



GfK NOP Social Research

GfK. Growth from Knowledge



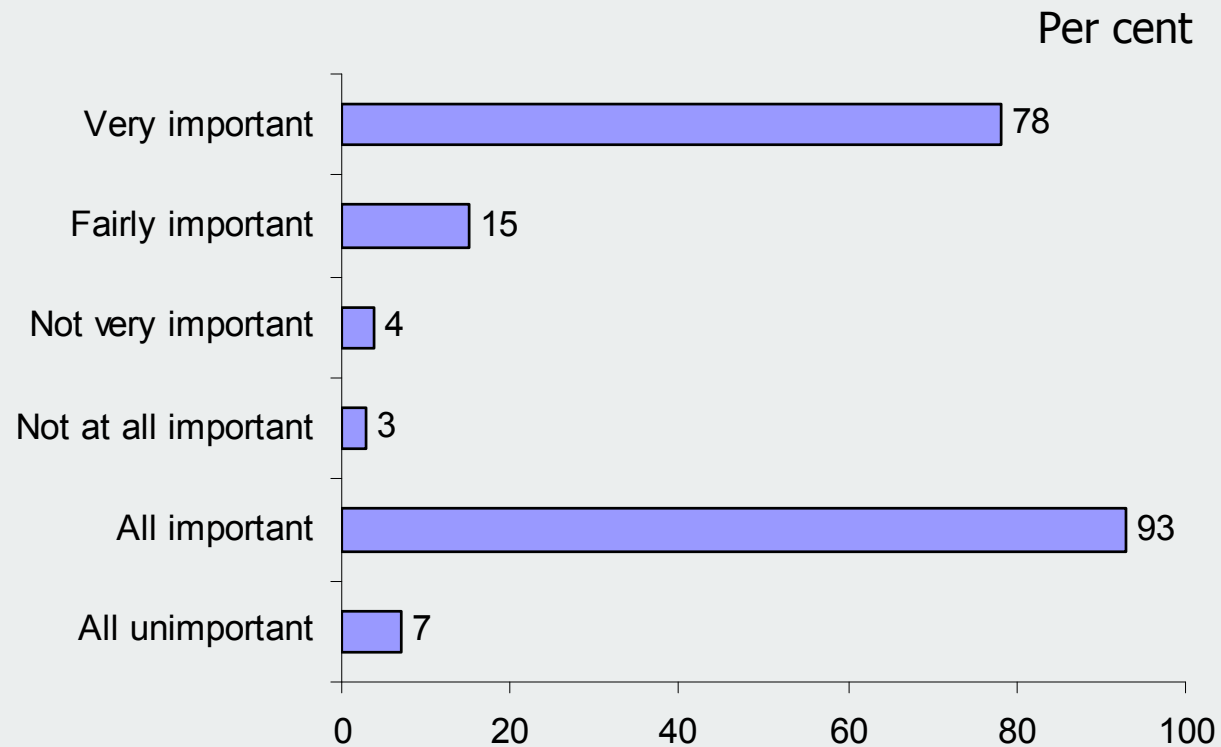
Attitudes to Living in Britain

Topline findings



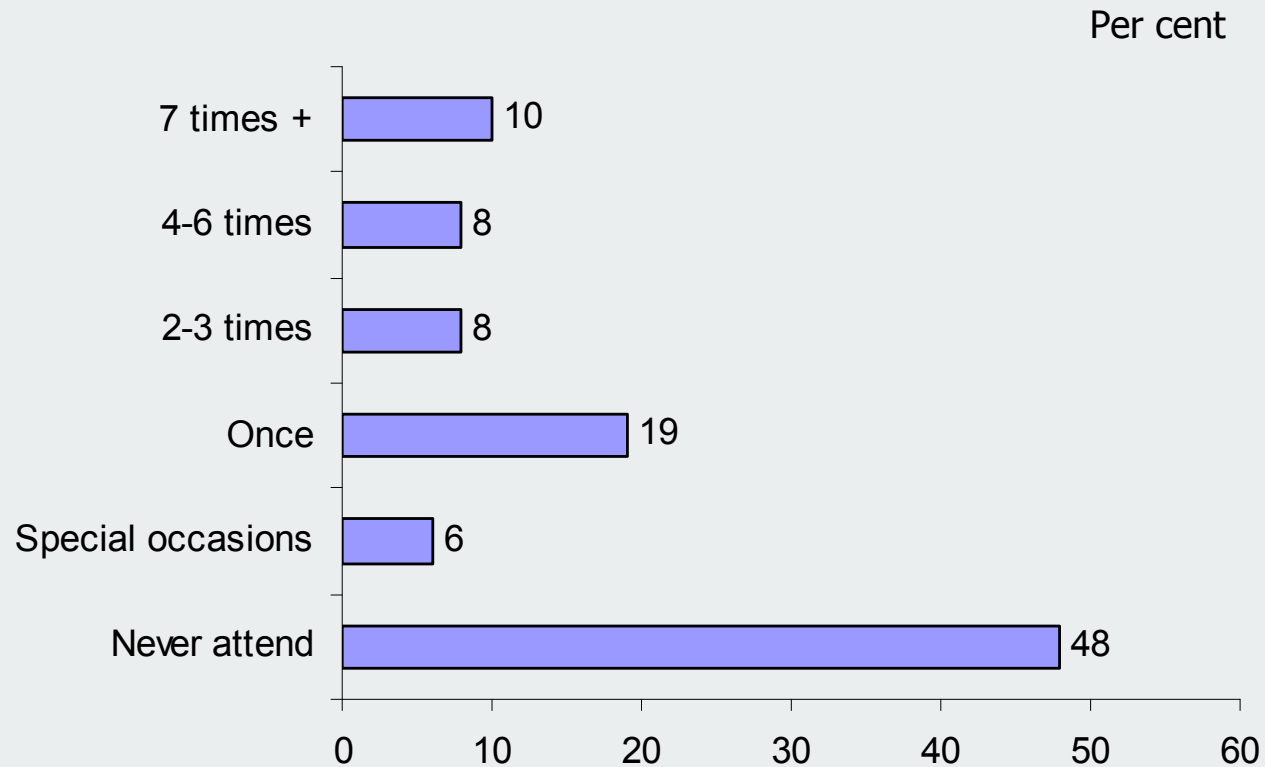
Religiousness

Importance of religion



Base: All Muslims (1,000)

Mosque attendance



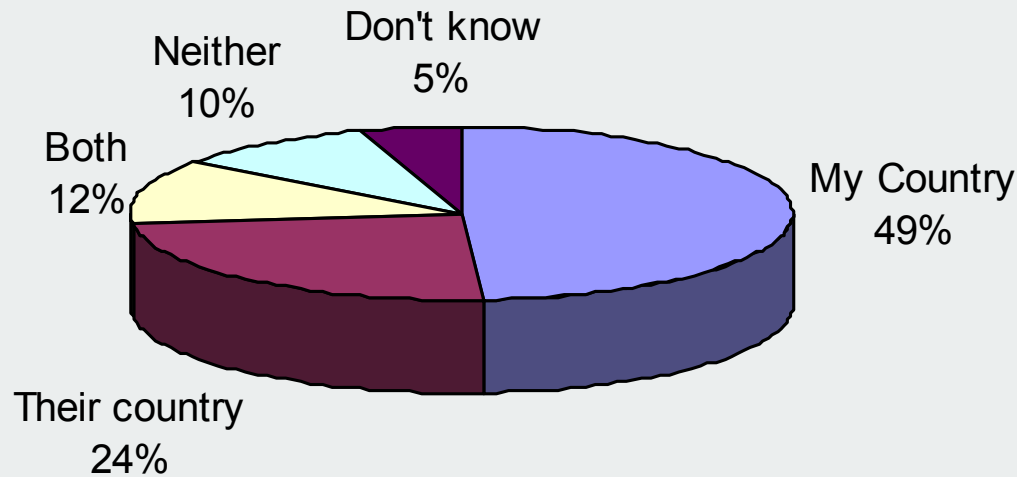
Base: All Muslims (1,000)



Britishness

Britain: My Country or their country?

6



Base: All Muslims (1,000)

Significant differences

- Men more likely to say 'my country' (53% vs. 45% of women)
- Older Muslims show greater signs of integrationist feeling: 55% of those aged 45+ say 'my country' compared to 44% of 18 – 24 year olds
- Muslims who prefer to live under the British law system feel more British than those who would prefer to live under Sharia law (56% vs. 38%)

Belonging to Britain Vs. Belonging to Islam

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- Two in five Muslims in Britain (38%) indicate that nation and religion are not mutually exclusive as they feel they belong to both Britain and Islam 'very strongly'

However,

- 14% of those who say they belong to Islam 'very strongly' do not feel a strong sense of belonging in Britain

Belonging to Britain Vs. Belonging to Islam (cont'd)

8

- Men are significantly likely to feel a strong sense of shared identity: 42% feel 'very strongly' that they belong to Britain *and* Islam compared to 34% of women

