

Muslims in London



MAYOR OF LONDON

Muslims in London

October 2006

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contents

Mayor's foreword	1
Executive summary	2
1 Introduction and scope	11
1.1 Introduction	11
1.2 About this report	11
2 Overview - Islam and Muslims	13
2.1 Islam - key principles	13
2.2 Islam, Muslims and London	14
3 Demography	18
3.1 Introduction	18
3.2 Census findings overview	18
3.3 Ethnic Diversity	20
3.4 Country or region of birth	24
3.5 Gender profiles	35
3.6 Age profiles	35
3.7 Disabled Muslims	40
4 Socio-economic profiles	41
4.1 Education	41
4.2 Employment and economic activity	49
4.3 Commerce and trade	61
4.4 Housing, regeneration and planning	64
4.5 Health and well-being	72
5 Muslims in public life	76
5.1 Political representation	76
5.2 Community and voluntary organisations	77
5.3 Contributing to London's cultural life	79
6 Criminal justice system	83
6.1 Introduction	83
6.2 Religiously aggravated crime and religious hatred/ faith hate crime	83
6.3 Recorded faith hate crime in London	84
6.4 Muslim representation in the Metropolitan Police	84
6.5 Muslim interaction with the police	85
6.6 Anti-terrorism laws	86
6.7 Muslims in the Crown Prosecution Service	88
6.8 Muslim magistrates	89
6.9 Partnership working of Muslim communities and criminal justice agencies	89

6.10	Prisons	89
6.11	Religion in prisons	90
7	Islamophobia	93
7.1	Introduction	93
7.2	What is Islamophobia?	93
7.3	The effects of Islamophobia	94
7.4	Islamophobia in the media	96
7.5	Tackling Islamophobia	96
7.6	Legislation	98
8	Glossary	99
9	References	101

Mayor's foreword

The world owes an incalculable debt to Muslim culture, science, learning and commerce. I am very proud therefore to publish this first report on Muslims in London. In 2001 the Census indicated that Muslims made up 8.5 per cent of London's population. Muslim communities in all their diversity play an essential part in the life of our city.

London is one of the most international cities in the world. That is the cornerstone of our economic success and cultural dynamism. In this city everybody has the right to be themselves, as long as they do not interfere with the rights of others, and that creates an environment of respect for cultural diversity in which every community can prosper.

One of our greatest achievements over the last six years has been a fall of more than a third in the number of racist attacks in this city. That is a tangible sign of improving community relations. To sustain this climate of greater tolerance and respect, we have to address every area where particular communities are excluded or suffer discrimination or alienation. One way to address this is to ensure that all of our public services reflect the real communities they serve. That means we want more Muslims elected to public office and serving in public services like the police, the education system, the civil service, and so on.

The ignorance and prejudice of so much of the media coverage of Islam and the Muslim communities also shows the importance of increasing Muslim representation within the media. It also means working in partnership with the mainstream organisations such as the Muslim Council of Britain, which Muslim communities have created.

This report is being published as London is preparing to host the Olympic Games in 2012. I am grateful for the support of London's Muslim communities in supporting this city's bid and for their involvement in our preparations for the Games.

This report is not as comprehensive as we would wish. Some public authorities do not monitor staffing or service provision in relation to faith. One major recommendation of this report, therefore, is for comprehensive faith based data and research.

I hope that the publication of this report will stimulate further studies of the contributions and needs of London's and the UK's Muslim communities.



Ken Livingstone
Mayor of London



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Executive summary

Introduction

London's ethnic and religious diversity makes it one of the world's most cosmopolitan and vibrant cities; the multicultural and international character of London contributes to the city's economic growth and dynamism.

There has been a long and fruitful connection between Muslims and London over many centuries, involving interactions in the realms of diplomacy, commerce and scholarship. There is evidence of Muslim influence in place names, historical records, emblems and architecture. The last hundred years have seen the rapid development of this association, contributing to the emergence of London as a unique world cosmopolitan centre.

The Mayor commissioned this report with the objective of bringing together in one volume the information available on the Muslim communities of London.

This report brings together data and information about Muslims in London, drawn from the 2001 Census and other sources. The 2001 Census included, for the first time, a voluntary question on religion, providing official statistics on faith communities. Nonetheless, a significant issue that arose in preparing this report was a general lack of faith-based data and information. Information is also limited by the categories used in collecting and analysing data and to some extent the relative sizes of the populations in London and the UK as a whole. This lack of information highlights the need for future research and the need for more or different questions in the next Census. The Scottish Census, for example, asked two questions about religion.

The structure of the report focuses on five major themes to give a snapshot of London's Muslim communities in the key areas of: demography; socio-economic profiles; inclusion (political, community and voluntary sector, and cultural); the criminal justice system; and Islamophobia.

Demography

The 2001 Census found that 607,083 Muslims (310,477 men and 296,606 women) were living in London.

Forty per cent of London's Muslims were born in the UK, with significant numbers born in south Asia, Africa and Europe. Almost two thirds of Muslims in London are of south Asian origin (24 per cent Bangladeshi, 22 per cent Pakistani, seven per cent Indian and seven per cent 'other' Asian). Nearly 20 per cent are white, 13 per cent black (12 per cent Black African) and almost five per cent from mixed groups and from other ethnic groups. London's Muslim communities are highly diverse in terms of nationality, ethnicity and language.

The range of languages spoken by London's Muslim communities includes Punjabi, Bengali/Sylheti, Urdu, Gujarati, Arabic, Turkish, Somali and Kurdish.

With 50 per cent under the age of 24, London's Muslim population is younger than the population of London as a whole, which has 33 per cent of people aged 24 years and less and 40 per cent aged 40 and over. There are 1.2 million people aged over 60 in London; of those who declared their religion in the 2001 Census, 3.6 per cent were Muslim.¹

Education

The 2001 Census represents the only instance in which educational attainment by faith was monitored on a large scale for five to 16 year olds. The lack of other data can conceal differences between the educational experiences and outcomes of different Muslim communities.

Education is crucial to the life chances of individuals and communities. London's growing demand for more highly skilled labour means that people with low qualifications are excluded from the most dynamic sectors of London's economy. Muslims aged 16-24 in London have lower qualification levels as a group compared with their peers in the general population.

Muslims in higher education can face discriminatory structures, sometimes indirectly. For example, an Open Society Institute report on Muslims in the UK details a number of issues faced by Muslim students. These include the fact that timetables or examination schedules may clash with religious observances, that educational loans systems contravene Islamic law, and that the culture of the institutions is such that students are expected to participate in social events where alcohol is consumed.² Although some ethnic monitoring of graduate recruitment is conducted, monitoring by faith is not.

Employment and economic activity

The 2001 Census indicated that Muslims have the lowest rates of employment and economic activity and the highest unemployment rate of all the faith groups. Economically active people are defined as being in employment or unemployed and looking for work. Economically inactive people include students, retired people and people who are permanently sick. Only 42 per cent of Muslims aged 16–24 are economically active, compared with 60 per cent of the general population.

Muslim women have higher levels of economic inactivity compared with women from other groups. The lack of affordable, appropriate childcare is a major barrier to work,³ as a higher proportion of Muslim women are looking after home or family compared with women from the general population. Muslim women are also more likely to be studying rather than working. Lack of work experience is also an issue.

Muslims in London face several barriers to employment, including educational underachievement, discrimination, lack of affordable and appropriate childcare, lack of suitable training, travel costs and housing costs.⁴

Commerce and trade

Businesses owned by Muslims in London include finance and legal services, property, technology, retail and wholesale, and media and publishing. There is no definitive figure on the number of businesses owned by Muslims in London. Muslims wishing to set up or develop their own businesses can face barriers including access to funding, lack of appropriate financial services, reluctance to access advice, or a lack of awareness of such. The development of Shariah-compliant financial services should go some way to opening doors for Muslims to access funding for business ventures.

In 2003, it was estimated that UK trade with five countries with predominantly Muslim populations (Saudi Arabia, Turkey, Malaysia, Indonesia and Pakistan) generated imports worth approximately £8.1 billion and exports estimated at around £6.8 billion.⁵

Housing regeneration and planning

The 2001 Census highlights the housing needs of some Muslim communities, but real progress in targeting need and providing appropriate accommodation and services requires improved data. Despite this information deficit, some conclusions can be drawn about the problems that London's Muslims encounter.

Home Office research into religious discrimination in 2001 found that Muslims reported having experienced discrimination and unfair treatment from private landlords, social landlords and in some cases estate agents.

Muslims have lower than average rates of home ownership, with only 38 per cent of the Muslim population owning their own home, compared with 56 per cent of the general population in London. The growing availability of appropriate financial services and mortgage products has been found to assist those who can afford to buy.

Data on homelessness figures are not analysed by faith, but groups over-represented in the homelessness figures include Pakistani and Bangladeshi people.

Health and well-being

The 2001 Census provided details of self-assessed levels of health by faith, which showed that 24 per cent of Muslim women and 21 per cent of Muslim men suffered limiting long-term illness and disability.

Key areas where progress is needed include further health surveys, faith-based monitoring of primary and secondary care services, minimum standards of training in diversity considerations and the availability of more female staff, particularly in maternity wards. The ongoing programme of work and initiatives to address health inequalities and to improve health outcomes should include considerations for the faith communities.

Political representation

There is significant under-representation of Muslim communities in all spheres of public life in London and the UK as a whole. According to the 2001 Census, 8.5 per cent of Londoners were Muslim. For representation in public life to be in proportion to the Muslim population there would need to be over 169 Muslim councillors and six Muslim MPs. In fact, there were just 63 Muslim London councillors in 2000. There is now one Muslim MP representing a London constituency (out of 74 constituencies) and one Muslim MEP out of ten. Only one of the 25 London Assembly members elected in 2004 is Muslim.

Community and voluntary organisations

Muslim communities have invested heavily in building up their own voluntary and community organisations over a relatively short period. A research study by the Home Office published in January 2005 reported that Muslims were more likely to participate in 'civic activities' than people of other faiths.⁶

The Muslim Directory, published by MDUK Media, lists over 250 Muslim charities and social and welfare organisations in London, including some 30 Muslim women's projects. Mosques are both places of worship and local hubs in the provision of community services. The Muslim Council of Britain, in its policy document *Electing to Deliver*, identified the need for specific action to strengthen community voluntary organisations. Muslim organisations report that funding is a significant concern as they cannot access lottery funding for religious reasons and in some cases are denied access to other funding 'because of the absence of a race element in their work.'⁷

Cultural participation

Muslims make a significant contribution to London's cultural diversity through art, literature, entertainment, food, sports and the media. Muslim communities have developed cultural facilities and events closely linked to their faith that perform a range of social and religious services.

Recent developments include the rise of diverse and dynamic Muslim media, which is playing a key role in communicating with and through Muslim communities.

The UK has many Muslim sports people who participate and excel in their various fields of endeavour, providing inspiration and a high profile presence for Muslims in sport.

Muslims in London were keen backers of the bid for the 2012 Olympic Games, with Sir Iqbal Sacranie and Tanzeem Wasti of the Muslim Council of Britain acting as bid ambassadors. Four of the London boroughs most closely involved with the 2012 Games – Tower Hamlets, Newham, Waltham Forest and Hackney – had a combined Muslim population of almost 191,500 people at the time of the 2001 Census. The Muslim Council of Britain estimates that by 2012 the Muslim population in these boroughs will be over 250,000. There are tremendous opportunities for local communities to become stakeholders in the Olympics, through their participation as athletes, volunteers, and spectators and through involvement in associated sporting and cultural initiatives. The 2012 Olympics also have the potential to leave a lasting legacy for these communities in terms of business opportunities, jobs, improved skills, and housing.

Criminal justice system

The lack of data on the treatment of Muslims by the criminal justice system must be urgently addressed. In 2004, 17 per cent of the prison population in London was made up of Muslims, compared with 8.5 per

cent recorded in the 2001 Census.

There is evidence that Muslims are disproportionately victims of religiously aggravated crime, more so than any other faith.

There were 269 incidents of religious hate crime across all faith groups in the Metropolitan Police area between 7 July and 31 July 2005, compared with 40 incidents over the same period in 2004.⁸ Increased attacks were primarily directed against Asian and Muslim people.

In 2005/06 there were 1,006 reported faith hate crimes, an increase of 469 (87 per cent since 2004). At the same time, reports from Metropolitan Police Service (MPS) community contacts continue to note the possibility of a large gap between reported and experienced incidents.

The Metropolitan Police Commissioner estimated that London needs another 2,000 Muslim police officers for the MPS to be representative of London's communities.⁹

Islamophobia

Islamophobia can be defined as the 'fear, hatred or hostility directed towards Islam and Muslims'.¹⁰ European Union research found that, after the events of 11 September 2001, Muslim communities across Europe have increasingly become targets of hostility and hatred.¹¹ Following the bombings in London in July 2005, Muslim organisations reported a backlash against Muslims in the form of attacks on persons and property.

The European Monitoring Centre on Racism and Xenophobia (EUMC) report on the impact of the July 2005 bombings on Muslim communities in the European Union found that individual Muslims experienced fear and feelings of suspicion from other Londoners to the extent that some people curtailed their normal routines. This was despite the fact that anti-Muslim sentiments were in the minority among the general population. That they did not become more commonplace was due to the fact that Muslim communities, Muslim leaders, political leaders and media strongly condemned the attacks and clearly stated that neither Islam nor the wider Muslim communities sanctioned such actions.

The media plays a significant role in shaping the public impressions of Islam and Muslims and it has been found to lack balance and, in some cases, promote highly negative stereotypes. In February 2006, the Danish press published cartoons that caused great offence to Muslims. The Mayor has raised concerns about how Muslims and Islam are presented in the media, specifically highlighting the fact that the voice of the

mainstream Muslim community is not being heard in the media.

It is important that the role of the media in promoting negative stereotypes of Muslims and Islam is challenged. It is also essential that Muslims are aware of the assistance available to them in tackling Islamophobia on an individual level, through the police and community organisations.

Recommendations

The following recommendations fall under three main interconnected themes: monitoring and research; eliminating disadvantage and discrimination; and improving representation.

Monitoring, research and information

- Public bodies should monitor their workforce, service take-up and outcomes by health, policing, education, housing, homelessness and faith. This will help build valid and robust statistical information about the ethnic origin of London's Muslim communities across London.
- The Greater London Authority (GLA) should work with the Metropolitan Police Service (MPS) to develop quarterly reports on faith and race and correlate these with demographic information to provide an indicator of the prevalence of racial and faith attacks on different groups.
- There is a need for research by the Department for Education and Skills (DfES) and education authorities into the correlation between faith and educational underachievement, discrimination, access to higher education, and employment prospects.
- The Department of Work and Pensions should monitor the take-up of in-work benefits such as working tax credit by faith and ethnicity.
- Valid and robust data and information on the health of Muslims should be gathered and analysed by the NHS and the London Health Observatory.
- Further research needs to be undertaken to establish a true understanding of the access to and participation of Muslim communities in culture and sport and the provision of culturally appropriate funding and facilities.

Eliminating disadvantage and discrimination

- The Mayor will work with the London Development Agency (LDA) and other organisations to investigate educational underachievement among Muslim communities in London schools, examine the effectiveness of the provision of training and skills to London's Muslim communities and devise strategies to remedy any problems identified.

- The DfES and local education authorities should work towards eliminating direct and indirect discriminatory practices by educational institutions.
- The Mayor will work with the LDA and the government to investigate direct and indirect discrimination against Muslims in the labour market and enterprise.
- Housing providers, planners and local strategic partnerships should work together and engage more with Muslims in developing and delivering regeneration strategies. This will help empower communities and foster a sense of ownership that would ensure the development of sustainable communities.
- The MPS needs to ascertain an accurate picture of faith hate crime in the capital, develop effective victim support policies and further develop good relationships between the communities and the police.
- The MPS needs to improve police officers' training in stop and search procedures and strengthen their operational management.
- Initiatives and legislation that seek to eliminate Islamophobia need to be monitored, evaluated and reviewed in consultation with Muslim communities in order to ensure their effectiveness.
- There need to be Londonwide accessible and affordable interpretation and translation services for people with a first language other than English.

Improving representation

- The Mayor will work to improve representation of Muslims on the boards and workforces of the GLA group and work with the government and boroughs with a view to improving representation in all public services and public bodies in London.
- There needs to be continuing discussion and partnership working between Muslim communities and policy makers at local, regional and national government levels to seek ways of improving representation in public life.
- Muslim community organisations and mosques need to be supported in terms of funding, training and other resources to enable them to promote participation that is representative and inclusive of all sections of Muslim communities. The potential of mosques as hubs of service delivery should be explored and developed.
- Local Education Authorities must work with communities to increase the proportion of Muslim teachers and Muslim school governors in areas with significant Muslim communities.

1 Introduction and scope

1.1 Introduction

London's ethnic and religious diversity makes the city one of the world's most cosmopolitan and dynamic places. The multicultural and international character of London contributes to the city's economic growth and dynamism. This report brings together information about Muslims in London, drawn mainly from the 2001 Census, other available data from sources, including the Metropolitan Police Service and London Health Commission, and from qualitative research. The 2001 Census included a voluntary question on religion, providing for the first time official statistics on faith communities.

According to the 2001 Census, there were 607,000 Muslims in London at that time. One of the boroughs, Tower Hamlets, has the highest proportion of Muslims of all local authority districts in the British Isles at 36 per cent. Ten of London's 33 boroughs had a Muslim population of over ten per cent in 2001: Tower Hamlets, Newham, Waltham Forest, Hackney, Brent, Redbridge, Westminster, Camden, Haringey and Ealing. There is vast diversity in the Muslim communities in London in terms of ethnicity and origins. The Muslim population as a whole is much younger than the general population. Muslims therefore have a major stake in the capital's success and it is in London's interest to draw on the talents of such a large proportion of its population.

The aim of this report is to provide a demographic picture of Muslims in London and to start to identify the needs of London's different Muslim communities, making the achievements and contributions of London's Muslim communities better known. To this end, it includes key statistics, policy proposals and suggestions for further research.

1.2 About this report

The main source of quantitative data for this report was the 2001 Census, supplemented by other data from community, academic and policy surveys and reports. Most of the data and information refer to London where possible. However, in some cases national level information is presented, either as a comparison with London or as the only data available at the time of writing.

The sections present key facts, developments in each area and good practice where available. The text boxes in the different sections highlight good practice examples, historical information and quotations from key stakeholders and policy makers about important developments affecting Muslims in London.

A significant issue that came to light in preparing this report was a general absence of relevant information due to the lack of faith-based data. A further gap is due to insufficient data on the diverse communities within the Muslim population. This reflects the categories used in collecting and analysing data and to some extent the relative sizes of the populations in London and in the UK as a whole. The imbalance and the lack of information on non-Asian Muslims are highlighted as areas for future research, prompting a need to ask more or different questions in the next Census. For example, the voluntary question in the England/Wales 2001 Census asked 'What is your religion?'. The questions about religion in the Scottish 2001 Census were: 'What religious denomination or body do you belong to?' and 'what religion, religious denomination or body were you brought up in?'

2 Overview – Islam and Muslims

2.1 Islam - key principles

The Arabic word 'Islam' means 'entering into the peace' or 'submission'. Muslims believe that Muhammad (570-632) peace be upon him (PBUH) is the last in a line of prophets that includes Adam, Abraham, Moses and Jesus. There are 1.5 billion Muslims worldwide. The Qur'an and the life-example of the Messenger Muhammad (PBUH) are the fundamental sources of guidance for Muslims. Islam is based on some basic beliefs, which are as follows:

- Affirmation of the oneness of God ('Allah' in Arabic)
- Belief in angels
- Belief in the scriptures revealed by God
- Belief in the messengers and prophets
- The Last Day (Day of Judgement)
- Resurrection (life after death)
- God, the all-powerful, purposeful and merciful, has bestowed upon everything the range of its potentialities and its laws of behaviour ('Qadar' in Arabic).

The essentials of Muslim practice are five-fold: shahadah - the declaration of faith that states that there is none worthy of worship except God, and that Muhammad (PBUH) is His messenger; salah - the five daily obligatory prayers; zakat - a welfare payment due that consists of two and a half percent of a Muslim's wealth, totalled at the end of a lunar year. This is expressly for helping the needy. Ramadan - a month of fasting from dawn to sunset; and hajj - the pilgrimage to Makkah to be undertaken at least once in a lifetime, circumstances permitting.

The Qur'an, God's guidance to mankind, was revealed in the Arabic language to Muhammad (PBUH) over a period of 23 years and forms the basis of faith for Muslims. Muslims believe that Islam is the perfected model of the religion revealed to earlier prophets of God. Islam is seen as a comprehensive way of life.

'The Qur'an is not content merely to ask people to do good and shun evil in a general way. It specifies the ways in which people can do good for their spiritual, physical, social, political and economic good. It specifies the ways in which they bring loss and destruction to their individual and collective existence. This is what gives Islam a certain stability. Its ethical and legal code, or Shari'ah, contains not only detailed laws but also fixed principles that define what is lawful and what is prohibited. All that it prohibits can be shown to be injurious to the human being and society and his environment. People are not left forever groping and experimenting.'

Quoted from Islam the Natural Way by Abdul Wahid Hamid¹²

2.2 Islam, Muslims and London

The encounter between Islam and Britain goes back a long way. In his 'Surat al-Ard', written around 817, cartographer Muhammad bin Musa al-Khwarizmi, mentions a number of places in Britain. The powerful Anglo-Saxon king, Offa of Mercia (died 796), had coins minted with the inscription of the declaration of Islamic faith in Arabic, serving as evidence, at the very least, of trade relations with the Muslim world. In the 12th century, King John offered to help Muslims in their campaigns in Spain.

In the Prologue to the Canterbury Tales, written by Chaucer around 1390, there is a description of a pilgrim well-versed in Razi, Avicenna (Ibn Sina) and Averroes (Ibn Rushd) - all great Muslim polymaths. Professor Makdisi, in his classic work *The Rise of Colleges*, has traced the origins of the first universities in the medieval West to educational practices in the Muslim world. The legacy of the civilisation of Islam remains in the many words in the English language derived of Arabic origin, particularly in mathematics, geography and chemistry.

London's interaction with Muslims is best chronicled from the times of Elizabeth I. A journey through the city throws up many facets of this interaction, evident in place names, historical records, emblems and architectures. The last hundred years have seen this association become even more interlocking, contributing to the emergence of London as a unique world cosmopolitan centre.

Early interactions were in the realms of diplomacy, commerce and scholarship. Three Moroccan delegations visited London within a period of 11 years at the turn of the 17th century. The visitors were lodged at the Royal Exchange and chronicles of the time raise the issue of their 'dyet' - no doubt our civil servants' first encounter with issues of 'halal' meat. There is even reference to the need to organise a Muslim burial when a member of ambassador Mulay Ahmed's retinue died in 1601. The delegations, 'strangely attired and behaiored' (sic) combined their work at the court with keen observations of local prices and weights and measures.

'As he [the Moroccan ambassador] and his delegation entered London, travelling up from Dover, crowds stood watching the white-robed and turban headed Moors. Whether William Shakespeare was standing in the crowd that afternoon we do not know. But as news travelled around the city about the arrival of the Moroccans, Shakespeare might have remembered his late friend and co-author George Peele. Eleven years earlier the two of them had learned of the arrival of the first Moroccan delegation ever to Elizabeth's England. Peele had subsequently written *The Battle of Alcazar*, the first Moor play, and after the arrival of this

ambassador, Shakespeare would write Othello, the greatest of all Moor plays... Moors on the streets of London... led to Moors on the stage at the Globe. They were a direct result of England's diplomatic initiative into Islamic affairs - associations and collusions that took place between the Christian Queen of England and the Muslim ruler of Morocco.'

