistence. Therefore, we believe that the doctrinal and jurisprudence issues relating to Muslim women in Islam have no effect on the readiness by Muslim women in Britain for coexistence.

Consequently, the Islamic issues of jurisprudence relating to women should not be viewed as an impediment or barrier to their coexistence, at least in light of the issues relating to this area.²⁹⁹

We must point out that some Muslim women's adoption of isolationist behavior or viewpoints and behavior that are against coexistence is not due to religion in as much as they are due to the habits and customs of some Muslim communities. These habits and customs differ from country to country. Undoubtedly, for example, urban societies differ in this regard from Bedouin societies. There is a clear difference between the teachings and rules of Islam encouraging the presence and participation of both men and women in all life and social activities and those customs and habits that place some restrictions and barriers in the face of Muslim women in their movement in society.

6.3.6 Race and the Significance of Coexistence with the Other

We noticed the presence of a difference with statistical significance between Muslims responses in that area according to the ethnic origin as indicated in Table (46/a) in Chapter Five. We noticed that Muslims of Asian origins are the readiest ethnic group for coexistence in Britain whereas Muslims of Arab origins represented the lowest degree of readiness for coexistence according to the mean ranks in the previously mentioned table. We believe that this point has a negative and positive aspect. Its positive aspect is that Muslims of Asian origins represent the highest rates among the total of Muslims in Britain. Therefore, the majority of Muslims in Britain are ready for coexistence. The negative aspect is that the Arabs are the least ready for coexistence among Muslims in Britain.

The principle of coexistence is acceptable in that area among the majority of British Muslims and also among the Arabs but at a lower rate. In our point of view, this is due to regional and political reasons peculiar to the Arab world and not to religious or doctrinal causes. The impact of the issues of Iraq and Palestine on Muslims of Arab origins is far deeper and more influential than their impact on

²⁹⁹ For more details, see al-Ghazālī, Muḥammad. (1986) *"The Sunnah between Jurisprudents and Hadith Scholars"*, Eleventh Edition, Cairo: Dār al-Shurūq Publishers, pp 18-46.

Muslims of non-Arab origins. Nevertheless, we do not deny that these issues have their effect on Muslims but we believe that the degree of their effect on the Arabs is deeper.

There is another fact that explains why Muslims of Asian origin are readier for coexistence than Muslims of Arab origins. This fact is the fluency in English. Muslims of Asian origins enjoy higher levels of education in English language and the first generation of Asian Muslims does not have any problem in being fluent in English. All this represented a motive, we believe, for Muslims coming from Asia getting acquainted with the habits of the British society and becoming open to dealing with it without any language barriers.

Consequently, the our final view on that area for Muslims and non-Muslims is that the neutral results in this area are a natural, and indeed positive, outcome because they indicate that both parties have a real understanding of the meaning of coexistence and what should be left untouched with due respect between both parties for the values of each other.

6.4 Living Together

The group of statements addressed in the questionnaire to the respondents clearly express, in an integrated manner, the concept of neighborhood present in the area of living together and embodied in relationships of neighborhood and friendship between Muslims and non-Muslims in the British society. Table (32) in Chapter Five indicated that the Alpha value for this area among non-Muslims stands at 0.80 and Table (33) showed that the value of the Alpha coefficient for this area among Muslims is 0.78. This stresses correlation and consistency of the five statements addressed to both Muslims and non-Muslims. Such correlation and consistency strongly indicate that these statements correctly represent that area, as all the statements are connected to the concept of the area. Hence, they contain all content relating to living together and, therefore, enabled the writer to reach correct conclusions on the possibilities of coexistence under this axis in the light of strong correlation between its statements.

6.4.1 Extent of Muslims' and non-Muslims' Readiness for Living Together

The total mean of the responses by Muslims in that area was greatly close to the total mean of the answers by non-Muslims. This total mean indicates the presence of a medium opportunity for coexistence on the part of both Muslims and non-Muslims under this area as the total weighted mean of the area of living together for Muslims stands at 3.2 indicating the neutrality of the respondents in answering the area' statements as indicated in Table (38) in Chapter Five. This means that there is a medium opportunity for coexistence on the part of Muslims. Similarly, the total weighted mean for non-Muslims stands at 3.2 indicating the neutrality of non-Muslim respondents in answering the same statements of the area as shown in Table (38) in Chapter Five. This means that there is a medium opportunity for coexistence on both sides.

Although the overall result of the area is a medium opportunity for coexistence, which reflects in principle that there is some sort of hesitancy among Muslims and non-Muslims in the British society to establish joint relationships as far as neighborhood or friendship are concerned or to accept living next to a church or a mosque, we believe that this area has a positive dimension, which gives a higher opportunity for coexistence in the future. The response to the statement "I have, or am ready to have, friends from among the other party" achieved acceptance at good rates from both sides as indicated in Table (38). Hence, both sides have already a big chance for coexistence relating to the issue of accepting to have friends from the other side and not being shy in announcing this fact. We believe that this is a very positive point in this area.

The acceptance of a friend is a very private matter which needs a personal decision. A friend cannot be imposed because the decision to establish a friendship needs psychological and mental harmony. Therefore, accepting a friend from the other party indicates that person's ability to merge into society. Therefore, approval of this point represents a higher stage of coexistence because it reflects the fact that the stage of mental acceptance has been exceeded to a practical stage represented in the readiness for friendship with the other party. This is, undoubtedly, a high degree of the capacity to coexist. I may accept the ideas of the other but I may not be ready for getting closer to him. I may donate

funds for the charitable activity of the other but I may not be ready for direct and close dealings with them. In the future, this point can be promoted without any party fearing the effect of these friendships on its losing identity or melting into the culture of the other. We have established in the previous area that there is an understanding among both parties of the correct and comprehensive concept of coexistence, which does not mean either the loss of identity or melting into the other. The responses of Muslims and non-Muslims in the previous axis indicated a mature approach among them in differentiating between coexistence and melting.

Consequently, the result reached by us in this regard is that there is a distinguished opportunity for coexistence through establishing friendships between both parties. These friendships between Muslims and non-Muslims can be promoted by focusing on the school and university students. In our view, the most important means of consolidating friendships are sports and cultural activities, as well as the exchange of knowledge and arts between both parties. Exhibitions can be organized in schools and universities to introduce the cultures and arts of the countries, from which Muslims of Britain come.

6.4.2 Positive Indications of Living Together

The rate of agreement on the last statement in this area, relating to feelings of pride in telling people that one has friends from among the other party, stands at 3.5 among Muslims and 3.7 among non-Muslims as stated in the previously-mentioned table. This is a positive indicator of the presence of a big opportunity for coexistence. We concluded that both Muslims and non-Muslims understand the bases of coexistence, on which he relied in his operational definition of coexistence at the beginning of Chapter Three, namely tolerance and citizenship. The statement “I feel proud in telling people that I have friends from among the other party”, which is among the indicators that the respondents and the people around them in society understand the concepts of citizenship and tolerance, received, along with the other statement, approval from the respondents. This reflects good understanding among Muslims and non-Muslims of the concept of citizenship and tolerance.

Had there been no understanding among the respondents and the people in the society around them about these points, the answers from both parties would not have come in approval because each party may have been afraid of the surrounding society. We believe that this answer reflects the climate of personal freedom, which is experienced by citizens in Britain whether they are Muslims or non-Muslims. It is this freedom that makes them not shy in expressing what they believe in.

6.4.3 Concepts in Need of Clarification

This is the positive aspect in this area, which reflects great readiness for coexistence in the area of friendship between both sides. Nevertheless, the overall result in this area was neutral for both parties and the reason for this is that the first three statements in this area received a neutral response as shown in Table (9). The comment on the statements “I can live next to a place of worship of the other party” and “I would like the building of a new place of worship of the other in the district where I live” received neutral responses from both parties, as there is medium acceptance from both parties of these two statements. We believe that the cause of Muslims hesitancy in accepting these two statements is somewhat attributed to the presence of erroneous concepts among some Muslims that have no justification in jurisprudence or religious doctrine as Islam deals very tolerantly in this issue.³⁰⁰

Nearness in residence is the clearest form of neighborhood. But the concept of “neighborhood” is not confined to this but it is far wider because the neighbor can be in the shop, the market, the farm, the office, the school and also the companion in traveling. Neighbourhood also exists among states. God made the right of the neighbor comparable to worshipping Him, belief in His oneness and charity to the parents, the orphans and the relatives. The Qur'an states, “Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger,

³⁰⁰ al-Tuwayjiri, ʿAbd al-ʿAziz ibn ʿUthmān . “*Islam and Coexistence among Religions in the Horizon of the 21st Century*”, Publications of the Islamic Organization for Education, Science and Culture, 1998. www.isesco.org.ma/pub/ARABIC/interelig/P3.htm [Accessed October 2007]

the companion by your side, the wayfarer (you meet)..." (The Holy Qur'an, Chapter 4, verse 36)³⁰¹

It is not enough under the Islamic perspective of good neighbourly relations that one should refrain from harming his neighbor or defending him by word or deed but this concept also includes being kind and generous to the neighbor in all manner of generosity and kindness. This is to be deemed as evidence of grace and proof of the soundness of belief. The Prophet, peace be upon him, says, "Anyone who believes in Allah and the Day of Judgment should be generous to his neighbor". Islam rejects shortcomings in dealing with the neighbor such as showing contempt for the neighbor or ridiculing him, as the Qur'an states, "O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former..." (The Holy Qur'an, Chapter 49, verse 11)³⁰²

We believe that the Islamic institutions in Britain have an important role to play in correcting such erroneous concepts among Muslims by spreading more awareness about the concept of religious tolerance in Islam³⁰³ to achieve more coexistence. As for non-Muslims, we believe that the cause for their hesitancy in responding to these two statements is somewhat due to their fear that mosques may pose a threat to their safety and security in the light of the phenomenon of Islamophobia. We believe that it is important that the British media confronts this phenomenon to achieve more acceptance for further coexistence.

We also believe that there is another cause behind the hesitancy of non-Muslims in responding to these two statements. This reason is related to the behavior of Muslims themselves in mosques whether they go there to pray or to run the mosques. This behavior sometimes lacks the observance of public order and the respect of the rights of the neighbors around the mosque and this leads non-Muslims to be hesitant about accepting to live next to a mosque. We believe that major awareness campaigns should be undertaken among the worshipers and

³⁰¹ al-Ḥamad, Muḥammad ibn Ibrāhīm. (1997) "*Shortcomings in Fulfilling the Rights of the Neighbor*", Riyāḍ Dār ibn Khuzaymah, p 9.

³⁰² al-Ḥamad, Muḥammad ibn Ibrāhīm. op cit, p20.

³⁰³ Maḥfūz, Muḥammad. "Tolerance in Islam", *Riyāḍ Newspaper*, Riyadh, 25 October 2005, Issue No. 13, p 637.

management of mosques and return to remind them of the importance of respecting public order and the rights of neighbors tying this to the requirements of belief.³⁰⁴

6.4.4 Age, Gender and the Extent of Accepting Living Together

We noticed the presence of a difference with statistical significance among the responses of non-Muslims in this area according to age groups as indicated in Table (44/a) in Chapter Five. It is clear that younger age groups are readier for coexistence than older age groups according to the mean ranks in that table. The younger the age is, the more ability there is to coexist. The 18-25 age group is readier for and more capable of coexistence than the 36-45 and above-45 age groups. We conclude from this the expectation that the future in Britain will witness a greater opportunity for coexistence than at present on condition that the privacy of the other party relating to creeds, customs and traditions is respected.

We also noted that the younger age groups among Muslims are more responsive in accepting this area than the older age groups as shown in Table (43/a). Therefore, the writer believes that there is a greater opportunity for achieving coexistence in the future if there is a focus on the young people through achieving more awareness among the British young people – both Muslims and non-Muslims – of the concepts of tolerance and citizenships through school curricula and the British media.

The writer noticed that that there is no difference with statistical significance between Muslims' responses in this area according to gender, male and female. We conclude from this point that there is no effect for reports about limited readiness on the part of Muslim women in Britain to coexist in view of the restrictions placed on them by Islam such as the issue of the headscarf and others. The results mentioned in Table (45/a) in Chapter Five indicate that there is no difference with statistical significance between the views of Muslim men and women on the area. Both have great readiness for coexistence. Hence, we believe

³⁰⁴ al-^Uthaymīn, Muḥammad ibn Ṣāliḥ. (2002) *The Interpretation of Riyād Al-Ṣāliḥīn from the Traditions of the Leader of the Prophets*, First Edition, Cairo: Dār Al-Salām, pp687-690.

that the jurisprudential and doctrinal aspects relating to Muslim women in Islam have no effect on the readiness of Muslim women in Britain for coexistence. Therefore, the Islamic issues of jurisprudence relating to women should not be viewed as an impediment or barrier to their coexistence at least under the statements in that area.³⁰⁵

6.4.5 Race and Career Status and Signs of Accepting Living Together

We noted the presence of a difference with statistical significance between Muslims responses in this axis according to ethnic origin according to Table (46/a) in Chapter Five. We noted that Muslims of Asian origin have the highest rate of readiness for coexistence in Britain among the other ethnic origins while Muslims of Arab origins registered the lowest rate of readiness for coexistence according to the mean ranks in the previously mentioned table. We believe that this point has a positive and a negative dimension. The positive dimension is that Muslims of Asian origins represent the majority among British Muslims. Therefore, the majority of Muslims in Britain are ready for coexistence. The negative aspect is that the Arabs are ready, but to a very lower degree, for coexistence. The principle of coexistence is acceptable in this area on the part of the majority of British Muslims and also by the Arabs though at a lower degree. We have explained the reasons for this in the previous point in this chapter.

We noticed that there is a gradation in Muslims' readiness for coexistence under this area, according to their career status as indicated in Table (52/a) in Chapter Five. It turned out that the highest degrees of readiness for coexistence among Muslims under this area are to be found among the private sector workers or self-employed people. They are followed by public sector workers and then the unemployed who may be less accepting of the society in which they live.

It is noticeable that these differences do not represent any statistical significance among the responses reflecting the readiness of Muslims, despite the variance in their living conditions, for coexistence though at varying rates. Therefore, we stress the importance of finding suitable jobs for Muslims in Britain

³⁰⁵ For more see al-Ghāzali, Muḥammad. *op cit.*

because the deterioration of the career conditions of Muslims and the lack of suitable jobs, particularly for the young people, will adversely affect this good result. The same result applies to Muslim respondents according to their income categories as shown in Table (53/a) in Chapter Five.

6.5 Behavior and Relationships for Muslims and non-Muslims

6.5.1 For Muslims

The group of statements addressed in the questionnaire to the respondents clearly expressed the axis of behavior and relationships in a correlated and integrated manner. We mean by them that one's religious, social or nationalistic affiliation does not hinder their acceptance of the other and readiness to coexist with him and understand him. Table (32) in Chapter Five indicated that the value of the Alpha coefficient for this axis among non-Muslims stands at 0.65 while that among Muslims stands at 0.66 in Table (33), which means that the statements addressed to Muslims and non-Muslims are correlated and consistent. Such correlation and consistency strongly express the correct representation of these statements of the area, as they are related to the concept of the area. Consequently, the statements include the concept of this area relating to behavior and relationships. Consequently, we conclude from this result that correct conclusions can be reached for the possibilities of coexistence under this area because of the strength of correlation among its statements.

6.5.1.1 Extent of Acceptance of Behavior and Relationships among the Other

The total mean of Muslims' responses in this area was neutral and, therefore, it points to a medium opportunity for coexistence as shown in Table (39) in Chapter Five. On the other hand, the total mean of non-Muslims' responses in the same table expresses the agreement. Therefore, it indicates a greater opportunity for coexistence. The statement "I would employ the other in my own business" achieved the highest degree of approval among both Muslims and non-Muslims at a rate of 3.7 and 3.9 respectively according to the weighted mean in Table (39) in Chapter Five. The aim of addressing this statement was to identify

the wish of each party for coexisting and merging with the other party in work relationships particularly as there are some cultures which show bias against the other and prefer to employ those who have the same values and affiliations. Thus, this statement was designed to measure the mental maturity among members of each party to show the effect that the affiliations of each party have on their relationships and behavior with the other party, particularly if these affiliations go against the requirements of coexistence.

From this result we conclude that there are deep-seated concepts in the British society among Muslims and non-Muslims, which reject racial discrimination based on sex, race or religion. This is a good sign of the presence of a great opportunity for coexistence even if some may claim that it is not sufficiently implemented in practical life. Nevertheless, we believe that the presence of the idea of rejecting racial discrimination, even as an intellectual conviction and a basic concept established in the consciousness and the mind of the British society in all its communities, is in itself a good proof of the stability of the concepts of tolerance and citizenship. This gives a greater opportunity for more application in reality in the future through continuous action on the part of school curricula, the media and Islamic institutions in Britain to consolidate this important concept.

6.5.1.2 The Religious Significance of the Position on Marriage Issues

The statement "I accept that my son marry from the other party" resulted in rejection among Muslims and a neutral response by non-Muslims. Muslims' responses reached a degree of 2.1 meaning the rejection of this point according to the weighted mean in Table (39) in Chapter Five. Among non-Muslims, the responses came at a degree of 3.3 meaning neutrality in dealing with this point, according to the same table. We believe that the cause of the rejection response among Muslims is due to some viewpoints, which believe that the marriage of their sons from among non-Muslim women may harm the Muslim family and the future belonging of the children to Islam. Some, on the other hand, believe that a Muslim man marrying a non-Muslim woman, Christian or Jew, is something that

has been made permissible by the Qur'an, the holy book of Muslims,³⁰⁶ for the wise reason of expanding the scope of coexistence. They believe that mixed marriages would be useful for the next generations since it will help them obtain wider understanding about differences and the respect of the other even if this other has a different language or religion. Nevertheless, there is a clear reservation against mixed marriages as is clearly shown in the answers of Muslim respondents who inclined to this reserved opinion on the marriage of their sons from non-Muslim women.

We point out that the second opinion, which accepts the marriage of Muslim males from non-Muslim females, relies on the relevant permission in the Qur'an, which is the agreed-upon reference among all Muslims about permissible and impermissible matters. The first opinion, on the other hand, is a conservative view that may have originated from certain experiences with mixed marriage.

