



Experiences of African Muslims in Europe: Diaspora, Migration, and Contemporary Challenges

MUHSIN ADEKUNLE BALOGUN, JAMIU ADELAJA OSENI
ILYAS IDOWU BALOGUN
Lagos State University of Education, Oto-Ijanikin-Lagos, Nigeria

Abstract. Different disciplines have explored the concept of diaspora from different perspectives. However, the experiences of African Muslims in Europe have not been systematically studied. Therefore, this paper examines critically the challenges facing African Muslims in Europe. In agreement with other researches, this paper notes that there are many challenges facing the African Muslims living in Europe today. Triangulation method was used to gather information for this paper, and both primary and secondary sources were used to obtain information for this article. The findings of this paper show that although there are many challenges facing the Muslims in Europe, but it also has its positive values. The paper notes that the trend of migration will continue unabated unless if Government could live up to her expectation by provision of basic amenities and state-of-the-arts facilities to the African continent, the phenomenon could be reduced. A concerted effort is therefore needed among all stake holders in the African continent for the task of promoting good leadership and followership in our continent.

Keywords: Diaspora, Migration, Leadership, Culture, Religion

1. Introduction

This work examines critically the experience of African Muslims living in Europe. It discusses the concept of migration which includes collective action arising out of social change and affecting the whole society in both sending and receiving areas. Migration entails a 'push-pull' process, that is unfavourable conditions in one place 'push' people out, and favourable conditions in an external location 'pull'

them in. 'Africa is a huge continent with more than 50 countries covering around 30 million square kilometers, almost about 800 million people. It is typified by multifaceted cultural, religious, linguistic varieties as well as varied historical experiences; each ethnic group has distinct culture which represents the variety of cultural diversity (Afe Adogame, (2017). Saharan or Tropical Africa, these are black aboriginal population, with most religious vitality, and its indigenous religions interacting with Christianity and Islam. Religion is essentially part of African culture. African religions are integral to the process of globalization (Louis Schneider, 1970).

Islam entered Saharan Africa in the eleventh century long before Christianity that came in the fifteenth century. Islam came through North Africa and spread through trade and commerce. West African has a brand of Islam that is 'very African' (Afe Adogame, 2007). African Muslim immigrants still maintain identity through Islamic laws, new media technologies which are used to expand Islam as a global religion. African Islam was spread to the diaspora through migration. Contemporary migration has brought many African Muslims to Europe and North America where they have joined other Muslims in developing religious diversification of the host societies. Islam plays the role of fountain of emotional, spiritual and source of social and cultural 'capital' for immigrants in the unfamiliar environment. Mosques and religious community centers and associations are springing up for corporate prayer, rituals and other programmes, which serve as link with other Muslims. African Muslims immigrants suffer marginalization, because they constitute a minority of Muslims in Europe. (Afe Adogame, 2007).

1.1 Research Methodology

The major source of collecting information for this study was mainly secondary source, where documents and other publications were studied. Literature search was carried out mainly in the Brotherton, Edward Boyle, and Laidlaw Libraries all in the Leeds University, and other libraries abroad. Qualitative research method was also used to understand people and their behavior which was suitable for this work because it included observation. Observation entails a systematic data collection approach. Researchers use all their senses to examine people in natural settings or naturally occurring situations.

Observation of a field setting involves: prolonged engagement in a setting or social situation clearly expressed, self-conscious notations of how observing is done methodical and tactical improvisation to develop a full understanding of the setting of interest recording one's observations'.

I was able to observe the situation myself as a participant; this gave me the opportunity in understanding the naturalistic settings and members' ways of seeing the issue. I equally made use of ethnographic methods to carry out the research. Ethnographic research involves the investigation of a culture through an in-depth study of the members of the culture; almost has the same role with grounded theory and phenomenological approach. The former involves an approach designed to discover what problems exist in a given social environment, and how the persons involved handle them, while the latter aims to describe an experience as it is lived by the person. All these approaches were used by me to carry out the research because I was able to study in-depth the relationship between African culture, Islam and European culture.