Professor Nabil Matar, delivering the Sam Wanamaker Fellowship Lecture at Shakespeare's Globe, April 2004

Other records indicate the presence of a settled Muslim community by the mid-17th century. Their entrepreneurial activities would have included coffee trading - the 'right Turkie berry' - and setting up the first coffee houses in London. A new form of social engagement came into vogue because the coffee houses also offered tobacco, hookah pipes and sherbets, not unlike Edgware Road today.

The world of learning was also shaped by this interaction. As a result of the efforts of one Dr Busby, students at Westminster School were offered courses in Arabic from 1659 - an option that was reintroduced in the school in 2005. Sir Christopher Wren researched Ottoman and Moorish mosque architectures, and influences have been detected in his design of the church tower of St Mary le Bow and the dome of St Paul's Cathedral.

'I heard and saw such exercises at the election of scholars at Westminster School to be sent to the University in Latin, Greek, Hebrew and Arabic, in themes and extemporary verses, as wonderfully astonished me in such youths, with such readiness and with, some of not above 12, or 13 years of age. Pity it is, that what they attain so ripely, they either do not retain, or they do not improve more considerably when they come to be men, though many of them do...'

From John Evelyn's Diary, 1661

The colonial encounter brought Muslims to Britain as seamen, soldiers, students, professionals and retired civil servants, leading to the eventual emergence of the modern community.

At the time of the Great War, Muslims in London organised Friday and Eid prayers in rented halls, notably the Portman Rooms in Baker Street. The London Mosque Fund was established in 1910, leading to the purchase of three houses on Commercial Road in 1940. This converted mosque was to remain in use until the 1970s. Demolition in the area provided the impetus for the construction of the purpose-built mosque on Whitechapel Road, the East London Mosque. The funds of the London Nizamiah Mosque Trust Fund, formed in 1928, were subsequently transferred to the London Central Mosque Fund and were also eventually utilised in the

construction of another London Muslim landmark, the Islamic Cultural Centre in Regent's Park.

Today London has over a hundred large and small mosques in all its boroughs. Some institutions, such as the Muslim Cultural Heritage Centre in Westbourne Park, the Al Azhar Academy in Forest Gate, and the East London Mosque/London Muslim Centre serve not only as places of worship, but provide a range of services in education, health information and jobs for men and women in their local communities.

Some landmark events since the 1960s

- 1962: Formation of the UK Islamic Mission, with offices on Liverpool Road, Islington.
- 1969: The Muslim Educational Trust came into being, addressing the needs of Muslim schoolchildren, and publishing the landmark *First Primer of Islam in April*.
- 1970: Opening of the first Muslim student hostel at 38 Mapesbury Road, Kilburn; founding of the Union of Muslim Organisations (UMO).
- 1973: Establishment of the Islamic Council of Europe, with headquarters in London; Salem Azzam appointed Secretary General.
- 1974: Publication of the *Draft Prospectus of the Muslim Institute for Research and Planning*, by Dr Kalim Siddiqui; the Institute opens offices in Endsleigh Street.
- 1977: Completion of the rebuilding of the Islamic Cultural Centre & London Central Mosque.
- 1983: Opening of Islamia Primary School, Brent.
- 1985: Founding of the Muslim charity, Muslim Aid.
- 1997: Inauguration of the Muslim Council of Britain at Brent Town Hall.
- 2004: Prince of Wales visits London Muslim Centre, Whitechapel.

From the outset, London's creative buzz and the Muslim communities' own quest for news and information prompted literary and journalistic ventures. Records indicate the existence of a 'Pan-Islamic Society of London' in 1903. *Muslim Outlook* and *The Islamic News* (later *The Muslim Standard*) were published by the Islamic Information Bureau in Ebury Street, Victoria, during the 1920s. A 'Muslim Literary Society' would meet in Notting Hill to discuss affairs of the day.

In the 1950s, a similar circle convened at 18 Ecclestone Square, Victoria and the 1960s saw the Saturday afternoon meetings of the London Islamic Circle at Regent's Lodge. Recent decades have seen a remarkable display of media talent in a range of London-based journals: *The Muslim*, *Zenith*, *Impact International*, *Arabia*, *Afkar*, *The Muslim News*, *Muslimwise*, *Q News* and more recently *Emel* and *The Muslim Weekly*.

Now there are also community radio stations, an Islam TV channel and a major community web portal.

Some Muslim influences on London

Trafalgar Square	derives its name from Taraf al-Ghar, a cape off southern Spain named by Muslim geographers (Cape of the Cave).
Leighton House	located in Holland Park, its 'Arab Hall' has influenced the decorative arts of England. It is a copy of a room in the palace of La Zisa (Qasr al-'Aziza) in Palermo, Sicily.
Cordwainers' Hall	derived from 'Cordwain'' or Cordova, the Muslim Andalusian city.
Royal Pharmaceutical Society	its crest depicts the robed figure of Ibn Sina, 980 - 1037 AD. Also known as Avicenna, Ibn Sina's work had significant influence in Renaissance Europe.

3 Demography

3.1 Introduction

The Muslim population in London is one of the largest in any European city. Islam is the second largest faith in London after Christianity. According to the 2001 Census, 607,000 people living in London identified themselves as Muslims; that is 8.5 per cent of London's population. As with most other national, ethnic and faith minorities, London is home to a contingent of the UK's Muslim population that is out of all proportion to London's size. While 14 per cent of the UK's population lives in London, almost 40 per cent of the Muslims in England and Wales live in London.

An accurate understanding of London's diversity, faith and cultural characteristics is essential if we are to develop and deliver appropriate policy and services. This chapter provides an overview of London's Muslim population by ethnic origin, age and gender. However, there is still work to be done in obtaining data and information on some Muslim communities. In particular, non-Asian Muslim communities are less visible in the Census.

3.2 Census findings overview

The 2001 Census was the first to ask respondents a voluntary question about their religion (there was a religious Census in 1851 that focused on worship) and this is the main source of demographic data in this report.

All of the figures below are derived from the Census and therefore the year 2001. In 2001, there were 323,000 Muslims in inner London, 11.7 per cent of the population, and 284,000 Muslims in outer London, where they formed 6.5 per cent of the population (Table 1).

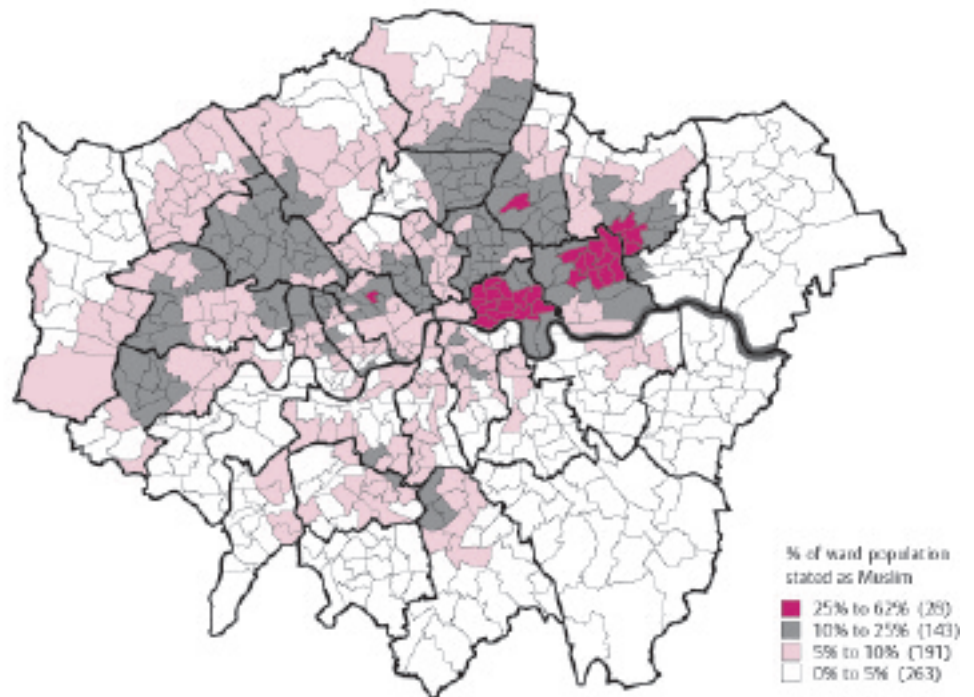
Over 71,000 Muslim people live in Tower Hamlets, 36.4 per cent of the borough population, making Tower Hamlets the authority with the highest proportion of Muslim residents in the UK. The authority with the largest number of Muslim residents outside of London is Birmingham, where 140,033 Muslims make up 14 per cent of the population. Bradford is home to 75,188 Muslims, 16 per cent of the population.

Table 1 Muslim populations in London boroughs, in descending rank order, London 2001

Borough	People stating religion as Muslim		Total population
	Number	%	Number
Tower Hamlets	71,389	36.40	196,106
Newham	59,293	24.31	243,891
Waltham Forest	32,902	15.07	218,341
Hackney	27,908	13.76	202,824
Brent	32,290	12.26	263,464
Redbridge	28,487	11.94	238,635
Westminster	21,346	11.77	181,286
Camden	22,906	11.57	198,020
Haringey	24,371	11.26	216,507
Ealing	31,033	10.31	300,948
Enfield	26,306	9.62	273,559
Hounslow	19,378	9.13	212,341
Kensington and Chelsea	13,364	8.41	158,919
Islington	14,259	8.11	175,797
Harrow	14,915	7.21	206,814
Hammersmith & Fulham	11,314	6.85	165,242
Southwark	16,774	6.85	244,866
Barnet	19,373	6.16	314,564
Merton	10,899	5.80	187,908
City of London	403	5.61	7,185
Lambeth	14,344	5.39	266,169
Croydon	17,642	5.34	330,587
Wandsworth	13,529	5.20	260,380
Hillingdon	11,258	4.63	243,006
Lewisham	11,491	4.62	248,922
Barking and Dagenham	7,148	4.36	163,944
Greenwich	9,199	4.29	214,403
Kingston upon Thames	5,777	3.92	147,273
Sutton	4,103	2.28	79,768
Richmond upon Thames	3,887	2.26	172,335
Bromley	4,926	1.67	295,532
Bexley	3,069	1.41	218,307
Havering	1,800	0.80	224,248
Inner London	322,691	11.67	2,766,114
Outer London	284,392	6.45	4,405,977
Greater London	607,083	8.46	7,172,091
England & Wales	1,546,626	2.97	52,041,916

Source Table KS07, 2001 Census; © Crown copyright 2003

Map 1 Percentage of people stating their religion as Muslim, London, 2001



Source: 2001 Census, Key Statistics Table KS07
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In London, Newham has the second largest Muslim population with more than 59,000 people (24.3 per cent of the borough population). Hackney, Brent, Waltham Forest, Camden, Haringey, Redbridge, Ealing and Westminster have Muslim populations of over ten per cent. Havering, Bexley and Bromley have proportions of Muslims of less than two per cent (Map 1).

3.3 Ethnic diversity¹³

The 2001 Census revised the ethnic group categories used in the 1991 Census. The new categories enabled respondents to self-define their ethnic group, while still enabling some comparison with the 1991 categories.¹⁴

London's Muslim population is more diverse than that of the rest of England and Wales, where 84 per cent of Muslims are of south Asian origin. In London 58 per cent of Muslims are south Asian (Bangladeshi, Indian, Pakistani, and 'Other Asian'), almost 20 per cent of Muslims are

white, a little over 13 per cent are black, just under 5 per cent are in both the mixed category and the Chinese or other group (Table 2).

Table 2 Proportions of Muslims by ethnic group, England and Wales and London, 2001

	England and Wales		London	
	Muslim population	Ethnic group of Muslims %	Muslim population	Ethnic group of Muslims %
White	179,773	11.62	116,292	19.16
British	63,042	4.08	32,888	5.42
Irish	890	0.06	452	0.07
'Other white'	115,841	7.49	82,952	13.66
Mixed	64,262	4.15	28,310	4.66
White and black Caribbean	1,385	0.09	530	0.09
White and black African	10,523	0.68	6,088	1.00
White and Asian	30,397	1.97	11,258	1.85
Other mixed	21,957	1.42	10,434	1.72
Asian	1,139,065	73.65	353,312	58.20
Indian	131,662	8.51	40,497	6.67
Pakistani	657,680	42.52	130,653	21.52
Bangladeshi	259,710	16.79	142,931	23.54
'Other Asian'	90,013	5.82	39,231	6.46
Black or black British	106,345	6.88	80,098	13.19
Black Caribbean	4,477	0.29	2,713	0.45
Black African	96,136	6.22	73,851	12.16
Other black	5,732	0.37	3,534	0.58
Chinese or other ethnic group	57,181	3.70	29,071	4.79
Chinese	752	0.05	324	0.05
Other ethnic group	56,429	3.65	28,747	4.74
Total	1,546,626	100	607,083	100

Source 2001 Census: Standard Tables, S104; © Crown copyright

Note Due to rounding figures may not total 100 per cent

There is a significant lack of information and data about London's Muslims by ethnic group, as most of the available information and data relate to Pakistani and Bangladeshi groups. There is a need therefore to conduct research into specific Muslim communities to establish the commonality and variation of needs and concerns.

The following sections provide a breakdown of Census data on the ethnic groups of Muslims in London.

3.3.1 South Asian Muslims

The majority of Muslims in London are of Asian origin, with Bangladeshi and Pakistani people forming the largest groups.

Bangladeshi

Twenty-four per cent of London's Muslims are of Bangladeshi origin (143,000 people). Almost nine tenths of the Muslims in Tower Hamlets are Bangladeshi, just over half of the Muslims in Camden, and over one third in Newham are Bangladeshi. Other boroughs with fairly large proportions of Bangladeshi Muslims are Islington, Westminster and Southwark. Bangladeshi Muslims form between three and six per cent of the Muslim population in Ealing, Brent, Hounslow, Harrow, Kingston and Waltham Forest.

Pakistani

Twenty-two per cent of Muslims in London (133,000 people) are Pakistani. Redbridge and Waltham Forest have the highest proportion of Muslims of Pakistani origin (49 per cent). Forty three per cent of Muslims in Hounslow are Pakistani, as are 39 per cent in Barking and Dagenham and Croydon, and 38 per cent in Merton. Thirty per cent or more of the Muslims are Pakistani in Wandsworth, Ealing, Newham, Hillingdon, Brent and Kingston. Pakistani Muslims are least likely to live in Tower Hamlets, Camden, Islington, Enfield, Southwark, Haringey and Hackney.

Indian

Seven per cent of Muslims in London are Indian. The largest proportions of Indian Muslims are in Harrow (14 per cent), Hackney (13 per cent), Newham (12 per cent), Redbridge (11 per cent) and Hillingdon, Croydon, Merton, Waltham Forest, Barnet and Sutton (10 per cent). Boroughs with less than two per cent of their Muslim population who are Indian are: Tower Hamlets, Lewisham, Southwark, Islington, Camden, Barking and Dagenham, Haringey, and Enfield.

'Other Asian'

Six per cent of London's Muslims are in the 'Other Asian' category (39,000 people). The largest proportion is in Harrow (17 per cent), then Kingston (15 per cent). Over ten per cent of Muslims are 'Other Asian' in Sutton, Barnet, Richmond, Westminster, Ealing, Brent, Hillingdon and Hammersmith and Fulham. 'Other Asian' Muslims are least likely to live in Tower Hamlets, Southwark, Hackney, Barking and Dagenham, and Newham. The 'Other Asian' category may include East African Muslims (likely to be of Indian/Pakistani origin) and people in London's Afghan community.

3.3.2 White Muslims

Nineteen per cent of Muslims in London are white, almost 14 per cent in the 'Other white' Census category (83,000 people).

'Other white'

London is home to 72 per cent of the Muslims in the 'Other white' category in England and Wales. 'Other white' Muslims are likely to live in Haringey and Enfield, (which both have large Turkish, Kurdish and Cypriot populations), Hackney, Lewisham, Bexley, Islington, Bromley, and Kensington and Chelsea. Twenty-two boroughs have more than 10 per cent of Muslims in the 'Other white' group. People who describe themselves as 'Other white' may also include people of Iraqi, Arab and Eastern European backgrounds. There are no definitive numbers for individual 'Other white' Muslim communities.

White British

White British Muslims are most likely to live in Enfield, Bexley, Lewisham, Havering and Bromley and least likely to live in Tower Hamlets, Newham, Harrow, Brent, Hounslow, Camden, Hillingdon, Ealing and Redbridge.

3.3.3 Black African Muslims

Twelve per cent of London's Muslim population are black Muslims of African origin, mainly from African countries such as Somalia and Nigeria. Seventy seven per cent of black African Muslims in England and Wales (74,000) live in London.

Thirty-four per cent of Muslims in Southwark are of black African origin, 29 per cent in Lambeth, 26 per cent in Greenwich, 22 per cent in Hammersmith and Fulham and Lewisham and 19 per cent in Brent. Black African Muslims form low proportions of the Muslim population in Tower Hamlets, Kingston, Richmond, Havering and Redbridge.

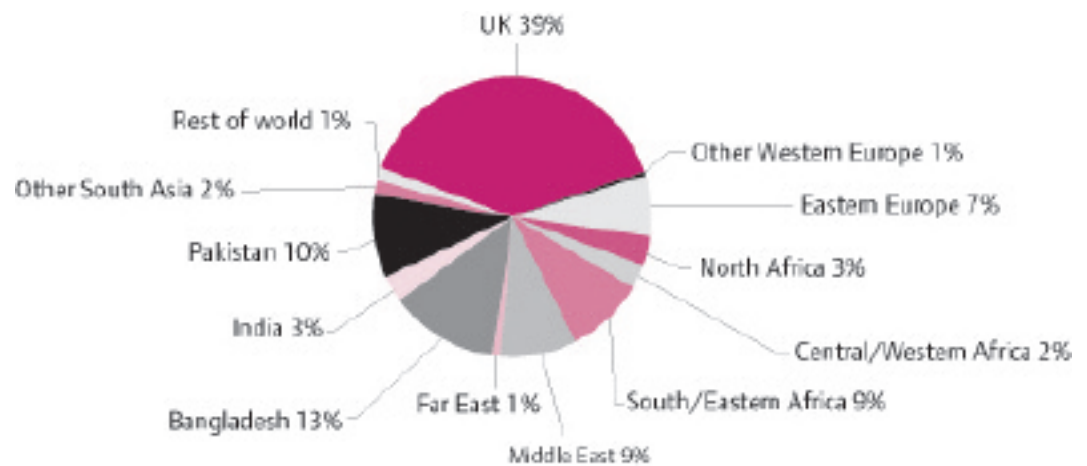
3.3.4 Other Muslims

There are 29,000 Muslims in the 'Other' category living in London, with the highest proportion living in Kensington and Chelsea (13 per cent). Muslims in the 'Other' group are also likely to live in Westminster, Richmond, Ealing, Hammersmith and Fulham and Barnet. Tower Hamlets, Newham, Redbridge and Waltham Forest have the smallest proportions of 'Other' Muslims. (Note: the 'Other' category refers to the people who ticked 'Other ethnic' in the Census). Muslims of Arab origin may be included in this category and we know little of this group.

3.4 Country or region of birth

London's Muslims originate from several countries and regions (Figure 1). The nature of the data collection means that the individual country of birth is often difficult to pinpoint. The largest proportion of London's Muslims, 39 per cent, were born in the UK. Twenty-seven per cent were born in south Asian countries and 9 per cent born in the Middle East. Fifteen per cent of London's Muslims were born in Africa. This diversity also shows in the settlement patterns of the various communities around the capital.

Figure 1 Percentage of Muslims by country of birth, London, 2001



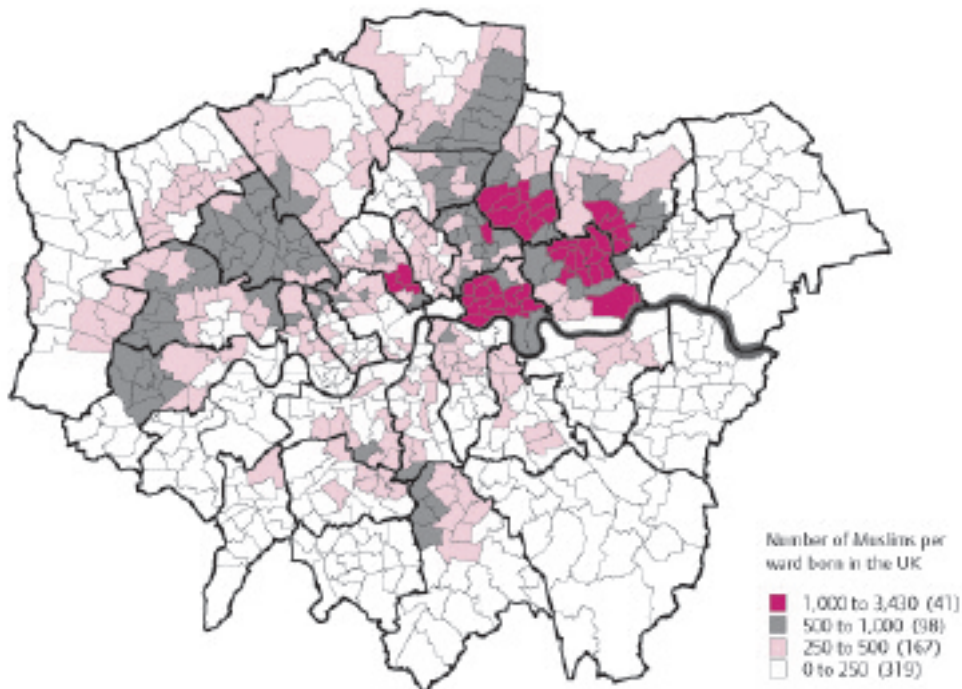
Source 2001 Census, Standard Tables ST150; © Crown copyright

Muslims born in the UK

Thirty-nine per cent of London’s Muslim population was born in the UK compared with 46 per cent of Muslims in England and Wales. Haringey and Tower Hamlets are the only boroughs where higher proportions were born outside of the UK than in it.

In Haringey, 28 per cent of Muslims were born in the UK and 31 per cent were born in Eastern Europe; in Tower Hamlets, 45 per cent were born in the UK and 48 per cent in Bangladesh (Map 2).

Map 2 Number of Muslims born in the UK, 2001

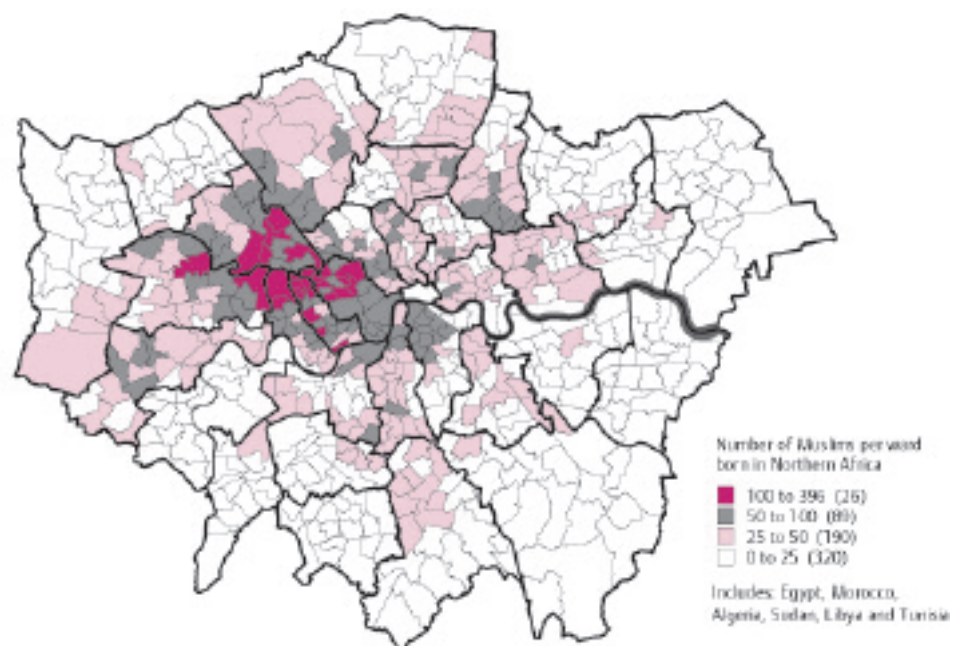


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Muslims born in Northern Africa

North African Muslims living in London are most likely to originate from Egypt, Morocco, Algeria, the Sudan, Libya and Tunisia. There are 20,530 Muslims born in Northern Africa in London. Fourteen per cent of Muslims in Kensington and Chelsea were born in Northern Africa, the highest proportion of London boroughs (Map 3).