In general, marriage in Islam is based on love, compassion, and psychological peace. Islam is keen that the family is built on sound bases which would ensure continuity for the marriage relation. Islam is a religion, which respects all previous revealed religions and makes belief in the previous prophets a part of the Islamic creed. If a Muslim man marries a Christian or Jewish woman, he is obliged under his religion to respect her creed and he cannot prevent her from practicing the rites of her religion. Thus, Islam is keen to provide an element of respect for the wife's religion and worship and this is a guarantee for the family against any collapse. On the other hand, if a non-Muslim marries a Muslim woman, the element of respect for the wife's creed is missing because Islam believes in the previous religions but the non-Muslim does not believe in the prophet of Islam and does not admit his prophethood, but rather considers him to be a false prophet. Even if the non-Muslim husband does not say that to his wife, she remains under a feeling of lack of respect by her husband for her religion.³⁰⁷

³⁰⁶ Sābiq, al-Sayyid. "Marriage from the Women of the People of the Book", In his *Fiqh al-Sunna*, Volume II, Dār al-Turāth Publishers, pp 90-91.

³⁰⁷ Zaqqūq, Maḥmūd Ḥamdi. "Is Forbidding Muslim Women Marriage with non-Muslim Men a Racist Tendency?", In Zaqqūq, op cit, pp 628-629.

We also believe that the cause behind non-Muslims' neutral view on the issue of the marriage of their sons or daughters with Muslims is the negative picture that some in the West have about Muslims either because of the incidents of violence attributed to Muslims or because of the phenomenon of Islamophobia. We think that in the light of this cause, the neutral result from non-Muslims can be considered acceptable particularly in view of the circumstances surrounding Islam and Muslims on the international and local levels.

Added to that, the cultural conception among non-Muslims about the nature of the marital relations of Muslims imagines that this relation is based on domination by the man and that the woman is a mere subservient element inside the family with her role being confined to motherhood and the marital duties. Moreover, there are also the negative conceptions surrounding the issue of polygamy and portraying Muslim as making of this license a matter of amusement or lust and not a question of responsibilities and duties towards the family that he is making or the family into which he marries.

Muslims' responses to the statement "I accept to marry my daughter into non-Muslims" showed extreme disagreement. This was the only statement in the questionnaire that received "strongly disagree" answer. This is clearly due to religious, doctrinal cause among Muslims established by *fatwas* (religions verdicts) forbidding the marriage of the Muslim woman from a non-Muslim man.³⁰⁸

We believe that this statement is one of the most prominent examples indicative of the influence of Muslims' creed on their social relationships. Consequently, it is dangerous to confront Muslims in these issues, which, from their point of view, are categorical although they may be astonishing for the other. We are not studying or assessing whether this issue is just or not but he is merely discussing coexistence with an issue that is really to be found in reality among Muslims.

³⁰⁸ Sābiq, al-Sayyid, op cit, p 94.

6.5.1.3 Significance of Age, Gender and Ethnic Origin in Acceptance of Behavior and Relationships of the Other

We noticed the presence of a difference with statistical significance between Muslims' responses in this axis according to the age groups as shown in Table (43/a) in Chapter Five. It is clear that the younger age groups are more ready for coexistence than the older age groups according to the mean ranks in the same table. The younger the age is, the higher would be the capacity for coexistence. The below-18 age group shows higher readiness for coexistence than all the other age groups among Muslims. From this result, we conclude that the future in Britain will witness a greater opportunity for coexistence than the present stage. Consequently, concentrating attention on young Muslims in Britain and improving their educational and career status will greatly contribute to more promotion of a multicultural society, which enjoys a high degree of acceptance and coexistence under the values of tolerance and citizenship. We also believe that the phenomenon of Islamophobia will seriously harm the persistence of this higher readiness for coexistence among the next generations of Muslims in Britain.

We noticed that there is no difference with statistical significance between Muslims' responses in this axis according to gender – male and female. We conclude from this point that the reports about limited readiness on the part of Muslim women in Britain for coexistence in view of supposed restrictions imposed by Islam on women such as their status in comparison with a man or the issue of headscarf, etc. are untrue. The results mentioned in Table (45/a) in Chapter Five indicate the absence of any difference with statistical significance between the views of Muslim men and women regarding this area. Both have a great readiness for coexistence.

We believe that both parties, Muslims and non-Muslims, need a new outlook on Muslim women not based on rigid attitudes, on the one hand, or the projection of secularist ideas on the issues of Muslim women, on the other.

Scholars and thinkers emphasize that the Islamic religion represents the great revolution for the liberation of women. The difference between us, however,

and some trends in the West is about the model for this liberation. They want women to be equal to men on the basis of being peers. But in Islam we want equality for women on the basis of integration and complementarity with men not on the basis of being similar peers. Therefore, women could be liberated while remaining as females and while men remain as males so that this natural distinction produces survival, acceptance and desire.³⁰⁹

The Qur'an states, "And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a *Naq»rah* (speck on the back of a date stone), will be done to them."³¹⁰ and says, "So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female."³¹¹ Anyone is invited to contemplate the divine expression "you are of one another" to know how the Qur'an exalted the woman making her into a part of man and how it warded off the tyranny of man making him a part of woman. No expression can be more eloquent or clear than these words in embodying the meaning of the equality, which is implanted in the nature of both man and woman and which is manifested in their joint life without any discrimination.³¹²

The status of woman is equal to man and that deterioration in the reality of women started in the stage of the backwardness of civilization when customs, traditions and habits started to reign supreme and to rely on some erroneous interpretations of some Islamic traditions in their search of an Islamic point of reference and a legitimate cover for the values of backwardness and decline, which prevailed. Had these interpretations had any truth, charges that Islam entrusts women with would have been less than those of men and their charges in prayer, fasting, pilgrimage and other such tasks would have been half those with which the men are entrusted.³¹³

³⁰⁹ 'Imārah, Muḥammad. "Women: Do they have a Lesser Mind and a Lesser Religious Status?", In *Zaqzūq*, op cit, p 587.

³¹⁰ The Qur'an, Chapter 4, verse 124.

³¹¹ The Qur'an, Chapter 3, verse 195.

³¹² 'Imārah, Muḥammad. op cit, p 584.

³¹³ 'Imārah, Muḥammad op cit, pp.75-582.

Regarding the headscarf, the Qur'anic context of the relevant verse indicates its reason, which is chastity and the cleaning of the lustful desires so that the beauty of women will not be seen except by men folk that are forbidden to them in marriage. We are before the legislation, which covers the places which arouse lust even inside homes in the presence of many folk not one forbidden to women in marriage. This means that God orders chastity, forbids fornication and admits marriage. To complete this legislation and facilitate the achievement of its purposes and prevent the occurrence of the contrary, God ordered the veil and the turning away of eyes, as well as the ban on any man or woman being left alone together. This divine law is to be found in every religion.³¹⁴

In addition to the headscarf, we find that the differing shares of the inheritors, both men and women, represent another suspicion that is leveled at the status of women in Islam.³¹⁵ However, a close reading of the cases and issues of inheritance, as set out in the science of inheritance, reveals a truth that astounds many people in view of their erroneous and preconceived ideas. This close reading of the cases and questions of inheritance reveals the following:

There are only four cases, in which women inherit half the share inherited by men.

There are many more cases than these four, in which women inherit an equal share to that inherited by men.

There are ten or more cases, in which women inherit a greater share than that inherited by men.

There are cases, in which women get a share in the inheritance but their counterpart men do not inherit.

This means that there are more than 30 cases, in which women take a share of the inheritance similar to, or even more than, that taken by men or in which they get a share in the inheritance while their counterpart men do not get any share. All this is set against four specific cases, in which women inherit half the share inherited by men.

³¹⁴  Im arah, Mu ammad. "The Issue of the Veil", In Zaqq , op cit, pp 612-614.

³¹⁵  Im arah, Mu ammad. "The Inheritance of the Female, Half the Inheritance of the male", In Zaqq , op cit, p 558.

The more appropriate approach for a jurisprudence that suits Muslim women in a European society is the approach of the sharia policy which does not entrust the scholars with the task of inventing new fundamentals of jurisprudence inasmuch as it stimulates them to activate and enforce the actually existing fundamentals out of a basis of good policy and facilitation and not just that of facilitation. They are stimulated to act from a foundation of the sharia and reality at the same time and not just out of the foundation of reality. In this regard, there are some necessary tasks. While the ancient scholars laid the foundations of the jurisprudence of the text, the new and contemporary scholars dealing with the topic of Muslim minorities and the topic of women are charged with laying down the foundations of jurisprudence of reality and to make this accurate so that the realization of this reality would be guided by the sharia.³¹⁶ The ultimate goal would be the emergence of jurisprudence for Muslim women that achieves positive integration and, consequently, contributes to the promotion of social coexistence between Muslims and non-Muslims.

Therefore, we are of the view that the doctrinal and jurisprudence aspects relating to Muslim women in Islam have no impact on the readiness by Muslim women in Britain for coexistence. Consequently, the issues of women-related Islamic jurisprudence should not be considered as an impediment or barrier preventing them from coexistence at least under this specific area.³¹⁷

We noticed a difference with statistical significance among Muslims' responses in this axis according to the ethnic origin as set out in Table (46/a) in Chapter Five. We noticed that Muslims of Asian origins show the highest degree of readiness for coexistence in Britain among other Muslim ethnic origins while people of Arab origins showed the lowest degree of readiness for coexistence among other Muslims according to the mean ranks in the previously mentioned table. This matter has already been discussed and explained in the previous area.

We noticed a gradation in Muslims' readiness for coexistence under this area according to their career status as indicated in Table (52/a) in Chapter Five. We found that the highest degrees of readiness for coexistence among Muslims

³¹⁶

Māhir, *Midḥat* op cit, p 52.

³¹⁷

For more details, see Muḥammad al-Ghazālī, op cit.

under this area are to be seen among those working in the private sector or the self-employed. They are followed by the unemployed. This is a natural and logical matter, which stresses the impact of social stability and job satisfaction on the person's acceptance of the society in which s/he lives.

It was noticeable that these differences do not have any statistical significance between responses. This reflects the readiness of Muslims, despite the variance in their living conditions, for coexistence though at differing degrees. Therefore, the writer emphasizes the importance of finding appropriate job opportunities for Muslims in Britain because the deterioration of the career status of Muslims and the lack of suitable jobs, particularly for the young, will negatively affect this good result. The same result applies to Muslims' responses according to their income levels as indicated in Table (53/a) in Chapter Five.

We noticed that there is no difference with statistical significance between non-Muslims' responses in the axis either with regard to their age groups, gender, career status or ethnic origins as indicated in Table (44/a) for age, in Table (45/b) for gender, and in Table (52/b) for career status. All these tables are to be found in Chapter Five. The exception is the case of ethnic origins for non-Muslims where the views of white people differed from the rest of the other ethnic origins in that axis as shown in Table (47/a) in Chapter Five. We attribute this difference to the fact that this area is related to belonging, which represents a great value for white people in Britain.

CHAPTER SEVEN

A VISION OF COEXISTENCE AND FUTURE ACTION

7.1 Introduction

All minorities face problems in worship, practicing religious rites, personal status matters, social life, financial and economic matters, cultural issues, education, the legal and constitutional fields and the area of political rights.

In the rich and secular European democracies, the cultural, educational, social and economic problems are prioritized as long as the freedom of belief is secured under which the Muslim person can retain his creed and practice his worship. These problems result from the concessions that a Muslim person has to make as soon as he comes to live in a European society such as disrespect for his religious symbols and the waiving of applying the Islamic legislation if it contradicts the local legislation particularly in the personal status affairs and inheritance, as well as the difficulty of practicing religious rites – for example stopping work for taking a fast-breaking meal or prayers – and the difficulty of preserving certain things, which are considered as religious duties such as the issue of the headscarf. Apart from these concessions, the Muslim person can retain the essence and the foundation which are the belief in his heart, practicing rites as far as possible, abiding by the teachings of religion in daily life and the morality of dealing with people. The Western legislation cannot prevent these things under the law. However, the societal framework remains as a challenge to the integration of Muslims³¹⁸ as we will show in detail below.

After the September 11 incidents and the subsequent terrorist incidents in London, many Europeans have come to picture Islam as the single monolithic hostile bloc. They refer to certain concepts in the Islamic domain, such as loyalty and disavowal, to conclude that Muslims can only accept submission or war in their relations with the others. On the other hand, some Muslims rely on certain international facts and picture the West as a single monolithic hostile bloc

³¹⁸ Muṣṭafā, Nadya Maḥmūd. "The Political Jurisprudence of Islamic Minorities", http://www.islamonline.net/servlet/Satellite?c=ArticleA_C&cid=1173695306592&pagename=Zone-Arabic-Shariah%2FSRALayout [Accessed October 2007].

motivated by arrogance, the crusading spirit and Zionism and which only accepts submission and subjugation from Muslims.

These two conceptions have become prominent after the terrorist incidents and the most significant impact was the negative effect on social coexistence between Muslims and non-Muslims in the British society. These mutual conceptions affected the mutual positions on social coexistence in addition to their impact on mutual behavior and relationships.

Based on the results of the study set out in Chapter Six, we will discuss the following two points in this final chapter:

The study's view of the reality of the issue of integrating Muslims in Britain and the most important factors for achieving social coexistence between Muslims and non-Muslims in Britain on the epistemological and social levels.

The chapter will also deal with some general points proposed by the writer as axes for future academic studies on social coexistence in Europe in general and Britain in particular.

7.2 Reality of Muslims' Integration into the British Society

The issue of Muslims' integration into European societies in general and in Britain in particular remains as an open file with increasing importance in public life. We will shed light on this issue by reviewing alternatives for integration and Muslims' view on the issue of integration.

7.2.1 Alternatives of Social Integration

According to the results of the questionnaire carried out by myself and also the previous studies and polls there are two alternatives to the integration of minorities with the rest of the groups in the British society. The first alternative is the melting of the minority into the culture of the majority. This is what has been advocated by non-Muslims who asked the British Muslims to keep a low profile for their religious identity or to give it up completely to achieve integration in society. The second alternative is the emphasis on preserving the Islamic religious identity and combining it with the European identity. Muslims have demanded this alternative as a solution for the problems they face in Britain.

There are three European views on Muslims' integration into European societies:³¹⁹

- i. The first view's advocates believe that the Muslim minority in Europe should merge and melt completely into European societies similar to what the non-Muslim minorities are doing. They should keep their religious beliefs and patterns of daily life hidden from public view.
- ii. The second opinion believes that integration in European societies is necessary while seeking to get some social rights for boosting the Islamic identity and securing presence for it in the European society. This can be done through (a) the proper education, (b) participation in the labor market and (c) participating in social life with all its fields. Regarding the Islamic religious practices, people who advocate this view say that these practices should be known and seen by all and that society should recognize them and coexist with them. Some of those people think that it is necessary to recognize the Islamic practices and include them in the European laws and legislation, and
- iii. The third view considers that the Islamic minority is the least community in its desire for integration into the European society since that minority largely seeks to preserve its social principles. They demand the application of the Islamic sharia in parallel with the European laws and legislation in the context of what is called "the Islamization of Europe".

It is noticeable that the September 11 incidents led to the first and third opinions merging in the alternative of the "melting" of Muslims. This alternative was known to the Western experience either in its previous colonies or inside their own societies. It is represented in the "melting" of the minority in society on the cultural, religious and ethnic levels through intermarriages, religious conversion and cultural pressure. The advocates of the melting in society believe that the minorities from the immigrant generation and the second generation born in the

³¹⁹ Rabasa, Angel. (and others), "Building moderate Muslim networks", http://www.rand.org/pubs/monographs/2007/RAND_MG574.pdf, Accessed October, 2007.

new countries must give up all that links them to the past for the sake of completely melting in their present.

There are many factors that led to the increase in the influence of people advocating this alternative.³²⁰

- i. The first of these factors is related to the increased growth of the Islamic minority over the last four decades. This has been accompanied by the growth in the influence of secularist right-wing groups and other religious groups, which are hostile to the presence of the immigrants and also to the liberal tradition, which spread in the West since the end of the World War I and reached its zenith in the sixties of the twentieth century,
- ii. The second factor is related to the economic side. The increased levels of unemployment and the gap existing between the rich and the poor, which negatively affects the poor and middle classes to which the Muslims belong, led to a reality of economic discrimination, and
- iii. The third factor is represented in the position taken by some dominant elites like supporters of the far right and the anti-Arab and anti-Muslim lobbies, not to mention the foreign policies, which focused on the conflicts with some groups that raise Islamic slogans. This state of affairs led to increased incidents of social discrimination against Muslims and the adoption of that alternative.

These factors gave an opportunity for advocates of the exclusionary and anti-Muslim tendencies to demand the melting of Muslims like other ethnic groups rejecting any other idea for Muslims' integration in the Western society except that of melting. Indeed, the ideas of the advocates of exclusion have often led to discrimination and attacks against Muslims.³²¹ Moreover, the Islamic minority has been pictured as consisting of groups that reject integration in

³²⁰ Bayymi, 'Alā'. "Arab Elites and Obstruction of Western Muslims' Integration", *al-Ḥayāt* Newspaper, October 7, 2006.

³²¹ See for examples: Paul Statham, 'Resilient Islam', Cambridge: Harvard International Review, Fall 2004, Vol. 26-3, p 54.

Western societies and carry values, which are hostile to the values of freedom and pluralism.

This trend called for the adoption of a new kind of Islam, namely “European Islam” according to an Orientalist view³²² of the revealed fundamentals of Islam, the Qur'an and Muḥammad's standard practice (sunnah). This view goes beyond the intellectual vision based on casting doubts on the truthfulness of the Holy Qur'an and the prophethood of Muḥammad, peace be upon him, and insulting him to a social vision based on the principle that the fundamentals of Islam impinge on the rights of some categories like women and restrict the freedom of the Islamic religion followers.

Khālid Abu al-Faḍl believes that there is no need to demand the creation of a European Islam and says, “The Islamic religion and sharia have granted every necessary thing – such as tolerance, the acceptance of the pluralism of doctrines, the rejection of arbitrariness and participation in daily life in a way that does not contradict moral values, mercy and love – to enable Muslims to live in a democratic, multicultural, secular society.”³²³

Some studies in the field of integration – like the study of the American sociologist Milton Gordon published in the mid-sixties of the last century under the title of “Assimilation in American Life: The Role of Race, Religion and National Origins” – have established that melting has its limits because it stops before some major borders headed by religion.