2. Literature Review

The following provides an overview of the literature and core sources that were consulted in this research. Publications on migration, African Muslims migrants in the Europe are based on historical, anthropological and the regional influence of the western culture. It should be noted that there is a dearth of materials or published work on African Muslims in Europe.

In the article 'Religion on the Move: Transcultural Perspectives, Discourses on Diaspora Religion between Category Formation and the Quest for Religious Identity, written by Klus Hock. The author discusses the role of migration among Africans (as a catalyst) in spreading religion. He claims that because of globalization Africans have constituted larger

migrant groups in Europe. He claims that until recently less attention was given to the impact of migration on the movement of religion. This work really contributed a lot to our studies; it also enlightens us in the areas of 'Africaness' of cultural self-reassertion and political emancipation.

In his contribution to a voluminous book titled 'Religion and Society' written by Radcliffe-Brown, A. A. The author explains the pessimistic nature of the impact of religion in the society. He sees the history of religion as illusion and argues that the primitive religions only aim at the formation and maintenance of social order. He asserts that after the age of reformation in Europe, religion is as a matter of private belief.

Another work that is useful to me is *Religion in Modern Europe; a Memory Mutates* written by Grace Davie who traces the three formative factors that created the unity called Europe which are: Judaeo-Christian monotheism, Greek rationalism and Roman organization, as the core of European culture. He assesses the relationship between the church and the state and how both can co-exist in a secular society.

Another prominent work that is relevant to our study is a chapter which entitled 'Islamophobia and Muslim Recognition in Britain' written by Steven Vertovec contained in a book *Muslims in the West from Sojourners to Citizens* edited by Haddad, Y.Y. The author explains diverse ways in which Muslims are being maligned in the media in Europe, the discrimination and even violence against Muslims. He also explains how the Muslims contribute positively to the development of Britain. The book traces the history of Muslim populations in Britain from small clusters before Second World War, to a large Muslims from south Asians years after. Muslims gradually were given recognition; provision of *halal* food, chaplaincy etc.

Another work that is relevant to us is *Diasporas; Concepts, Intersections and identities* edited by Kim Knott and Sean McLoughlin. In an article written by McLoughlin titled 'Muslim Travellers: Homing Desire, the Umma and British-Pakistanis' discusses how immigrants always feel attached to their homelands all over the world through the convenience of phone calls. Islam being a universal religion binds every Muslim together, and resolves the issue of cultural identities. Religion is seen as original globalizer.

In his chapter titled, 'Muslim Migrants in Europe: between Euro-Islam and Ghettoization' Tibi, the

author, examines what he meant by Euro-Islam in his subtitle of 'Prospects for a Euro-Islam'. He views the identity of Muslims as the identity of culturally different people who share the same faith. He argues that if it is possible to talk about 'Afro-Islam' for African Muslims or 'Indo-Islam' for Indian Muslims, then why can't people talk about Muslims who migrated to Western Europe as 'Euro-Islam.' The author asserts that Euro-Islam is Islam that provides liberal variety of Islam acceptable to Muslims migrants and their European host societies. It accommodates European idea of secularity, human rights, individual citizenship and contemporary secular democracy. Euro-Islam is only adjusted to the civic culture of modernity. It is compared to African Islam, adjusted to domestic African cultures. Its major feature is cultural modernity. It is a form of civil society that will bring open minded Islamic identity compatible with European civic culture. He believes in cultural pluralism rather than multiculturalism.

Hellyer work titled '*Muslims of Europe, the 'other' Europeans*' examines the Islamic shariah on whether Muslims can live in non-Muslim land. He asserts that there is almost a consensus among the Muslim scholars except with little variations; that Muslims should not live in a non-Muslim land. He says that Al-Sarakshi goes to the extent that the Muslims should not bear off spring in a non-Muslim land out of fear that they will acquire the traits of non-Muslims. The Malik School is stricter because he was afraid of the fact that Muslims may submit to their laws. Haifaa Jawad and Tansin Benn in their book '*Muslim Women in the United Kingdom and Beyond; Experience and Images*' chronicle the history of Islam in Europe. They explain the discriminations experienced by Muslims. They highlight the complexity of key historical and contemporary factors compounding this phenomenon. They believe that there is a cultural and religious racism in the west.