Map 3 Number of Muslims born in Northern Africa, 2001



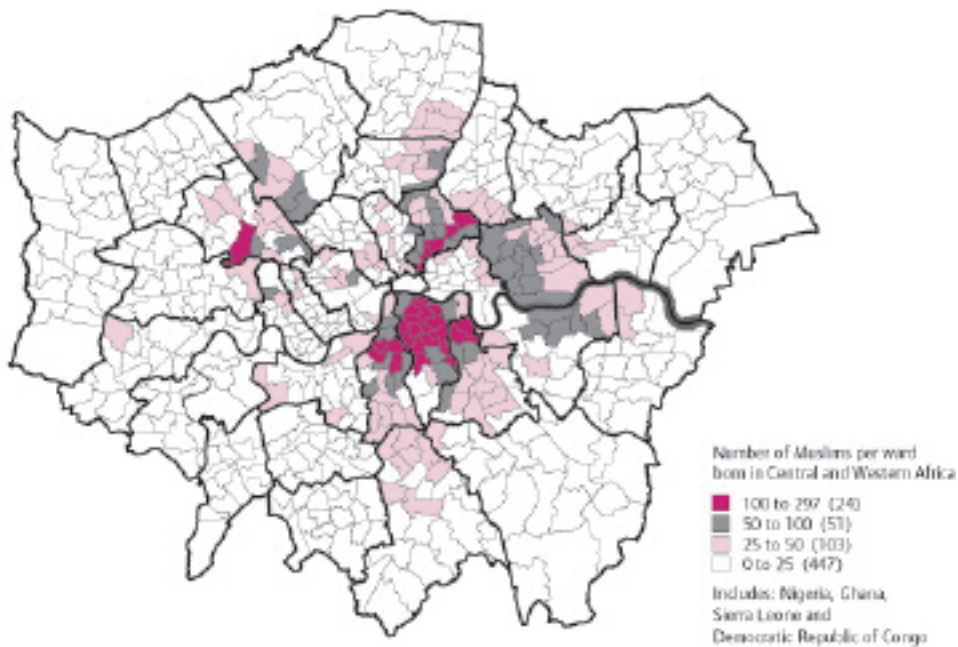
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There is little information on the diverse groups of Muslims by country of origin, apart from small-scale and often qualitative surveys on some communities. The MCB London Affairs Committee estimates that the African Muslims in London include around 70,000 Somalis, 80,000 Moroccans, 5,000 Tunisians and 6,000 Libyans.

Muslims born in Central and Western Africa

The highest proportion of London’s 14,000 Muslims born in Central and Western Africa live in Southwark (Map 4). Around 6,200 of the Muslims born in Central and Western Africa were Nigerian, with the others born in other countries including Ghana, Sierra Leone and the Democratic Republic of Congo.

Map 4 Number of Muslims born in Central and Western Africa, London, 2001



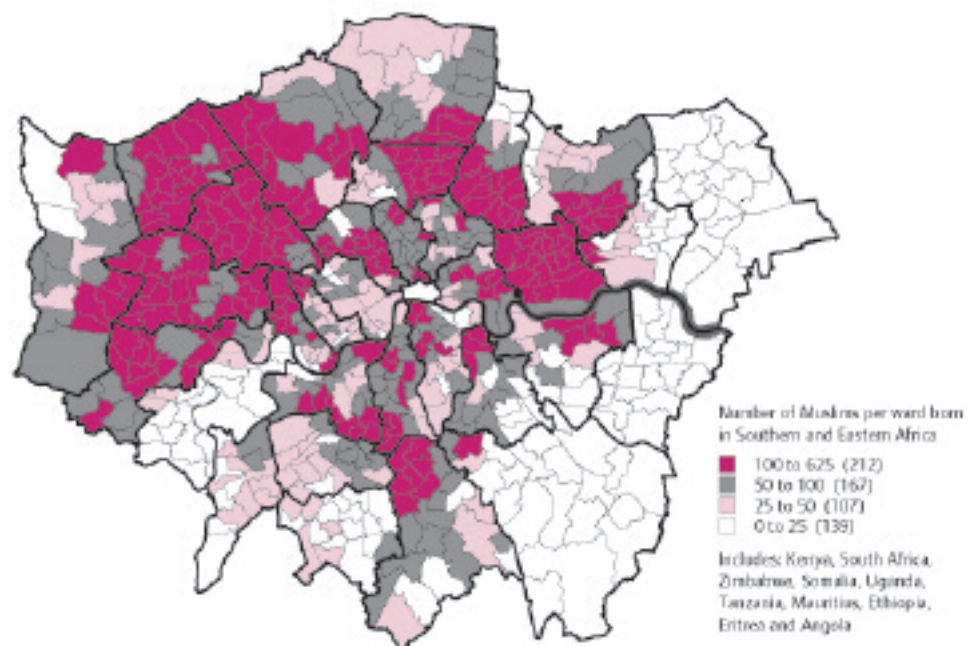
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Muslims born in Southern and Eastern Africa

According to the 2001 Census there were 49,150 Muslims born in Southern and Eastern Africa living in London, of whom 6,900 were born in Kenya. The countries where Muslims were born include South Africa, Zimbabwe, Somalia, Uganda, Tanzania, Mauritius, Ethiopia, Eritrea and Angola.

Twenty per cent of Muslims living in Harrow were born in Southern and Eastern Africa. At least 15 per cent of Muslims living in Brent, Ealing and Hillingdon were born in this region (Map 5).

Map 5 Number of Muslims born in Southern and Eastern Africa, London, 2001

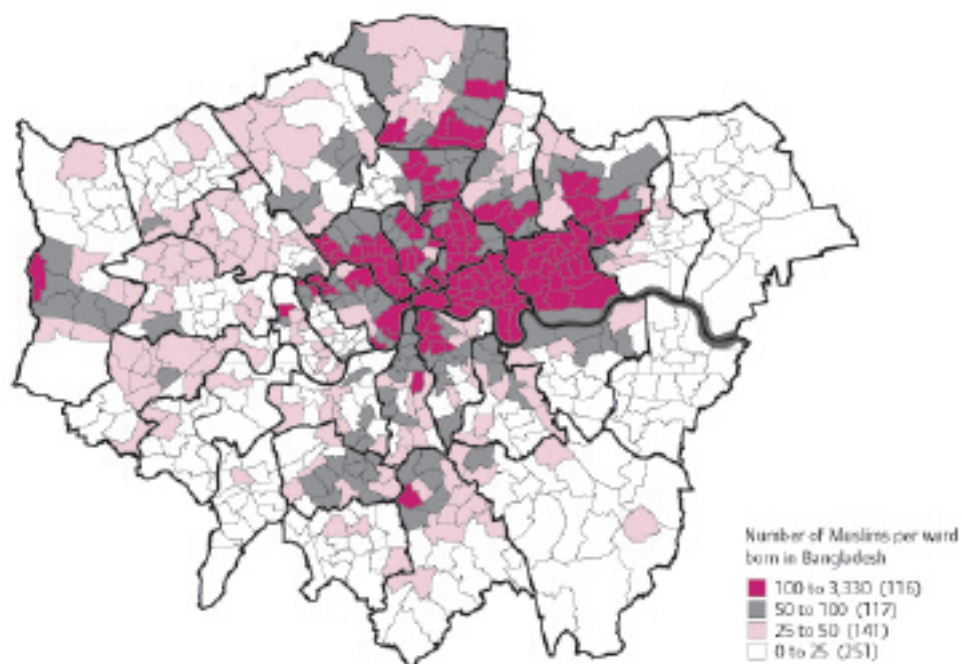


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Muslims born in Bangladesh

London’s Muslim population born in Bangladesh numbers 78,740 people. Almost 50 per cent of Muslims living in Tower Hamlets were born in Bangladesh, as were at least a quarter of Muslims living in Camden and Newham and more than ten per cent of Muslims living in Islington, Westminster and Southwark (Map 6).

Map 6 Number of Muslims born in Bangladesh, London, 2001

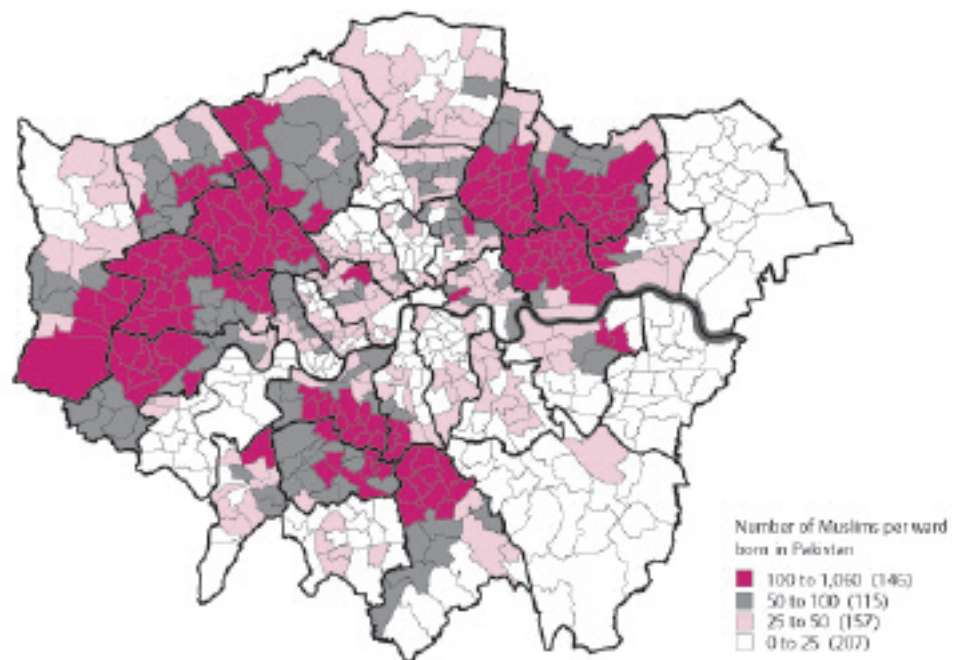


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Muslims born in Pakistan

Pakistani Muslims are the second largest group of Muslims by country of origin living in London and 58,524 people in this group were born in Pakistan. Twenty per cent of Muslims in Waltham Forest, Redbridge and Hounslow were born in Pakistan. Pakistani Muslims form at least ten per cent of the Muslim population in 14 boroughs around London (Map 7).

Map 7 Number of Muslims born in Pakistan, London, 2001

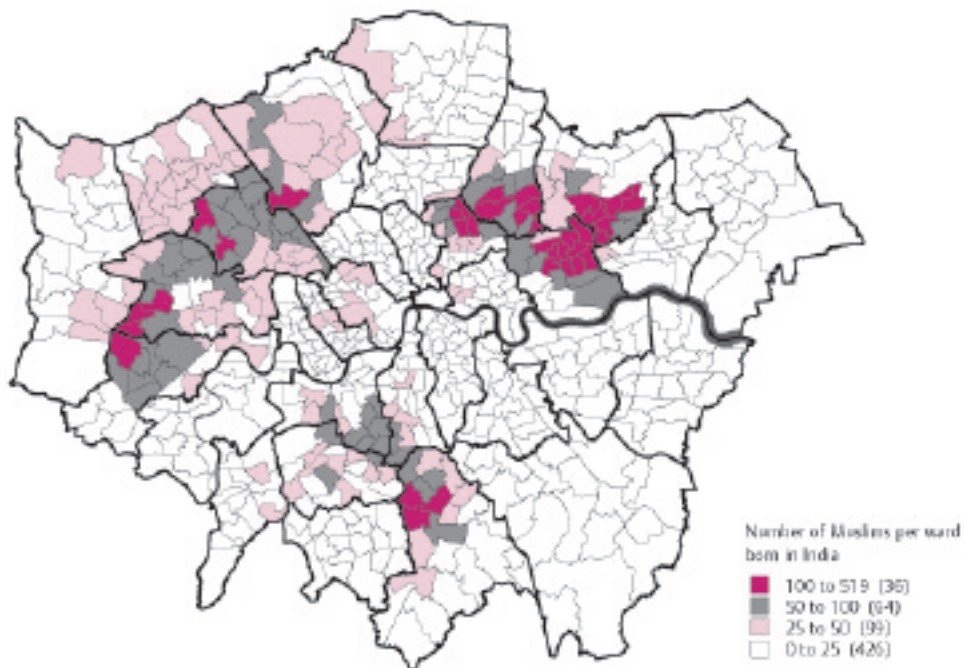


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Muslims born in India

In 2001, there were 18,744 London Muslims born in India. Six per cent of Muslims living in Merton are Indian, as are at least five per cent in Newham, Croydon, Hackney, Wandsworth, Waltham Forest, Redbridge and Hounslow (Map 8).

Map 8 Number of Muslims born in India, London, 2001

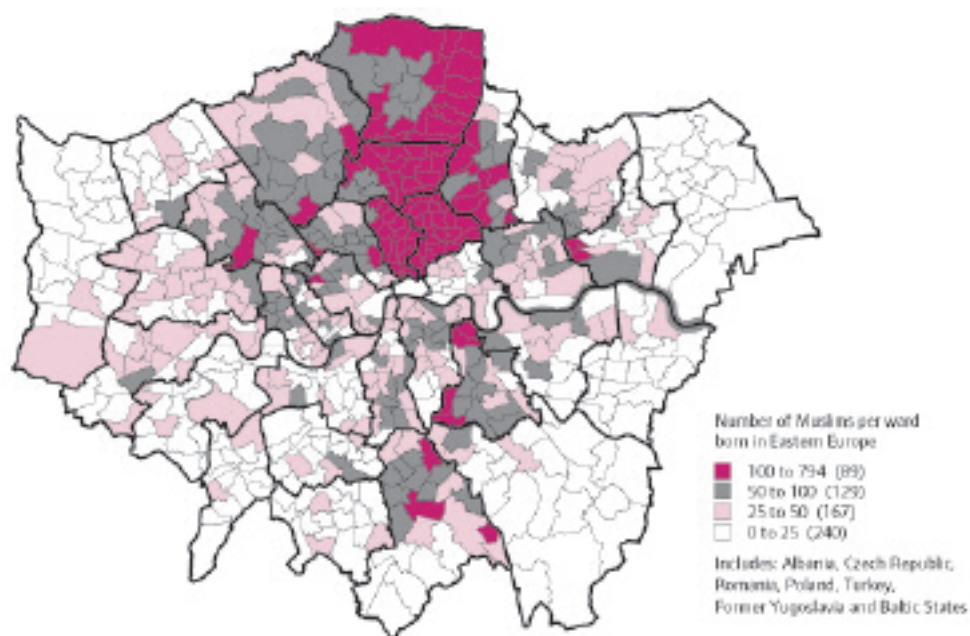


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Muslims born in Eastern Europe

There were 41,966 Muslims born in Eastern Europe living in London in 2001, with origins mainly in Turkey, as well as other countries including Albania, Serbia, Bosnia and Herzegovina, Croatia, Poland, Bulgaria, Czech Republic, Hungary, Romania and Russia. Almost a third of Muslims in Haringey were born in Eastern Europe, along with 23 per cent of Muslims in Hackney, 20 per cent in Enfield and 19 per cent in Islington (Map 9).

Map 9 Number of Muslims born in Eastern Europe, London, 2001

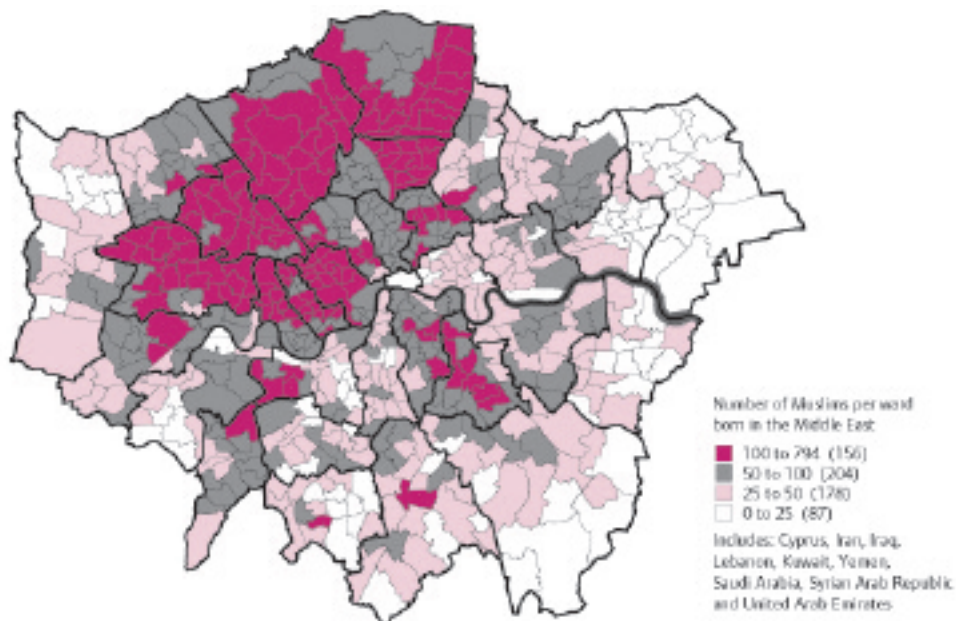


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Muslims born in the Middle East

The 53,031 Muslims in London who were born in the Middle East originate from Cyprus, Iran, Iraq, Lebanon, Kuwait, Yemen, Saudi Arabia, Syrian Arab Republic and the United Arab Emirates. Twenty-three per cent of Muslims living in Westminster were born in the Middle East, as were over 20 per cent of Muslims living in Kingston, and Kensington and Chelsea (Map 10).

Map 10 Number of Muslims born in the Middle East, London, 2001



Source: 2001 Census, Standard Table 150
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3.4.1 Languages

The diversity of London’s Muslim population is evident through the range of languages spoken in Muslim communities. Multilingual Capital (2000), a study of the languages spoken by London’s schoolchildren, estimated the total number of speakers of each language in the capital. The research refers to data about over 850,000 schoolchildren in London. The estimated number of speakers of languages likely to be spoken by London’s Muslims include: 155,700 Punjabi speakers; 136,500 speakers of Hindi/Urdu; 136,300 speakers of Bengali/Sylheti; 73,900 Turkish speakers; 53,900 Arabic speakers; 22,343 Somali speakers and 6,800 Kurdish speakers.¹⁵ This does not imply that everyone who speaks a particular language is Muslim, but this diversity of languages spoken has implications on service delivery and access to appropriate services.

'People who most need to use health, legal, social welfare and education services may be least able to do so because of language difficulties. Currently the policy emphasis is on provision of English language classes as part of integration into British society, rather than on providing the sort of interpreting services that people want. There will, however, continue to be people who speak little or no English and who need interpreters in order to access services.'

Source: C Alexander, A Kanani, R Edwards, and B Temple, et al, Access to service with interpreters: user views, Joseph Rowntree Foundation, 2004

Translation services help ensure that needs are met and that communities are fully engaged and consulted in developing the policies that affect them. Some people prefer to have family or friends to interpret for them. However, when accessing public services, professional interpreters provide the best practice model as they offer independence and confidentiality. As such, interpretation and translation services should be used by service providers.

The diversity of languages in London is an asset that should be valued and encouraged, ensuring the capital's success in European and international business.

The London Health Commission (LHC) established the Language Support Services (LSS) Project in 2003 to implement a programme of research and development on language support services for London. The aim is to reduce inequalities in health by improving access to quality language support services across London's public services.

Together these linked programmes of work will enable the LHC to establish a strategy for LSS that develops and builds on good practice to meet the communication needs of London's multi-ethnic communities.

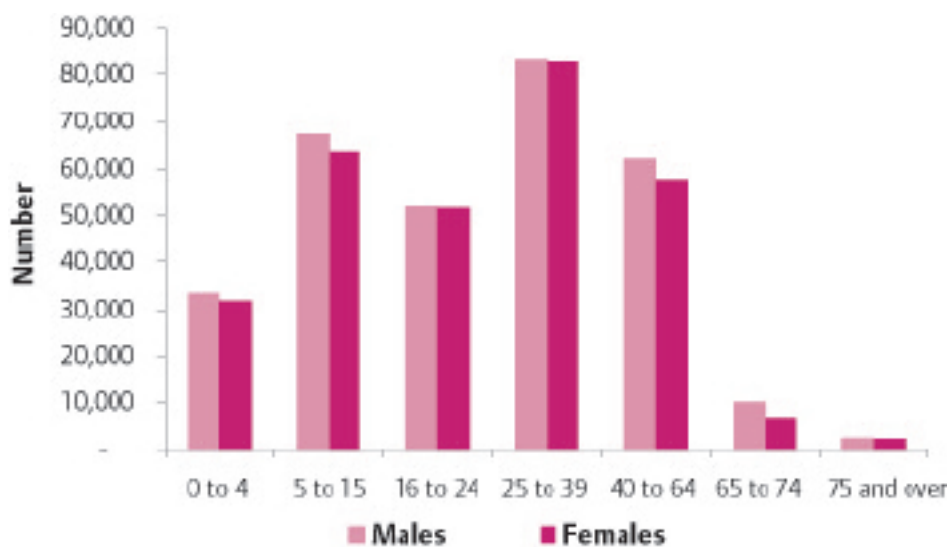
The GLA, London Councils (formerly the Association of London Government), and the London Development Centre for Mental Health champion this challenge along with the Commission's Black Asian and Minority Ethnic Health Forum, which is overseeing the project. A project and evaluation report is to be published during 2006.

Source: <http://www.londonhealth.gov.uk/lss.htm>

3.5 Gender profiles

In Britain Muslims are one of the few faith groups with higher numbers of men than women. In London, Muslims and Hindus have larger numbers of men than women. There are 310,477 Muslim men and 296,606 Muslim women in London (Figure 2). This gender profile may be attributed to migration history and patterns where, for example, men with families generally migrate alone and their families follow at a later date.