7.2.2 Muslims' View on Alternatives to Integration

When we consider Muslims' view on the issue of integration in the European identity, we find three positions:

³²² The present writer defines Orientalism as a term indicating the trend towards the East. It is used to describe the research into the affairs of Orientals and their culture and history. It describes an intellectual trend represented in carrying out the various studies about the Islamic East including its civilization, religions, literature, language and culture. This intellectual trend has contributed to formulating the Western conceptions of the East in general and of the Islamic world in particular.

³²³ Abu al-Faḍl, Khālid “We Need an Intellectual Revolution”, http://www.qantara.de/webcom/show_article.php/c-579/nr-7/i.html?PHPSESSID=5, [Accessed November, 2007].

- i. The first position is rush towards coexistence by adopting the secularist viewpoint,
- ii. The second position is isolationist and it practically rejects coexistence with the religious and social other, and
- iii. The third position clings to European identity while showing pride in religious identity.

It can be said that the voice of the first group is the loudest and it has its figures in the civil and religious fields. However, it has not succeeded in achieving anything in the area of integration but, on the contrary, it stimulates adverse reactions among most Muslims. The group, which supports isolation cannot preserve identity this way but rather it creates more problems and leads to fanaticism dashing every opportunity for objective thinking.

Preserving identity can be done through social partnership because this partnership gives an opportunity for self-discovery and, hence, the discovery of identity as a value, a definition and a determinant. The discovery of identity needs a valid environment more than it needs a homogeneous environment. Therefore, we stressed the need for communication with the other regardless of his religion, color or ideology.³²⁴

This stresses the need to focus on integration according to an intermediate vision between melting and assimilation, on the one hand, and isolation from the society in which Muslims live, on the other. This view is supported by the polls conducted by the CRE, which indicated that in the part analyzing the extent of the religious belonging of the various ethnic groups, responses reflected the depth of the religious identity among Muslim citizens in Britain. A rate of 71.4% of Muslims born in Britain said that the Islamic religion is an important part of their self-definition.³²⁵

³²⁴ al-Shābandar, Ghālib Ḥasan. "Islamic Minorities in the West from Isolation to Effective Integration", November 2007.

³²⁵ For more details, see: The Gallup Organization. (2007) "The pluralism of Cultures against Integration in Society", The Gallup Organization, Princeton.

While the national or religious minorities face problems in the various fields, the nature of effects of these problems and the means of addressing them should be different from the case with regard to the Muslim minorities. This is due to the difference of the reference framework or context. It is also worthwhile to note that Islam is not merely a religion but it is also a comprehensive system comprising all aspects of life³²⁶, hence the great challenge facing Muslims who live in non-Muslim societies.

In this regard, "the Europeans should avoid generalization in talking about Islam and they should have discussions with Muslims and concern themselves with the true aspects of Islam. Generalization breeds fears of Muslims inside societies and this makes Muslims feel that they are rejected."³²⁷

The group which advocates an intermediate approach believes that Islam does not only promote coexistence but also makes it a duty for all Muslims.³²⁸ In the Qur'anic verse, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another." (the Qur'an, Chapter 49, verse 13), we clearly see an open invitation for getting acquainted with the other, knowing him and recognizing him. This is also at the same time a mutual call for mutual recognition and including the other in the process of acquaintance and knowledge. In the Qur'anic verse, "Say (O Muḥammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but God"³²⁹, we see a call for progress together. This is not a call for marginalization or subjugation, nor is it an arrogant call. If it is studied in an in-depth way we will find that it is probably the only call in the history of dialogue and coexistence with the other in the search for joint ends.

There have been some accusations at Muslim women who abide by the headscarf of being incapable or unwilling to preserve the duty of official

³²⁶ Muṣṭafā, Nādyā Maḥmūd, op cit.

³²⁷ Abu al-Faḍl, Khālīd, op cit.

³²⁸ Marṣhu, Ghriḥwār Maṣṣūr and al-Ḥusayni, Sayyid Muahmmad Ṣādiq, (2001) "*We and the Other*", First Edition, Damascus: Dār al-Fikr al-Mu'āṣir, p 142.

³²⁹ The Qur'an, Chapter 3, verse 64.

neutrality in the state in the area of practicing their professions, according to the view of those who oppose the headscarf from among the majority of the people and who say that when the woman abides by the veil this can only be under influence of temptation from the fundamentalist interpretations.

Regarding those accusations, it can be said that the headscarf, according to Muslims view, is an Islamic symbol expressing religious loyalty and it has the same meaning of the clothes of the nun or the monk. No one dared to ask the Catholic nun to remove her uniform. We find ourselves facing two opinions. The first is the more prevailing view among the liberal middle class of white people, which considers the headscarf to be a symbol of backwardness and men's domination of women. The second view is widespread among the Muslim women of the second generation who consider the headscarf to be a religious symbol and a sign of personal freedom at the same time. This second group, which combines the Islamic and the Western identities, believes that demanding integration in society requires giving up preconceived ideas and judgments with regard to religion and cultural pluralism. Muslim women who wish to work in education or law or any other field and who declare their acceptance of constitutional conceptions and values should be given an opportunity within the framework of the various institutions and should not be an accused beforehand of having missionary intentions or being hostile to democracy.

7.3 Social Coexistence: Epistemological and Practical Mechanisms

The status of a certain minority in a certain society and the position of that society on the minority, in terms of excluding or integrating, is a matter that is basically determined by the major institutions in that society headed by the state institutions. Should these institutions, for example, introduce policies or legislation regulating the position of the minorities, these rules imposed by the state should leave a very strong impact on the position of the minorities inside that society.³³⁰

³³⁰ See for example: Gary P. Freeman, Immigrant Incorporation in Western Democracies: *The International Migration Review*. New York. Fall 2004, Vol. 38-3, p 945.

While we admit the importance of the political role in achieving social coexistence and integrating Muslims into the British society, he will discuss in this section the social mechanisms in the belief that the primary role in achieving such coexistence is shouldered by citizens and the civil society while the role of the governments is a complementary role.

7.3.1 Mechanisms of Coexistence – the Writer’s View

We propose mechanisms for social coexistence which firstly relate to activating social studies about British Muslims under a new methodology combining between the scientific and religious dimensions. Secondly, they are related to the practical mechanisms for citizens and civil institutions that basically contribute to achieving coexistence between Muslims and non-Muslims in Britain.

7.3.1.1 Activating Islamic Studies

While it is difficult to deny the fact that the specific characteristics of Western Muslims affected their readiness for integration, we must at the same time realize a self-evident truth, which, sometimes, is not taken into consideration. It is that integration is a process that relies on two parties other than one. These two parties are the new minority seeking integration and those societies which receive that minority and welcome that integration. According to that principle, the role required from the state does not depend on legal or other measures in various fields inasmuch as it is the promotion of social research work for identifying Western societies position on Muslim minorities since such a position influences Muslim minorities’ ability to get integrated into their societies and, at the same time, leads to identifying demands for that integration.³³¹

Academic and media circles in Britain look at Islamic studies as a possible cause for the increase in extremism. When talking about Islamic studies departments in British universities we find two groups:³³²

³³¹ Bayyūmi, ‘Alā’, op cit.

³³² Izzi Dien, Mawil. ‘Islamic studies or the study of Islam? From Parker to Rammell’ *Journal of Beliefs and Values*, Vol. 29, December 2007.

The first group demands that these departments be confined to doctrinal studies, like the Christian theological studies, rather than the humanities and the social sciences.

The second group expands the scope of the studies towards focusing on modern Islam and the impact of the Qur'anic text on Muslims life. This means understanding of Islam both as a text and as a social fact at the same time.

Mawil Izzi Dien proposes some questions on these two trends. The most important of these questions is: Do we study Islam according to diplomatic or commercial needs or are we expanding the scope of our knowledge of it by this study? Can the function of the university be to meet the minority community's need to understand its faith in the framework of the multicultural discourse? If we do not achieve such a function we would have opened the door wide for the extremists to engage in their work.³³³

To fulfill their task of conducting objective studies and serve their community – both Muslims and non-Muslims – the Islamic studies departments in British universities face two challenges: (i) This is represented in financing, since there are not enough government or private sector sponsors. This makes the departments rely on the tuition fees paid by students coming from outside Britain. (ii) The second challenge is the absence of general guidelines and common rules for university professors specializing in this area. This means the presence of a huge variety in these studies because the professors work according to their interests and concerns. In other words, there is no agreement in the West on the meaning of “Islamic studies” as they are subjected to modernist and anthropological methodologies, thus creating difficulties for the students, particularly Muslims, who find that their basic information about their creed and history are facing a difficult test.³³⁴

As for the required methodology in Islamic studies, it is different from the Western intellectual approach in education, which is based on the law of conflict

³³³ Ibid.

³³⁴ 'Abd al-Ḥamid, 'Irfān. “The Islamic Nature of Knowledge and the Methodology of Intercultural Interaction”, *Islāmiyat al-Ma'rifah* magazine, Issue number 5, Second Year, 1996, pp.18-32.

among contradictory concepts. This is because the Islamic philosophy in life is based on the median theory mentioned in the Qur'anic discourse and reflecting the life of the Muslim society. Imam Abu Ḥāmid al-Ghazālī defines this approach as the medium limit between contradictory ends or the median point between extremism and permissiveness.

Al-Fārūqī is of the view that the Western methodology is characterized by empiricism or subjecting the phenomena to practical experiments and measurement considering that ritual or metaphysical matters or any human behavior motivated by religious and cultural values falls outside the pale of this framework. This is one of the most important and basic reasons that explain the failure of humanistic Western models designed by researchers and philosophers for the Western society to supply us with the appropriate models for studying Muslims and their society.³³⁵

Izzi Dien believes that the key to entering into a social study about Muslims is represented in understanding the meaning of the historical events in a way reflecting how people understand Islam and practice it in every moment of their lives. This means that researchers in the field of Islamic studies must understand the way, in which Muslims think and their researches should cover both spiritual and scientific dimensions.³³⁶

In other words, researchers concerned with the social sciences tried to apply the research methodology, which succeeded in studying natural phenomena, to studies relating to man and society. However, they did not achieve a complete success. The following are the main reasons for failure to understand man and society in general and the Muslim society in particular:³³⁷

This methodology completely excluded everything that does not fall under the pale of physical observation from its field of study. It excluded the relevant spiritual aspects and thus neglected an entire sector of factors governing human behavior and social organization.

³³⁵ al-Fārūqī, Ismā'īl. (1995) *The Western Making of Social Sciences*, Jeddah, The International Islamic Publishing Office, pp 8-9.

³³⁶ Izzi Dien, Mawil. (2000) *Environmental Dimensions of Islam*, Cambridge Lutterworth Press, p 12.

³³⁷ Rijab, Ibrāhīm 'Abd al-Raḥmān. "Points on the Revolution of Theory in Social Sciences", <http://www.balagh.com/mosoa/ejtma/ro0ort0u.htm>, [Accessed November 2007].

This methodology excluded religion and revelation as sources of knowledge and adopted value neutrality, which it did not abide by in reality. It opened the door for considering the values of the predominant culture as the criterion by which any human evaluation is to be measured or tending to a relativity of values that destroyed any attempt at evaluation.

Despite the traditional perspectives' insistence on the view that the strict testing of ideas in tangible reality is the only basis for scientific knowledge, the actual status of social studies sciences refer to reliance on theories more based on guesswork and mental speculation than empirical facts.

We believe that social studies on Muslims can only be successful and have a positive effect on the issue of integrating Muslims in the British society if they are committed to the objective and the spiritual dimensions because Islam, both as a creed and sharia, greatly contributes to forming the universal vision of man and shaping his concepts about life, its nature, its cohesion and its ends. Hence, these concepts are reflected on the pattern of human relationships, the method of human exchanges of rights and performance of duties and, indeed, on determining the nature of those rights and duties. The creed is a key guide of social relationships in addition to other influential factors that interact with them and exercise a mutual influence such as upbringing and social and cultural education which, for their part, are clearly affected by the creed.³³⁸

The linkage between the spiritual dimensions and the social values appears in many verses of the Qur'an, which couple belief in God, the Day of Judgment and the Unseen with good deeds. They also link between prayers, zakāt (alms giving), spending in charity, enjoining good deeds and dissuading from evil ones, loyalty and disavowal, power, the obedience to God and following the prophets, as well as other exalted Islamic values. The Qur'an states: "Who believe in the Ghayb [the Unseen] and perform al-ṣalāt [prayers], and spend out of what we have provided for them [i.e. give zakāt, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in God's Cause - Jihād, etc.]."³³⁹ The creed and its social content are inseparable in many Qur'anic chapters and verses, which emphasize this issue such as the chapter of

³³⁸ al-Lawati, Mushtāq "Contemplations on the Social Dimension of the Creed", <http://www.balagh.com/mosoa/ejtma/s00pekkp.htm>, [Accessed November, 2007].

³³⁹ Ibid.

the Mā'ūn where the Qur'an states: "Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of the poor. So woe to those performers of prayers. But who delay their prayer from their stated fixed times. Those who do good deeds only to be seen (of men). And refuse small kindnesses".³⁴⁰

7.3.1.2 Practical Recommendations

The stereotypical images of Islam lead to negative conceptions about Muslims. The use of certain images after the incidents of September 11, 2001 such as those of terrorists, women wearing the veil or huge angry crowds chanting furious slogans have greatly contributed to weakening coexistence between Muslims and non-Muslims. It is clear that this distorted picture came to be formed under disturbed circumstances of conflicts and military and doctrinal disputes. We should cautiously deal with this to avoid affecting the relationships of coexistence between Muslims and others, which would mean that the sources feeding such images will continue to function.

The negative mental images can be avoided through protecting coexistence between Muslims and non-Muslims with a fence of mutual respect and confidence so that coexistence will not stray from its proper course for any reason and so that the interests of one party could not be given more priority than the other's. This requires recourse to the common factors and measure of values, ideas and principles, which are undisputed and inspired by the teachings of revealed religions. In this regard, the Declaration of Principles on Tolerance, issued on November 16, 1995, linked between tolerance and human rights. The first article of this document issued by the United Nations Educational, Scientific and Cultural Organization (UNESCO) deals with the concept of tolerance and includes the following criteria.³⁴¹

- i. Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures,

³⁴⁰ The Qur'an, Chapter 107, verses 1-7.

³⁴¹ Waṭfah, ^cAli As'ad "Human Contents in the Concept of Tolerance", <http://www.kwtanweer.com/articles/articleforprint.php?articleID=460>, [Accessed November, 2007].

- ii. Tolerance is an attitude prompted by recognition of the universal human rights and fundamental freedoms of others,
- iii. Tolerance is the responsibility that upholds human rights, pluralism, including cultural pluralism, democracy and the rule of law, and
- iv. Application of tolerance means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It also means that one's views are not to be imposed on others.

The governments can contribute tangibly to this as happened in Spain, for example, when the government introduced an agreement including some rights for Muslims. While these rights are not enough in reality, they help Muslims coexist with the other so much so that Muslims in Spain consider this document to be a reference point for them. The document stipulates the following:³⁴²

- i. Defining places for burying the Muslim dead,
- ii. Recognizing marriage in the Islamic way,
- iii. Teaching a subject for Islamic religion in government schools,
- iv. Setting three hours for absence from work for Friday prayers and leaving work an hour earlier in the holy month of Ramadan,
- v. The possibility of taking Islamic holidays instead of the official Spanish holidays,
- vi. Making ḥalāl food and fast-breaking meals in Ramadan available in prisons, schools and the army,
- vii. Respect for the religious profession of the Imam, and
- viii. Respect for the mosques.

While we praise the recommendations made by the Runnymede Report for laying down standards for the local media in their coverage of events and incidents relating to Islam and Muslims, we call for the application of the following practical proposals:

³⁴² Abdeanur Prado, *Sobre La Situation Juridica Del Islam En Espania*, www.webislam.com, [Accessed December 2007].

7.3.1.2.1 On the Level of Individuals

There are many mechanisms that can facilitate coexistence between Muslims non-Muslims in Britain. The most important of these mechanisms is Muslims' learning the language of their country. This would make it easy for them to perform their duties and understand the laws of the state. The duties should not be reduced to the obligations laid down by official and government institutions but to go beyond this to Muslims' relations and interests with the others whether those others are individuals or institutions. Learning the language also facilitates obtaining rights.

The absence of this skill – language fluency – made a large number of first and second generation immigrants confused over more than half a century by lack of communication or bad communication with the components of the society in which they are settled. Thus, they were consigned to isolation and solitude in small entities viewed by the Western people with suspicion and fear.³⁴³

In this context, we also can call for the mechanism of jurisprudence of reality and adopting flexible religious understanding regarding the issues that obstructs the achievement of peaceful coexistence with the other. According to Dr Tariq Ramadan's view on the issue of coexistence, Muslims should view matters relating to sharia without any rigidity, particularly as there are some sources that need rereading for the sake of effective contribution to the deepening of coexistence.³⁴⁴

Moreover, both parties are required to adopt the common human denominators that reconcile between all people. Undoubtedly, each human group has characteristics that are unique to it but with this tangible difference we can at the same time admit that there are common denominators that can unite people regardless of differences in creed, language and culture.

³⁴³ Al-Tijāni, Bul-^cUwāli, "Muslims in the West between the Contradictions of Reality and the Challenges of the Future", <http://www.doroob.com/?p=8400>, [Accessed November, 2007].

³⁴⁴ Duplat, Sarah. *The Dialectal Relation between Religious and Secular Nations of Citizenship*, International Conference on Muslim Minorities and the Issues of Citizenship in Europe, Cairo, Faculty of Economics and Political Science, pp 24-25 November 2007, pp16-17.

The writer sees certain features for a common ground of the concept of coexistence that fulfill the common goals and are represented in Muslims' integration while taking their religious specificity into consideration. In the forefront of these features are the following two decisive elements:

- i. the unity of goals among the citizens of a single country either from the perspective of facing an external threat or the perspective of channeling efforts for constructive action, and
- ii. "the rights of all citizens should be protected regardless of their affiliations even though the secularist person, for example, sees in his secularism the guarantee for protecting all rights and the Muslim person believes the same about his Islamic values".³⁴⁵

In addition, we believe that there is another group of proposals for Muslims specifically, represented in:

- (i) abiding by the laws relating to the rights and duties of citizenship,
- (ii) abiding by the rules and regulations laid down by the official quarters,
- (iii) acting to improve the image of Islam and Muslims by observing the values and principles of Islam,
- (iv) organizing programs that introduce Islam and its civilization and values,
- (v) going beyond the inherited customs and habits, which malign Islam, and
- (vi) actively and effectively participating in civil society organizations and environmental and social activities in districts, cities and the country as a whole.