2.1 Migration among Africans

The peoples of Africa have been travelling from the time immemorial, mostly as slaves, who helped in building pyramids in Egypt. They also facilitated in building Greek and Roman civilization (Richardson, 2010). Sub-Saharan and trans-Sharan Africans, up until now, Africans are still migrating, and as such the importance of African diasporas cannot be overemphasized. It is altruism that human beings from time immemorial have used migration as a source of survival.

The term 'diaspora' means 'dispersed people'. It was first used for the Jews because of their long historical

dislocation and longing for their own homeland (Chikezie, 2011). It also includes any group of people with a shared sense of identity and a bond to their place of origin whether real or fictional. Migration has made the world dynamic. In fact, not every journey can be termed diaspora, emphasizing that attention must be paid on the historical, socio-economic, political and cultural conditions of movement and settlement. (Brah, 1996) African Diasporas have played a huge role in developing their various countries. It has impacted the abolition of slave trade and the attainment of independence. Sean McLoughlin opines that diaspora is not confined to the experiences of people, colour or the minorities who have migrated from Asia, Africa and the Middle East in the post war period; the Irish, Brazilians, Indians and Pakistanis in America also point to Diaspora, diverse diasporas do share many continuities of experience for all their differences. The words diaspora, migration and transnationalism are interrelated in meanings:

Diaspora arises from some form of migration, but not all migration involves diasporic consciousness; all transnational communities comprise diasporas, but not all diasporas develop transnationalism. (Vertovec Steven, 2004:282)

Migration involves movement from one place to another; the challenges are making people to readjust and adapt to the new contexts. Migrants usually constitute the minority groups wherever they as they differ from the majority in terms of race, language, culture and religion. Such difference manifests also in residential, educational and employment patterns. Diaspora suggests dispersal from a homeland, distinctive community of co-ethnics, and increased consciousness of a connection to their homeland (Sean McLoughlin, 2009).

In contemporary scholarship, diasporas must be contextualized in terms of changing patterns of international mobility and developments in postmodern and postcolonial theory. The study of diaspora cannot be divorced from religion because; it has impacted positively the study of religion. In the 1980s, it came to incorporate those hitherto known as immigrants, ethnic minorities, exiles, expatriates, refugees, guest-workers and so on. Migration has now become tenuous and multidirectional. It is not only movement from poor, less developed, war-stricken to affluent ones, or asylum seekers, refugees or economic but is now characterized by highly and less- skilled migrants, missionaries, tourists and circular migrants. (Adogame, 2013) Migration cuts across all genders searching for a 'golden fleece', and they become the bread winners of their families' home. Migrants

usually settle, adapt and assimilate into their new homes and serve as links with their original homelands. It appears that women tend to be a key constituent of global migration. (Boyd, 1989)

3. Challenges Facing African Muslims in Europe

Europe in antiquity owed a great deal to Islam and classical Islamic civilization. Personalities such as Ibn Rushd (Averroes), Ibn Khalidun, al-Ghazal contributed to different fields of study in the age of Renaissance, as at that time, Islam was relegated. Muslims presence in Europe is dated back to seventh century (Hellyer, 2009). It was started by traders and diplomats. Islam made an impact on Europe and European culture; this impact was also caused by 'new presence' of Muslims because of immigration (Hellyer, 2009). Countries such as: Spain and Portugal were predominantly Muslim countries. Some members of the British House of Lords were Muslims. Islam had a long history in European civilization, and impacted in many areas such as philosophy, theology, mathematics, chemistry, medicine, music. An estimated 15 million Muslims live in Europe; this phenomenal growth could be traced back to the 21st century, when the principles of liberal pluralism worked in European societies, although it has its challenges Uddin Khan (2000). It is however accepted that the Muslims population in Europe will continue to rise; it is projected that by 2030 Muslims will make up 8% of Europe population. Muslims are the fastest growing community in EU almost 11-12 million in pre-2005 EU, so their population poses challenges to the wider European Union. Hellyer (2009). Although, 'no society can ever ensure full equality to all its cultural minorities'. (Parekh (1998: 411)