Figure 2 Number of Muslims by gender and age, London, 2001

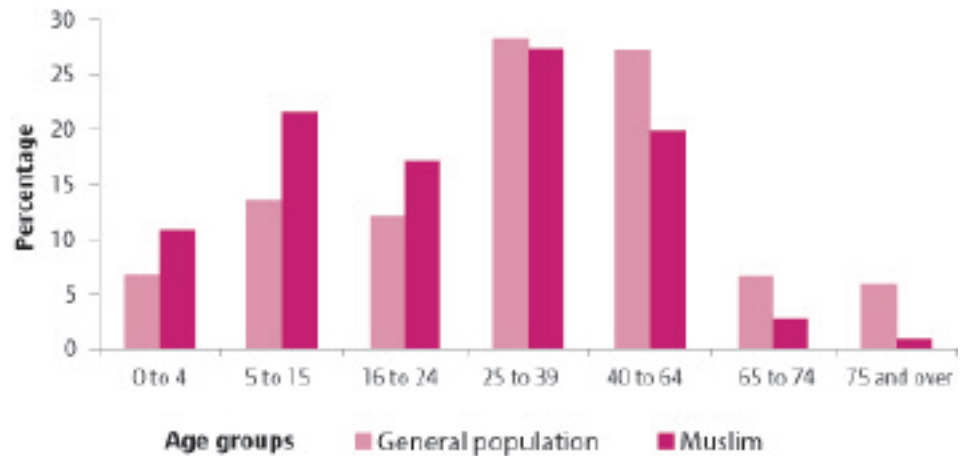


Source 2001 Census; © Crown copyright

3.6 Age profiles

The age structure of a population is important in determining the resources and services required. Muslims have the youngest age profile of all the religious groups in London, and in Britain as a whole. Almost one third of Muslims are aged 0-15 years and 17 per cent are 16-24 years old. Only Sikhs in inner London have a higher proportion of people aged 16-24 years (21.4 per cent).

In contrast, London's Muslim population is older than that of Muslims in the rest of England and Wales, but still younger than the general population (Figure 3). This reflects patterns of migration and family structures.

Figure 3 Muslims and the general population by age, London 2001

Source 2001 Census; © Crown copyright

Around one fifth of London's Muslims are aged between 40 and 64. There are 1.2 million people aged over 60 in London; of those who declared their religion in the 2001 Census, 3.6 per cent were Muslim.¹⁶

3.6.1 London's young Muslims

The 2001 Census shows that there is great variation in the distribution of young Muslim people around London. For example, in Brent four per cent of people aged 0-15 and two per cent of 16-24 year olds are Muslims. This is just over twice the proportion who live in neighbouring Barnet. Overall, young Muslims in London are more likely to live in inner rather than outer London. There are higher levels of deprivation in some inner London boroughs and this in turn impacts on the life of young Muslims, often with disproportionate effects.

Table 3 Percentage of all 0-15 year olds by faith, London, 2001

Faith	Inner London	Outer London	Greater London
	%	%	%
Christian	48	54.3	51.9
Buddhist	0.7	0.5	0.5
Hindu	1.7	5.6	4.2
Jewish	1.7	1.9	1.8
Muslim	20.1	9.7	13.5
Sikh	0.6	2.4	1.7
All other religions	0.2	0.4	0.3
No religion	14.2	15.3	14.9
Religion not stated	12.8	10.1	11.1

Source 2001 Census, Table ST103; © Crown copyright

Muslim children make up almost 14 per cent of the 1,448,236 children in London aged 0-15 years. One fifth of the 538,814 children in inner London aged 0-15 years are Muslim, whereas Muslim children make up just under nine per cent of the 909,422 children in this age group in outer London (Table 3).

The proportion of Muslim populations aged 0-15 years in London boroughs ranges between 22 per cent (Hillingdon) and 39 per cent (Tower Hamlets). In Tower Hamlets, almost 23 per cent of the total population are aged 0-15 years old. Muslim youth aged 0-15 forms 14 per cent of the total population in Tower Hamlets. In Newham almost nine per cent of people aged 0-15 years are Muslim. In other words, 36 per cent of Muslims in Newham are in the 0-15 age group.

Table 4 Percentage of all 16-24 year olds by faith, London, 2001

Faith	Inner London	Outer London	Greater London
	%	%	%
Christian	46.8	51.4	49.5
Buddhist	1.1	0.6	0.8
Hindu	2.7	6.8	5.1
Jewish	1.2	1.8	1.5
Muslim	15.6	9.3	12
Sikh	0.8	2.9	2
All other religions	0.4	0.5	0.5
No religion	22.2	19	20.3
Religion not stated	9.2	7.7	8.3
100%	366,185	498,766	864,951

Source 2001 Census, Table ST103; © Crown copyright

There are almost 865,000 16-24 year olds in London, and 12 per cent of these are Muslim. In outer London, nine per cent of the 498,766 people aged 16-24 are Muslim, whereas just under 16 per cent of the 366,185 people in this age group in inner London are Muslim (Table 4).

In Tower Hamlets, 19 per cent of Muslims are aged 16-24. Just under 19 per cent of the Muslims in Newham are 16-24 years old.

‘The differing age profiles reflect the ethnic make-up of the different religious groups... Muslim, Hindu and Sikh communities are predominantly of south Asian origin and have a younger age-profile in general, reflecting later immigration and larger family sizes with more children.’

Source: Focus on religion, National Statistics, 2004

Fourteen per cent of London’s under fives are Muslim, with 19 per cent in inner London. There are seven boroughs where 20 per cent or more of the children aged under five are Muslim. Sixty per cent of children aged five and under in Tower Hamlets are Muslims; this is the largest proportion in London. The borough with the next highest percentage is Newham, where 34 per cent are Muslim. The other boroughs with 20-24 per cent Muslim children under five years old are Westminster, Camden, Waltham Forest, Brent and Redbridge. Eleven boroughs have a population of under fives with between 10 and 18 per cent Muslim children, including City of London, Hackney, Ealing, Haringey, Islington, Hounslow, Enfield, Kensington and Chelsea, Hammersmith and Fulham, Harrow, and Southwark (Table 5).

Table 5 Percentage of under fives who are Muslim by borough, London, 2001

Borough	All under 5s	Muslims under 5	% of under 5s who are Muslim
Barking and Dagenham	12,540	921	7
Barnet	20,215	1,860	9
Bexley	13,277	294	2
Brent	16,306	3,411	21
Bromley	18,680	495	3
Camden	11,820	2,778	24
City of London	249	45	18
Croydon	2,258	1,770	8
Ealing	19,232	3,136	16
Enfield	18,118	2,468	14
Greenwich	15,538	1,158	7
Hackney	16,752	2,822	17
Hammersmith and Fulham	10,195	1,239	12
Haringey	14,733	2,329	16
Harrow	12,019	1,391	12
Havering	12,430	168	1
Hillingdon	16,175	1,197	7
Hounslow	14,247	1,979	14
Islington	11,122	1,664	15
Kensington and Chelsea	9,953	1,313	13
Kingston upon Thames	9,215	495	5
Lambeth	18,063	1,511	8
Lewisham	17,772	1,122	6
Merton	12,708	966	8
Newham	20,807	7,081	34
Redbridge	15,748	3,072	20
Richmond upon Thames	11,828	326	3
Southwark	17,355	1,782	10
Sutton	11,671	369	3
Tower Hamlets	15,179	9,141	60
Waltham Forest	15,541	3,481	22
Wandsworth	16,660	1,310	8
Westminster	9,452	2,230	24
Inner London	190,110	36,367	19
Outer London	288,077	28,957	10
Greater London	478,187	65,324	14
England and Wales	3,094,141	176,264	6

Source 2001 Census, Standard Table ST149; © Crown copyright 2003.

Policy makers and service providers in the realms of education at all levels, leisure, training and employment, housing and transport must consider the youthful structure of the Muslim population in London.

3.7 Disabled Muslims

The Greater London Authority estimates that around 20 per cent of Londoners are disabled.¹⁷ Disabled people face multiple disadvantages on a daily basis, including experiencing inequalities in employment, lower qualifications and in some cases living in houses that are not suitable for their needs. In light of this, the needs of Muslim disabled people must be taken into account.

Summary and conclusions

London's Muslim population is one of the largest in Europe. With origins from all over the world, London's 607,000 Muslims add to the city's diversity and cosmopolitan character.

For the first time, the 2001 Census presents national demographic data about the faith of respondents. Although there may be underestimates of the Muslim population, the data provide a useful overview of the position of Muslims in London. Forty per cent of London's Muslims were born in the UK. Almost two thirds of London's Muslims are of south Asian origin and this can influence the perception of Muslim communities as well as the policies directed towards them. Almost 20 per cent of London's Muslims are white and 12 per cent are black African. The gaps in information about many of the Muslim communities in London must be filled in order to provide effective and appropriate policies and services.

London's Muslim population is younger than other faith communities, with one third of Muslims aged 0-15 and 17 per cent aged 16-24 years. Fourteen per cent of London's children aged under five are Muslim. The overall youthful structure of the Muslim communities must be considered in the planning and provision of all services.

There is a lack of data and information relating to disabled people by faith. This needs to be rectified so that needs of disabled Muslims can be taken into account to ensure effective social inclusion.

4 Socio-economic profiles

4.1 Education

4.1.1 Introduction

The issue of educational achievement is crucial for the futures of young Muslims in London, most particularly because economic growth will demand high-level skills to provide labour for high-value sectors of the economy. Islam values education highly and promotes an holistic approach by teaching spiritual, intellectual and physical education. Islamic values and ethics are also valued for the positive influence on young Muslims in education.¹⁸

While many Muslim parents contribute greatly to their children's education through parental support and encouragement, Muslims in mainstream primary, secondary, further and higher education often experience intolerance towards their faith and practices and a lack of knowledge about Muslim culture.

Overall, there is little collation of educational data by faith. Some London Local Education Authorities record the faith of their pupils, but there is no large-scale monitoring of educational attainment by faith other than in the 2001 Census. The Department for Education and Skills collates annual school census data that include information on ethnicity, but not the faith of pupils. Consequently, most of the educational data available on Muslims are about the Bangladeshi and Pakistani communities. There are gaps in our knowledge of education of other Muslim communities.

4.1.2 Educational attainment

Educational attainment is often closely linked to socio-economic factors. Comparisons of attainment by age from the 2001 Census show that younger Muslims, aged 24 years and under, are achieving higher qualifications than older Muslims. However, Muslims aged 16-24 in London had lower levels of qualifications as a group compared to their peers in the general population (Table 6). The 2001 Census showed that 17 per cent of young Muslims aged 16-24 had no qualifications, compared to 13 per cent of young people in the general population. A higher proportion of Muslims in this age group had level one qualifications in comparison to the general population. Twenty one per cent of the young people in the general population had level four and five (degree level and above) qualifications, compared with only 14 per cent of Muslim young people.

In inner London, 37 per cent of young Muslims had no qualification or level one qualifications compared to 25 per cent of young people in the general population. The gap in educational attainment becomes wider

when analysing level four to five qualifications. Although Muslim young people demonstrate a level of attainment similar to that of the general young population in outer London, in inner London half as many young Muslims hold level four to five qualifications as all young people in the area.

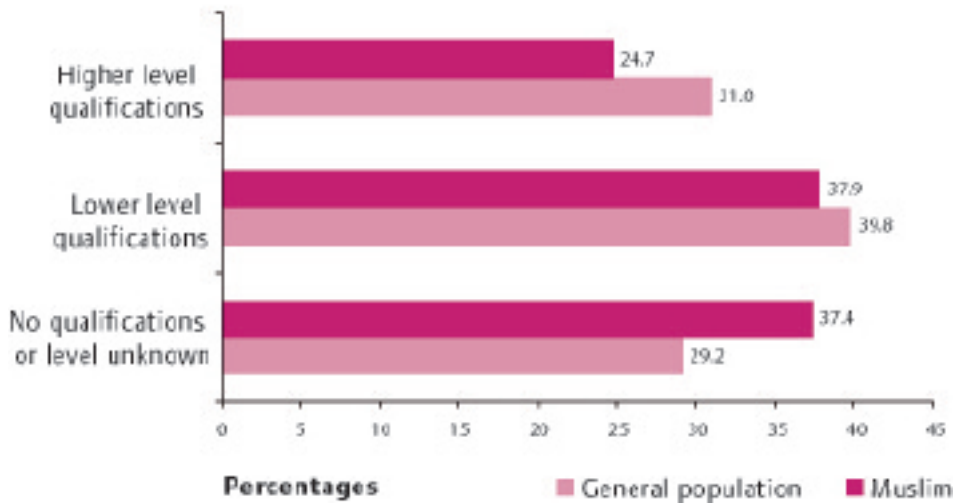
Table 6 Qualifications of young Muslims aged 16-24 years old, London, 2001

Qualifications	Greater London		Inner London		Outer London	
	All	Muslim	All	Muslim	All	Muslim
	people	people	people	people	people	people
	%	%	%	%	%	%
No qualifications	13	17	13	19	13	15
Level 1	13	16	12	18	14	15
Level 2	29	29	23	28	33	29
Level 3	22	22	24	21	21	23
Level 4/5	21	14	26	13	17	16
Other qualifications/ level unknown	2	3	2	3	2	3

Source 2001 Census: Table ST158; © Crown copyright
Due to rounding figures may not add up to 100 per cent

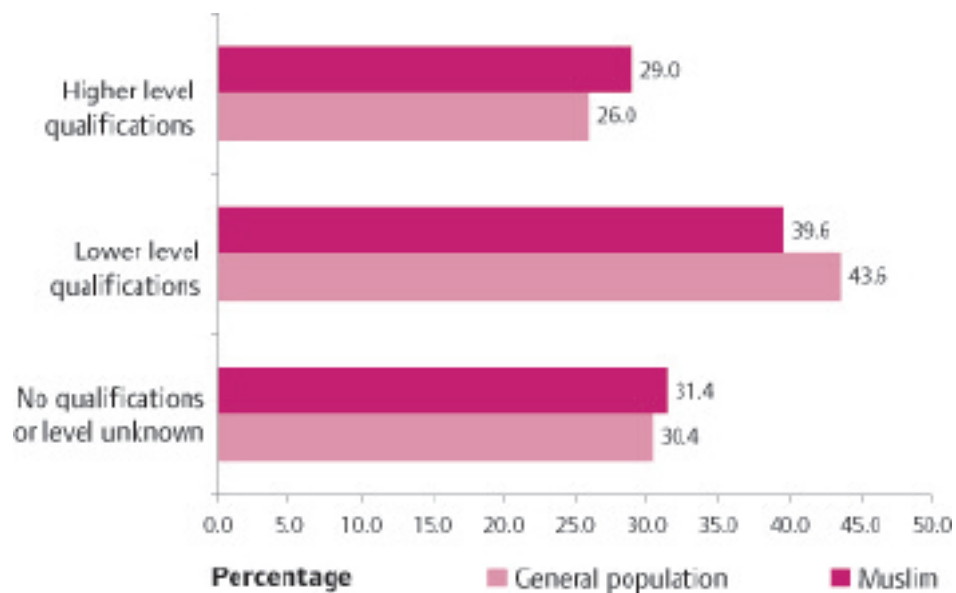
Muslims of working age in London are less likely than the general population to hold higher level qualifications and more likely to have no qualifications or qualifications that are unknown (Figure 4). The differences in qualifications held by Muslims and the general population in outer London are not as stark as the differences between the groups in inner London (Figures 5 and 6).

Figure 4 Qualifications of working age people, London, 2001

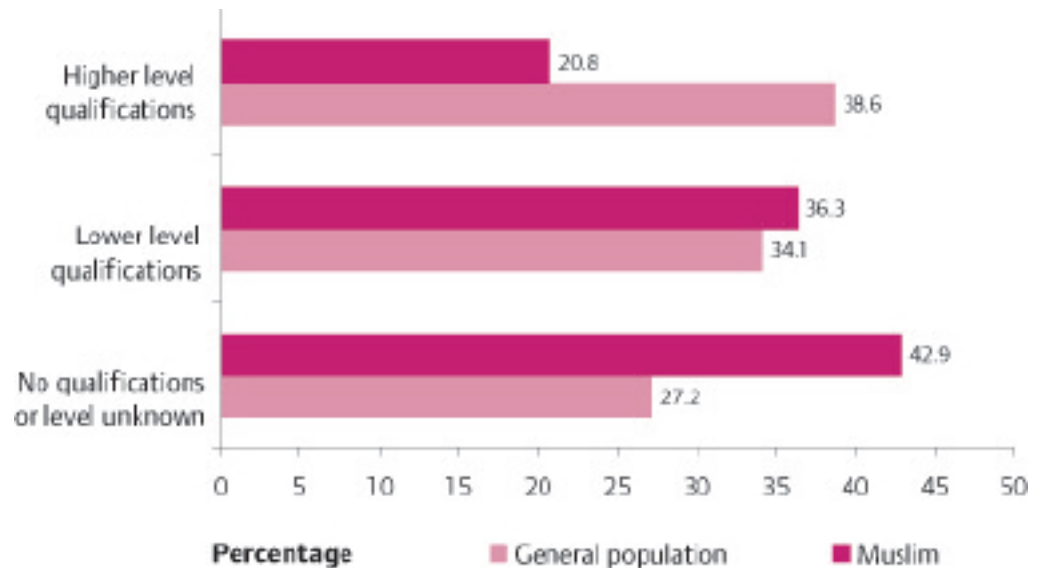


Source: 2001 Census, Theme Table T53; © Crown copyright

Figure 5 Qualifications of working age people, outer London, 2001



Source: 2001 Census, Theme Table T53, © Crown copyright

Figure 6 Qualifications of working age people, inner London, 2001

Source 2001 Census, Theme Table T53, © Crown copyright

Factors that can contribute to lower levels of attainment in education are complex and may be social, economic or related to faith. These factors include discrimination, low expectations by teachers of Muslim students, social class, a lack of fluency of English, the employment status of parents, poverty and deprivation.¹⁹

The educational activities at the East London Mosque are examples of Muslim community action to provide services appropriate to Muslim communities. The Mosque provides classes for all Muslims including supplementary classes for school children, Saturday Islamic School and adult courses. The East London Mosque worked with Tower Hamlets council to reduce the high truancy rate at schools in the borough.
 Source: <http://www.eastlondonmosque.org.uk>

4.1.3 Muslim schools

Muslim schools are established and managed by Muslims to educate pupils in line with the Islamic ethos. The debate around Muslim-only schools (and faith schools in general) continues both within and outside of the Muslim communities. Some Muslim parents and communities have concerns around mainstream schools. These include the underachievement of Muslim pupils, lack of appropriate curricula and facilities, policies that are not sensitive to the beliefs of Muslims, and the increase in exclusions among Bangladeshi, Pakistani and Somali pupils.²⁰

There are over 120 Muslim schools in Britain, of which 37 are in London. Parents and the community provide the funding for the majority of these schools. The Waqf Al-Birr Educational Trust and the UK Islamic Waqf have made financial contributions to Muslim schools.²¹ There were five Muslim State schools in England in 2004 with about 1,000 children aged five to 16.²² Islamia Primary School in Brent, which opened in 1983, is Britain's first state-funded Muslim school.

The DfES has agreed a grant of up to £100,000 for the Association of Muslim Schools (AMS) during the financial year ending March 2006 for research into barriers faced by Muslim schools that wish to become maintained schools. The AMS will also assist five Muslim schools in their applications to become maintained and provide guidance.

Source: 'Working together - co-operation between government and faith communities. Progress report.' August 2005

4.1.4 Higher and further education

There is little information on faith in further and higher education as most of the research and statistical data are based on ethnicity.

Further education

Further education includes vocational and non-vocational courses for people aged 16 or over. Statistics are based around ethnicity of students rather than their faith. The 2001 Census reported that 42 per cent of further education students in London were non-white. Ten per cent of students were of black African origin, while Bangladeshi and Pakistani students formed less than three per cent of London's further education students.

Higher education

The reasons affecting the decision to enter higher education include family influence and costs. In 2004, 65 per cent of London's graduates were in debt, owing an average £13,523, up 9 per cent on the figure for 2003 (small sample sizes do not allow a breakdown by ethnic group). Although Muslims are among the groups described as most 'debt averse', some Muslims do take out student loans.²³

Muslims in higher education can face discriminatory structures, sometimes indirectly. For example, an Open Society Institute report on Muslims in the UK found that Muslim student organisations reported that members experienced many problems. These problems included timetable or examination schedules that clash with religious observances, an educational loans system that contravenes Islamic law, and the culture of

the institutions is such that students are expected to participate in social events where alcohol is consumed.²⁴

In 2003 the Federation of Student Islamic Societies in UK and Ireland (FOSIS) estimated that there were over 35,000 Muslim students in university and that 65 per cent of universities had an Islamic Society. *Source: Islamophobia on campuses and the lack of provision for Muslim Students, FOSIS, 2003*

Although some ethnic monitoring of graduate recruitment is conducted, monitoring by faith is not. Direct and indirect discrimination continues in the job market. Black, Asian and minority ethnic students, compared with students from the general population, are more likely to attend newer institutions which are less likely to be targeted by employment recruiters. Black, Asian and minority ethnic graduates are more likely to be unemployed for longer periods compared with graduates from the general population.

Further and higher educational institutions should aim to eliminate discriminatory practices (both direct and indirect) and promote inclusive policies and recruitment practices by employers. This will require monitoring and engagement with Muslim communities.

4.1.5 Issues in mainstream education

Discrimination and Islamophobia

Muslim students in the UK can face discrimination and negative attitudes towards Islam. This has an adverse affect on attainment in mainstream education. Thirty-two per cent of 110 Muslims in Hackney aged 15 to 25 surveyed by the North London Muslim Housing Association reported that poor performance in school was sometimes attributed to lack of familiarity or insensitivity of teachers towards Islam. They revealed that some Muslim students were not encouraged to perform well.²⁵ FOSIS (Federation of Students Islamic Societies in UK and Ireland) had reported on instances of Islamophobia faced by Muslim students in universities, including verbal and physical abuse, threats and alienation.²⁶

The 'Books for Schools' project offers resource packs of authentic and imaginative materials on Islam for use in the classroom setting. At its launch in 2004, the Secretary of State for Education noted: 'It is only through understanding that this country can move forward as a true multi-faith and multicultural society. We must ensure children grow up with a better understanding of their friends and neighbours'. *Books for Schools is a project of the Muslim Council of Britain.*

Local Education Authorities should ensure that schools take on board the needs of Muslim pupils and the wider communities and provide guidance around religious holidays, prayer facilities and the provision of single-sex classes.

Some faith schools have inclusive admissions policies and others work in partnership with schools of different faiths and the wider communities. Both of these approaches will help to promote tolerance and understanding between different faith communities.

Eighty per cent of the pupils at Sir John Cass Church of England secondary school in Tower Hamlets are Muslim.

St George Roman Catholic School, Westminster, has many Kurdish and Iraqi pupils. The school celebrates Ramadan and has a multi-faith prayer room. English lessons, as well as housing advice and benefits advice are offered to adults in the community.

Source: Teachernet, Department for Education and Skills, 2005

Exclusions

Exclusion from school occurs among children who experience problems at home, come from low-income backgrounds and who have poor relationships with peers and teachers.²⁷ Children from black, Asian and minority ethnic groups have been excluded from school in disproportionate numbers. Research is needed into reasons for exclusions of Muslim pupils to provide an evidence base to enable policy to be developed and targeted appropriately.

Muslim representation in schools - governing bodies and teaching staff

Muslim children often experience a lack of attention to their spiritual, moral and cultural well-being as schools are so often unrepresentative of the views and aspirations of their communities.

In Newham, 25 per cent of all children are Muslim (Pakistani and Bangladeshi) but only two per cent of school governors are from these communities. This under-representation is typical in cities across the country where there are significant Muslim populations, even in schools where Muslim pupils make up 70 to 90 per cent of the school population.

School governors have an important role to play in educational institutions by influencing what happens in the school. They can initiate measures that may resolve or make progress towards dealing with many issues.

There is no monitoring of the number of Muslim teachers in London or the UK as a whole. However, a report on UK Muslims by the Open Society Institute indicates an under-representation of Muslim teachers. Reasons for this include the discrimination and Islamophobia experienced during training, recruitment and teaching, and the lack of appeal of teaching as a career.²⁸ The Muslim Council of Britain initiated a national programme, *Community Development Seminars on Education*, to promote awareness of the importance of Muslims becoming school governors and teachers.