7.3.1.2.2 Civil Society Organizations

In addition to the role to be played by individuals, there is a vital role for the civil society organizations in promoting peace, coexistence and cooperation. This role is based on shaping the identities of individuals in a manner contributing to the progress and welfare of society instead of these identities turning, as Castles says, into resistant identities. These resistant identities are produced by those who find themselves excluded by the logic of hegemony. The resistant identity leads to

³⁴⁵ Shabīb, Nabil. "National Unity between the Roots and the Calls", <http://www.islamonline.net/Arabic/mafaheem/political/2006/12/01.shtml>, Accessed October, 2007.

the formation of communes or local communities as a way of interacting with the circumstances of oppression.³⁴⁶

We can sum up the view about the role of these institutions, and particularly educational institutions, in creating closeness among the individuals and achieving coexistence between them in the following means:³⁴⁷

- i. They should act to present facts about the other which are objective and impartial without any arrogant attitudes or casting doubts about his intentions,
- ii. They should implant in minds that differences in opinion and politics should be confined to their temporal framework and should not affect the future of relationships among individuals from different cultures,
- iii. They should stress that the backwardness or flourishing of civilizations is the natural development in the course of human civilization and that they are indeed, basic features of the course of civilization. The progress of one civilization compared to the other should not be a justification for an arrogant attitude by the first towards the second,
- iv. Human interaction and peaceful coexistence require integration and cooperation for the interests of all parties involved,
- v. Differences in creeds, values and cultural specifics are an area of enrichment of knowledge and opening channels of cultural diversity,
- vi. The wars that happened in the past should not be a stumbling block to cooperation and integration at the present and in the future,
- vii. Working for the continuation of constructive dialogue among individuals and opening fields for that dialogue in a purposeful and organized way in the framework of cooperation, tolerance, respect for differences, the freedom of belief and human dignity are requirements of coexistence among human beings,
- viii. These institutions should act to ensure that terrorism and hostility to the exalted human values should be considered as defective behavior on the part of its perpetrators and not as an origin and feature in the building of a certain human civilization or religion, and

³⁴⁶ Al-Sayyid, Yāsīn, (2007) "*The Civilizational Dialogue in the Age of Globalization*", First Edition, Cairo, Nahḍat Miṣr Publishers, Cairo, pp 268-271.

³⁴⁷ Shawq, Maḥmūd Aḥmad. "Educational Institutions Role in Bringing Closer the Islamic and Western Civilizations", <http://haras.naseej.com/Detail.asp?InNewsItemID=161638>, [Accessed November, 2007].

- ix. They should emphasize that the growth of civilizations is affected by the international climate surrounding them. The more justice, equality, equal opportunities and acceptance of pluralism and the unity of the humankind there are, the more the factors of the growth of civilization will be present.

In terms of practical moves and activities, we believe that it is important that the following steps are taken:³⁴⁸

- i. Joint activities should be planned such as seminars, conferences and forums with the aim of enlightening young people about the bases of cultural communication, its sustainability and promoting it for the sake of everybody involved. These activities should also be aimed at excluding all elements of sedition and hostility,
- ii. Organizing mutual cultural and sports events, as well as community service programs provided that they should be continuing, periodical and participated in by Muslims and non-Muslims,
- iii. Following up the process of clearing biased and inappropriate information from school curricula to protect peaceful coexistence among individuals and stress anything that can promote that coexistence,
- iv. Promoting the spirit of tolerance among young people along with the values of justice, fairness and the rejection of blind fanaticism,
- v. Underlining charities' role in promoting coexistence and the cultures of difference and tolerance, and
- vi. Launching joint programs between the Islamic and non-Islamic civil society organizations to engage in practical education about understanding, tolerance and citizenship.

The issue of positive integration requires paying attention to mosques on the part of the Islamic and non-Islamic institutions. The mosque should be converted into a cultural project. It should be a point of communication between Muslims and society not a place for gathering. Most mosques have become more like shelters not areas for cultural and social openness to the other. The most prominent cultural subject the mosques can engage in is the culture of tolerance based on the many and profound teachings of Islam in this regard. It should be made quite clear our concept of tolerance does not mean slackness in following teachings of religion, particularly the constant principles, but we mean the

³⁴⁸ Ibid.

acceptance of the other and the respect for his achievements, as well as coordination with him to serve the high ideals and society.³⁴⁹

Coexistence also needs the presence of social equality, which is the essence of the process of integration.³⁵⁰ According to the present study, there are certain relations, some of which are direct and the others are indirect, between income level, for example, and coexistence. This relationship has been emphasized by many researchers who drew attention to the existence of a clear link between income level and social exclusion and, consequently, between income level and coexistence on the basis that exclusion is the contrary of coexistence.

The institutions of society can play a role in deepening coexistence through acting to raise the level of services and public utilities like schools, health institutions and others offering their services free to all users because this can alleviate the danger of extreme discrepancy in personal incomes.³⁵¹

Similarly, the educational opportunities for Muslims can be improved since the discrepancy between educational levels leads to differences in the rates of readiness for coexistence from one person to the other. This fact has been emphasized by the analysis conducted by Mobcraft who stressed that individuals graduating from schools at low levels of educational attainment are vulnerable to the danger of social exclusion when they become adults. This in itself impacts on the issue of coexistence. Therefore it becomes important to act to improve the educational levels either by giving scholarships to the minorities or reducing the tuition fees or giving incentives for individuals to encourage them to continue for the longest possible time in education.³⁵²

³⁴⁹ al-Shābandar, Ghālib Ḥasan. op cit.

³⁵⁰ Hills, John. David Piachaud and Julian Le Grand, *Social Exclusion*, Kuwait: Series of ʿālam al-Maʿrifah, October 2007, p 9.

³⁵¹ Ibid. p 11.

³⁵² Ibid, p 298.

7.3.2 Future Action

We propose the following seven criteria for academic studies in social coexistence, in general, and coexistence between Muslims and non-Muslims in Britain, in particular:

Firstly: Islamic sources for coexistence and their effects on the relationship between Muslims and non-Muslims in Britain. The traditional jurisprudence is no longer appropriate for Muslims in Britain because jurisprudence should take the elements of time and place into consideration. This makes it necessary to look for a new jurisprudence for Muslims in Europe in general and Britain in particular, which takes the following four initiatives into consideration:

One, the presence of Muslims in any country should be considered as a continuing and growing presence not just as an emergency or temporary residence caused by political and economic conditions in the Islamic world.

Two, members of the Muslim minorities should not tie themselves with historical terminologies of jurisprudence, which have not been mentioned in the revelation such as the “house of Islam” or “the house of infidels”, etc.

Three, it is incumbent upon Muslims to positively take part in political and social life to champion their rights. It is also their duty not just their right, which can be given up or a permission that they can waive.

Four, Muslims' getting their rights in a country in which they are a minority and their positive interaction with the original population of that country requires them to consult with each other, cooperate and agree on the main issues and be tolerant among each other regarding disputed points or minor issues.

Secondly: Social action and its effects in promoting coexistence behavior. This action is connected to the Islamic and non-Islamic civil society organizations in Britain and the nature of their mutual relations, as well as the patterns of social

and civil activities of the British Muslims and the programs relating to coexistence between Muslims and non-Muslims in the British society,

Thirdly: Muslims' religious identity and the future of integration in Britain.

This proposed study relates to the factors of the rise of the religious identity and its relationship with extremism and terrorism, as well as its effect on Muslims' integration in the British society,

Fourthly: Voluntary social activities and their effect on British Muslims' sense of belonging. Studies in this regard should discuss the concept of social voluntary action and its Islamic and Western intellectual bases, as well as its forms, organization, the challenges facing it and its relationship to the achievement of the sense of belonging for British Muslims,

Fifthly: The civil society in Britain and the issue of Muslims' integration.

Does the British and European civil society help combat social discrimination against Muslims? What are the relevant programs on the social level? How can the roles to be played by civil society be activated in this regard?,

Sixthly: Religious education and the future of Muslims' integration in Britain. Studies on this topic should deal with the reality of religious education in Britain through studying a sample of curricula or by application on the schools of any Muslim community in Britain to establish whether the curricula can help achieve further coexistence. What are the roles to be played by the Islamic associations and the British government in developing that education with regard to the issue of coexistence? and

Seventhly: The headscarf and Muslim Women's Integration. Studies in this regard should review the issue of the headscarf from a religious perspective and from the perspective of the human rights conventions, as well as the various trends in the circles of Muslims and non-Muslims towards the headscarf and the means of integrating women wearing the headscarf in various institutions.

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APPENDICES

APPENDIX (1)

Muslims Questionnaire

Social Integration Questionnaire

Part I: Please indicate the following background information. Please tick one

- **Your Age:** Under 18 yrs 18-25 yrs 16-35 yrs 36-45 yrs over 45 yrs
- **Sex :** Male Female
- **Ethnic Origin:** White Asian Black Mixed Arab Other
- 1. **The Highest Educational Qualifications attained**
Less than GCSE GCSE A levels B.A. Degree Post Graduate
Other
- **Are you Student?** Yes No
- **Would you please indicate your (or your parents') career**
Unemployed Self Employed Private Sector Public Sector
- **What is your total household annual income? Please choose one from the following**
less than £20,000
£20,000 - £30,000
£30,001 - £40,000
£40,001 - £50,000
more than £50,000
- **How many years have you been living in the UK?**
Less than a year 1-4 yrs 5-9 yrs 10-15 yrs more than 15 yrs
- **Were you born in the UK?** Yes No
- **Is English language your first language?** Yes No
- **How can you describe your level in English language?**
Excellent Good Poor Very Poor

APPENDICES

Muslims Questionnaire

Social Integration Questionnaire

Part I: Please indicate the following background information. Please tick one

- **Your Age:** Under 18 yrs 18-25 yrs 16-35 yrs 36-45 yrs over 45 yrs

- **Sex:** Male Female

- **Ethnic Origin:** White Asian Black Mixed Arab Other

Less than GCSE GCSE A levels B.A. Degree Post Graduate
Other

- **Would you please indicate your (or your parents') career**
Unemployed Self Employed Private Sector Public Sector

following

less than £20,000

£30,001 - £40,000

£40,001 - £50,000

- **How many years have you been living in the UK?**
Less than a year 1-4 yrs 5-9 yrs 10-15 yrs more than 15 yrs

- **Were you born in the UK?** Yes No

- **How can you describe your level in English language?**

Excellent

Good

Poor

Very Poor

Part II: Please indicate how much you agree with each of the following statements by ticking the appropriate response. Tick just one response for each question and please answer all questions.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Statements
Social Culture					
					2. I like non-Muslim people.
					4. I would attend a classic English/Western festival/performance if held close to where I live.
					6. I have been to churches (or other places of worship) for social events.
					7. I am interested in British/Western history as I am in Islamic history.
					12. I would participate in charity work for non-Muslims.
					13. I would be willing to give some of my money (as charity to one of the UK charitable societies).
Values and Traditions					
					3. I use British/European recipes and eat British food.
					9. I accept British traditions regarding freedom of relationships between and sexes.
					10. I think that British people are moral people.
					11. I accept British culture in terms of free sexual expressions within relationships.
Living Together					
					14. I would live beside a church or any other religious place of worship other than a mosque.
					15. I would live in a neighborhood which is a non-Muslim community.
					16. I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.
					17. I have non-Muslim friends.
					18. I feel proud informing Muslims of my non-Muslim friend.
Behavior and Relationships					
					I would accept living in a non-Muslim country
					19. I accept my son getting married to a non-Muslim.
					20. I accept my daughter getting married to a non-Muslim.
					21. I would recruit non-Muslims in my own business.
					22. I would support an English team when playing against a team closer to my own culture background.

● **Non-Muslims Questionnaire**

Social Integration Questionnaire

Part I: Please indicate the following background information. Please tick one

- **Your Age:** Under 18 yrs 18-25 yrs 16-35 yrs 36-45 yrs over 45 yrs

- **Sex :** Male Female

- **Ethnic Origin:** White Asian Black Mixed Other

Less than GCSE GCSE A levels B.A. Degree Post Graduate
Other

- **Are you Student?** Yes No

- **Would you please indicate your (or your parents') career**
Unemployed Self Employed Private Sector Public Sector

- **What is your total household annual income? Please choose one from the following**

£20,000 - £30,000
£30,001 - £40,000
£40,001 – £50,000
more than £50,000

.....
ticking the appropriate response. Tick just one response for each question and please respond to all questions.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Statements
Social Culture					
					3. I would attend a classical Middle Eastern Opera if it was being held close to where I am.
					4. I would be interested in knowing/studying Muslim history
					9. I would participate in charity work for Muslims.
					10. I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK.
Values and Traditions					
					5. I accept Muslim Values, traditions, daily life, food, etc.
					6. I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.
					7. I accept Muslim traditions in terms of women wearing hijab (headscarf)
					8. I accept Muslim traditions in terms of polygamy.
Living Together					
					11. I would live beside a mosque.
					12. I would like to live in a neighborhood which has a Muslim population only.
					13. I would feel very positive if a mosque was built in my neighborhood.
					14. I would like to have Muslim friends.
					15. I would feel proud informing people that I have Muslim friends.
Behavior and Relationships					
					16. I would accept that my daughter/son marry a Muslim.
					17. I would employ a Muslim if I have my own business.
					18. I would support a team from a Muslim country when playing against a team closer to my own culture background.
					19. I would accept living in a Muslim country.

Statistical Analysis

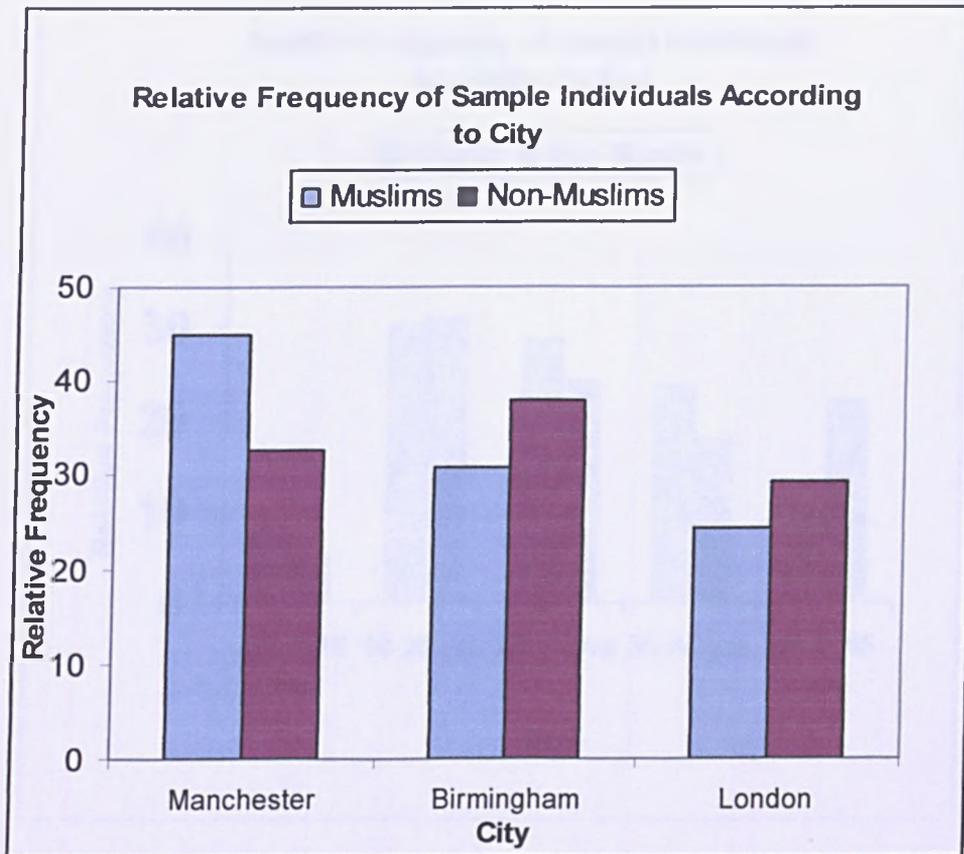
The following tools are used in the statistical analysis

- A. Descriptive Statistics, graphs and frequency tables.
- A. Measuring the internal Consistency (Cronbach's Alpha).
- A. Likert's Measure.
- A. Hypotheses Testing.