The British state assumes that Muslims are one and they have a uniform religious identity. This assumption causes a mutual distrust. One of the challenges Muslims face in Britain is that the state does not recognize Muslims' social and religious values. There should be societal solidarity and 'loyalty' on the part of the Muslims to integrate and adjust within British minorities' society (Parsons, 1970). Minority and majority relationship is one of power and hegemony which the mainstreams majority asserts with apparent disdain to the minority's values, culture and identity. The adjustment and accommodation are problematic to the minority Muslims, and responsible for the stifling climate between the minority Muslims and the mainstream British society.

There is a great deal of suspicion, perhaps even conflict in the minds of

both non-Muslims and Muslims in Bradford over the values of each appear to hold sacred, and which each side is prepared to defend tooth and nail. (Siddique 1993:30)

The commission on British Muslims and Islamophobia titled: 'Islamophobia; A Challenge for us All', appears to be contradictory; at one end it says the Muslims in Britain should maintain their culture, but on the other hand it asserts that is not easy to practice. Apparently, the Muslims are not recognized, and the government is not sensitive to their plights. Muslim communities in Britain reflect their linguistic, cultural and racial diversity. Most of the Muslims in the UK are from South Asian origin because of the colonial factor and the economic reconstruction of the post war Britain, made them to migrate to the United Kingdom (Khan, 1970). Education is the most contentious and passionate issues among the Muslims in Britain; it gets immediate reaction from the Muslims. The Muslims hold on to their religious, cultural and social values. Issues are put at their cultural and religious boundaries, for instance, the issue of homosexuals, non-abolition of section 28. (Goulbourne, 1998)

There would be a lasting trauma between Islam, Europe, colonialism and Christianity (Said (1995). Khan opines that Islam is being merely tolerated in the west; it is not seen as an equal partner. The belief in the west is that Muslims have not lived up to the liberal and progressive values of the west. Muslims are 'unenlightened and unsophisticated'. The Europeans see Islam as barbaric, degenerate, tyrannical and violent. It has been advanced up until today what is known as 'clash of civilizations' that Islam and Muslims are a threat and the west must solve the problem (Huntington, 1993). Although, Said considers his claim as 'preposterous' to incite the public against Islam. There is a doubt in some quarters how a liberal society could tolerate 'eastern' culture and belief. The belief is that western culture should be paramount, because the two cultures are incompatible. Salman Rushdie's book was hailed because it followed the norms and met the expectations of the west. (Dalrymple's 1998)

The challenges that the Muslim migrants face could be compared to moving from the village to the city. They equally face 'European related problems such as coping with loneliness, preserving kinship ties with their countries of origin, language difficulties, cultural adjustments and work opportunities' (Haifa and Tansen, 2003). There is also the challenge of sustaining the 'pristinism' of their religion-Islam in a

predominantly non-Muslim environment. The issue of discrimination on religious ground also exists in Europe to Muslim women with their heterogeneous cultural background. Some Muslim women face double oppression; 'culture of their community and culture of their religion'. Muslims also experience discrimination at work. Documented cases show that some Muslim women are being sacked or dismissed simply because they wear the hijab. The clash of Islamic teaching and the manner of adapting to western culture causes rift in the family, divorce, single parenthood, and children sometimes taken over by the social workers. Apparently, the rise in the number of Muslim immigrants living in the West, and the issue of terrorism has led to these countries' tough measures on immigration.

It should be noted that materials on African Muslims in the UK are very scarce, but this section will form a broad experience of Muslim immigrants from Asia, Pakistan. They all virtually experience common phenomenon. The experience of Muslims living in Europe is that of contrasting civilizations, values and perceptions which will go a long way to endure. The European society does not accord a level of respect and accommodation to the Muslims. The attitude of the west towards Islam as violent and barbaric religion is still resonating up until today, as against the western civilization Salmon's Rushdie's book lent credence to this. Europe sees Islamic law as 'vile' and 'barbaric'. Muslims in Europe are victims of religious discrimination. Khan goes further to assert that Muslims are looked upon with suspicion and perception as enemy within. This idea will not create room for integration nor has dialogue, the wave of 'Islamic fundamentalism' aggravated the perception.