‘To a very large extent Muslim children are expected to leave their culture and faith at home and any attempts to change this are opposed by the institutions... We need to ensure that the school reflects the aspirations of communities with respect to the school vision, values it is promoting and its ethos and culture. The curriculum also needs to be culturally inclusive and more relevant to the community’s aspirations including Islamic studies and Arabic language. The emphasis needs to be on recognition including the cultural heritage of Muslims and building on it to engender confidence and self esteem.’

Education Committee, Muslim Council of Britain

4.1.6 Languages

Poor proficiency in English can affect pupils’ educational attainment if it is not handled in the right way. Over 300 languages are spoken in London. One third of pupils in London have English as an additional language, compared with nine per cent across England. Where they have contact with the schools system, refugee and asylum seeking children, many of whom may be Muslim, and other recent arrivals to the UK may face problems around a lack of fluency in English.

‘Within the home, most UK Muslim children speak a language other than English, the most common being Punjabi, Bengali, Gujarati, Urdu, Turkish or Arabic.’

Source: Open Society Institute, Pp 112, Muslims in the UK: Policies for Engaged Citizens, 2005

4.2 Employment and economic activity

4.2.1 Introduction

In spite of London's rapid economic growth, there remain large areas of disadvantage and deprivation, most notably in the eastern part of inner London, an area that is home to many Muslims, mainly of Bangladeshi and Pakistani origin.

Barriers to employment for Muslims in London include discrimination by employers, lack of affordable childcare, lack of suitable skills and training, and travel and housing costs. These barriers interact in complex ways.

'The reasons for the level of multiple disadvantage Muslims face are complex, ranging from gaps in mainstream labour market policy and employer practices, poor service delivery and a lack of faith-friendly work environments. Policy must reflect this complexity and aim to integrate Muslim men and women into the mainstream labour market, through local and national, public and private sector initiatives. It should also acknowledge that the faith dimension is an important factor in effectively targeting the most disadvantaged group in the labour market.'

Source: Muslims in the UK: policies for engaged citizens, Open Society Institute, 2005

The characteristics of London's economic growth means that future employment opportunities will be in high-skill and high-value sectors of the economy and that the largest economic sectors will be business and financial services and creative industries. The young age structure of the Muslim population means that in the near future a considerable proportion of the working age population in London will be Muslim.

4.2.2 Economic activity

Economic activity is one of the key measures used in the Labour Force Survey to describe the economic status of respondents. People who are described as economically active are either in employment or unemployed and looking for work. Economically inactive people include students, retired people and people who are permanently sick.

The 2001 Census shows that Muslims are more likely to be economically inactive than Christians, Hindus, Jews and Sikhs. Muslim women have higher levels of economic inactivity than women from other faith groups and as a whole are more likely than the general population to be students or looking after home or family.

4.2.3 Reasons for economic activity levels

Low levels of economic activity can occur for many reasons, including employer discrimination, skills and training mismatch, low educational attainment or lack of confidence. Further and higher education qualifications are often prerequisites for employment and it has been estimated that by 2010, 46 per cent of London's jobs will require degrees as a minimum qualification.²⁹

Muslims who are recent arrivals to Britain or among older communities may lack fluency in English. This can affect employment prospects, although the extent to which it does is not clear. The DfES is working to improve the basic skills of the working-age population and Muslim communities will benefit from this initiative.

For households with children, the lack of affordable and culturally and religiously sensitive childcare services can act as a barrier to employment. This has been highlighted as a problem for some Muslim women, particularly those born in the UK, who choose to combine employment with raising children.³⁰

Table 7 Typical costs of childcare in pounds sterling per week, London and Great Britain, 2005

	Nursery (under 2)	Nursery (2 or over)	Highest nursery	Childminder (under 2)	Childminder (2 or over)	Out of school club
Inner London	197	178	338	160	163	26
Outer London	174	152	320	148	146	36
GB average	142	133		126	125	40

Source Childcare Costs Survey 2006, Daycare Trust, 2006

The typical cost of nursery places in early 2006 in inner London was £197 for a child under two years old and £178 for children aged over two years (Table 7). In 2004, typical costs were around £168 per week for a child under the age of two in inner London and £149 for children over two years old. Such costs are deemed unaffordable for some families even with Working Tax Credits to help with part of the cost.³¹ Take up of welfare payments is not monitored by faith or ethnicity. This is an example where monitoring could provide evidence for targeted policy interventions.

In 2002, the London Skills Commission reported that 46 per cent of all jobs by 2010 are likely to demand skills at NVQ level four and above. The nature of London's labour market means that employers seek people with

high qualifications and skills and this will put people with low qualifications at a disadvantage in the labour market.

4.2.4 Economic activity and employment by age group and gender

Muslim men and women are more likely to be economically inactive than men and women in the general population. Some differences arise when looking at the groups by age.

Economic activity of men and women aged 16-24

Almost 42 per cent of Muslims aged 16-24 are economically active compared with 60 per cent of the general population. In the general population, 32 per cent of economically active young people in the 16-24 age group are in full-time employment. This is compared with 14 per cent of Muslims in the same age group (Table 8).

Muslims in the 16 to 24 age group are more than twice as likely to be looking after home or family compared with the people in this age group in the general population. Muslim youth are more likely to be in part-time employment than the general population and least likely to be full time. This affects their current income and lifestyle and also has implications for poverty in later life, due to the lack of pension contributions and savings. This creates a situation where a large proportion of young people that are not working and likely to be living in poverty.

Table 8 Economic activity of people aged 16-24 years, London, 2001

	General population %	Muslim %
Economically active	60.1	41.6
Employee - part time	4.6	5.2
Employee - full time	34.3	14.0
Self employed - part time	0.4	0.3
Self employed - full time	1.5	0.7
Unemployed	5.7	6.8
Full-time student	13.7	14.7
Economically inactive	39.9	58.4
Retired	0.1	0.1
Student	31.7	43.6
Looking after home/family	3.4	7.2
Permanently sick or disabled	0.7	0.9
Other	4.0	6.7

Source 2001 Census Table ST 153; © Crown copyright

There are clear differences between the economic activity of Muslims and the general population and this is also evident by gender. Almost 47 per cent of young Muslim men are economically active compared with 62 per cent of the general population (Table 9).

Table 9 Economic activity of men aged 16-24, Greater London, 2001

	General population	Muslim
	%	%
Economically active	62.3	46.5
Economically inactive	37.7	53.5

Source 2001 Census: Standard Tables, ST153; © Crown copyright

In the 16-24 age group, 15 per cent of economically active Muslim men are in full-time employment compared with 36 per cent of men in the general population in this age group (Figure 7).

Figure 7 Economic activity of Muslims and the general population aged 16-24 years, Greater London, 2001



Source 2001 Census: Standard Tables, ST153; © Crown copyright

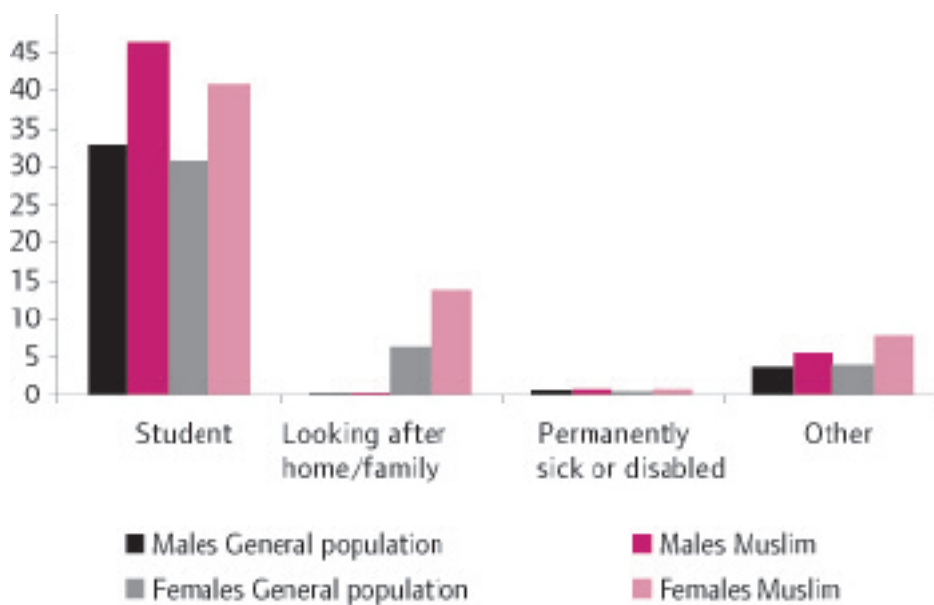
Table 10 Economic activity of women aged 16-24, Greater London, 2001

	General population	Muslim
	%	%
Economically active	58.1	36.7
Economically inactive	41.9	63.3

Source: 2001 Census: Standard Tables, ST153; © Crown copyright

Almost 37 per cent of young Muslim women are economically active compared with 58 per cent of young women in the general population (Table 10). Twelve per cent of young Muslim women compared with 33 per cent of women in the general population are in full-time employment. Sixty-three per cent of young Muslim women are economically active.

Figure 8 Economic inactivity of, Muslims and the general population aged 16-24 years, Greater London, 2001



Source 2001 Census: Standard Tables, ST153; © Crown copyright

Economically inactive young Muslim men are more likely to be in full-time education than young men from the general population. Forty-six per cent of young Muslim males are students, compared with 33 per cent of young men from the general population (Figure 8).

Muslim women who are economically inactive are more likely to be students (41 per cent) than their peers in the general population (31 per cent) (Figure 8). There are significant differences between the economic activity of Muslim women of all ages and that of women in the general population.

4.2.5 Economic activity of men and women aged 25 or over

Among people aged 25 or over, 51 per cent of Muslims compared with 69 per cent of the general population were economically active (Table 11). Economically active Muslims aged 25 or over were more likely to be unemployed and full-time students than the general population. Forty-nine per cent of Muslims were economically inactive compared with 31 per cent of the general population. Almost 20 per cent of Muslims

aged 25 years or over look after home or family compared with eight per cent of the general population. Thus, the provision of affordable childcare and support to other carers may have a disproportionate impact on Muslim communities. Increasing the supply of affordable, culturally appropriate childcare has the potential to make a significant difference to the quality of life of London's Muslim communities.

Table 11 Economic activity of people aged 25 years or over, London, 2001

	General population	Muslim
	%	%
Economically active	69.0	51.0
Employee - part time	9.4	8.7
Employee - full time	44.3	24.8
Self employed - part time	2.5	1.8
Self employed - full time	7.9	6.5
Unemployed	4.1	7.7
Full-time student	0.9	1.6
Economically inactive	31.0	49.0
Retired	11.7	5.8
Student	1.7	3.6
Looking after home/family	7.9	19.7
Permanently sick or disabled	5.3	7.8
Other	4.4	12.0

Source 2001 Census. Table ST153; © Crown copyright

Muslims aged 25 years or over are less likely to be economically active compared with the general population. Twenty five per cent of Muslims over 25 years old are in full-time employment compared with 44 per cent of the general population in this age group. Muslims aged 25 or over who are economically inactive are more than twice as likely to be looking after their home and/or family as the general population in this category. Muslims are more likely than the general population to be students.

Sixty-nine per cent of Muslim men aged 25 or over are economically active compared with 77 per cent of men in the general population (Table 12). In London, Muslim men aged 25 or over are more likely to work part time than men from the general population. Muslim men aged 25 years or over are more likely to be economically active than their younger counterparts.

Table 12 Economic activity of men aged 25 or over, Greater London, 2001

	General population	Muslim
	%	%
Economically active	77.5	69.0
Economically inactive	22.5	31.0
Number	2,151,471	155,189

Source 2001 Census: Standard Tables, ST153; © Crown copyright

Fifteen per cent of Muslim women aged 25 or over work in full-time employment compared with 37 per cent of women in the general population. Thirty seven per cent of Muslim women over 25 years old look after the home, over twice the proportion of women in the general population in this age group (Table 13).

Table 13 Economic activity of women aged 25 or over, Greater London, 2001

	General population	Muslim
	%	%
Economically active	61.0	32.1
Economically inactive	39.0	67.9
Number	2,283,910	147,034

Source 2001 Census: Standard Tables, ST153; © Crown copyright

The disparities in employment and economic activity rates are significant. Barriers to economic activity and reasons for economic inactivity need to be better understood so that policy interventions can be targeted effectively.

4.2.6 Employment barriers faced by Muslim women

Although Muslim women, like women from all groups, are often keen to obtain paid employment outside of the home, the lack of affordable, culturally appropriate childcare can prohibit this. In some cases, circumstances of the family (caring responsibilities) mean that some women are unable to seek employment outside of the home.³² High childcare and other costs often mean that people are prohibited from entering the labour market. The lack of paid employment for parents, especially mothers, is a major factor contributing to London's high rates of child poverty, as children in households with no working adults are more likely to live in poverty than children with working adults. Child poverty disproportionately affects some Muslim communities in London. For example, over 70 per cent Bangladeshi and Pakistani children in London are living in poverty.

A report by the Open Society Institute (OSI), *Aspirations and reality: British Muslims and the Labour Market*, recommends a sensitive approach to the encouragement of dual income households.³³ The OSI report also found that the lack of work experience may also be a barrier to employment for some Muslim women.

Diversity and difference: minority ethnic mothers and childcare, published by the Women and Equality Unit of the DTI, included a sample of Muslim women from the Middle East and North Africa (Morocco, Algeria and Iraq). The DTI research found there is a need for culturally and religiously sensitive childcare provision for Asian and Muslim people and encouraged childminding services to be set up by people in these and other minority ethnic communities. This would provide paid employment and also enable women to seek work and so be assured of childcare facilities that are appropriate to their needs.

In 2002, research was carried out into the skills and qualifications of refugee women in London, of whom 41 per cent were Muslim.³⁴ There were 53 teachers, 51 nurses and 75 doctors among the 231 refugee women interviewed; only 18 per cent were employed in the profession for which they had trained and cited reasons of having to improve their English language, retrain, and childcare responsibilities. Refugees as a whole face barriers to employment that include a lack of recognition of overseas qualifications and language barriers. This indicates the need for vocational English as a second language services.

4.2.7 Employment status

More than half of London's Muslims were born outside of the UK. Greater London Authority analysis of the Labour Force Survey and 2001 Census data about country of birth and labour market outcomes found that, overall, migrant Londoners have poorer labour market outcomes than people born in the UK. There is, however, polarisation within the migrant groups, with some more likely to be in professional and managerial positions and others who face difficulties in gaining entry into the labour market. Factors that contribute to different labour market outcomes include year of arrival, gender, ethnicity, family responsibilities and qualifications.³⁵

Table 14 Occupation of people in work aged 16-74, London, 2001

Occupation	General population		Muslim	
	%	Number	%	Number
Managers and senior officials	18	583,468	16	25,408
Professional occupations	15	493,302	13	20,322
Associate professional & technical occupations	18	594,572	11	17,910
Administrative and secretarial occupations	15	513,174	12	19,939
Skilled trades occupations	8	256,346	9	14,021
Personal service occupations	6	195,621	6	9,094
Sales and customer service occupations	7	222,487	13	20,488
Process; plant and machine operatives	5	162,745	8	12,408
Elementary occupations	9	297,419	13	21,131
Working age population	100	3,319,134	100	160,721

Source 2001 Census, T53; © Crown copyright

Note Figures based on population aged 16 to 74 and currently working

According to the 2001 Census, 16 per cent of Muslims are managers and senior officials compared with 18 per cent of the general population. Muslims are more likely than people in the general population to work in sales and customer service operations, and elementary occupations (13 per cent in both sectors compared with seven and nine percent in the general population) (Table 14). These occupations are often at the lower end of wage scales, sometimes with limited prospects for advancement.

Black, Asian and minority ethnic people often face barriers to career progression. In many cases schemes to address this problem are targeted at black, Asian and minority ethnic groups, while faith groups are left out. It is important to ensure that Muslims in the labour market not only have access to equal employment opportunities for jobs at all levels, but that career progression is enabled and supported.

Table 15 Employment of Muslims and the general population by industry, aged 16-74, London, 2001

Industry	General population	Muslims
	%	%
Agriculture; hunting and forestry	0.3	0.1
Fishing*	0.0	0.0
Mining and quarrying	0.1	0.1
Manufacturing	7.6	7.3
Electricity; gas and water supply	0.3	0.2
Construction	5.3	2.4
Wholesale and retail trade	14.4	22.6
Hotels and catering	4.6	13.1
Transport; storage and communications	8.1	9.2
Financial intermediation	8.0	5.6
Real estate; renting and business activities	20.3	15.2
Public administration and defence; social security	5.4	4.1
Education	7.5	5.6
Health and social work	10.1	9.0
Other**	8.0	5.5
Number	3,319,135	160,721

Source 2001 Census, T53; © Crown copyright

Notes Table refers to people of working age and currently working

* Figures for fishing are less than 0.01 per cent

** Other in industry includes other community; social and personal service activities; private households with employed people; extra territorial organisations and bodies

Muslims in London are most likely to be employed in the wholesale and retail trade, with over 22 per cent of working Muslims employed in this sector compared with 14 per cent of the general population. Thirteen per cent of employed Muslims work in the hotel and catering trades compared with just under five per cent of the general population (Table 15).

Table 16 Muslims in employment as a percentage of all people in each sector, London 2001

Industry	General population		Muslims
	Number	%	Number
Agriculture; hunting and forestry	10,898	1.64	179
Fishing	136	6.62	9
Mining and quarrying	4,487	3.52	158
Manufacturing	253,358	4.61	11,676
Electricity; gas and water supply	11,035	3.12	344
Construction	174,731	2.21	3,856
Wholesale and retail trade	478,374	7.61	36,382
Hotels and catering	153,357	13.68	20,984
Transport; storage and communications	270,358	5.47	14,799
Financial intermediation	264,343	3.39	8,952
Real estate; renting & business activities	673,034	3.63	24,404
Public administration and defence; social security	178,261	3.69	6,572
Education	247,767	3.65	9,033
Health and social work	334,783	4.32	14,471
Other*	264,213	3.37	8,902

Source 2001 Census, T53; © Crown copyright

Notes Working age and currently working

*Other in industry includes other community; social and personal service activities; private households with employed people; extra territorial organisations and bodies

Almost eight per cent of the people in the wholesale and retail trade are Muslim, the levels of employment by sector show that Muslims are over-represented in the hotel and catering field, as they form almost 14 per cent of this workforce. (Table 16)

Muslims are under-represented in several areas, including health and social work, education and public administration and defence; the very services they need most. The differences in participation of Muslims in certain sectors may arise through discrimination in recruitment and retention practices or lack of relevant or recognised qualifications or training. Where qualifications were obtained outside the UK, serious attempts should be made to recognise their equivalence with British qualifications.

4.2.8 Discrimination and disadvantage

Overall, Muslims experience penalties in employment through discrimination around their faith and often ethnicity.³⁶ A 'Muslim penalty', along the lines of the 'ethnic penalty' experienced by many people from black, Asian and minority ethnic groups, could work to

increase disadvantage for Muslims in the UK and in London.³⁷ The European Union Monitoring and Advocacy Program describes the 'Muslim penalty' as a combination of factors including negative stereotypes, prejudice, ignorance and hatred, which result in Muslims experiencing disadvantage in the labour market. Religious discrimination has been reported as being slightly more likely to occur in the private sector than the public sector and discrimination was more common in practices than in policies. Unfair treatment occurs around uniform and dress codes, time off for religious holidays, lack of understanding of religious customs and career progression.

Until recently there has been no formal protection against religious discrimination in the UK. The UK adopted the EU Employment Directive for equal treatment in employment and occupation in November 2000. By December 2003, employers were required to have implemented ways to tackle religious discrimination in the workplace. The directive enables people to challenge cases of religious discrimination in employment and will help to make good practice more widespread in the need for reasonable adjustments to be made to take people's beliefs into account.

Applications from six fictitious candidates with names indicating different ethnic and religious origins (white European, Asian Muslim and black African) but with the same qualifications were submitted to 50 employers. Only nine per cent of the Muslim applicants were offered an interview compared to 23 per cent of the white European applicants and 13 per cent of the black African applicants.

Source: BBC News website, 'Shocking racism in jobs market', 12 July 2004

Some Muslim women have felt that they are discriminated against because of stereotypes about Muslim women. For example, if they wear the hijab they feel that prospective employers worry about how they will 'fit in' with the other employees.³⁸ Female Muslim officers in the Metropolitan Police Service can wear the hijab on duty: this is a positive example of an employer tackling discrimination through promoting tolerance and diversity.

The Advisory, Conciliation and Arbitration Service (ACAS) produced a Code of Practice for the implementation of the Employment Equality Regulations, which includes a brief summary of the needs of Muslims (and people of other faiths) that are relevant in the workplace.

The Muslim Council of Britain has published *Muslims in the Workplace - a Good Practice Guide for Employers and Employees* with the support of the Department of Trade and Industry. Its purpose is to explain and provide guidance on the Employment Equality Regulations as it affects Muslims, and to assist employers in an understanding of Islamic practices that are part of the daily life of Muslims.³⁹

4.3 Commerce and trade

4.3.1 Muslim enterprises

There is no definitive figure on the number of businesses owned by Muslims in London. Muslim-owned businesses are diverse and include finance and legal services, property, technology, travel agencies and airlines, retail and wholesale, and media and publishing. Some of the businesses may have offices in London with the head office based elsewhere, while others may be small businesses with one branch in London. It has been estimated that there may be over 5,000 Muslim millionaires in Britain.⁴⁰

The influence of Islam plays a part in the sources of funding sought by Muslim business people. In the absence of suitable formal funding sources, Muslims sometimes use informal ways of raising money to start businesses. For example, they may obtain money through family, friends and community networks.

In one study of family and work in minority ethnic business (where over half of the 60 respondents were Muslim) personal savings bank loans and money from family were the most common sources of start-up capital.⁴¹ Among reasons for using informal sources of finance were the lack of information about formal financial institutions, lack of credit history among recent arrivals to the UK and the interest-free basis of family loans.⁴²

Muslim businesses in the UK often start with little capital and so some remain small or micro operations.⁴³ Small businesses can face difficulties in accessing grant funding as in some cases only companies of five or more staff may be eligible for funding. Muslim business owners may be unaware of or reluctant to use sources of information and advice from outside of their communities to help manage and improve their businesses.⁴⁴

4.3.2 Muslim women in business

Muslim women may be involved informally in family-run business, although the extent of this may vary by ethnic group. Research has found that Bangladeshi and Pakistani respondents were more conservative in their attitudes towards women taking on roles in business and more in favour of women looking after family and home, especially compared with Turkish-Cypriot respondents.⁴⁵ The research concluded that the involvement of women at the start-up stage was beneficial to the business.

On the whole, Muslim women have lower levels of economic activity compared with women from other faith groups. This may be due to Muslim women taking or being encouraged to take on the role of homemaker and care for family and home.⁴⁶ Conversely, the real levels of economic activity of Muslim women may be disguised, as some engage in informal employment working in the home and in family businesses.⁴⁷

4.3.3 Access to finance

Islamic finance operates on ethical and lawful (Halal) principles aimed at ensuring equitable distribution of wealth. Islamic banks conduct their business using a fundamental principle of Shariah: that no interest (Riba) is paid or received on any money, as this is considered usury, which is unlawful (Haram).⁴⁸

There are several international banks with branches in the UK that provide services for Muslim customers, for example, with Islamic banking windows. Until recently there has been no UK retail bank catering entirely for Muslim clients. Consequently, Muslim people in the UK have been largely unable to use banking services, as most of them do not comply with Shariah. The lack of Shariah-compliant financial services may have been a barrier to Muslims wishing to establish and run their own businesses and buy their own homes.