**A. Frequency Distributions of General Information about Samples
Individuals**

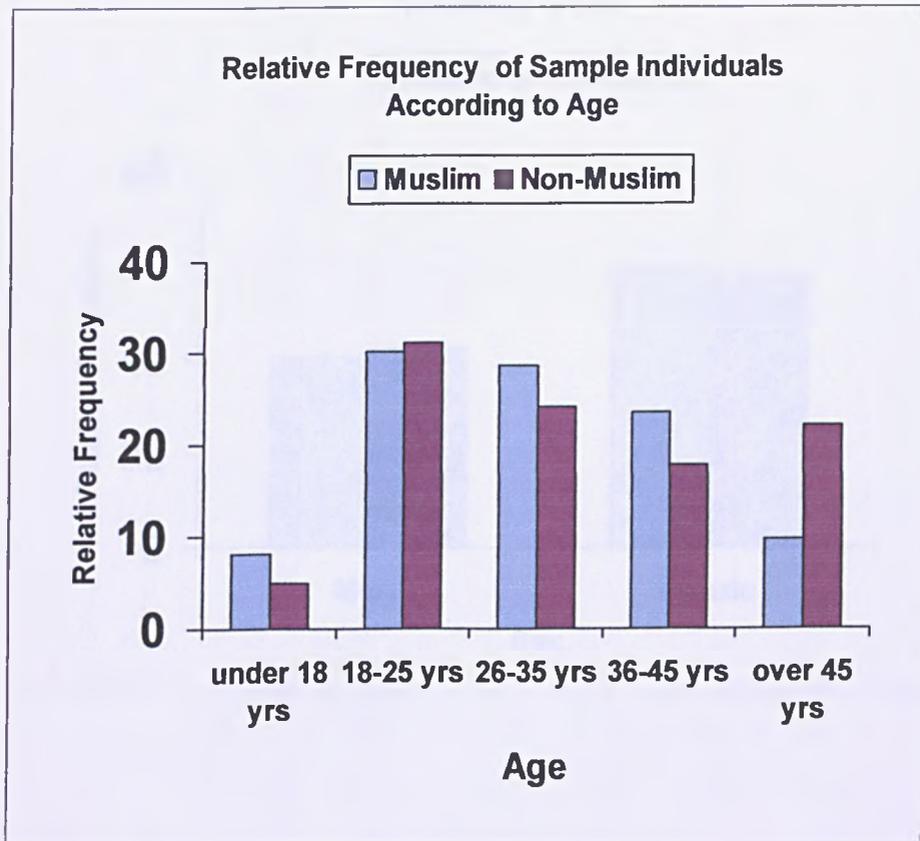
Frequency and Relative Frequency Distribution of City

City	Muslim		Non-Muslim	
	<i>f</i>	%	<i>f</i>	%
Manchester	212	44.9	160	32.7
Birmingham	145	30.7	186	38.0
London	115	24.4	143	29.2
Total	472	100.0	489	100.0



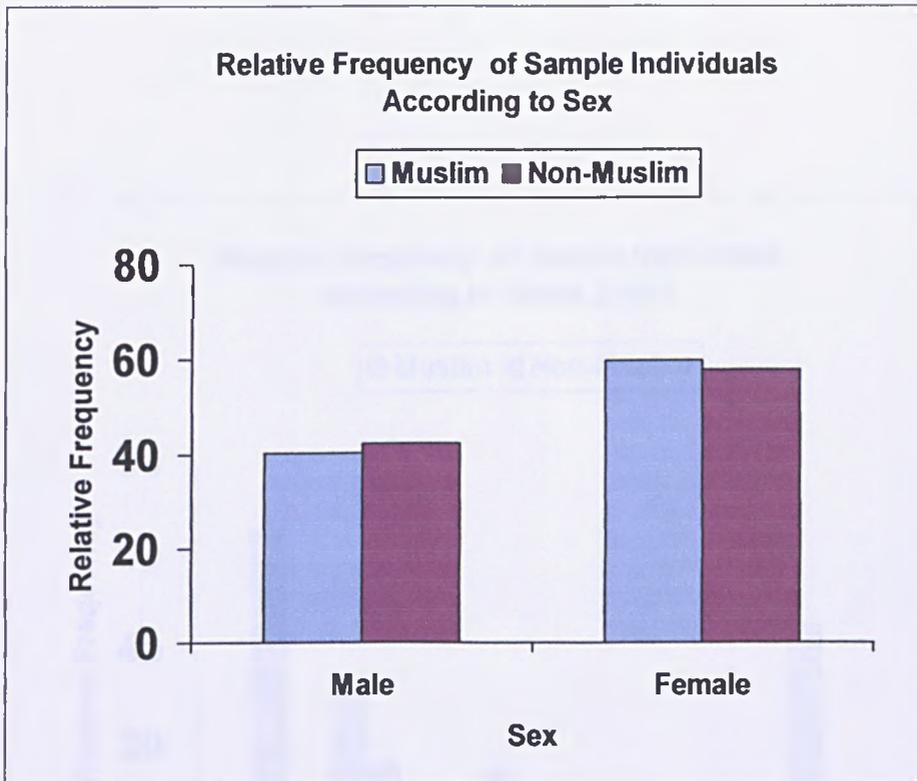
Frequency and Relative Frequency Distribution of Age

Age	Muslim		Non-Muslim	
	<i>f</i>	%	<i>f</i>	%
under 18 yrs	38	8.1	24	4.9
18-25 yrs	142	30.1	152	31.1
26-35 yrs	135	28.6	118	24.1
36-45 yrs	111	23.5	87	17.8
over 45 yrs	46	9.7	108	22.1
Total	472	100.0	489	100.0



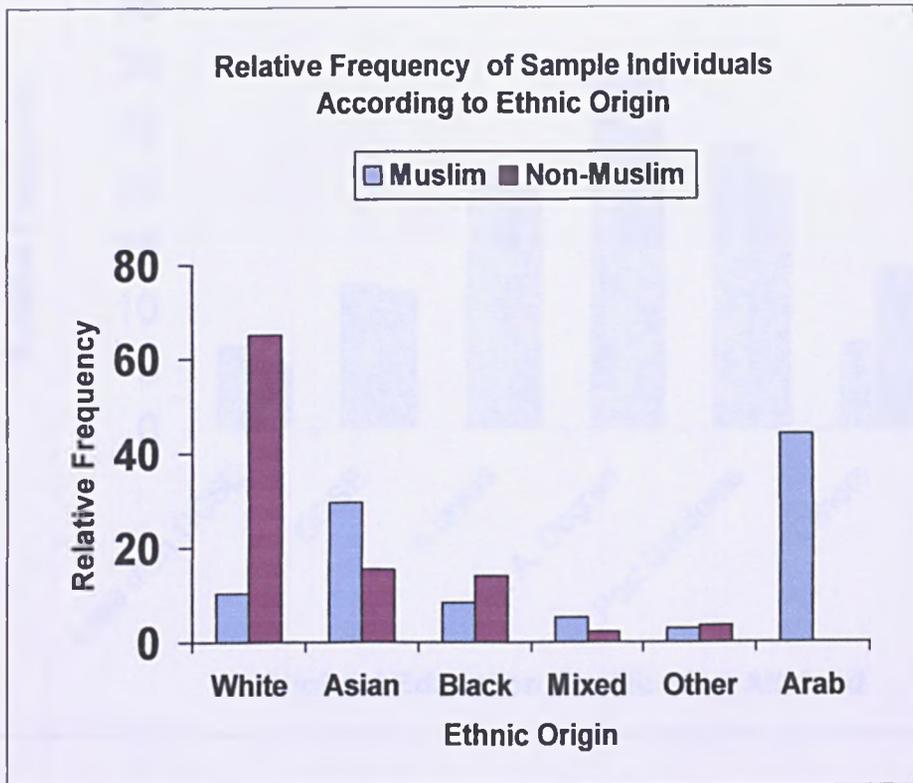
Frequency and Relative Frequency Distribution of Sex

Sex	Muslim		Non-Muslim	
	<i>f</i>	%	<i>f</i>	%
Male	190	40.3	207	42.3
Female	282	59.7	282	57.7
Total	472	100.0	489	100.0



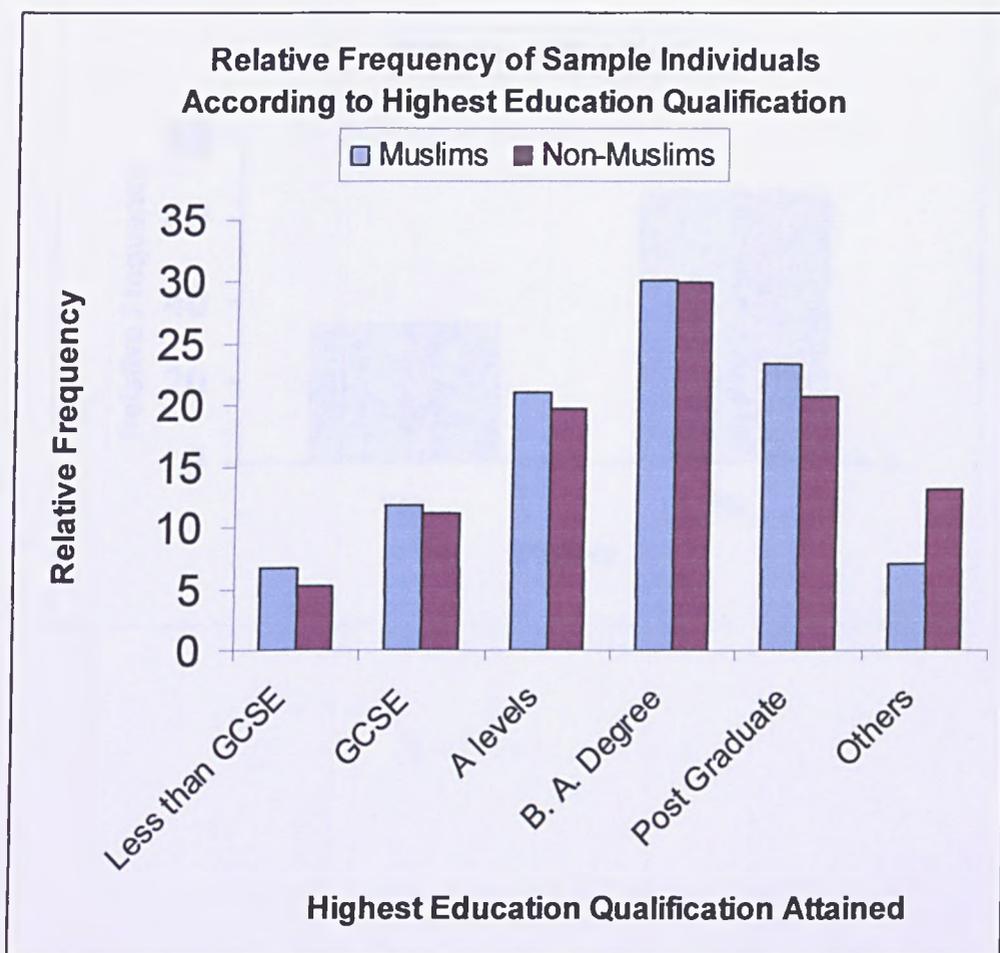
Frequency and Relative Frequency Distribution of Ethnic Origin

Ethnic Origin	Muslim		Non-Muslim	
	<i>f</i>	%	<i>f</i>	%
White	48	10.2	318	65.0
Asian	139	29.4	75	15.3
Black	39	8.3	68	13.9
Mixed	25	5.3	11	2.2
Other	14	3	17	3.5
Arab	207	43.9	-	-
Total	472	100.0	489	100.0



Frequency and Relative Frequency Distribution of Highest Education Qualification Attained

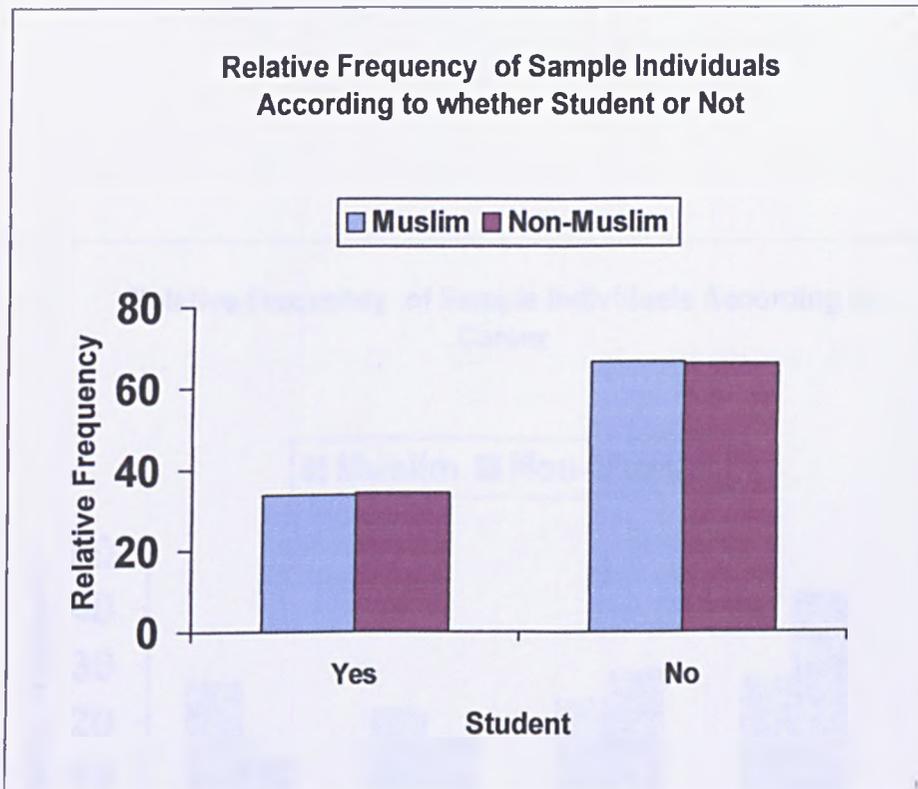
Education	Muslim		Non-Muslim	
	<i>F</i>	%	<i>f</i>	%
Less than GCSE	32	6.8	26	5.3
GCSE	56	11.9	55	11.2
A levels	99	21.0	97	19.8
B. A. Degree	142	30.1	146	29.9
Post Graduate	110	23.3	101	20.7
Others	33	7.0	64	13.1
Total	472	100.0	489	100.0



Frequency and Relative Frequency Distribution of whether Student or Not

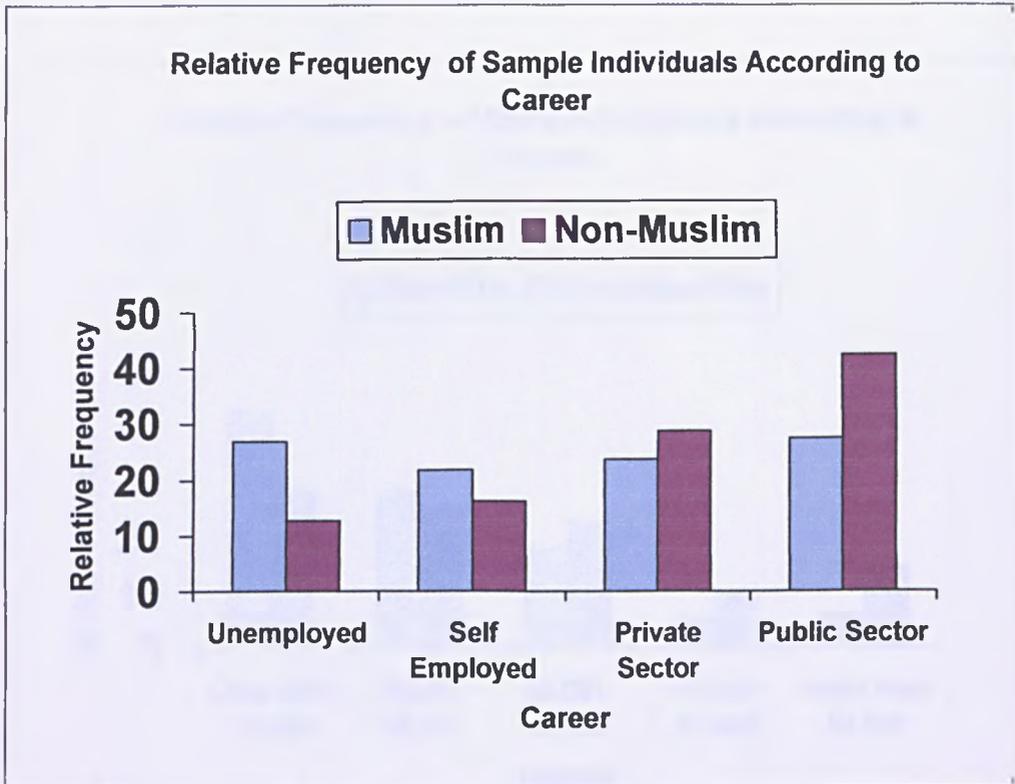
Student	Muslim	Non-Muslim
---------	--------	------------

	<i>F</i>	%	<i>f</i>	%
Yes	159	33.7	167	34.2
No	313	66.3	322	65.8
Total	472	100.0	489	100.0



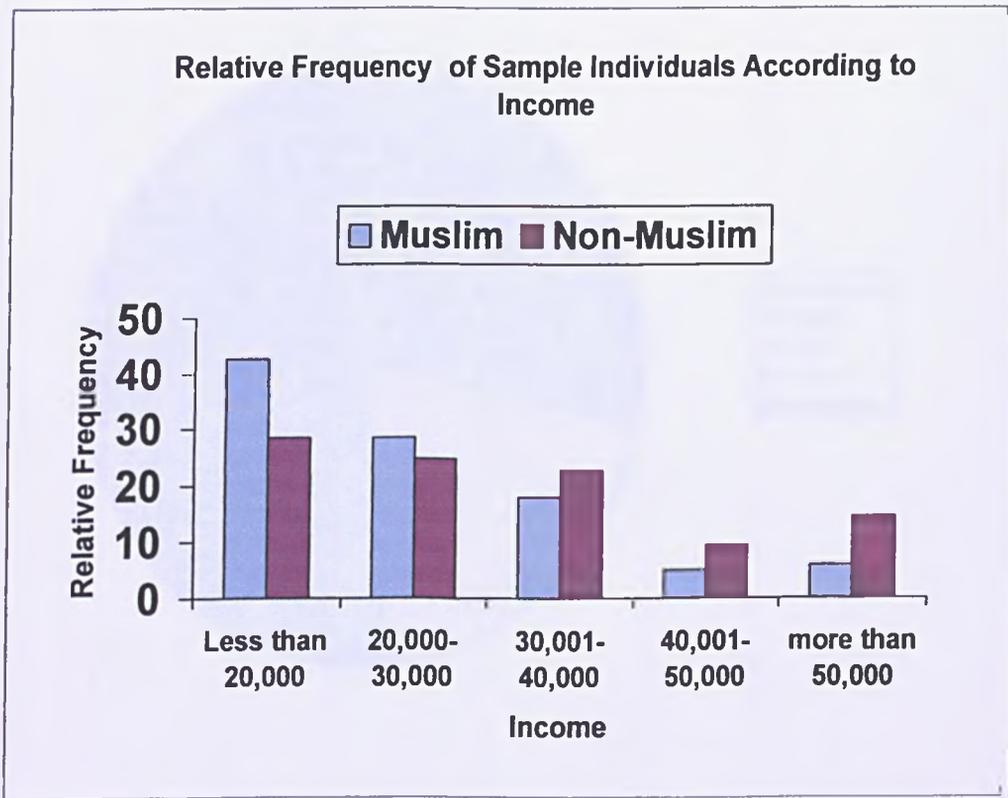
Frequency and Relative Frequency Distribution of Career

Career	Muslim		Non-Muslim	
	<i>F</i>	%	<i>f</i>	%
Unemployed	127	26.9	62	12.7
Self Employed	103	21.8	79	16.2
Private Sector	112	23.7	141	28.8
Public Sector	130	27.5	207	42.3
Total	472	100.0	489	100.0