Muslims' experience in Europe is that strongly held Muslim values and customs are being challenged constantly by the new experiences. Living as a minority group in an entrenched Christian majority affects all aspects of a Muslim life and it dislocates it. Muslims have limited influence on state policy especially in education, social life of the children and recognition of Islamic laws within the European legal framework. Islam is a total way of life and any attempt to disrupt it, affects the life of a Muslim, but Europe emphasizes acculturation. Khan observes that for Muslims to live in this continent they 'have to forfeit aspects of their values and culture and to some extents have to submit to cultural dominance by a non-Muslim majority'. He advocates for compromise, but this will be determined by the sensitivity and willingness to accommodate differences and diversity by the dominant group.

An estimated 3 million Muslims live in Britain alone although, he admits that the figure is controversial (Khan, 2001). Another figure was suggested for Muslims in Britain and says most of them are from Pakistani origin. (Tariq Modood, 2002). The British institutions had an impact on the family, educational, health and welfare systems of the minority Muslims. It seems this broadly Christian society is unmindful of the Muslims religious sensibility. Muslims activism was constrained. The presence of these Muslims in Britain in the 1970s brought about the issue of racism because of colour and ethnicity, discriminating against Muslims at that period was lawful, because the courts were yet to accept Muslims as an ethnic group. Muslims are being under represented in public offices, prestigious jobs. The Asian Muslims are considered as the most disadvantaged and poorest groups in Britain; the Pakistanis and Bangladeshis face racist problems.

Religions do indigenize and strengthen territorial identifications. Religion as an original globaliser, and diasporas often display rationalized and homogenizing accounts of their traditions (Sean McLoughlin 2010). The other experience that is generic is the cultural difference and intermixture which causes misunderstanding and alienation. Some African migrants seem to lose their custom and language when they cannot recollect their actual place and the religion especially Islam; the universal brotherhood opens the possibility for homing desire. The minorities are seemingly not recognized because they do not conform to the universal claims of modernity in the west. Religious beliefs and legal practices that Muslims share have provided their 'citizenship' (Dalal, 1995). Religion and nationalism have always been functioning as modes for individual and collective identity in a world of global political context; this is the process of modernization (Bryan, 2011). Since the late nineteenth century, citizenship was the dominant juridical framework of the society as the mode of national membership and individual identity.

Helley proposes that the Muslims in Europe are struggling to become more integral components of European society, so as not to be 'non-assimilated'. The European Government is experimenting with more innovative solutions to confirm the fact of their democracy as remaining respectful of differences and multiculturalism. Each society trying to understand each other in their defining future, in the hope of finding a future of mutual benefit. Some western trends of thought do identify Muslims in the way Jews were identified in the nineteenth century, as an ethnic group. Europe, a secular society part of their multiculturalism principle is their liberal posture

towards the Muslims. They see Islamic religion as emphasizing Muslim ethics, morals, values and the way they participate in the society. After the enactment of anti-discrimination legislation; there were a few challenges that came up in the UK. Muslims were neither seen as faith communities nor ethno-cultural minorities. Religion was thus marginalized. There is ever increasing tension between secularism and religion, but they are supposed to be a healthy relationship between the two, for the peaceful coexistence of the society.

The Hijab or headscarf ban in France was another Muslim's experience in Europe, the principle of assimilation of French Government and their single culture to be imbibed by all. It means that certain members of the society are more equal than the others. Until recently, the UK and other European countries have refused to fund Muslim schools, while Catholic, Anglican and Jewish schools received state funds. In fact, there is controversy among the Muslims jurists on the legality of whether Muslims can live in non-Muslim land. Both Hanafi and Malik oppose Muslims living in a non-Muslim land. Many factors contribute to the detriment of Muslim women living in the west, they have been caught between a host nation which is hostile to their faith and culture, the tension was caused by lack of understanding of religion and culture (Haifaa and Tansin, 2003).