A number of the main high street banks in the UK are beginning to provide Shariah-compliant mortgages and current accounts. The East London Small Business Centre provides advice and help for entrepreneurs starting businesses in East London boroughs. Go East Ventures forms part of the East London Small Business Centre and administers loans and financial advice. The Muslim Loan Fund provides 'last resort' loans of up to £20,000 for Muslim entrepreneurs in Tower Hamlets and Newham who have been unsuccessful in obtaining funding elsewhere.

4.3.4 Remittances

A remittance is defined as the transfer of money from members of migrant communities and foreign nationals back to family or friends in their countries of origin. There is no official measure of remittances because of the various ways in which they are sent (for example, post, money transfer through agencies and banks, or personal delivery).⁴⁹ It has been estimated that remittances from the UK are around £1.5 billion annually and it is believed that London is the source of around half of the remittances sent from the UK.⁵⁰ South Asian countries are among the key recipients, with Bangladesh receiving six per cent and Pakistan 13 per cent. African nations including Nigeria, Sudan and Uganda receive ten per cent.

Remittances can make a real difference to the people and communities who receive them. For example, the Bangladeshi region of Sylhet, which has strong links with Bangladeshi Londoners, has become more prosperous through remittances from the UK.⁵¹ Research has indicated that remittances may have a more direct effect on welfare than most financial flows to developing countries.⁵²

4.3.5 Trade

London provides a gateway to many countries including those with predominantly Muslim populations. GLA Economics examined the UK's links with five countries with predominantly Muslim populations that have a total trade value of £15 billion per year: Saudi Arabia, Turkey, Malaysia, Indonesia and Pakistan. UK imports from these five countries total £8.1 billion and exports are worth £6.8 billion. Together they account for 2.5 per cent of all UK trade in goods and services. In terms of London's trade with overseas countries, this can only be estimated based on London's contribution to the UK's international trade. GLA Economics estimated that between eight and 11 per cent of all UK exports to these five countries are from London. The strongest trade links with London are with Saudi Arabia and Turkey (see Tables 17a and 17b overleaf).

Table 17a Estimated value of trade between London and five countries with predominantly Muslim populations, 2003

Country	Estimated value of services exported from London (£ millions)	Estimated value of goods exported from London (£ millions)
Saudi Arabia	150-200	50-100
Turkey	100-150	50-100
Indonesia	30-80	10-50
Malaysia	100-150	30-80
Pakistan	20-80	10-30

Source GLA Economics, 2004 (unpublished)

Table 17b Estimated value of trade between UK and five countries with predominantly Muslim populations, 2003

Country	Estimated imports from Muslim countries to UK (£ billions)	Estimated exports from UK to Muslim Countries (£ billions)
Saudi Arabia	0.9	2.4
Turkey	3.3	2.5
Indonesia	1	0.6
Malaysia	2	1.4
Pakistan	0.9	0.5

Source ONS Pink Book, 2004

4.4 Housing, regeneration and planning

4.4.1 Introduction

London's housing problems are complex, but the key issue is a shortage of supply across all sectors. The Mayor's London Plan set a target of 23,000 new homes each year; currently the Mayor estimates that 31,900 new homes are needed annually. Fifty per cent of this total needs to be affordable housing, either in the social rented sector or intermediate housing such as shared ownership. A long period of under-investment in new social housing, coupled with the loss of stock through the Right to Buy, has been a key factor influencing levels of homelessness and overcrowding, which are far worse in London than in other parts of the country.

London's housing stock in the social and private sectors is in worse condition than in England as a whole and house prices and rents are

much higher. These problems affect all communities, but there are specific issues for London’s Muslims, which this chapter explores.

Although the 2001 Census contains valuable data about faith and ethnicity, it has limited value in analysing housing needs and provision. Key sources of information for housing policy development include the housing needs surveys undertaken by individual boroughs, service take-up and delivery monitoring information from boroughs or other service providers, and government surveys and statistics. In almost all cases, the data available are limited. Faith is not generally monitored and, where ethnicity is recorded, it is usually in line with the broad Census categories, which provide very limited scope to draw inferences about faith. A good example of this is homelessness, where faith is not recorded.

Tenure

The Census does provide an overall picture of the tenure of Muslim households. In London, there are over three million households, of which 172,776 have a ‘household reference person’ who is Muslim. Of London’s Muslims, fewer own their own homes and a higher percentage live in social rented housing than in England and Wales as a whole (Table 18).

Table 18 Tenure by household reference person (HRP), Muslims and all households, London and England & Wales, 2001

	London		England & Wales	
	All HRP	Muslim HRP	All HRP	Muslim HRP
Owned	56.5	37.9	68.9	51.4
Owns outright	22.1	11.4	29.5	18.2
Buying with a mortgage or loan	33.5	25.8	38.8	32.5
Shared ownership	1.0	0.7	0.6	0.7
Social rented	26.2	40.3	19.2	27.8
Rented from council	17.1	26.8	13.2	17.8
RSL or housing association	9.1	13.5	5.9	10.0
Private rented	15.5	17.3	9.9	16.8
Lives rent free	1.8	4.5	2.1	4.0

Source 2001 Census, Commissioned Table M324; © Crown copyright

Owner occupation

Overall, 51 per cent of Muslim households own their homes compared with 69 per cent of the general population in England and Wales. In London, almost 38 per cent of Muslim households own their homes and 11 per cent own outright. This is compared with 56 per cent of

households in the general population who own their home and 22 per cent who own outright.

Owner occupation levels are lower in London for all groups, reflecting the wider tenure mix as well as the relatively high cost of house purchase. Within this overall picture there are wide variations and it is worth noting that the tenure pattern for Muslims, with low levels of owner occupation and higher levels of social and private renting, is broadly replicated among many Black, Asian and other minority ethnic communities. There is also a persistently high gap between overall average incomes and the income of certain Black, Asian and other minority ethnic and faith groups. While tenure will, to some extent, reflect cultural preferences and aspirations, the most important determinant of the location and tenure of housing is income.

Islamic law does not allow Muslims to take out conventional mortgages where interest would be paid and this is an additional reason for over-representation in the rented sector. This need is now being met by the availability of Shariah-compliant home purchasing services. The Treasury abolished double stamp duty for Muslim house buyers (an intermediary purchases the property and then sells it on to the buyer - hence the double stamp duty).⁵³ In early 2005, the Office of the Deputy Prime Minister held a consultation on enabling local authority tenants to buy their homes using 'non-standard' mortgages.

Private renting

Although the size of the private rented sector has declined significantly over the past 100 years, it continues to play a significant role in London. In particular, it provides options for those unable to afford owner occupation or gain access to social housing. In reality, there is more than one private market. Broadly, there is a high-quality, high-cost sector, a wider sector targeting working households, and a sector largely reliant on Housing Benefit, including many houses in multiple occupation. This latter segment of the market contains many of the worst housing conditions in London, with adverse effects on the health and well-being of residents. In all parts of the private sector, rents are well above affordable housing levels.

Fifteen per cent of households in the general population live in the private rented sector, compared with 17 per cent of Muslim households. The boroughs with the highest proportions of Muslims in the private rented sector are the City of London, Westminster, Newham, Kensington and Chelsea, Redbridge and Wandsworth. Muslims in Tower Hamlets are the least likely to rent privately.

There are a number of reasons for the relative over-representation of Muslim households in the sector. Most obviously, it may reflect the difficulties experienced in accessing other tenures. For households recently arrived in the UK, such as refugees and asylum seekers, and those from less established communities, the private rented sector may represent the only option in the short term. Despite the high number of households in the sector, Home Office research found that Muslims reported discrimination and unfair treatment from private landlords, possibly reflecting an over-representation in the poorer quality segment of the market, which is often not well managed.⁵⁴

Social housing

The social rented sector, comprising local authority and housing association stock, houses 40 per cent of London's Muslim households, compared with the 28 per cent of Muslim households in the rest of England and Wales. At first sight, this is a positive indicator in terms of Muslim households achieving access to social housing and suggests an effective response from social housing providers. The statistic can also be read as a measure of housing need and poverty within the Muslim communities: social rented housing may be the only affordable option for many households and access to it is either through homelessness or inadequate housing.

Bangladeshi people in the Spitalfields area set up the Spitalfields Housing Association in 1979 to provide suitable housing for their local community. The Spitalfields Housing Association has grown and still sustains roots in the community, providing employment and training opportunities.

A Home Office publication, *Race Equality in the Public Sector*, examined the service delivery and treatment that people expect from service providers in the public sector. Perceptions varied between ethnic groups, with Bangladeshi respondents more likely to feel that the local authority housing department would treat them worse than people from other groups. This could be because local authority housing is far more significant among Bangladeshi people than other ethnic groups. Bangladeshi people are more likely than other groups to be renting from local authorities and other social landlords (65 per cent). The importance of the quality and accessibility of social rented housing is particularly important for the Bangladeshi community because of its over-representation in this sector in London.

The North London Muslim Housing Association provides housing for mainly Muslim clients (around 70 per cent) and manages around 500 properties in Hackney, Waltham Forest and Newham. They conducted a

survey into the needs of 110 young Muslims aged 15 to 25 in Hackney, the first survey of its kind, as generally groups are considered by ethnicity rather than faith.

A Mamoon Al-Azami, Y Hafesji, J Ali, Housing Plus Needs of the young Muslims in Hackney - a survey of social attitudes, views and expectations, North London Muslim Housing Association, 2001

4.4.2 Accommodation type

Muslim households in London are almost twice as likely to live in purpose-built and converted flats compared with Muslim households in England and Wales (Table 19). This may reflect the higher proportions of Muslim households living in social housing in London and also the nature of the housing stock, which is more likely to be of high density. Thirty-seven per cent of London's housing stock is made up of purpose-built flats and 9 per cent converted flats compared with 15 per cent and 3 per cent respectively of stock in England. Indeed, 35 per cent of flats in England are in London.⁵⁵

Table 19 Households by accommodation type and region, 2001

Accommodation type	London		England and Wales	
	Muslim households	Other households	Muslim households	Other households
	%	%	%	%
Detached house	6	6	10	23
Semi-detached	16	20	22	32
Terraced house	23	26	36	26
Purpose-built flat	42	32	23	13
Converted flat	10	14	6	4
Commercial flat	2	2	2	1
Caravan/temp	0	0	0	0

Source 2001 Census, Commissioned Table M317; © Crown copyright
Figures may not add to 100 per cent due to rounding

Muslim households in London are just as likely as other households to live in detached houses. This is in contrast with the situation in England and Wales as a whole where ten per cent of Muslim households live in detached housing compared with 23 per cent of other households.

4.4.3 Overcrowding and housing conditions

Overcrowding

There is a severe shortage of larger family accommodation in London, particularly in the affordable rented sector. Housing in London is on average older than in other regions and tends to be smaller. The main

focus of new development in recent years, in the market and social sectors, has been on smaller homes, especially two-bedroom properties. In part, this has been in response to demographic change and a general tendency towards smaller households, but it has also been driven by financial concerns, either to achieve profit or to make the most effective use of the Social Housing Grant.

This shortage has had a particular impact on communities where larger or extended families are more common. The Mayor's Housing Requirements Study, published in December 2004, indicates that there is a great need for an increased number of larger properties in the social rented sector to alleviate overcrowding.⁵⁶

The 2001 Census uses an 'occupancy rating', which gives an indication of overcrowding or under-occupancy. The occupancy rating relates the number of rooms available to the members of the household, based on the relationship between the residents and their ages. This results in a measure of over-occupancy that is more rigorous than previous measures, which were based only on the number of bedrooms.⁵⁷

Table 20 Percentage of Muslim and general population households with an occupancy rating of minus one or less, London, 2001

	Muslim	General population
London	42.0	17.3
England and Wales	32.3	7.0

Source 2001 Census commissioned table, M322; © Crown copyright 2001

In London, 42 per cent of Muslim households are overcrowded and Muslim households are 2.5 times more likely than other households to be overcrowded (Table 20). There are 72,000 overcrowded Muslim households in London. Almost 11 per cent of Muslim households in London have more than 1.5 people per room, compared with two per cent of the households in the general population (Table 21). Sixty-two per cent of Muslim households in Tower Hamlets are overcrowded, as are 50 per cent or more Muslim households in Camden, Islington, Southwark and Westminster. Twenty-two per cent of Muslim households in Tower Hamlets live in housing where there are over 1.5 people per room compared with 1.4 per cent for other households in the borough.

Social housing does not generally provide units large enough to meet the needs of big families. There are issues with the profile of the housing stock, as the right to buy has eroded the number of larger properties. The

remaining stock is therefore of smaller sized properties. This means that households in London often spend a long time on local authority housing registers and have difficulties in obtaining transfers to larger properties.⁵⁸

Table 21 Percentage of Muslim and general population households with more than 1.5 people per room, London 2001

	Muslim	General population
London	10.7	2.0
England and Wales	7.7	0.6

Source 2001 Census CAS Theme Table CT011; © Crown copyright 2001

The Housing Corporation analysis of the Census data found that both nationally and at local level Muslim children live in worse housing than other children. Across England and Wales, 42 per cent of dependent Muslim children live in overcrowded accommodation, compared with 12 per cent of all dependent children. In London, 53 per cent of Muslim children live in overcrowded accommodation and they are more likely to live on the second floor or above.⁵⁹

Conditions

The English House Condition Survey 2001 showed that 26 per cent of privately owned housing in London (owner occupied and rented) was in poor condition. Maintenance of privately owned property rests with the owner; however, owners may need assistance with costs or organisation of repairs and maintenance. Changes to the private sector renewal regime mean that most assistance to owner-occupiers is no longer provided through grants, but through equity loans provided by schemes such as 'Houseproud'. Shariah-compliant products have been developed to facilitate take-up of such schemes by Muslim households.

The English House Condition Survey presents information by ethnic group but has no analysis by faith. In 2003, 34.6 per cent of minority ethnic households in England lived in non-decent dwellings compared to 30.3 per cent of all households.⁶⁰ Black, Asian and minority ethnic households are also more likely to live in overcrowded conditions and poor quality environments.

4.4.4 Amenities

Muslim households in London are slightly more likely to share amenities and more likely to have central heating in their accommodation than other households (Table 22). In England and Wales as a whole, Muslim households are more likely not to have central heating than other

households are and almost three times as likely to share amenities. Having central heating installed, however, does not always mean that it is used or affordable.

Table 22 Amenities in Muslim and other households, London, England and Wales, 2001

Amenities	London		England and Wales	
	Muslim	Other	Muslim	Other
No central heating	5.6	7.9	12.4	8.4
Sharing basic amenities	1.7	1.0	1.3	0.5

Source 2001 Census commissioned table, M320 and CT011; © Crown copyright

4.4.5 London's main mosques and the Muslim population

Almost every borough in London has at least one mosque and there are over a hundred large and small mosques in London. Religious organisations work with planning authorities to provide information and plan ahead for issues such as the provision of places of worship, car parking, and access to public transport.

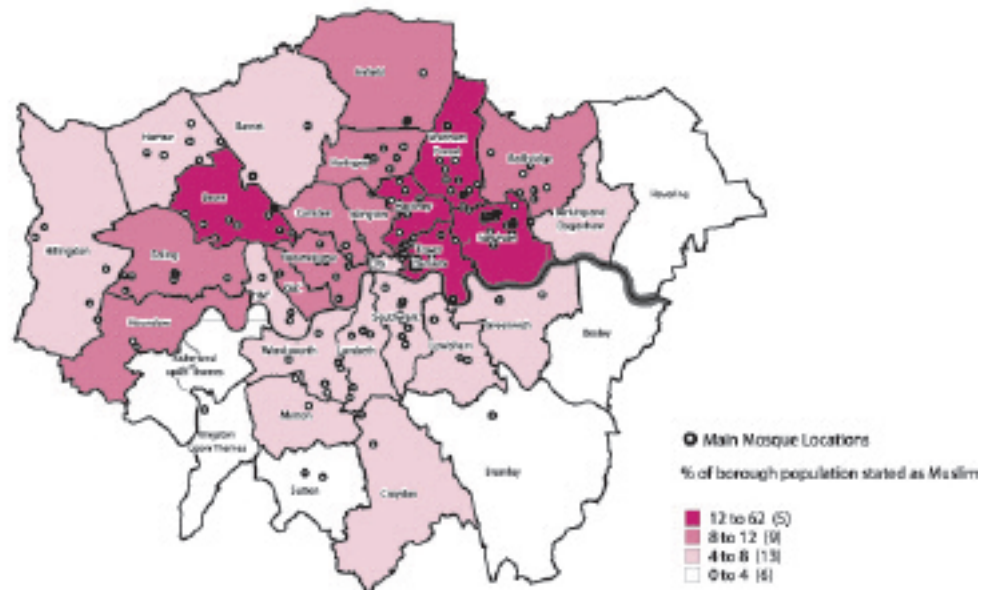
Focus groups of Pakistani and Bangladeshi households conducted on behalf of the Greater London Authority in 2004 found that proximity to and good access to mosques and other community facilities was important to Muslim communities. For example, the Pakistani community in a part of East London found that for some people the nearest mosque was 'a lengthy and tedious bus journey away'.⁶¹

The accessibility of facilities was also made clear in research by the Housing Corporation, where the distance from mosques and availability of Islamic schools were key issues influencing choice of housing. Fifty per cent of respondents said that their religious lives were affected by their housing situations (for example space for prayer and washing facilities). A reliance on social housing can mean limited choice for households compared with the private sector.

The distribution of the main mosques in London is uneven, which at first glance reflects the distribution of the Muslim population in the city, with a higher concentration in East London, and in the inner London boroughs (Map 11). The map of course does not give details of the size and capacity of the main mosques and how far people travel to worship. For example, during the working day, people may worship in boroughs where they work, rather than where they live. The London Plan stresses that UDP policies should assess the need for the adequate, easily accessible

and appropriate provision of social infrastructure and community facilities, including places of worship.⁶²

Map 11 Muslim population and location of the main mosques in London



Source data provided by salaam.co.uk

Burial spaces

A report by the London Planning Advisory Committee (LPAC) in 1997 found there was only seven years worth of space available for burials in inner London and up to 18 years in some outer London boroughs. The increase in cremation has helped to relieve pressure from the remaining land available for burial. However, for Muslims only burial is allowed. In many boroughs, Muslims have difficulties in accessing adequate plots as Muslim burial space is particularly limited in London. The 22-acre 'Gardens of Peace' located in Ilford is the largest Muslim Cemetery in the UK.

4.5 Health and well-being

4.5.1 Introduction

Ethnicity, gender, age and socio-economic factors influence health and well-being in complex relationships. Faith also influences lifestyle, diet, health beliefs and other aspects of life. The Mayor's *Health in London* 2004 report called for specific research to understand the interaction between faith and health. Institutional discrimination through common practices and procedures may cause offence or distress and can put entire

groups at a disadvantage. Therefore, it is important to consider faith in the commissioning and provision of health and care services.

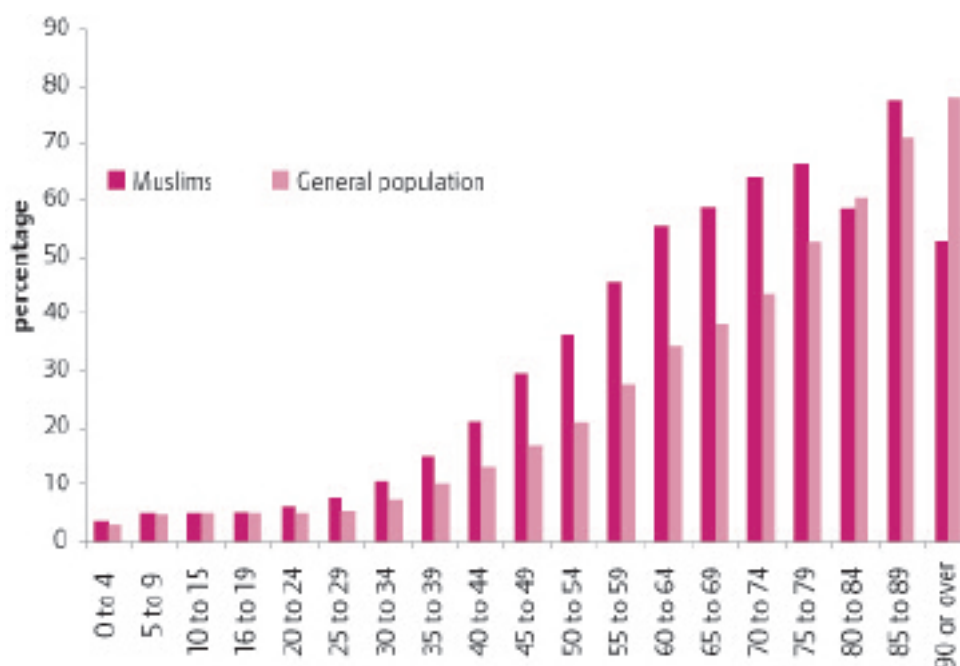
However, there is very little statistical information collected by faith category. Therefore, the statistical information presented here is derived from the 2001 Census.

4.5.2 Limiting long-term illness and poor health

The 2001 Census asked a question on general health and also on limiting long-term illness, which is defined as a limiting long-term illness or disability that restricts daily activities. The Census data combine information on disability and long-term illness, focusing on disabled people from a medical perspective.

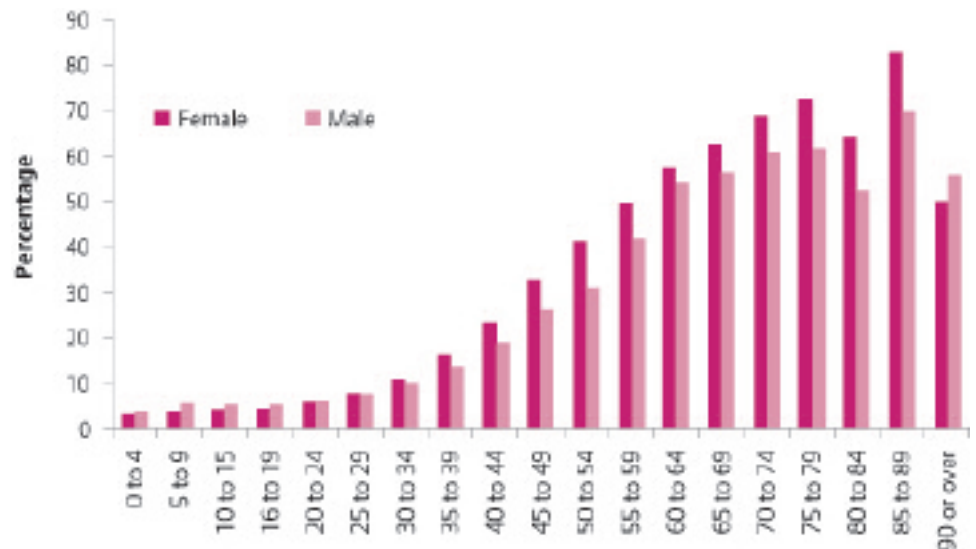
When age is taken into account (using age standardised rates⁶³) in Britain as a whole, the Office for National Statistics reports that Muslims experience poor health and high levels of disability compared with the general population (Figures 9 and 10). Across Britain, 24 per cent of Muslim females and 21 per cent of Muslim males reported having a disability.⁶⁴ The same range of influences affects the health and well-being of disabled people as non-disabled people. However, matters such as access to services and transport can affect disabled people differently.

Figure 9 Percentage of people with a limiting long-term illness, London, 2001



Source 2001 Census commissioned table M210; © Crown copyright

Figure 10 Percentage of Muslims with limiting long-term illness by gender and age, London, 2001



Source 2001 Census, Age standardised health; © Crown copyright

Thirteen per cent of Muslim men and 16 per cent of Muslim women report their health as 'not good' compared with eight per cent of the general population.