Frequency and Relative Frequency Distribution of Income

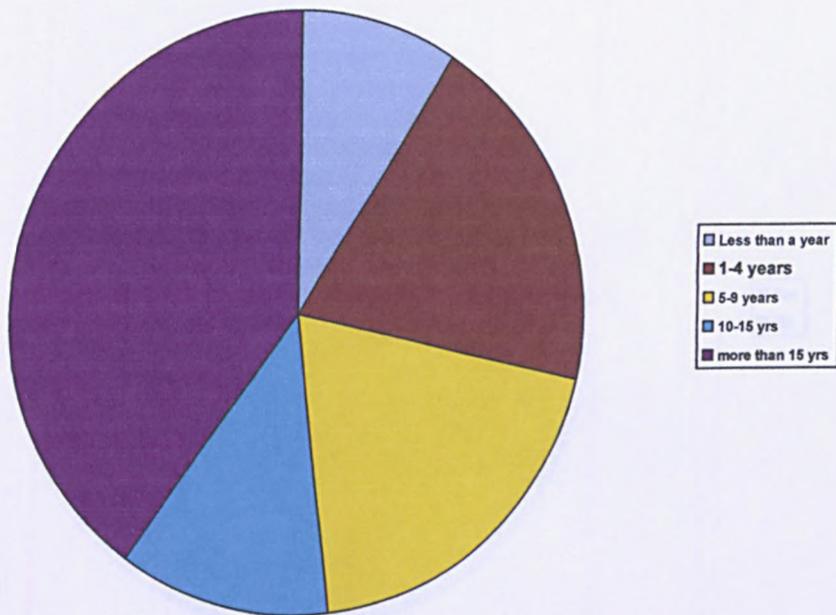
Income	Muslim		Non-Muslim	
	<i>F</i>	%	<i>f</i>	%
Less than 20,000	201	42.6	139	28.4
20,000-30,000	134	28.4	121	24.7
30,001-40,000	85	18.0	112	22.9
40,001-50,000	24	5.1	46	9.4
more than 50,000	28	5.9	71	14.5
Total	472	100.0	489	100.0



**Frequency and Relative Frequency Distribution of Period Living in the UK
(for Muslims)**

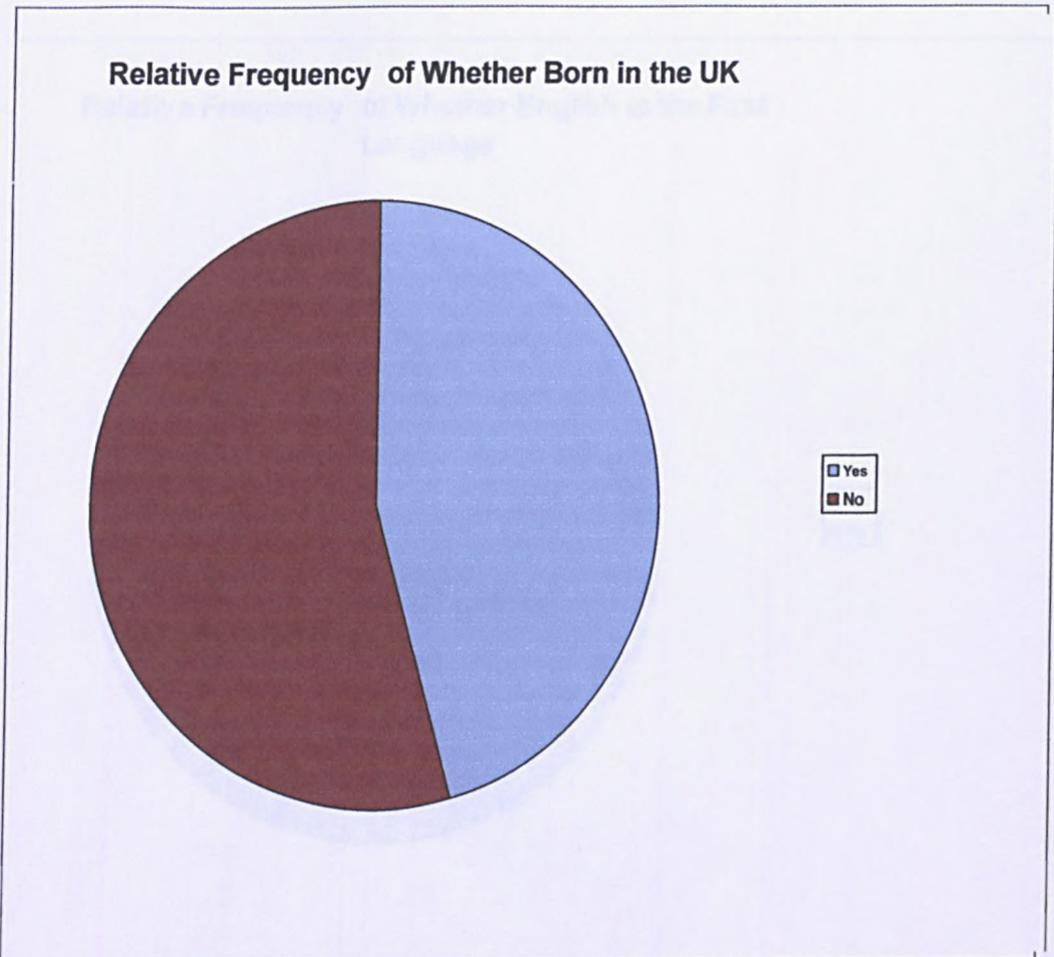
Period	Frequency	%
Less than a year	42	8.9
1-4 years	92	19.5
5-9 years	93	19.7
10-15 yrs	56	11.9
more than 15 yrs	189	40.0
Total	472	100.0

Relative Frequency of Period Living in the UK



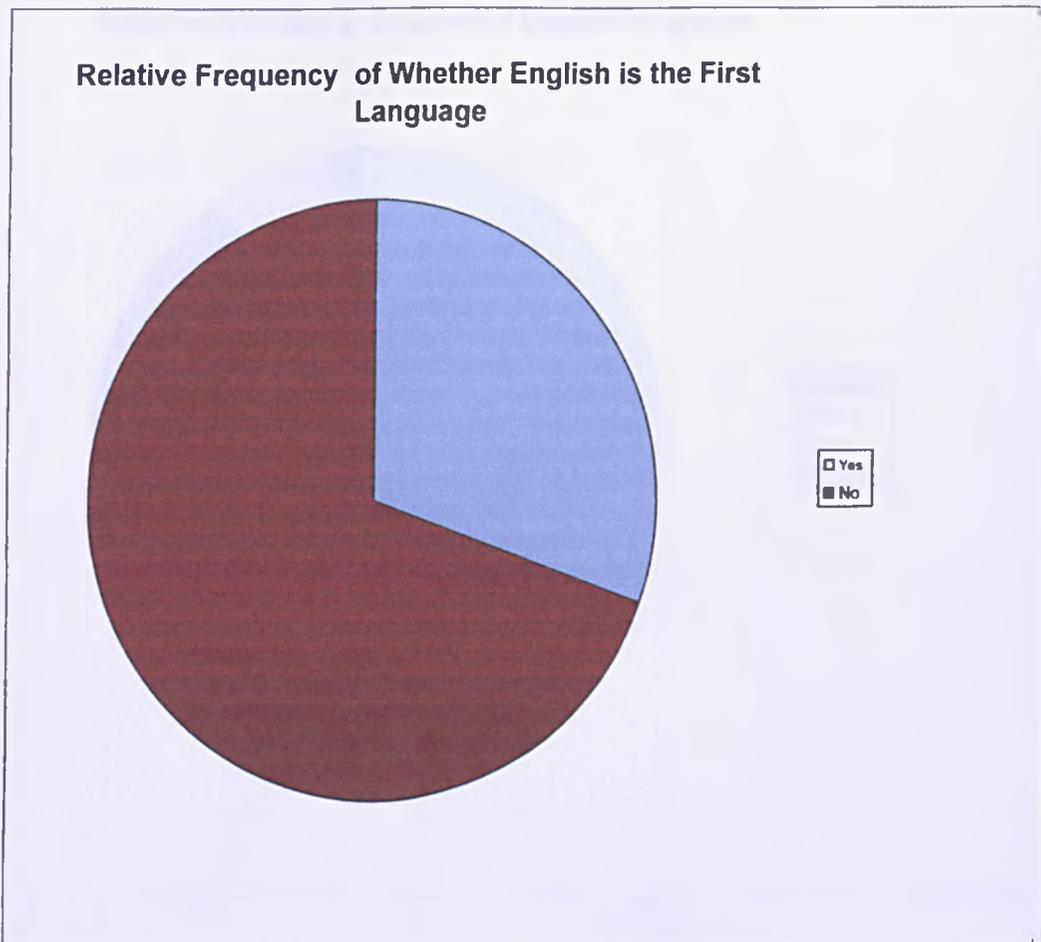
**Frequency and Relative Frequency Distribution of Whether Born in the UK
(for Muslims)**

Born in UK	Frequency	%
Yes	215	45.6
No	257	54.4
Total	472	100.0



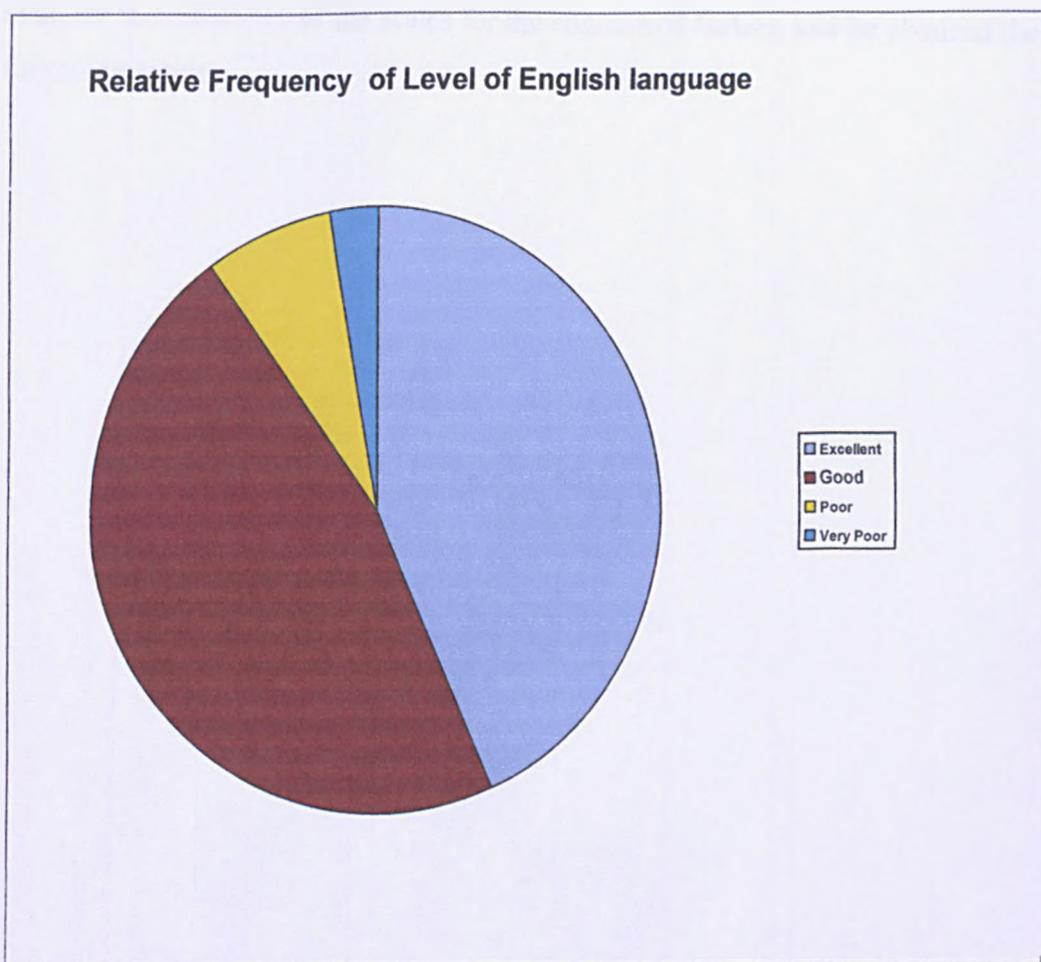
Frequency and Relative Frequency Distribution of Whether English is the First Language (for Muslims)

First Language	Frequency	%
Yes	144	30.5
No	328	69.5
Total	472	100.0



**Frequency and Relative Frequency Distribution of Level of English language
(for Muslims)**

Level	Frequency	%
Excellent	205	43.4
Good	220	46.6
Poor	34	7.2
Very Poor	13	2.8
Total	472	100.0



B: Measures of Reliability and Internal Consistency

If you have an evaluation survey, it would be nice to know that the instrument you are using will always elicit consistent and reliable response. When you have a variable generated from such a set of questions that return a stable response, then your variable is said to be reliable. Cronbach's alpha is an index of reliability associated with the variation accounted for by the true score of the "underlying construct".

Alpha coefficient ranges in value from 0 to 1. The higher the score, the more reliable the generated scale is. The writer used Cronbach's alpha coefficient to evaluate the reliability of the scales for the considered factors, and he obtained the following results.

Measure of Reliability

Factor	Non-Muslim		Muslim	
	No. of Item	Cronbach's Alpha	No. of Item	Cronbach's Alpha
Social / culture	4	0.74	6	0.76
Values and Tradition	4	0.78	4	0.75
Living Together	5	0.80	5	0.78
Behavior and Relationships	4	0.65	5	0.66

The values of Cronbach's alpha tend to large (more than 0.5) and closer to one which indicates the reliability of the considered scale to measure the factors. The following tables test the internal consistency of each factor.

Internal Consistency for Non-Muslim

Social / culture Items	Cronbach's Alpha
I would attend a classical Middle Eastern Opera if it was being held close to where I am.	0.75
I would be interested in knowing/studying Muslim history	0.68
I would participate in charity work for Muslims.	0.64
I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK.	0.66
Total	0.74

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire (except for first statement although the difference is so small and can be neglected).

Values and Traditions Items	Cronbach's Alpha
I accept Muslim Values, traditions, daily life, food, etc.	0.76
I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.	0.67
I accept Muslim traditions in terms of women wearing Hijab (headscarf)	0.70
I accept Muslim traditions in terms of polygamy.	0.77
Total	0.78

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire.

Living Together Items	Cronbach's Alpha
I would live beside a mosque.	0.74
I would like to live in a neighborhood which has a Muslim population only.	0.78
I would feel very positive if a mosque was built in my neighborhood.	0.74
I would like to have Muslim friends.	0.77
I would feel proud informing people that I have Muslim friends.	0.76
Total	0.80

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire.

Behavior and Relationships Items	Cronbach's Alpha
I would accept that my daughter/son marry a Muslim.	0.54
I would employ a Muslim if I had my own business.	0.54
I would support a team from a Muslim country when playing against a team closer to my own culture background.	0.68
I would accept living in a Muslim country.	0.54
Total	0.65

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of this part of the questionnaire (except for the third statement although the difference is so small that it can be neglected).

Internal Consistency for Muslims

Social / Culture Items	Cronbach's Alpha
I like non-Muslim people.	0.75
I would attend a classic English/Western festival/performance if held close to where I live.	0.74
I have been to churches (or other places or worship) for social events.	0.71
I am interested in British/Western history as I am in Islamic history.	0.74
I would participate in charity work for non-Muslims.	0.71
I would be willing to give some of my money as charity to one of the UK charitable societies.	0.72
Total	0.76

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire.

Values and Traditions Items	Cronbach's Alpha
I use British/European recipes and eat British food.	0.78
I accept British traditions regarding freedom of relationships between and sexes.	0.61
I think that British people are moral people.	0.70
I accept British culture in terms of free sexual expressions within relationships.	0.64
Total	0.75

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire (except for first statement although the difference is so small and can be neglected).

Living Together Items	Cronbach's Alpha
I would live beside a church or any other religious place of worship other than a mosque.	0.72
I would live in a neighborhood which is a non-Muslim community.	0.72
I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.	0.72
I have non-Muslim friends.	0.77
I feel proud informing Muslims of my non-Muslim friends.	0.76
Total	0.78

The value of Cronbach's Alpha of each statement (11 statement removed) is less than its total value which indicates the internal consistency of the statements of this part of the questionnaire.

Behavior and Relationships Items	Cronbach's Alpha
I would accept living in a non-Muslim country	0.64
I accept my son getting married to a non-Muslim.	0.56
I accept my daughter getting married to a non-Muslim.	0.63
I would recruit non-Muslims in my own business.	0.59
I would support an English team when playing against a team closer to my own culture background.	0.58
Total	0.66

The value of Cronbach's Alpha of each statement (if statement removed) is less than its total value which indicates the internal consistency of the statement of this part of the questionnaire.

C. Likert's Measure

Calculating the weighted mean for responses of the statements about the factors similar to the five-scaled Likert's measure. In the calculation of the weighted mean each response should be given a specific weight reflecting its importance. Thus, the responses of each statement take a weight as follows.

Weight	Response
1	Strongly Disagree
2	Disagree
3	Neutral
4	Agree
5	Strongly Agree

The above procedure determines to which class the responses of each statement belong. According to the value of the resulted weighted mean, one can specify the overall response (in mean) of each statement. The following table states the criterion

Weighted Mean	Response
From 1 to less than 1.8	Strongly Disagree
From 1.8 to less than 2.6	Disagree
From 2.6 to less than 3.4	Neutral
From 3.4 to less than 4.2	Agree
From 4.2 to 5	Strongly Agree

To study the importance of each statement we classify the responses in the following tables and calculate the degree of importance and gives each statement a rank according to its importance.