3.1 Solutions to the Challenges

The solution to the problem is educating the public, because many of the people of the west are victims of religious disenchantment. Radical Islam was the biggest threat to the west as they consider it as taking over, where communism left off (Khan, 2000). Sardar cautions that demonizing minority culture has always been the tool used in the past by the west, but it had devastating consequences. The culture of racism and portraying other culture as inferior should not be allowed. The state should play the role of educating the public. Muslim minorities in contemporary Europe are victims of not only racism, but also of religious discrimination. Sardar believes that 'the western conservatives as well as liberal intellectual traditions themselves are racist'. According to him, this is also reflected in traditional scholarship on Islam. He asserts that such approach is also found in disciplines such as anthropology whose sole function is only to contain non-white cultures. Khan also suggests that following the post 1945 settlement of Muslims in Britain, Muslims living in Britain must forfeit aspects of their value and culture and submit to cultural, social and political dominance of a non-Muslim majority.

Therefore, there should be compromise on the part of the minority Muslim communities living in Britain.

4. Assessment of Impact of European culture on the African Muslims. (My Observations)

Based on many literatures I studied and my personal observations, interviews and interactions with the African Muslims living in both Leeds and Bradford, I was able to deduce the followings points:

4.1 Positive Implications

Benefits of Western Education; this has tremendous and lasting changes on the Muslims life and understanding of Islam which is made possible through the instrument of western education. The western education being enjoyed largely by Muslim children will afford them the benefit of understanding their rights and obligations. It will make them to be more useful to themselves and to their communities. In the United Kingdom and other parts of Europe, Muslims have been making huge impacts in medicine, engineering, technologies, sciences, computer, sports and businesses.

Employment opportunities; through the mechanism of western education, it equips the Muslims to self-survival. It helps them to take adequate care of their families and becoming self-dependent.

Leadership; both in the mosques and the Muslim organizations, priority is placed on the well-educated Muslims to become Imams, presidents, secretaries that will be able to interact with people outside the Muslim organizations and the mosques through English language.

Understanding of Islamic Religion; through western education, many Islamic literatures and books in virtually all aspects of Islam and fields of study have been translated to English. This has facilitated the understanding of the religion, and accelerated proselytization of the people of other faiths to Islam. Non-Muslims and non-Arabs can study Islam. It reduces human rights abuses. Muslims living in Europe through interaction have been in a good stead. **Standard of Living;** through the benefit system, living in Europe has improved the standard of living for many Muslims who came from the third world countries. Many are very poor in their home countries, but on getting to Europe they have access to good health facilities, social infrastructure and good education.

Contributing to the GDP of their Home Countries; through working in Europe, many African Muslims do send money to their families back home. Some also do

embark on useful project and creating jobs among their people.

4.2 Negative Implications

While it is true that there are positive effects, some argue that the **negative implications** are even greater:

Preference given to Western education and relegation of Islamic Education: Many African Muslims living in Europe cannot read the Quran in its original language Arabic. No time is allotted for Islamic or Quranic education in the public schools' curriculum. The very busy life of the west makes it very cumbersome for many parents to take their wards to private Arabic or Quranic schools after school. Some that do attend, study shows that it does not have much positive effect on them. Some do not observe the five daily prayers effectively let alone the Friday Jumuat.

Assimilation: The European culture is being assimilated among the Muslim youths because of the medium of western education. Many Muslims give more preference to western culture than Islamic pristine culture.

Relegation of Islamic Culture: Another negative effect of Western education is its non-recognition of Islamic religion, except on personal basis. Islam is not recognized in Europe; the present wave of name calling has compounded the perception. It leads to perfunctory observation of Islam.

Misunderstanding in the family: Some Muslims have imbibed the culture of liberation, equality to the extent that some Muslim children do not respect their parents. Misunderstanding often arises in the family. Whereas the African culture and Islam teach that children must respect and take care of their parents. (Q17-23-24) Wives are also enjoined to obey and take permission from their husbands. Acculturation has made such relationship difficult and it causes tension sometimes in the family. Doi asserts that the western civilization and culture attribute exaggerated value to the earthly life, 'my kingdom is of this world alone'.