In London, higher proportions of older age groups report limiting long-term illnesses. However, the 2001 Census showed that the differences between the levels reported by Muslims and people of the general population increased from the 25-year-old age group, up to the 74-year-old group. Ten per cent of the general population reported limiting long-term illness compared with 15 per cent of the Muslim population aged 35-39. In the 60-74 age groups, the difference is 21 percentage points, with 38 per cent of the general population compared with 59 per cent of the Muslim population.

4.5.3 Health and social care services

Inequalities in London are well documented, with areas of wealth side by side with areas of deprivation. These differences are largely reflected in the health outcomes of the residents. Muslims form 8.5 per cent of London's inhabitants and there are ten boroughs where Muslims form more than ten per cent of the population. Some of these boroughs, such as Tower Hamlets, Waltham Forest, Camden and Hackney rank among those with the worst health outcomes in certain conditions, such as coronary heart disease and cancer mortality.

Birth and maternity services

Up to date official statistics on the number of babies born in Muslim families are not available. A study by the Maternity Alliance in 2003 revealed that basic facilities and services in the NHS were often insensitive to Muslim parents' needs.⁶⁵ Most of the parents involved in the study described a lack of appropriate, easily understandable information on health needs and health care during pregnancy, childbirth and the postnatal period. Moreover, Muslim women are particularly keen for female doctors to conduct physical medical examinations and discussions about female-specific health issues.

Male circumcision

For Muslims, as for the Jewish community, religious law sanctions only male circumcision. Circumcision is usually performed within a few weeks of birth. Most people have to pay for non-medical circumcision privately, as NHS circumcisions are primarily performed for medical reasons.

In 2004, with the co-operation of the Muslim communities, Tower Hamlets Primary Care Trust established a service for religious or cultural circumcision.⁶⁶ This provides a safe alternative to untrained practitioners.

Hospital facilities and chaplaincy

A number of major London hospitals, such as the Central Middlesex Hospital, provide prayer rooms for use by staff and patients as well as halal meals. A 2004 survey in the British Medical Journal established that of the 72 NHS hospitals contacted, multi-faith prayer rooms were reported to be present in ten hospitals. The study noted that there was 'considerable disadvantage to non-Christians in relation to access to space to be made for worship, chaplaincy staff and quality of chaplaincy care. Some progress, however, is evidenced by the recent guidance from the Department of Health on developing chaplaincy services that meet the needs of all faith communities.'⁶⁷

Social care for older people, and hospices

At present there are very few Muslim nursing homes, although the need for these facilities is becoming urgent, with urban trends towards the nuclear family and the natural ageing demographics. People from diverse ethnic groups may feel that terminal care providers do so from Christian perspectives and so may not cater for their needs.

It is essential that diverse faith issues are taken into account when caring for terminally ill patients and this may call for training of medical and care staff.⁶⁸

5 Muslims in public life

5.1 Political representation

5.1.1 Introduction

Muslims have been actively involved in London politics for several decades. For example, there have been several Muslim Mayors and Mayoresses in London including: Karamat Hussain (1981, Brent); Saleem Siddiqui (Hackney, 1995 and 2001) and Lal Hussain (2000, Sutton). Evidence suggests that in the period following the World Wars, the nature of British Muslims' political participation changed from focussing on the countries of their origin to issues affecting communities in Britain, as the political process became a way to raise and tackle such issues.⁶⁹

Civic participation

The Home Office Survey on religion in England and Wales found that of the faith groups surveyed, Muslim participants reported one of the highest levels of civic participation.⁷⁰ Civic participation included contacting an MP, local councillor or council official, taking part in a demonstration or protest, attending public meetings or signing a petition. The likelihood of civic participation appears to increase with educational attainment, labour market participation and age. At a local level, mosques and Muslim organisations organise themselves to enhance civic participation.

The Muslim Welfare House was founded in 1970 to assist Muslim students in the UK, but has over the years changed its focus and acts as a social, cultural, learning and advice centre for all Muslims. There are eight regional branches subsidiary to the main branch in London.

Voter registration and participation

The Department of Constitutional Affairs reported in February 2006 that 18 per cent of London's Muslims, approximately 60,000 people, are not on the electoral register even though they are eligible to vote.⁷¹

The Muslim Council of Britain (MCB) aims to increase voter registration and participation by Muslim communities at all levels of political activity and campaigns and lobbies on behalf of the Muslim communities on issues of concern. In addition, together with its 400 affiliates organisations, it has organised local hustings, connecting prospective candidates with local voters.

In the lead up to the 2005 General Election, the MCB produced a policy paper, *Electing to Deliver - Working for a representative Britain*, and a 'Muslim vote card'. The MCB has estimated that five of the ten constituencies with the largest Muslim vote are in London: Bethnal Green and Bow, East Ham, Poplar and Canning Town, Ilford South and West Ham. The others are in Birmingham, Bradford and Blackburn.

Political representation

The *Muslim News* conducted the first survey of Muslim councillors in the year 2000.⁷² At that time there were 217 Muslim councillors in the UK. The majority, 87 were in the South East and 63 represented London boroughs. The 2005 General Election saw the election of four Muslim MPs, including Sadiq Khan, Labour MP for Tooting. There are two Muslim MEPs, including Syed Kamal, Conservative MEP for London.

There are a small number of Muslim peers in the House of Lords: Lord Ahmed and Baroness Uddin were raised to the peerage in 1998, Lord Patel of Blackburn in 2000, Lord Bhatia in 2001, and Lord Sheikh in 2006. There is one Muslim member of the London Assembly (of 25 members elected in 2004) and Muslim representation on the boards of the London Development Agency, the Metropolitan Police Authority and Transport for London.

Operation Black Vote and the Commission for Racial Equality have conducted MP shadowing schemes to encourage greater political participation from black, Asian and minority ethnic communities.

5.2 Community and voluntary organisations

A concern for others and a spirit of self-help are among the essential guiding principles of religious life. Muslim communities have invested heavily in building up their own voluntary and community organisations over a relatively short period of time. A research study by the Home Office published in January 2005 reported that ‘those who follow the Muslim faith’ were more likely to participate in ‘civic activities’ than people of other faiths.⁷³

The pioneering Muslim Directory⁷⁴ lists over 250 Muslim charities and social and welfare organisations in London, including some 30 Muslim women’s projects.

Southwark Muslim Women’s Association - winner of the 2005 Muslim News Award for Community Development

‘SMWA is celebrating its silver jubilee. This family centre in south east London offers education, activities, youth projects and social events for Muslim women and their families. Many women appreciate the friendly atmosphere at SMWA and the crèche facilities ensure they are free to enjoy health and fitness classes, dress making, language lessons and much more.’

Source: *Muslim News* citation, 23rd March 2005⁷⁵

Each year the City Circle, an association of Muslim professionals in the City, offers support to Londoners in need.⁷⁶

During Ramadan, the City Circle operated a scheme to care for needy and homeless people in the London area by providing meals to hostels. The Circle was able to raise about £8,000 for this venture and delivered food to seven homeless hostels across London. Over 2,200 meals were distributed to homeless people.

The Circle's work has been valued by the St Mungo's charity as well as the Dellow Centre in East London. The Dellow project manager stated, 'On behalf of the staff and residents at the Dellow Centre may I thank you and all your colleagues and participants for the generous donations of food that we have been receiving. Our clients really enjoyed the delicious food and we very much appreciate it. Many, many thanks to you all.'

Source: *Salaam portal, January 2004, www.salaam.co.uk*

Mosques are places of worship and also a hub in the provision of community services. For instance, the East London Mosque has helped to reduce truancy in schools by working with Muslim parents and the local education authority. Balham Mosque has a regular health worker. Most of Britain's 800 or so mosques were established and are maintained through the voluntary donation of local Muslim communities.

The Muslim Council of Britain, in its policy document *Electing to Deliver*, identified the need for specific action to strengthen community voluntary organisations: 'Muslim voluntary organisations continue to find themselves in a double bind; unable to benefit because of religious and conscientious barriers to accepting lottery funding; and as faith-based organisations, denied government funding because of the absence of the race element in their work. It is essential such bodies have greater access to alternative and equivalent funding. Religion should not be used as a justification to hinder good work already underway or capable of being done by denying funding applications at both local and national levels.'⁷⁷

There has been Muslim representation on the Inner Cities Religious Council - a forum for members of faith communities to work with the government on issues of regeneration. As such, London's Muslim community and voluntary sector is already involved in programmes aimed at inner city regeneration and similar local initiatives and they should continue to be essential partners. The Faith Based Regeneration Network (FbRN) rightly observes that this is because 'the faith communities are in for the long haul, they have long-term, sustainable commitment to and presence in the communities.'⁷⁸

5.3 Contributing to London's cultural life

Cultural and artistic endeavours are in the bloodstream of Muslim communities. There is a definite aesthetic, spiritual and cultural contribution emerging from London's Muslim communities. Much of this is sustained on shoestring budgets because of problems of patronage and funding. London is well placed to become a cultural capital in the fullest sense of the term. Its museums house world-renowned Islamic collections. The access to resources of the past, and the living art generated by the efforts and flowering of talent in a younger generation today offers exciting opportunities. Some examples of Muslim participation and contribution are noted below - the brief accounts are intended to portray the variety of activities rather than offer a comprehensive listing.

Recitation of the Qur'an

Qur'anic recitation is both an art form and a form of worship in the Muslim world. London plays host to some of the world's leading qaris - Qur'an reciters - during the month of Ramadan, who lead the night prayers at the main mosques attended by thousands of men, women and children. For example, the London Islamic Cultural Centre, Regents Park, hosts world-renown qaris from Al-Azhar in Cairo each year. There are also recitation and memorisation competitions for boys and girls organised by a number of London-based bodies such as the Amal Trust in West London.

Nasheeds

Nasheeds - spiritually uplifting songs that seek to praise Allah and the Prophet (PBUH) - are another important Islamic artistic genre. Best known is the veteran Yusuf Islam (formerly Cat Stevens), who also performed at the Albert Hall to a packed audience in October 2003. Among younger British performers and groups regularly providing halal entertainment to young Muslims in the capital are Shaam, relying on vocals and percussion only, the Aa'shiq-al-Rasul group, and the singer/songwriter Aki Nawaz. Production and distribution companies in London that seek to foster and showcase such talent include Meem Music, and Audio and Mountain of Light. Nasheeds are popular on the commemoration of the birth of the Prophet (PBUH), an event known as the mawlid, which is celebrated in numerous mosques in London.

Performing arts, the theatre and the mushaira

Shortage of funds and patronage has severely limited Muslim contributions in the performing arts. For example, the Khayaal Theatre Company (www.khayaal.co.uk), founded by a group of young British Muslim writers, actors, artists, designers, and dramatists in 1997, struggles for survival. The company has staged several acclaimed theatrical interpretations of works by Islamic scholars appreciated by non-

Muslim and Muslim British theatre audiences alike. The Education Department at Shakespeare's Globe held the 'Shakespeare and Islam' series of events in 2005.

Muslims in London, particularly from the sub-continent, have kept alive a unique literary genre, the *mushaira*, which are poetry recitals in Urdu and Persian. Poets and other enthusiasts assemble in a drawing room or perhaps even a hired hall to hear the great works of Ghalib and Iqbal, and also to critique each other's offerings.

Calligraphy

Calligraphy is a quintessentially Islamic art form, and London is home to some of the world's leading practitioners. These include painter and print-maker Professor Osman Waqialla, the renowned artist Ali Omer Hermes, who combines calligraphy with poetry to create murals and paintings, and Dr Ahmed Moustafa, a master artist who works on paper, glass and in a variety of other media. The British Museum's education programme regularly offers Islamic calligraphy classes.

The Visual Islamic and Traditional Arts (VITA)

VITA is a department of the Prince of Wales's Institute of Architecture based in London, which attracts Muslim and non-Muslim teachers and students alike. VITA's project work has included the Muslim Prayer Space for the Millennium Dome in 1999, and the Souk during Islam Awareness Week for the recent Shakespeare and Islam Season at the Globe Theatre. The Prince of Wales has observed: 'Institutions like my School for the Traditional Arts are important in giving young Muslims in Britain a greater understanding and pride in all aspects of their heritage' (interview in *Emel*, March 2005).

Sport

Muslims in London were keen backers of the bid for the 2012 Olympic Games, with Sir Iqbal Sacranie and Tanzeem Wasti of the Muslim Council of Britain acting as bid ambassadors. Lord Coe's final presentation to the International Olympic Committee stated that London was unique because of its diversity. Four of the London boroughs most closely involved with the 2012 Games, Tower Hamlets, Newham, Waltham Forest and Hackney, had a combined Muslim population of almost 191,500 people at the time of the 2001 Census.

The Muslim Council of Britain estimated that by 2012, the Muslim population in these boroughs will be over 250,000. There are tremendous opportunities to make local populations and Muslim communities across the UK stakeholders in the event, through their participation as sportsmen and women, as volunteers, in businesses providing services and

through cultural initiatives. The 2012 Olympics also have the potential to leave a lasting legacy for these communities in terms of improved skills, jobs and housing.

The UK has a number of Muslim sportsmen and women who have excelled in their chosen fields. Most famously, Amir Khan won a silver medal as Great Britain's sole boxer at the 2004 Athens Olympic Games when only 17 years old. The *Muslim News* has reported the exploits of two young Muslim women, Yasmeen Nawaz, 25, who is a champion in the Korean martial arts discipline Tae Kwon Do, and Hannah Alrashid, 18, a world champion in Pencak Silat, a martial art indigenous to the Indonesian-Malay archipelago. Ismail Dawood, Usman Afzaal and Owais Shah are three Muslim cricketers who have achieved success. Bilal Shafayat, a young cricketer from Nottinghamshire has captained the England under 19 team and plays for the England A team. Champion badminton player Aamir Ghaffar is one of the Muslim players who has excelled in national badminton tournaments.

Football is also popular and the Tower Hamlets-based team, Sporting Bengal, has been awarded senior footballing status by the London Football Association. Britain was the first non-Muslim country invited to compete at the Muslim Women's Games, held in Iran. The lack of gender-segregated swimming, sports and gym facilities can be a barrier to participation, although this is now changing with many commercial gym clubs now offering ladies-only areas. One such facility has opened at the London Muslim Centre in Whitechapel.

Eid festivals

A number of London boroughs organise community events to mark the end of Ramadan. For example, the London Borough of Brent each year holds a festival in a local park or centre with entertainment such as nasheed choral singing by local Islamic school groups.

The Mayor of London has hosted Eid receptions at City Hall and he sends an annual Eid message to London's Muslim communities. This year for the first time the Mayor will be hosting Eid celebrations in Trafalgar Square.

The culinary contribution

An account of the Muslim contribution would not be complete without some reference to the thousands of restaurants, often run by people of Bangladeshi origin. This has made South Asian cuisine part of the staple diet in the UK.

The media scene

Reference has been made earlier to a long-standing tradition of journalistic pursuits by London's Muslims. The round up below includes examples from both traditional and the new media:

- *Impact International* is a world recognised, independent Muslim current affairs analysis magazine. It was established in 1971 and is based in Finsbury Park. (www.impact-magazine.com)
- *The Muslims News* is a monthly newspaper established in 1989. Since 2000 it has been organising the highly successful annual Muslim News awards ceremonies that offer recognition to Muslims and non-Muslims alike in categories such as community relations, creativity and excellence in the arts. The Muslim News offers political coverage, international news, book reviews and poetry features. Its website has an invaluable archive that documents the progress of Muslim life in Britain. (www.muslimnews.co.uk)
- *Q-News* established in 1992, was initially a fortnightly paper but it is now a monthly. It is a rich source of information on the cultural and spiritual dimensions of Islam. (www.q-news.com)
- *Emel* is a 100-page full-colour glossy magazine launched in 2004 that deals with a range of lifestyle topics ranging from fashion to health and current affairs. (www.emelmagazine.com)
- *The Muslim Weekly* recently launched from East London, is the first of its kind for Muslim communities and published in tabloid format every Friday. (www.themuslimweekly.com)
- *The Muslim Directory* an annual publication of MDUK Media Ltd, includes contact details of voluntary sector organisations, businesses and professionals. (www.muslimdirectory.co.uk)
- *Islam Channel* is an English Islamic TV channel with headquarters and studios in London. Its mix of programmes includes political and current affairs shows, Qur'anic recitations, and educational and phone-in programmes. (www.islamchannel.tv)
- *Salaam* The Salaam web portal is a leading and much-emulated internet resource for British Muslims. It features discussion forums, daily news updates, a jobs section, databases on mosques and halal restaurants, details of Muslim charities and schools, MP3 downloadable files on important events and educational materials, and a calendar of events. Its unique 'Muslims in Britain' section includes a 'who's who' of prominent men and women achieving distinction in their careers. (www.salaam.co.uk)

6 Criminal justice system

6.1 Introduction

Currently the Prison Service is the only criminal justice agency that collects information about the religion of people with whom they come into contact. However, there is evidence that Muslims are over-represented in the criminal justice system.

The Muslim Safety Forum (MSF) is an independent body made up of many of the major Muslim organisations from London and nationally. The MSF has been working closely with the MPS and Association of Chief Police Officers (ACPO) for over four years now.

The aim of this group is to build better lines of communication and achieve a far greater police/community relationship than currently exists. It aims to achieve this by advising and influencing processes, procedures and policy on policing and legislation. The fundamental principle of the MSF is the safety and security of Muslims and the wider community.

It meets on a monthly basis with senior representatives of ACPO and the MPS, the MPA, Home Office and the IPCC among others.

6.2 Religiously aggravated crime and religious hatred/faith hate crime

The Race Relations (Amendment) Act 2000 ensures a duty towards religious ethnic groups recognised in the act. Sikhs and Jews are recognised as ethnic minorities although Muslims are not.

The Racial and Religious Hatred Act became law in February 2006. It was intended to outlaw religious hatred in the same way that incitement to racial hatred is currently prohibited under the law. However, after being amended by the Opposition during its passage through Parliament, the protection afforded to faith groups was vastly lessened in comparison to the racial hatred laws.

The Crown Prosecution Service collates data about the actual or perceived religion of victims of religiously aggravated crime. In England and Wales during the period 2004/05, the actual or perceived religion of the victim in 23 of the 34 cases was Muslim (68 per cent). The religion of the defendant was not stated in the majority of cases. In two cases, the defendant was Muslim (Table 23).

Table 23 Actual or perceived religion of victims of religiously aggravated crime, England and Wales, 2004-2005

Nature of case	Muslim	Hindu	Christian	Mormon	Unknown
	Number	Number	Number	Number	Number
Public order	9				2
Assaults	7		1	1	2
Criminal Damage	6	1	1		
Harassment	1	1	2		
Total	23	2	4	1	4

Source Racist Incident Monitoring, Annual Report 2004 - 2005 (including Report for Religiously Aggravated Crime 2004 - 2005) (England and Wales), Crown Prosecution Service 2006

Notes A case may have more than one defendant and/or more than one victim. These figures do not represent all incidents as there are probably many which are unreported or not prosecuted.

6.3 Recorded faith hate crime in London

The total number of faith hate crimes reported to the MPS in 2004/05 was 537. In 2005/06 there were 1,006 faith hate crimes reported in London. During quarter one of 2005/06, the number of faith hate crimes increased by 24 per cent (450). This is partly due to the 7 July London bombings. Between 7 July and 31 July 2005 there had been 269 faith hate offences reported to the Police compared with 40 during the previous year. In the three weeks prior to 7 July, approximately 72 faith hate crimes had been reported to the Police.

Reports from MPS community contacts continue to note the possibility of a large gap between reported and experienced incidents. The evidence is that the increased attacks were primarily directed against Asian and Muslim people.

6.4 Muslim representation in the Metropolitan Police

In 1982, the Scarman Report stated 'A police force which fails to reflect ethnic diversity will never succeed in securing the full support of all its sections.' The Stephen Lawrence Inquiry applied the following now widely accepted definition of institutional racism: 'The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.'⁷⁹ The inquiry led to the strengthening of the Race Relations Act 1976, giving rise to the Race Relations (Amendment) Act 2000. Institutional racism can

have an impact on recruitment and retention of black, Asian and minority ethnic staff.

There are no definitive figures on the number of Muslim staff in the Metropolitan Police Service. The Association of Muslim Police estimates that there are between 275 and 400 Muslim police officers in London. The Metropolitan Police Commissioner estimated that London needs another 2,000 Muslim police officers for the Metropolitan Police Service to be representative.⁸⁰

A qualitative survey looked at the experiences of Muslim police officers from England and Wales. Although prayer facilities were provided at headquarters, at the time of the research the respondents reported no prayer facilities in operational police stations. The culture of developing trust and relationships often involved attendance at social occasions. These were often held in pubs and restaurants, a less than ideal arrangement as Islam prohibits the consumption of and proximity to alcohol.

The Muslim police officers who participated in the survey admitted they had to reconcile the tension between their faith and their career and many did go to pubs with colleagues and had non-alcoholic drinks. There was sometimes a problem about obtaining leave for religious festivals and even time for prayer.

Source: Policing after Macpherson: some experiences of Muslim police officers. Sharp, Douglas in Islam, Crime and Criminal Justice. Ed Basia Spalek, 2002

6.5 Muslim interaction with the police

Muslims sometimes feel 'that they are being unfairly targeted by the police.'⁸¹ There is little official evidence around the increase in police attention on Muslim communities as religion is not monitored, except recently for incidences of Religiously Aggravated Crime. Research into British Muslims experiences of the criminal justice system indicates that the perceptions of the police held by Muslims have suffered as a result of Islamophobic attitudes and ill treatment.⁸²

The police in the UK work with Muslim communities to develop crime prevention strategies that have helped to reduce personal and property attacks.⁸³ The Association of Chief Police Officers and the Muslims Safety Forum launched the *Islamophobia - don't suffer in silence* reporting scheme in 2004.

6.6 Anti-terrorism laws

The Anti-terrorism, Crime and Security Act 2001 amended the Crime and Disorder Act 1998 to include provisions for religiously aggravated crimes. The Prevention of Terrorism Act 2005 replaced the immigration provisions of the Anti-terrorism, Crime and Security Act 2001, introducing a system of control orders designed to disrupt and prevent terrorist activity.⁸⁴

The Select Committee on Home Affairs reported, 'Muslims in Britain are more likely than other groups to feel that they are suffering as a result of the response to international terrorism.'⁸⁵ For example, the increase in the use of powers of stop and search against south Asian people has been perceived by Muslims to be targeted at their communities.

'The UK's response to the September 11 crisis was to introduce the Anti-terrorism, Crime and Security Act 2001. Its proactive counter-terror measures violate human rights... The result is an unprecedented boost to Islamophobia, which members of the public now recognise as a legitimate and acceptable form of discrimination.'

Source: Counter-Terrorism Powers: Reconciling security and liberty in an open society, A response from the Muslim Council of Britain, August 2003

The Metropolitan Police started to record statistics on faith-related crime in light of the Anti-terrorism, Crime and Security Act 2001, reporting that in 2002 there were 281 incidents (across all groups). In 2005/06 there were 1,107 faith related incidents reported. The actual level of faith-related hostility has been hard to quantify and there have been contradictory reports and perceptions about the incident rates. Different faith groups and communities have increased fears and perceptions of hate crime and it is thought that actual levels of hate crime are significantly higher than those reported, but evidence is lacking.⁸⁶

Following the bombings in London in July 2005, Muslim organisations have reported a backlash against Muslims in the form of attacks on persons and property. The Muslim Safety Forum reports that such incidents have increased 500% over the figure for the similar period last year. The European Monitoring Centre on Racism and Xenophobia (EUMC) reported on the impact of the bombings and their aftermath on Muslim communities in the European Union. EUMC reported that some Muslims experienced feelings of suspicion from other Londoners to the extent that some people have curtailed their normal routines. There were 269 incidents of religious hate crime (across all faith groups) in the Metropolitan Police area between 7 July and 31 July 2005, compared with 40 incidents over the same period in 2004.⁸⁷

Anti-Muslim sentiments were in the minority. They may not have become more commonplace as a result of responses by the Muslim communities, Muslim leaders, political leaders and the media, all of whom strongly condemned the attacks and clearly stated that such actions are sanctioned by neither Islam nor Muslim communities.