C.1 Social Culture

Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	Count	%	count	%	count	%	count	%			
2. I like non-Muslim people.	26	5.5	17	3.6	131	27.8	177	37.5	121	25.6	3.7	Agree	1
4. I would attend a classic English/Western festival/performance if held close to where I live.	42	8.9	80	16.9	127	26.9	144	30.5	79	16.7	3.3	Neutral	5
6. I have been to churches (or other places or worship) for social events.	61	12.9	82	17.4	136	28.8	131	27.8	62	13.1	3.1	Neutral	6
7. I am interested in British/Western history as I am in Islamic history.	33	7.0	60	12.7	135	28.6	154	32.6	90	19.1	3.4	Agree	4
12. I would participate in charity work for non-Muslims.	23	4.9	46	9.7	122	25.8	177	37.5	104	22.0	3.6	Agree	2
13. I would be willing to give some of my money as charity to one of the UK charitable societies.	33	7.0	42	8.9	126	26.8	170	36.1	100	21.2	3.6	Agree	2
Total	218	7.7	327	11.5	777	27.4	953	33.7	556	19.6	3.5	Agree	

C.1 Social Culture

Non-Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	Count	%	count	%	count	%			
3. I would attend a classical Middle Eastern Opera if it was being held close to where I am.	38	7.8	75	15.3	147	30.1	169	34.6	60	12.3	3.3	Neutral	3
4. I would be interested in knowing/studying Muslim history	25	5.1	44	9.0	156	31.9	199	40.7	65	13.3	3.5	Agree	1
9. I would participate in charity work for Muslims.	14	2.9	53	10.8	178	36.4	177	36.2	67	13.7	3.5	Agree	1
10. I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK.	48	9.8	95	19.4	165	33.7	120	24.5	61	12.5	3.1	Neutral	4
Total	125	6.4	267	13.7	646	33.0	665	34.0	253	12.9	3.3	Neutral	

C.2 Values and Traditions

Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	Count	%	count	%	count	%			
8. I use British /European recipes and eat British food.	36	7.6	66	14.0	134	28.4	154	32.6	82	17.4	3.4	Agree	1
9. I accept British traditions regarding freedom of relationships between and sexes.	182	38.6	107	22.7	97	20.6	49	10.4	37	7.8	2.3	Disagree	3
10. I think that British people are moral people.	49	10.4	71	15.0	192	40.7	104	22.0	56	11.9	3.1	Neutral	2
11. I accept British culture in terms of free sexual expressions within relationships.	195	41.3	108	22.9	90	19.1	47	10.0	32	6.8	2.2	Disagree	4
Total	462	24.5	352	18.6	513	27.2	354	18.8	207	11.0	2.7	Neutral	

C.2 Values and Traditions

Non-Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	Count	%	count	%	count	%			
5. I accept Muslim Values, traditions, daily life, food, etc.	21	4.3	30	6.1	131	26.8	227	46.4	80	16.4	3.6	Agree	1
6. I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.	34	7.0	71	14.5	197	40.3	137	28.0	50	10.2	3.2	Neutral	2
7. I accept Muslim traditions in terms of women wearing Hijab (headscarf)	50	10.2	89	18.2	170	34.8	137	28.0	43	8.8	3.1	Neutral	3
8. I accept Muslim traditions in terms of polygamy.	112	22.9	110	22.5	189	38.7	51	10.4	27	5.5	2.5	Disagree	4
Total	217	11.1	300	15.3	687	35.1	552	28.2	200	10.2	3.1	Neutral	

C.3 Living Together

Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	count	%	count	%	count	%			
14. I would live beside a church or any other religious place of worship other than a mosque.	79	16.7	59	12.5	155	32.8	120	25.4	59	12.5	3.0	Neutral	3
15. I would live in a neighborhood which is a non-Muslim community.	66	14.0	73	15.5	171	36.2	105	22.2	57	12.1	3.0	Neutral	3
16. I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.	93	19.7	81	17.2	194	41.1	70	14.8	34	7.2	2.7	Neutral	5
17. I have non-Muslim friends.	33	7.0	31	6.6	84	17.8	182	38.6	142	30.1	3.8	Agree	1
18. I feel proud informing Muslims of my non-Muslim friends.	31	6.6	56	11.9	153	32.4	129	27.3	103	21.8	3.5	Agree	2
Total	302	12.8	300	12.7	757	32.1	606	25.7	395	16.7	3.2	Neutral	

C.3 Living Together

Non-Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	Count	%	count	%	count	%			
11. I would live beside a mosque.	46	9.4	105	21.5	248	50.7	62	12.7	28	5.7	2.8	Neutral	4
12. I would like to live in a neighborhood which has a Muslim population only.	82	16.8	134	27.4	208	42.5	50	10.2	15	3.1	2.6	Neutral	5
13. I would feel very positive if a mosque was built in my neighborhood.	35	7.2	75	15.3	263	53.8	89	18.2	27	5.5	3.0	Neutral	3
14. I would like to have Muslim friends.	9	1.8	8	1.6	130	26.6	209	42.7	133	27.2	3.9	Agree	1
15. I would feel proud informing people that I have Muslim friends.	13	2.7	23	4.7	168	34.4	179	36.6	106	21.7	3.7	Agree	2
Total	185	7.6	345	14.1	1017	41.6	589	24.1	309	12.6	3.2	Neutral	

C.4 Behavior and Relationships

Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	Count	%	Count	%	count	%	count	%			
1. I would accept living in a non-Muslim country	25	5.3	37	7.8	93	19.7	168	35.6	149	31.6	3.8	Agree	1
19. I accept my son getting married to a non-Muslim.	220	46.7	89	18.9	86	18.3	54	11.5	22	4.7	2.1	Disagree	4
20. I accept my daughter getting married to a non-Muslim.	310	65.8	76	16.1	53	11.3	19	4.0	13	2.8	1.6	Strongly Disagree	5
21. I would recruit non-Muslims in my own business.	41	8.7	24	5.1	122	25.8	153	32.4	132	28.0	3.7	Agree	2
22. I would support an English team when playing against a team closer to my own culture background.	68	14.4	67	14.2	180	38.1	83	17.6	74	15.7	3.1	Neutral	3
Total	664	28.2	293	12.4	534	22.6	477	20.2	390	16.5	2.8	Neutral	

C.4 Behavior and Relationships

Non-Muslims

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Mean	Overall Response (in Mean)	Priority
	count	%	count	%	Count	%	count	%	count	%			
16. I would accept that my daughter/son marry a Muslim.	46	9.4	67	13.7	152	31.1	137	28.0	87	17.8	3.3	Neutral	3
17. I would employ a Muslim if I have my own business.	10	2.0	20	4.1	112	22.9	210	42.9	137	28.0	3.9	Agree	1
18. I would support a team from a Muslim country when playing against a team closer to my own culture background.	34	7.0	36	7.4	185	37.8	144	29.4	90	18.4	3.4	Agree	2
19. I would accept living in a Muslim country.	48	9.8	85	17.4	172	35.2	135	27.6	49	10.0	3.1	Neutral	4
Total	138	7.1	208	10.6	621	31.7	626	32.0	363	18.6	3.4	Agree	

Summary of Overall Opinions for Similar Statements between Muslims and Non-Muslims

Statement (for Non-Muslims)	Mean	Assessment	Assessment	Mean	Statement (for Muslims)
3. I would attend a classical Middle Eastern Opera if it was being held close to where I am.	3.3	Neutral	Neutral	3.3	4. I would attend a classic English/Western festival/ performance if held close to where I live.
4. I would be interested in knowing/studying Muslim history	3.5	Agree	Agree	3.4	7. I am interested in British/Western history as I am in Islamic history.
9. I would participate in charity work for Muslims.	3.5	Agree	Agree	3.6	12. I would participate in charity work for non-Muslims.
10. I would accept giving away part of my money as charity to one of the Islamic charitable societies based in the UK.	3.1	Neutral	Agree	3.6	13. I would be willing to give some of my money as charity to one of the UK charitable societies.
5. I accept Muslim Values, traditions, daily life, food, etc.	3.6	Agree	Agree	3.4	8. I use British /European recipes and eat British food.
6. I accept Muslim values and traditions, in terms of male/female relationship, raising of children, abiding by Muslim regulations.	3.2	Neutral	Disagree	2.3	9. I accept British traditions regarding freedom of relationships between and sexes.
8. I accept Muslim traditions in terms of polygamy.	2.2	Disagree	Disagree	2.2	11. I accept British culture in terms of free sexual expressions within relationships.
11. I would live beside a mosque.	2.8	Neutral	Neutral	3.0	14. I would live beside a church or any other religious place of worship other than a mosque.
12. I would like to live in a neighborhood which has a Muslim population only.	2.6	Neutral	Neutral	3.0	15. I would live in a neighborhood which is a non-Muslim community.
13. I would feel very positive if a mosque was built in my neighborhood.	3.0	Neutral	Neutral	2.7	16. I would like it if a Church or any other religious place of worship was built in my neighborhood other than a mosque.
14. I would like to have Muslim friends.	3.9	Agree	Agree	3.8	17. I have non-Muslim friends.
15. I would feel proud informing people that I have Muslim friends.	3.7	Agree	Agree	3.5	18. I feel proud informing Muslims of my non-Muslim friends.
16. I would accept that my daughter/son marry a Muslim.	3.3	Neutral	Disagree	2.1	19. I accept my son getting married to a non-Muslim.
17. I would employ a Muslim if I have my own business.	3.9	Agree	Agree	3.7	21. I would recruit non-Muslims in my own business.
18. I would support a team from a Muslim country when playing against a team closer to my own culture background.	3.4	Agree	Neutral	3.1	22. I would support an English team when playing against a team closer to my own culture background.
19. I would accept living in a Muslim country.	3.1	Neutral	Agree	3.8	1. I would accept living in a non-Muslim country

Summary of Overall Opinions for Similar Factors between Muslims and Non-Muslims

Factors	Non-Muslims		Muslims	
	Mean	Assessment	Mean	Assessment
Social Culture	3.3	Neutral	3.5	Agree
Values and Traditions	3.1	Neutral	2.7	Neutral
Living Together	3.2	Neutral	3.2	Neutral
Behavior and Relationships	3.4	Agree	2.8	Neutral

D. Hypotheses Testing

Mann-Whitney (Two independent Samples non-parametric test):

Mann-Whitney test is the nonparametric alternative test of two independent samples t-test. One of the needs of non-parametric tests is in the case of categorical data (qualitative data) as in our case. We will use the Mann-Whitney nonparametric test to test whether there is a significant difference between medians of responses of two independent populations. In our case, testing the hypotheses whether there is a significant difference between teachers according to Sex as follows:

- The Null Hypothesis H_0 : The medians of responses of two independent populations are equal. In other words, there is no significant difference between the two medians of the responses.
- The Alternative Hypothesis H_1 : The medians of responses of two independent populations are unequal. In other words, there is a significant difference between the two medians of the responses.
- Calculating the ranks of the two independent samples results in the Mann-Whitney Statistic and Z-statistic which has a standard normal distribution.
- One can get the decision about the hypothesis, by comparing Z-statistic by a tabulated Z with a specified significance level ($\alpha=0.05$).
- Another method to get the decision is by using P-value. If P-value is less than or equal $\alpha=0.05$, one can reject H_0 and accept H_1 , i.e. there is a significant difference between the two medians of the responses. Otherwise, one accepts H_0 and rejects H_1 , i.e. there is no significant difference between the two medians of the responses.

Kruskal-Wallis (More than two independent Samples non-parametric test):

Kruskal-Wallis test is the nonparametric alternative test of Analysis of variance (ANOVA test). One of the needs of non-parametric tests is in the case of categorical data (qualitative data) as in our case. We will use the Kruskal-Wallis nonparametric test to test whether there is a significant difference between medians of responses of more than two independent populations (say K). In our case, testing the hypotheses whether there is a significant difference between

teachers according to Age, Qualification, allocated capital, Time, Experience as follows:

- The Null Hypothesis H_0 : The medians of responses of K independent populations are equal. In other words, there is no significant difference between the K medians of the responses.
- The Alternative Hypothesis H_1 : The medians of responses of K independent populations are unequal. In other words, there is a significant difference between the K medians of the responses.
- Calculating the ranks of the K independent samples results in the Chi-square Statistic and Z-statistic which has a standard normal distribution.
- One can get the decision about the hypothesis, by comparing Chi-square statistic by a tabulated Chi-square with a specified significance level ($\alpha=0.05$) and $(k-1)$ degrees of freedom.
- Another method to get the decision is by using P-value. If P-value is less than or equal $\alpha=0.05$, one can reject H_0 and accept H_1 , i.e. there is a significant difference between the K medians of the responses. Otherwise, one accepts H_0 and rejects H_1 , i.e. there is no significant difference between the K medians of the responses.

- To Test whether there is a significant difference between responses according to City, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	City	Mean Ranks	Chi-square	P	Conclusion
<i>Social Culture</i>	Manchester	251.3	5.372	0.068	<i>InSig.</i>
	Birmingham	228.7			
	London	217.0			
<i>Values and Traditions</i>	Manchester	243.8	3.900	0.142	<i>InSig.</i>
	Birmingham	218.0			
	London	246.4			
<i>Living Together</i>	Manchester	254.6	6.860	0.032	<i>Sig.</i>
	Birmingham	220.1			
	London	223.8			
<i>Behavior and Relationships</i>	Manchester	252.2	8.112	0.017	<i>Sig.</i>
	Birmingham	233.1			
	London	207.7			

For Muslims: The Above table shows that there is a significant difference between responses according to City about *Living together and Behavior and Relationships*.

One would make several Mann-Whitney tests to compare between every two cities for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	City (1)	City (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
<i>Living Together</i>	Manch.	Birm.	15.57	13056.5	-2.425	0.015	<i>Sig.</i>
<i>Behavior and Relationships</i>	Manch.	Lond.	37.83	9998.0	-2.693	0.007	<i>Sig.</i>

Factor (For Non-Muslims)	City	Mean Ranks	Chi-square	P	Conclusion
Social Culture	Manchester	216.0	10.642	0.005	<i>Sig.</i>
	Birmingham	264.0			
	London	252.7			
Values and Traditions	Manchester	249.5	0.744	0.689	<i>InSig.</i>
	Birmingham	247.7			
	London	236.6			
Living Together	Manchester	240.1	13.006	0.001	<i>Sig.</i>
	Birmingham	271.6			
	London	215.9			
Behavior and Relationships	Manchester	249.3	8.204	0.017	<i>Sig.</i>
	Birmingham	262.1			
	London	218.0			

For Non-Muslims: The Above table shows that there is a significant difference between responses according to City about *Social Culture, Living together and Behavior and Relationships.*

One would make several Mann-Whitney tests to compare between every two cities for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	City (1)	City (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Manch.	Birm.	-33.3	12012.5	-3.108	0.002	<i>Sig.</i>
	Manch.	Lond.	-23.4	9670.0	-2.338	-2.338	<i>Sig.</i>
Living Together	Manch.	Birm.	-33.3	12012.5	-3.108	0.002	<i>Sig.</i>
	Birm.	Lond.	38.8	10166.0	-3.690	0.000	<i>Sig.</i>
Behavior and Relationships	Birm.	Lond.	29.9	10884.0	-2.841	0.004	<i>Sig.</i>

2. To Test whether there is a significant difference between responses according to Age, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Age	Mean Ranks	Chi- square	P	Conclusion
Social Culture	under 18 yrs	298.9	9.447	0.051	<i>Sig.</i>
	18-25 yrs	231.7			
	26-35 yrs	235.8			
	36-45 yrs	222.7			
	over 45 yrs	229.8			
Values and Traditions	under 18 yrs	308.0	14.160	0.007	<i>Sig.</i>
	18-25 yrs	237.4			
	26-35 yrs	238.5			
	36-45 yrs	213.2			
	over 45 yrs	224.9			
Living Together	under 18 yrs	273.9	7.626	0.106	<i>InSig.</i>
	18-25 yrs	245.1			
	26-35 yrs	240.9			
	36-45 yrs	211.2			
	over 45 yrs	227.2			
Behavior and Relationships	under 18 yrs	325.4	20.144	0.000	<i>Sig.</i>
	18-25 yrs	221.8			
	26-35 yrs	235.4			
	36-45 yrs	218.5			
	over 45 yrs	244.1			

For Muslims: The above table shows that there is a significant difference between responses according to Age about *Social Culture, Values and traditions and Behavior and Relationships.*

One would make several Mann-Whitney tests to compare between every two age groups for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Age (1)	Age (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	under 18 yrs	18-25 yrs	26.02	1900.0	-2.756	0.006	<i>Sig.</i>
	under 18 yrs	26-35 yrs	22.68	1892.5	-2.472	0.013	<i>Sig.</i>
	under 18 yrs	36-45 yrs	24.29	1421.5	-3.002	0.003	<i>Sig.</i>
	under 18 yrs	over 45 yrs	11.99	624.5	-2.251	0.024	<i>Sig.</i>
Living Together	under 18 yrs	18-25 yrs	28.05	1857.0	-2.960	0.003	<i>Sig.</i>
	under 18 yrs	26-35 yrs	26.51	1779.0	-2.892	0.004	<i>Sig.</i>
	under 18 yrs	36-45 yrs	27.69	1325.0	-3.427	0.001	<i>Sig.</i>
	under 18 yrs	over 45 yrs	14.73	567.5	-2.765	0.006	<i>Sig.</i>
Behavior and Relationships	under 18 yrs	18-25 yrs	40.26	1491.0	-4.249	0.000	<i>Sig.</i>
	under 18 yrs	26-35 yrs	33.66	1157.5	-4.054	0.000	<i>Sig.</i>
	under 18 yrs	36-45 yrs	14.39	574.5	-2.702	0.007	<i>Sig.</i>
	under 18 yrs	over 45 yrs	40.26	1491.0	-4.249	0.000	<i>Sig.</i>

Factor (For Non-Muslims)	Age	Mean Ranks	Chi-square	P	Conclusion
Social Culture	under 18 yrs	226.5	6.400	0.171	<i>InSig.</i>
	18-25 yrs	255.8			
	26-35 yrs	248.6			
	36-45 yrs	259.9			
	over 45 yrs	217.9			
Values and Traditions	under 18 yrs	265.6	6.463	0.167	<i>InSig.</i>
	18-25 yrs	248.5			
	26-35 yrs	259.8			
	36-45 yrs	248.6			
	over 45 yrs	216.4			
Living Together	under 18 yrs	228.0	10.243	0.037	<i>Sig.</i>
	18-25 yrs	269.8			
	26-35 yrs	245.8			
	36-45 yrs	243.2			
	over 45 yrs	214.4			
Behavior and Relationships	under 18 yrs	212.6	5.083	0.279	<i>InSig.</i>
	18-25 yrs	250.1			
	26-35 yrs	260.7			
	36-45 yrs	248.2			
	over 45 yrs	225.4			

For Non-Muslims: The Above table shows that there is a significant difference between responses according to age about living together. One would make several Mann-Whitney tests to compare between every two age groups for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Age (1)	Age (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Living Together	18-25 yrs	over 45 yrs	29.8	6328.5	-3.166	0.002	<i>Sig.</i>

3. To Test whether there is a significant difference between Responses according to Sex, the writer uses the Mann-Whitney nonparametric test (significance level 5%)

Factor	Sex (1)	Sex (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Male	Female	-0.36	26654.0	-0.028	0.977	InSig.
Values and Traditions	Male	Female	1.45	26625.5	-0.114	0.910	InSig.
Living Together	Male	Female	-9.90	25666.5	-0.776	0.438	InSig.
Behavior and Relationships	Male	Female	15.37	24818.0	-1.207	0.228	InSig.