Mixed Islam: One of the factors that contributes to 'mixed' Islam among the African Muslims is western culture and civilization. (Balogun, 2011). Colonialism, western education and interaction with Christianity have made some Muslims to import some religious, economic and social practices that are alien to Islam. Some of these areas of inter-mixture are wedding, funeral ceremony, and birthday parties

Shallowness in the practice of Islam: Western society is entrenched in secularization, bifurcating the world into sacred and profane. Some who were very devout while in Africa, but on getting to Europe, the

life style and philosophy of the society is different. Some African Muslims do adapt to this life style.

Individualism- has played a significant role in the development of western philosophy and political theory, which some African Muslims have imbibed.

5. Conclusion

In this work, attempt has been made to examine the divergent experiences of African Muslims living in Europe by way of extrapolation. There is dearth of materials on African Muslims in Europe, United Kingdom inclusive. Some relevant literatures were reviewed to direct my perspectives on this topic. The study also chronicles some of the reasons and the origin of African Muslims migrating in substantial proportion to Europe. We established from the study that varied and unending challenges which African Muslims will go through in Europe because it is predominantly a Christian nation. The solution to the challenges lies in understanding of Islam by the host communities will go a long way to dousing the tension. Islam is seen as contrasting civilizations. Both the positive and the negative impacts were also examined.

References

- Afe Adogame, 'Sub-Sharan Africa' in: Peter, B and Lori, B (eds). *Religion, Globalization and Culture*, Boston: Brill, 2007, pp.29-49
- Afe Adogame, *The African Christian Diaspora, New Currents and Emerging Trends in World Christianity*, London: Bloomsbury Academic, 2003
- Bassam Tibi, 'Muslim Migrants in Europe: Between Euro-Islam and Ghettoization' in: N. AlSayyad & M. Castells, *Muslim Europe or Euro-Islam; Politics, Culture, and Citizenship in the Age of Globalization*, Plymouth: Lexington Books, 2002, pp29-49
- Boyd, M, 'Family and Personal Networks in International Migration: Recent Developments and New Agendas', *International Migration Review*, 23 (3), 1989, pp.638-670
- Brah, A, *Cartographies of Diaspora: Contesting Identities*, London: Routledge
- Alfonso, C., Kokot, W and Tololyan, K. (eds) (2004). *Diaspora, Identity and Religion*, London and New York: Routledge, 1996
- Brigitte M, 'From Past to Present' in: Brigitte, M, Stefano, A, Felice, D and Jergen, N (eds). *Muslims in the Enlarged Europe; Religion and Society*, Boston: Brill Leiden, vol.2, 2003, pp, xviii-xxvii