The use of anti-terrorist legislation has raised concerns over fairness and the ratio of arrests to convictions. The Institute of Race Relations catalogued arrests since 11 September 2001 and found that although many arrests are of Muslims, convictions under anti-terror laws have been mainly of non-Muslim people.⁸⁸ This clearly challenges myths about Muslims and terrorism.

Glorification of terrorism

A Muslim Council of Britain press statement on 27 February 2006 stated that British Muslim communities oppose the measures relating to glorification of terrorism as they could 'criminalise people who condemn violence against civilians and whose co-operation is essential to our efforts to defeat terrorism.' In February 2006, the House of Lords voted down proposals in the Terrorism Bill regarding the glorification of terrorism.

Stop and search

The disproportionate increase in the stop and search of civilians is a major cause for concern among Muslim communities. A Guardian/ICM poll (16 March 2004) reported that over two thirds of Muslims feel that the anti-terrorist laws are being used unfairly against Muslim communities. There is no breakdown of the numbers of people in each faith group stopped and searched.

The Metropolitan Police Authority (MPA) Stop and Search Scrutiny found that Asian and Muslim communities perceived the increase in stop and search of people to be related to faith and to the 9/11 attacks and the subsequent 'war on terror'. The increase in the use of the Terrorism Act powers appears to substantiate this perception.

Across England and Wales the police used the powers under the Terrorism Act 2000 to stop 2,989 Asian people in 2002/03, an increase of 302 per cent on the previous year. Under the Terrorism Act, in London, the Metropolitan Police stopped 2,382 Asian people in 2003/04. This is compared with 2,241 Asian people in 2002/03 and 459 in 2001/02 (Tables 24 and 25).

Table 24 Total searches under the Terrorism Act 2000 Section 44 (1), London, 1999 to 2004

Year	Searches of Asian people	Total searches	Asian people as % of total searched
2003/04	1,654	14,429	11.5
2002/03	1,545	19,677	7.9
2001/02	353	3,641	9.7
2000/01	23	2,701	0.9
1999/00	9	334	2.7

Source Report of the MPA Scrutiny on MPS Stop and Search Practice, May 2004

Table 25 Total searches under the Terrorism Act 2000 Section 44 (2), London, 1999 to 2004

Year	Searches of Asian people	Total searches	Asian people as % of total searched
2003/04	728	5,231	13.9
2002/03	696	3,764	18.5
2001/02	107	475	22.5
2000/01	7	129	5.4
1999/00	0	0	0

Source Report of the MPA Scrutiny on MPS Stop and Search Practice, May 2004

The total number of Asian people stopped and searched by the Metropolitan Police Service decreased by 4.6 per cent from 28,024 in 2003/04 to 26,722 during 2004/05. During 2004/05, the number of arrests of Asian people stopped and searched decreased by 12.4 per cent from 2,557 in 2003/04 to 2,241 in 2004/05.

While acknowledging the progress made by the MPS, the Scrutiny panel produced recommendations towards improving the practice of stop and search, which included improvements in police officers' training and the strengthening of operational management.

6.7 Muslims in the Crown Prosecution Service

There is no information about the number of Muslims employed in the Crown Prosecution Service, as this information is collected on the basis of ethnicity. An investigation into discrimination within the Crown Prosecution Service by the Commission for Racial Equality in 2000 found that minority ethnic people were under-represented at higher grades and many employees had experienced racial discrimination in the CPS.

This report was unable to provide data on CPS employees by faith group, as this information was not collected. Nazir Afzal, Director for the London West Sector in the Crown Prosecution Service and the most senior minority ethnic officer in the CPS, was made an Officer of the Order of the British Empire in the 2005 New Year's Honours List.

6.8 Muslim magistrates

There are no figures on the number of Muslim magistrates. An estimated 5.5 per cent of magistrates are from black, Asian and minority ethnic groups.⁸⁹ Operation Black Vote and the Lord Chancellor's office piloted and launched the Magistrates' Shadowing Scheme in 2001. Operation Black Vote encourages more black, Asian and minority ethnic Members of Parliament, magistrates and Councillors. Of the 213 participants in their schemes, 51 were Muslim participants (32 male and 19 female).

6.9 Partnerships between Muslim communities and criminal justice agencies

The involvement of Muslim community and welfare groups in partnership with criminal justice system agencies has been described as restricted by the lack of funding and resources, often reliant on voluntary contributions.⁹⁰

Developing and maintaining good relationships and trust with Muslim communities is vital for the police and other criminal justice agencies. Special Constable and Borough Divisional Officer for Wandsworth, Farhad Ahmed, won the Police Community Award (in the Leadership and Diversity awards) for establishing a community police consultation centre within the Tooting Islamic Centre. This was intended to help increase the reporting of racial harassment cases, provide crime prevention advice, promote recruitment into the MPS and improve community confidence in police.

This project has served to forge closer police links with Tooting's Muslim communities following the attacks of 11 September 2001.⁹¹ Such initiatives could be replicated across London and would assist the police in encouraging Muslim communities to report hate crime.

6.10 Prisons

There were just over 1,000 Muslim prisoners in London at the end of September 2004, forming 16.9 per cent of the prison population. Muslim men are over-represented in London prisons, where this group forms between 14 and 21 per cent of the prison population in different institutions (Table 26). Fewer than six per cent of prisoners in London were Muslim women.

Table 26 Population of Muslims in London prisons by establishment, September 2004

Prison establishment	Number of Muslim prisoners	Muslim % of population in establishment	All religions Number
Brixton	165	20.0	822
Feltham	153	21.4	716
Latchmere House	35	17.4	202
Pentonville	209	17.4	1,199
Wandsworth	210	14.3	1,471
Wormwood Scrubs	217	18.2	1,187
Holloway	22	5.8	379
All establishments	1,012	16.9	5,976

Source RDS NOMS S&A Prison 189-04

The Home Office collates data on the characteristics of the prison population in England and Wales. The religion and ethnicity are self-reported by the prisoner at the time of reception to the prison. However, it should be noted that the number and ethnic composition of Muslim prisoners may have changed significantly since the Home Office statistics were published (2002 data). In 2002, eight per cent of male prisoners were Muslim (5,379) compared with only three per cent of female prisoners (115). Muslim males formed over nine per cent of prisoners in the 25-29 and 21-24 age groups. Among female prisoners, Muslim women were over-represented in the small numbers of the 60 or over age group.

Nineteen-year-old Zahid Mubarek was murdered in a racist attack by his cellmate at Feltham Young Offender Institution in 2000. In July 2006, the Inquiry chairman Mr Justice Keith published his inquiry report, which investigates the circumstances leading up to the murder and makes recommendations to prevent future attacks. The treatment of Muslims in prison arose during the inquiry, including the presence of Imams, and need for recognition of 'the concept of institutional religious intolerance' in the prison system.

6.11 Religion in prisons

The Prison Act 1952 seeks to ensure that every prisoner is able to practice their faith, although in many cases Christian chaplains alone have provided this service. Following the appointment of a Prison Service Muslim adviser in 1999, full-time Muslim chaplains were employed in 2003. In spite of these advances, there are still issues facing Muslims in prison. An OSI report on British Muslims and the criminal justice system

(2004) reported that Muslim prisoners have complained about the access to prayer rooms that cannot be used without an escort, the provision of halal food, lack of suitable washing facilities, open toilet facilities in cells and shared showers. Officers are reported to consider the religious needs as luxuries or perks and disrespect Muslim beliefs.

The Iqra Trust is a charity established in 1988 with the main objective of promoting greater understanding of Islam among Muslims and non-Muslims. One focus of their work is the welfare of Muslim prisoners. The trust provides advice to prisoners and prison staff, as well as publishing Islamic books and material for inmates. The National Council for the Welfare of Muslim Prisoners was also founded in 1999 and promotes better understanding of the needs of Muslims in prison.

7 Islamophobia

7.1 Introduction

Islamophobia is discrimination, intolerance or hostility towards Islam and Muslims. Muslim communities and individuals face negative attitudes and unfair treatment in every sphere of life. The following section will look at definitions of Islamophobia, how it manifests itself and how it affects London's Muslims, as well as who is tackling it and how, and what still remains to be done. London's Muslims as a whole are the most deprived communities across most indicators, such as education, housing, health, employment and political representation and these issues are dealt with in more detail in the relevant sections of the report.

7.2 What is Islamophobia?

Definitions of Islamophobia include the 'unfounded hostility towards Islam, and therefore fear or dislike of all or most Muslims'⁹² and the 'fear, hatred or hostility directed towards Islam and Muslims.'⁹³ Islamophobia is a relatively new term coined in the latter part of the 20th century, and there is some debate as to the efficacy of this term. However, the phenomenon itself has existed for several centuries, as Muslims and Islam have been viewed and treated as outsiders, enemies, infidels and oppressors.

'Yassir was a bright student who had just finished his post graduate degree successfully and was about to start his PhD. One morning, dressed in traditional Arab clothes, Yassir was on his way to the London Central Mosque for Friday prayers when four men, three of whom were in their teens, attacked him.

First Yassir was verbally abused, called 'Bin Laden' several times and spat on by the youths on the bus. When he got off the bus they followed him and assaulted him... beating him till he was unconscious. A local shopkeeper rushed to rescue the severely injured Yassir but another man grabbed him to prevent him assisting. Yassir was in a coma for many days after the attack. He eventually came around but is now paralysed on the left side of his body and almost blind. Doctors have said that Yassir will require nursing care for the rest of his life. Yassir's dreams to finish his studies have been shattered and his family are devastated. Only the three teenagers were charged. When charges were brought against the youths, religious persecution was not cited as a reason, despite the attack initially being flagged as religiously motivated.'

Source: Handicapped for Life. P 27 British Muslims' Expectations of the government volume 2 - social discrimination: across the Muslim divide⁹⁴

The Runnymede Trust Commission on Islamophobia placed the problems in the context of specific factors in Britain. Attempts to diminish the impact of the negative effects of Islamophobia, for example by comparing it to

the discrimination faced by other faiths, do nothing to alleviate the problem. It has been argued that 'Muslims have far less influence or access to public platforms, so attacks are far more undermining.'⁹⁵ Another issue is the trend towards ambivalence to religion in Britain that can act to alienate people who live their life according to their faith. Muslims are likely to face such alienation as studies have shown that Muslims identify themselves primarily by faith. For example nine out of ten Muslims identify their faith as central to their life, compared with six out of ten Christians.⁹⁶

The impact of the international situation is complex; many of the refugees who arrive in Britain are Muslim, and the discrimination that all refugees and asylum seekers face takes on racial, cultural and religious dimensions. As a result of these factors, 'Muslims are made to feel that they do not truly belong here - they feel they are not accepted, let alone welcome, as full members of British society.'⁹⁷ European Union research reported that after the events of 11 September 2001, Muslim communities across Europe have increasingly become targets of hostility and hatred.⁹⁸

Islamophobia can be direct or indirect and manifests itself in many ways. As such, Muslims experience discrimination in service provision and employment, stereotypical negative media reporting, harassment and violence. Incidents in Britain include physical and verbal assault, property damage, attacks on mosques, desecration of cemeteries and Islamophobic messages posted on the Internet and sent via emails.

Some Muslim women have faced abuse and discrimination if they wear the hijab.⁹⁹ In some cases, perpetrators of Islamophobia targeted people with an outward appearance believed to be typical of Islam or Muslims, whether they were or not. For instance, non-Muslim south Asian people, including Sikh men wearing turbans, have been mistaken for being Muslim.

7.3 The effects of Islamophobia

The majority, almost two fifths, of Muslims in London were born in the UK and this proportion increases to 46 per cent in England and Wales. However, as a whole, Muslims face scrutiny of their integration into British society to a degree not experienced by any other group.

Surveys report varying proportions of Muslims who identify themselves as British. For example, an ICM poll in 2002 found that 58 per cent of the Muslims surveyed said they were British Muslims compared with 30 per cent who identified themselves as Muslim. Forty per cent of the Muslims surveyed by *The Guardian* newspaper in 2004 reported that Muslim

communities needed to do more towards integration and 38 per cent reported experiencing hostility or abuse because of their faith.¹⁰⁰

Muslims encounter institutional structures and policies that are insensitive to their beliefs and cultures. As such, health, education and housing services do not adequately fulfil the needs of Muslim communities, which face unfair treatment by service providers. Home Office research into religious discrimination found that Muslims reported consistently high levels of unfair treatment and discrimination compared with most of the other major (in terms of size) faith groups.

Mr Babar Ahmad was arrested under the Terrorism Act 2000 on 2 December 2003 at his home in Tooting, and later released without charge. He complained that during his arrest he had been subjected to beatings and Islamophobic abuse. He told *The Guardian* newspaper, 'They put me in the prostrate position we adopt when we pray. They started laughing and asking, 'where is your God now?' ... I realised this was not an ordinary arrest.'

The Metropolitan Police Service referred Mr Ahmad's complaints regarding his arrest to the Police Complaints Authority, and an investigation was carried out by the MPS Directorate of Professional Standards. The Independent Police Complaints Commission has directed that one police constable from the Metropolitan Police Service should be charged with misconduct for alleged use of excessive force during arrest.

Sources: *The Guardian* 13 December 2003, 'Metropolitan Police Service officer to face misconduct hearing following Babar Ahmad inquiry', IPCC, January 2005

Since 2001, the increase in the number of people stopped and searched under anti-terrorism laws disproportionately affected south Asian communities and this was perceived to be a result of the targeting of Muslims.

The Citizens Advice Bureau has received a number of evidence reports from bureaux indicating that clients have been subject to detrimental treatment because of their actual or perceived Islamic faith. In the London Borough of Brent the Citizens Advice Bureau has set up a project with other voluntary sector agencies to tackle race and religious hate crimes.

Source: *Racist incidents monitoring: the role of the Citizens Advice Bureaux*, March 2005

7.4 Islamophobia in the media

The mainstream media has a very important role to play in influencing the views and opinions held of Muslims as often the wider population forms its opinions based on news reports. Sixty six per cent of respondents in a survey on attitudes towards Britain's Muslims got their information from television and the newspapers, compared with nine per cent from Muslim friends and six per cent from reading about Islam.¹⁰¹

In February 2006, the Danish press published cartoons that caused great offence to Muslims. At a subsequent press conference in City Hall to support the rally 'United against incitement and Islamophobia', the Mayor raised concerns about how this issue was presented in the media and called for an end to their 'orgy of Islamophobia.' Specifically, the Mayor highlighted that the voice of the mainstream Muslim community was not being heard in the mainstream media.

The EU report on Islamophobia found that in the UK and other European states, 'images and stereotypes are now so deeply embedded and almost necessary to media coverage, that Islamophobia is almost a natural process.'¹⁰² Images and reports portraying British Muslims as 'the enemy within', rather than British citizens, continue to appear in the media. The language used to refer to Muslims in the press can often perpetuate stereotypes and does not always acknowledge the diversity within the Muslim population.

The Home Affairs Select Committee Sixth Report found that some media representatives seemed 'unaware or dismissive' of the negative impact that such reporting had on community relations.¹⁰³

7.5 Tackling Islamophobia

Islamophobia is a problem that has been recognised in all areas of life and there is a need for a strong co-ordinated approach towards dealing with Islamophobia and ameliorating its impact.

Muslim organisations have done much to highlight the problem of Islamophobia in the UK and Europe. Muslim organisations, community leaders and groups lobby and work with the government and other faith communities to tackle Islamophobia.

Events such as the annual Islam Awareness Week and IslamExpo provide information on Islam and highlight the Islamic contribution to the arts, faith, community affairs, business and science. These events aim to reverse negative perceptions and misinformation about Muslims and Islam

by promoting dialogue, celebrating Islamic culture and promoting dialogue with the Muslim World.

The Mayor has maintained a constant dialogue with London's diverse Muslim communities to ensure their needs and concerns are reflected in policy and service delivery. The majority of stakeholder engagement with London's Muslim communities has been undertaken in partnership with the London Affairs Committee of the Muslim Council of Britain (MCB), the largest umbrella organisation of Muslim organisations in the UK. This has ensured broad representation at the various seminars and conferences organised by the GLA to further engagement with London's Muslim communities.

Following the London bombings on 7 July 2005, The Mayor's Office convened a series of meetings of leading individuals and organisations within London's Muslim communities to hear about their concerns and the issues they were facing.

A united London

The Mayor took a lead on demonstrating unity among Londoners following the attacks through events such as the Trafalgar Square vigil, One London, and Everyone's London campaigns. These events sought to send out a clear message that Londoners would not be divided despite the efforts of people who wished to use the religious background of the bombers to divide the city.

Communities Together advice line

The Mayor along with the Metropolitan Police Service launched a 24-hour free advice line to offer advice and reassurance, particularly to communities left feeling vulnerable after 7 July. The aim of this initiative was to increase understanding and build community confidence, and to take note of community issues and tensions.

A survey of attitudes towards British Muslims found that 84 per cent of people were open to living together in society and 79 per cent were not completely in favour of Muslims giving up their way of life. However, 84 per cent of the respondents 'tended to be more suspicious of Britain's Muslims since September 11 (2001)'. Around two thirds of the respondents admitted a lack of knowledge of Islam and little or no first hand contact with Muslims, which indicates the need for dissemination of information to dispel myths, misunderstandings and prejudice.

Source: Attitudes Towards British Muslims: a survey commissioned by the Islamic Society of Britain and conducted by YouGov, November 2002

The Runnymede Trust established the Commission on British Muslims and Islamophobia in 1996 to investigate the rise in Islamophobia in Britain. In 1997, the Commission published a report of their findings entitled *Islamophobia: a challenge for us all*. This report was followed in 2004 by: *Islamophobia: issues, challenges and action*.

7.6 Legislation

Until recently the equalities legislation in the UK focused on ethnicity, gender and disability and has only recently begun to specifically address the problem of religious discrimination. Muslims as a whole are not an ethnic group and so not covered by legislation that applies primarily to ethnicity or race. However, other faiths have been defined through case law as having the protection of the Race Relations (Amendment) Act 2000.

By December 2003, employers had to fully implement the rules on religion and belief under the European Union Employment Equality Directive 2000/78/EC. These are implemented as the Employment Equality (religion or belief) Regulations 2003. The regulations outlaw direct and indirect discrimination, harassment and victimisation and enable people to challenge cases of religious discrimination in employment. The regulations should help to make good practice more widespread in the need for reasonable adjustments to be made to consider people's beliefs. The employment regulations are a step forward in improving the economic activity and employment rates of Muslims. This will go some way towards tackling poverty and disadvantage across London and will benefit all Londoners.

The Racial and Religious Hatred Act became law in February 2006. It was intended to outlaw religious hatred in the same way that incitement to racial hatred is currently prohibited under the law. However, after being amended by the Opposition during its passage through Parliament, the protection afforded to faith groups was vastly lessened in comparison to the racial hatred laws.

8 Glossary

ACAS	The Advisory, Conciliation and Arbitration Service
ALG	Association of London Government
AMS	Association of Muslim Schools
BAME	Black, Asian and minority ethnic
BCS	British Crime Survey
CPS	Crown Prosecution Service
DfES	Department for Education and Skills
DMAG	Data Management and Analysis Group
DOH	Department of Health
DTI	Department of Trade and Industry
EHCS	English House Condition Survey
Eid	Celebration, festival
Eid ul-Fitr	The festival at the end of Ramadan
EUMC	The European Monitoring Centre on Racism and Xenophobia
Fatwah	Legal opinion of an Islamic scholar
FbRN	Faith Based Regeneration Network
FOSIS	Federation of Students Islamic Societies
GLA	Greater London Authority
Hajj	The fifth pillar of Islam. Pilgrimage to the House of God in Makkah; must be done once by all Muslims who are able to complete the journey
Halal	Lawful, permissible
Haram	Unlawful acts or other prohibitions in the Shariah
Imam	Leader of the congregational prayer or Salaat
Iman	Faith based on knowledge
Inner London	Inner London boroughs are: Camden, City of London, Hackney, Hammersmith and Fulham, Haringey, Islington, Kensington and Chelsea, Lambeth, Lewisham, Newham, Southwark, Tower Hamlets, Wandsworth, Westminster. The remaining boroughs are classified as outer London boroughs
Islamophobia	Discrimination, intolerance or hostility towards Islam and Muslims
Jumu'ah	Friday
LDA	London Development Agency
Level of qualification ¹⁰⁴	In the 2001 Census the highest level of qualification is derived from responses to the questions about qualifications and professional qualifications. The levels 1 to 5 are as follows: <i>Level 1</i> : 1+ 'O' level passes, 1+ CSE/GCSE any grades, NVQ level 1, Foundation GNVQ;

Level 2: 5+ 'O' level passes, 5+ CSEs (grade 1). 5+ GCSEs (grades A-C), School Certificate, 1+'A' levels/ AS levels, NVQ level 2, Intermediate GNVQ; *Level 3:* 2+ 'A' levels, 4+ AS levels, Higher School certificate, NVQ level 3, Advanced GNVQ; *Level 4/5:* First degree, Higher degree, NVQ levels 4 and 5, HNC, HND, Qualified Teacher status, Qualified Medical Doctor, Qualified Dentist, Qualified Nurse, Midwife, Health Visitor. Levels one to three are referred to as lower level qualifications and levels four to five are higher level qualifications

LHC	London Health Commission
LPAC	London Planning Advisory Committee
Masjid	A mosque. A Masjid provides religious, social, educational and other resources
MCB	Muslim Council of Britain
MEP	Member of European Parliament
MPA	Metropolitan Police Authority
MPS	Metropolitan Police Service
MSF	Muslim Safety Forum
NVQ	National Vocational Qualification
OSI	Open Society Institute
Ramadan	The ninth month of the Islamic calendar, during which the Qu'ran was revealed; month of fasting between dawn and sunset
Riba	Fixed interest on loans, which is prohibited in Islam
RSL	Registered Social Landlord
Salaat	The second pillar of Islam. Prayer performed at particular times and under particular conditions
Salaat al-Jumu'ah	Friday Congregational Prayer
Shariah	The moral and legal code of Islam
Social capital	Social capital consists of the combination of the skills, resources and networks of an individual or community
Social model of disability	Disability is caused by 'barriers' or elements of social organisation that take no or little account of people who have impairments. Removing the barriers that exclude (disable) people who have impairments will bring about this change
TfL	Transport for London
Ummah	A community; the universal Muslim community
Waqf	Charitable endowment or Trust

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Greek

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Turkish

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Hindi

यदि आप इस दस्तावेज की प्रति अपनी भाषा में चाहते हैं, तो कृपया निम्नलिखित नंबर पर फोन करें अथवा नीचे दिये गये पते पर संपर्क करें

Bengali

আপনি যদি আপনার ভাষায় এই দলিলের প্রতিলিপি (কপি) চান, তা হলে নীচের ফোন নম্বরে বা ঠিকানায় অনুগ্রহ করে যোগাযোগ করুন।

Urdu

اگر آپ اس دستاویز کی نقل اپنی زبان میں چاہتے ہیں، تو براہ کرم نیچے دئے گئے نمبر پر فون کریں یا دینے گئے پتے پر رابطہ کریں

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