For Muslims: The above table shows that there is no significant difference between responses according to Sex.

Factor	Sex (1)	Sex (2)	Diff. Of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Male	Female	-9.96	27997.5	-0.775	0.438	InSig.
Values and Traditions	Male	Female	12.99	27636.5	-1.010	0.312	InSig.
Living Together	Male	Female	13.10	27623.0	-1.019	0.308	InSig.
Behavior and Relationships	Male	Female	18.55	26972.5	-1.443	0.149	InSig.

For Non-Muslims: The Above table shows that there is no significant difference between responses according to Sex.

4. To Test whether there is a significant difference between responses according to Ethnic origin, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Ethnic Origin	Mean Ranks	Chi-square	P	Conclusion
Social Culture	Asian	279.6	39.528	0.000	<i>Sig.</i>
	White	295.1			
	Arab	202.7			
	Black	196.4			
	Mixed	233.3			
	Other	210.7			
Values and Traditions	Asian	252.9	21.376	0.001	<i>Sig.</i>
	White	296.4			
	Arab	208.3			
	Black	258.4			
	Mixed	234.3			
	Other	227.6			
Living Together	Asian	267.1	33.495	0.000	<i>Sig.</i>
	White	293.3			
	Arab	219.9			
	Black	178.5			
	Mixed	241.8			
	Other	134.7			
Behavior and Relationships	Asian	270.8	32.825	0.000	<i>Sig.</i>
	White	282.6			
	Arab	196.9			
	Black	238.1			
	Mixed	256.2			
	Other	255.3			

For Muslims: The Above table shows that there is a significant difference between responses according to Ethnic Origin about all factors.

One would make several Mann-Whitney tests to compare between every two age groups for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Ethnic (1)	Ethnic (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Asian	Arab	57.11	9554.0	-5.224	0.000	<i>Sig.</i>
	Asian	Black	30.31	1769.5	-3.270	0.001	<i>Sig.</i>
	White	Arab	51.05	2979.0	-4.331	0.000	<i>Sig.</i>
	White	Black	17.15	567.0	-3.160	0.002	<i>Sig.</i>
	White	Other	12.69	198.5	-2.325	0.020	<i>Sig.</i>
Values and Traditions	Asian	White	-19.69	2633.50	-2.181	0.029	<i>Sig.</i>
	Asian	Arab	33.44	11606.00	-3.062	0.002	<i>Sig.</i>
	White	Arab	45.31	3202.50	-3.853	0.000	<i>Sig.</i>
	Arab	Black	-25.57	119.45	-2.069	0.039	<i>Sig.</i>
Living Together	Asian	Arab	35.41	11442.00	-3.240	0.001	<i>Sig.</i>
	Asian	Black	34.20	1669.00	0.000	0.000	<i>Sig.</i>
	Asian	other	44.34	409.00	-3.592	0.000	<i>Sig.</i>
	White	Arab	38.30	3475.50	-3.250	0.001	<i>Sig.</i>
	White	Black	18.66	534.50	-3.437	0.001	<i>Sig.</i>
	White	other	18.36	137.00	137.000	0.001	<i>Sig.</i>
	Arab	other	40.04	924.00	-2.275	0.023	<i>Sig.</i>
	Mixed	other	9.30	91.50	-2.459	0.014	<i>Sig.</i>
Behavior and Relationships	Asian	Arab	55.62	9761.50	-5.092	0.000	<i>Sig.</i>
	White	Arab	44.45	3162.00	-3.759	0.000	<i>Sig.</i>
	Arab	Mixed	-29.18	1936.50	-2.063	0.039	<i>Sig.</i>

Factor (For Non-Muslims)	Ethnic Origin	Mean Ranks	Chi-square	P	Conclusion
Social Culture	White	244.58	0.809	0.937	<i>InSig.</i>
	Asian	248.79			
	Black	246.13			
	Mixed	210.18			
	Other	254.12			
Values and Traditions	White	247.38	3.725	0.445	<i>InSig.</i>
	Asian	223.05			
	Black	245.15			
	Mixed	255.32			
	Other	289.97			
Living Together	White	249.70	2.550	0.636	<i>InSig.</i>
	Asian	249.73			
	Black	223.71			
	Mixed	247.27			
	Other	219.88			
Behavior and Relationships	White	263.33	20.184	0.000	<i>Sig.</i>
	Asian	192.25			
	Black	222.51			
	Mixed	183.32			
	Other	264.59			

For Non-Muslims: The Above table shows that there is a significant difference between responses according to Ethnic Origin about Behavior and Relationships. One would make several Mann-Whitney tests to compare between every two age groups for the significant factors (at 5% level of significance).

Factor	Ethnic (1)	Ethnic (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Behavior and Relationships	White	Asian	55.92	8531.5	-3.856	0.000	<i>Sig.</i>
	White	Black	33.51	8934.5	-2.263	0.024	<i>Sig.</i>

- To Test whether there is a significant difference between responses according to Education, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Education	Mean Ranks	Chi- square	P	Conclusion
<i>Social Culture</i>	Less than GCSE	264.3	2.509	0.775	<i>InSig.</i>
	GCSE	245.7			
	A levels	234.8			
	B. A. Degree	229.9			
	Post Graduate	228.5			
	Others	246.7			
<i>Values and Traditions</i>	Less than GCSE	265.0	8.152	0.148	<i>InSig.</i>
	GCSE	257.1			
	A levels	253.2			
	B. A. Degree	222.7			
	Post Graduate	231.4			
	Others	200.3			
<i>Living Together</i>	Less than GCSE	214.9	4.161	0.527	<i>InSig.</i>
	GCSE	255.1			
	A levels	229.3			
	B. A. Degree	237.2			
	Post Graduate	247.1			
	Others	208.9			
<i>Behavior and Relationships</i>	Less than GCSE	242.5	2.065	0.840	<i>InSig.</i>
	GCSE	258.3			
	A levels	235.2			
	B. A. Degree	229.3			
	Post Graduate	231.5			
	Others	231.5			

For Muslims: The above table shows that there is no significant difference between responses according to education.

Factor (For Non- Muslims)	Education	Mean Ranks	Chi- square	P	Conclusion
Social Culture	Less than GCSE	270.7	6.018	0.305	<i>InSig.</i>
	GCSE	210.2			
	A levels	262.5			
	B. A. Degree	247.2			
	Post Graduate	238.5			
	Others	243.0			
Values and Traditions	Less than GCSE	264.3	2.563	0.767	<i>InSig.</i>
	GCSE	226.8			
	A levels	242.6			
	B. A. Degree	246.2			
	Post Graduate	239.7			
	Others	262.2			
Living Together	Less than GCSE	250.8	4.289	0.509	<i>InSig.</i>
	GCSE	230.0			
	A levels	223.6			
	B. A. Degree	250.9			
	Post Graduate	257.0			
	Others	255.8			
Behavior and Relationships	Less than GCSE	243.8	5.154	0.397	<i>InSig.</i>
	GCSE	210.1			
	A levels	236.5			
	B. A. Degree	250.6			
	Post Graduate	257.6			
	Others	255.6			

For Non-Muslims: The above table shows that there is no significant difference between responses according to Education.

6. To Test whether there is a significant difference between responses according to Period of living in the UK, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%).

Factor (For Muslims)	Period	Mean Ranks	Chi- square	P	Conclusion
Social Culture	Less than a year	229.5	22.552	0.000	<i>Sig.</i>
	1-4 years	217.8			
	5-9 years	188.2			
	10-15 yrs	268.8			
	more than 15 yrs	260.2			
Values and Traditions	Less than a year	254.8	3.277	0.513	<i>InSig.</i>
	1-4 years	242.1			
	5-9 years	215.9			
	10-15 yrs	244.8			
	more than 15 yrs	237.4			
Living Together	Less than a year	237.2	12.894	0.012	<i>Sig.</i>
	1-4 years	224.7			
	5-9 years	199.3			
	10-15 yrs	241.2			
	more than 15 yrs	259.0			
Behavior and Relationships	Less than a year	240.7	9.907	0.042	<i>Sig.</i>
	1-4 years	226.3			
	5-9 years	201.9			
	10-15 yrs	237.7			
	more than 15 yrs	254.5			

For Muslims: The above table shows that there is a significant difference between responses according to period about *Social Culture, Values and traditions and Behavior and Relationships.*

One would make several Mann-Whitney tests to compare between every two periods for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Period (1)	Period (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	1-4 years	10-15 yrs	-15.60	2033.00	-2.152	0.031	<i>Sig.</i>
	1-4 years	more than 15 yrs	-24.53	7133.00	-2.387	0.017	<i>Sig.</i>
	5-9 years	10-15 yrs	-25.11	1726.50	-3.448	0.001	<i>Sig.</i>
	5-9 years	more than 15	-43.55	6032.00	-4.239	0.000	<i>Sig.</i>
Living Together	1-4 years	more than 15 yrs	-20.22	7443.00	-1.964	0.049	<i>Sig.</i>
	5-9 years	more than 15 yrs	-36.03	6542.50	-3.503	0.000	<i>Sig.</i>
Behavior and Relationships	5-9 years	more than 15 yrs	-32.22	6700.50	-3.131	0.002	<i>Sig.</i>

7. To Test whether there is a significant difference between responses according to if born in the UK, the writer uses the Mann-Whitney nonparametric test (significance level 5%)

Factor	Born (1)	Born (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Yes	No	1.73	27297.5	-0.137	0.891	<i>InSig.</i>
Values and Traditions	Yes	No	28.01	24348	-2.231	0.026	<i>Sig.</i>
Living Together	Yes	No	16.44	25703.5	-1.308	0.191	<i>InSig.</i>
Behavior and Relationships	Yes	No	16.72	25462.5	-1.334	0.182	<i>InSig.</i>

For Muslims: The above table shows that there is a significant difference between responses according to if born in the UK about Values and Traditions.

8. To Test whether there is a significant difference between Responses according to if student or not, the writer uses the Mann-Whitney nonparametric test (significance level 5%)

Factor (Muslims)	Student (1)	Student (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Yes	No	66.01	17796.0	-4.981	0.000	<i>Sig.</i>
Values and Traditions	Yes	No	20.69	22701.5	-1.564	0.118	<i>InSig.</i>
Living Together	Yes	No	48.85	19732.5	-3.689	0.000	<i>Sig.</i>
Behavior and Relationships	Yes	No	49.45	19522.0	-3.747	0.000	<i>Sig.</i>

For Muslims: The above table shows that there is a significant difference between responses according to if student or not about *Social Culture, Values and traditions and Behavior and Relationships.*

Factor (Non-Muslims)	Student (1)	Student (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Yes	No	11.51	25621.0	-0.859	0.390	<i>InSig.</i>
Values and Traditions	Yes	No	-20.72	24608.5	-1.547	0.122	<i>InSig.</i>
Living Together	Yes	No	10.79	25701.0	-0.805	0.421	<i>InSig.</i>
Behavior and Relationships	Yes	No	-5.01	26336.0	-0.374	0.708	<i>InSig.</i>

For Non-Muslims: The above table shows that there is no significant difference between responses according to if student or not.

9. To Test whether there is a significant difference between responses according to Career, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Career	Mean Ranks	Chi- square	P	Conclusion
<i>Social Culture</i>	Unemployed	218.0	5.581	0.134	<i>InSig.</i>
	Self Employed	249.5			
	Private Sector	253.5			
	Public Sector	227.7			
<i>Values and Traditions</i>	Unemployed	236.7	0.399	0.940	<i>InSig.</i>
	Self Employed	229.8			
	Private Sector	241.4			
	Public Sector	237.4			
<i>Living Together</i>	Unemployed	211.7	5.910	0.116	<i>InSig.</i>
	Self Employed	247.7			
	Private Sector	247.4			
	Public Sector	242.5			
<i>Behavior and Relationships</i>	Unemployed	230.4	1.186	0.756	<i>InSig.</i>
	Self Employed	240.1			
	Private Sector	245.0			
	Public Sector	228.6			

For Muslims: The above table shows that there is no significant difference between responses according to Career.

Factor (For Non- Muslims)	Career	Mean Ranks	Chi- square	P	Conclusion
Social Culture	Unemployed	238.9	0.452	0.929	<i>InSig.</i>
	Self Employed	251.7			
	Private Sector	248.2			
	Public Sector	242.1			
Values and Traditions	Unemployed	258.5	1.567	0.667	<i>InSig.</i>
	Self Employed	229.9			
	Private Sector	243.8			
	Public Sector	247.6			
Living Together	Unemployed	214.6	5.826	0.120	<i>InSig.</i>
	Self Employed	253.8			
	Private Sector	262.6			
	Public Sector	238.8			
Behavior and Relationships	Unemployed	241.2	1.331	0.722	<i>InSig.</i>
	Self Employed	230.2			
	Private Sector	245.9			
	Public Sector	251.2			

For Non-Muslims: The above table shows that there is no significant difference between responses according to Career.

10. To Test whether there is a significant difference between responses according to Income, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Income	Mean Ranks	Chi-square	P	Conclusion
Social Culture	Less than 20,000	227.6	1.349	0.853	<i>InSig.</i>
	20,000-30,000	242.3			
	30,001-40,000	240.6			
	40,001-50,000	246.1			
	more than 50,000	243.0			
Values and Traditions	Less than 20,000	237.5	0.712	0.950	<i>InSig.</i>
	20,000-30,000	242.7			
	30,001-40,000	230.1			
	40,001-50,000	226.4			
	more than 50,000	228.3			
Living Together	Less than 20,000	212.8	11.449	0.022	<i>Sig.</i>
	20,000-30,000	261.2			
	30,001-40,000	246.5			
	40,001-50,000	244.0			
	more than 50,000	251.8			
Behavior and Relationships	Less than 20,000	239.4	0.556	0.968	<i>InSig.</i>
	20,000-30,000	232.2			
	30,001-40,000	237.4			
	40,001-50,000	222.8			
	more than 50,000	228.3			

For Muslims: The above table shows that there is a significant difference between responses according to Income about Living Together.

One would make several Mann-Whitney tests to compare between every two income groups for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Income (1)	Income (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Living Together	Less than 20,000	20,000-30,000	-34.50	10693.5	-3.204	0.001	<i>Sig.</i>

Factor (For Non- Muslims)	Income	Mean Ranks	Chi- square	P	Conclusion
Social Culture	Less than 20,000	225.3	9.617	0.047	<i>Sig.</i>
	20,000-30,000	246.5			
	30,001-40,000	273.1			
	40,001-50,000	215.9			
	More than 50,000	255.7			
Values and Traditions	Less than 20,000	227.5	5.996	0.199	<i>InSig.</i>
	20,000-30,000	236.6			
	30,001-40,000	268.2			
	40,001-50,000	248.5			
	More than 50,000	254.7			
Living Together	Less than 20,000	227.9	8.842	0.065	<i>InSig.</i>
	20,000-30,000	237.9			
	30,001-40,000	266.1			
	40,001-50,000	221.7			
	more than 50,000	272.3			
Behavior and Relationships	Less than 20,000	222.8	10.394	0.034	<i>Sig.</i>
	20,000-30,000	233.2			
	30,001-40,000	254.5			
	40,001-50,000	264.6			
	more than 50,000	281.0			

For Non-Muslims: The above table shows that there is a significant difference between responses according to Income *about* Social Culture and Behavior and Relationships.

One would make several Mann-Whitney tests to compare between every two Income groups for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Income (1)	Income (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Less than 20,000	30,001-40,000	-24.72	6251.00	-2.697	0.007	Sig.
	30,001-40,000	40,001-50,000	17.42	2008.00	-2.188	0.029	Sig.
Behavior and Relationships	Less than 20,000	more than 50,000	-24.20	3797.00	-2.745	0.006	Sig.
	20,000-30,000	more than 50,000	-19.19	3437.00	-2.324	0.020	Sig.

11. To Test whether there is a significant difference between Responses according to if English is the first language, the writer uses the Mann-Whitney nonparametric test (significance level 5%)

Factor (Muslims)	First lang. (1)	First lang. (2)	Diff. Of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Yes	No	75.88	15895.5	-5.576	0.000	Sig.
Values and Traditions	Yes	No	36.96	19917.5	-2.722	0.006	Sig.
Living Together	Yes	No	60.82	17529.5	-4.475	0.000	Sig.
Behavior and Relationships	Yes	No	51.96	18211.0	-3.829	0.000	Sig.

For Muslims: The above table shows that there is a significant difference between responses according to if English is the first language about all factors.

12. To test whether there is a significant difference between responses according to Level of English, the writer uses the Kruskal-Wallis nonparametric test (significance level 5%)

Factor (For Muslims)	Level	Mean Ranks	Chi- square	P	Conclusion
Social Culture	Excellent	253.6	12.402	0.006	Sig.
	Good	224.8			
	Poor	241.9			
	Very Poor	133.6			
Values and Traditions	Excellent	234.5	1.722	0.632	InSig.
	Good	233.3			
	Poor	264.1			
	Very Poor	250.8			
Living Together	Excellent	268.6	21.510	0.000	Sig.
	Good	215.3			
	Poor	203.6			
	Very Poor	174.1			
Behavior and Relationships	Excellent	249.7	8.508	0.037	Sig.
	Good	228.3			
	Poor	230.7			
	Very Poor	146.5			

For Muslims: The above table shows that there is a significant difference between responses according to Level of English about *Social Culture*, *Values and traditions* and *Behavior and Relationships*.

One would make several Mann-Whitney tests to compare between every two Level of English for the significant factors (at 5% level of significance). The following table displays the results of these comparisons.

Factor	Level (1)	Level (2)	Diff. of Mean Ranks	Mann Whitney (U)	Z	P	Conclusion
Social Culture	Excellent	Good	26.32	19654.5	-2.215	0.027	Sig.
	Excellent	Very Poor	53.84	668.0	-3.007	0.003	Sig.
	Good	Very Poor	46.19	863.0	-2.407	0.016	Sig.
	Poor	Very Poor	11.32	114.5	-2.540	0.011	Sig.
Living Together	Excellent	Good	48.19	17436.5	-4.055	0.000	Sig.
	Excellent	Poor	33.26	3110.0	-2.610	0.009	Sig.
	Excellent	Very Poor	41.15	920.5	-2.292	0.022	Sig.
Behavior and Relationships	Excellent	Very Poor	47.38	747.0	-2.650	0.008	Sig.
	Good	Very Poor	40.66	924.5	-2.129	0.033	Sig.