- Bryan, S. Turner, *Religion and Social Theory*, 2nd ed. London: SAGE publication. 1991
- Bryan, S. Turner, *Religion and Modern Society; Citizenship, Secularisation and the State*, New York: Cambridge University Press, 2011
- Chukwu-Emeka C, 'Reinforcing the Contributions of African Diasporas to Development' in: Sonia Plaza and Dilip Ratha (eds). *Diaspora for Development in Africa*, Washington, The International Bank for Reconstruction and Development, The World Bank, 2011, pp.44-49
- Dallal, A. S. 'Ummah' in J. Esposito (ed). *Oxford Encyclopaedia of the Modern Islamic World*, Oxford: Oxford University Press, 1995, pp.67-70
- Dalrymple, T. 'Can Liberal Society Tolerate Eastern Cultures', *New Statesman*, 23 October: 1998, 28-9
- David Richardson, 'Slavery and the Black Atlantic' in Kim Knott and Sean McLoughlin (eds). *Diasporas; Concepts, Intersections, Identities*, London: Zed Books, 2010. pp. 29-33
- Felipe Smith, (2010). 'The African Diaspora as Imagined Community' in: Jean, M.R, Percy, C. H and Felipe, S (eds). *Global Circuits of Blackness: Integrating the African Diaspora*, Chicago: University of Illinois, pp.4-28
- Goulbourne (1998). 'The Participation of New Minority Ethnic Groups in British Politics' in T. Blackstone, B. Parekh, and P. Sanders (eds) *Race Relations in Britain; A Developing Agenda*, London: Routledge, 1998, pp. 44-47
- Grace Davie, *Religion in Modern Europe; a Memory Mutates*, Oxford: Oxford University Press, 2000
- Hellyer, H. A, *Muslims of Europe; The 'other' Europeans*, Edinburgh. Edinburgh University Press, 2009, p.65
- Haifaa Jawad and Tansin Benn, *Muslim Women in the United Kingdom and Beyond; Experience and Images*, vol, 2, Netherlands: Brill Liden, 2003, pp.1-14
- Huntington, S. P. 'Clash of civilization: The Next Pattern of Conflict', *Foreign Affairs* Summer: 1993, 22-49
- Khan, Z and Ellis, P. 'Diasporic Mobilisation and the Kashmir Issue in British Politics' in *the Journal of Ethnic and Migration Studies*, 24 (3), pp. 1998, 471-88
- Klus Hock, 'Religion on the Move: Transcultural Perspectives, Discourses on Diaspora, Religion between Category Formation and the Quest for Religious Identity' in: Afe Adogame, Klaus Hock and Roswith Gerloff (eds). *Christianity in Africa and the African Diaspora, the appropriation of a Scattered Heritage*, London: Continuum International Publishing Group, pp. 235-247.
- Nielsen, J, *Muslims in Western Europe*, Edinburgh: Edinburgh University Press, 1992. (Hackett and Hackett, 2017). Available at: <http://www.pewresearch.org/fact-tank/2016/07/19/5-facts-about-the-muslim-population-in-europe/> [Accessed 10 Sep. 2017].
- Parekh, B. 'Equality in a Multicultural Society', in: *Citizenship Studies* 2/3, 1998. pps. 397-492
- Parekh, and Sanders, P. (eds) *Race Relations in Britain; A Developing Agenda*, London: Routledge, pp.44-47
- Parsons, T. *The Social Society*, London: Routledge and Kegan Paul, 1970
- Radcliffe Brown, A. A, 'Religion and Society' in: Louis Schneider(ed.). *Religion, Culture and Society: A Reader in the Sociology of Religion*, New York: John Wiley & Sons, Inc, 1964. Pp.63-80.
- Runnymede Trust, *Islamophobia: A Challenge for Us All*, London: Runnymede Trust
- Miles, R (1989). *Racism*, London: Routledge 1997.
- Said, E, *Orientalism*, Harmondsworth: Penguin, 1995.
- Sardar, Z, 'Thought Control is Not the Answer and nor is Demonizing the Met', *The Newstatesman*, 5 March: 1999, 20-2
- Sean McLoughlin, 'Muslim Travellers: Homing Desire, the Umma and British-Pakistanis' in: Kim Knott and Sean McLoughlin (eds). *Diasporas; Concepts, Intersections and identities*, New York: Zed Books, 2010. pp.223-229
- Siddique, M, *Moral Spotlight on Bradford*, Bradford: M.S. Press, 1993
- Sophie Giliat Ray, 'Islam' in: Linda, W and Rebecca, C(eds). *Religion and Change in Modern Britain*, London: Routledge, 2012, pp.34-38
- Steven Vertovec, 'Islamophobia and Muslim Recognition in Britain' in: Haddad, Y.Y, *Muslims in the West from Sojourners to Citizens*, Oxford. Oxford University Press, 2000, pp.19-35
- Vetrovec, S and Peach, C.' Islam in Europe and the Politics of Religion and Community', in Vetrovec, S and Peach, C. (eds). *Islam in Europe, the Politics of Religion and Community*, Basingstoke: Macmillan. 1997, pp56-60
- Zafarr Khan, *Muslim Presence in Europe: The British Dimension-Identity, Integration and Community Activism* in: *Current Sociology*. London: SAGE Publications, vol.48. 2000. pp, 29-43.