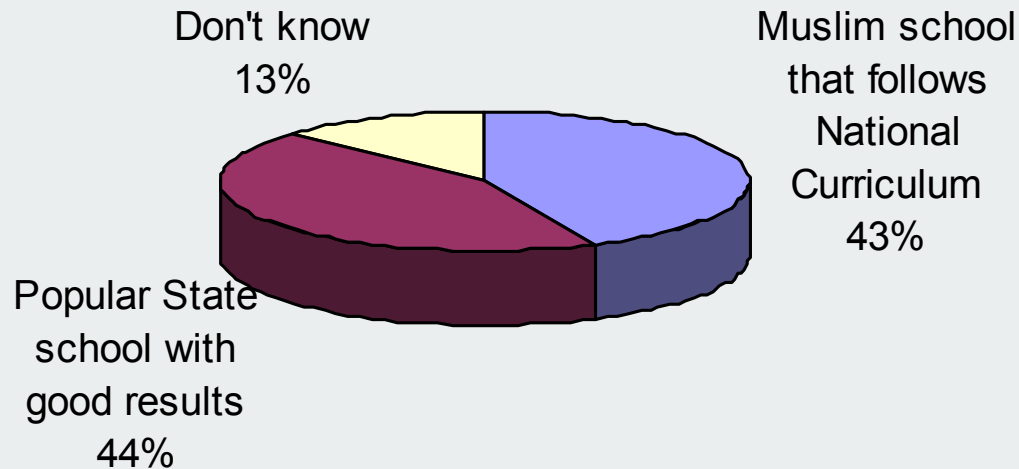
- A sense of shared identity is more commonly found amongst older Muslims
 - 42% of Muslims aged 45+ feel 'very strongly' that they belong to Britain *and* Islam
 - 39% of Muslims aged 25 – 44 say the same
 - 30% of Muslims aged 18 – 24 feel 'very strongly' that nation and religion are compatible



Integration

Schooling preference

10



Base: All Muslims (1,000)

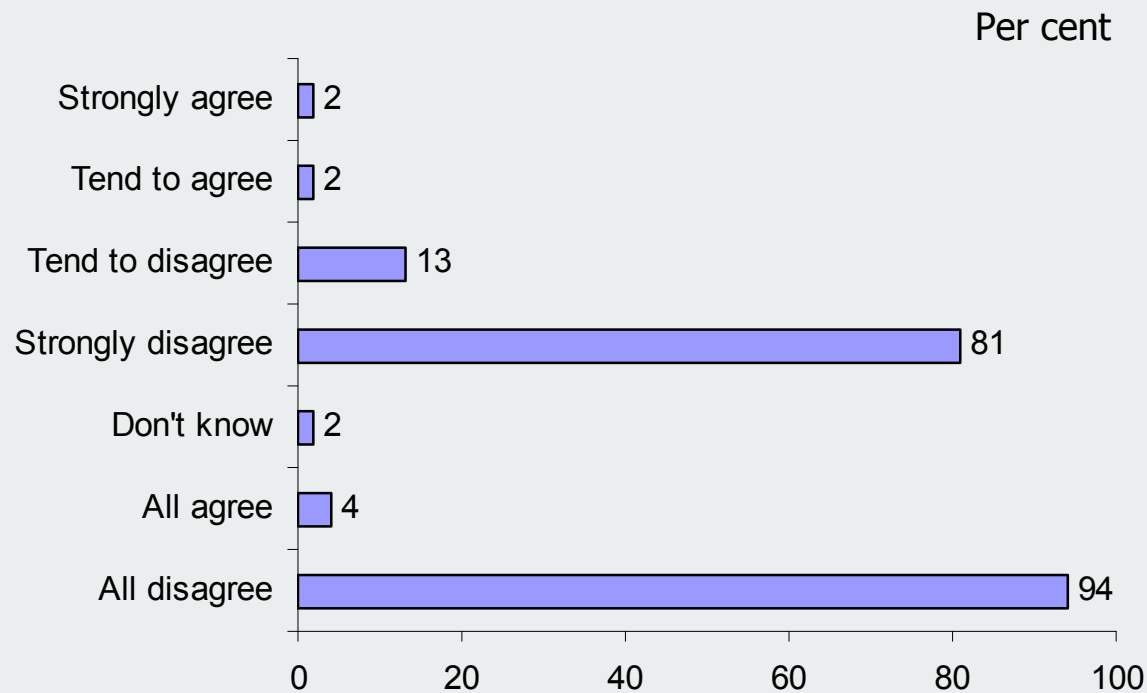
Significant differences

- Muslims in lower social grades are more likely to opt for the Islamic school than their ABC1 counterparts (46% vs. 40%)
- Islamic schools are most popular in the South of England (57% compared to 40% in London and the Midlands)
- 70% of Muslims who say they would prefer to live under Sharia law say they would send their child to an Islamic school (this compared to 31% of those who prefer to live under British law)

Living apart?

11

To what extent do you agree with the idea that Muslims should keep themselves separate from non-Muslims?



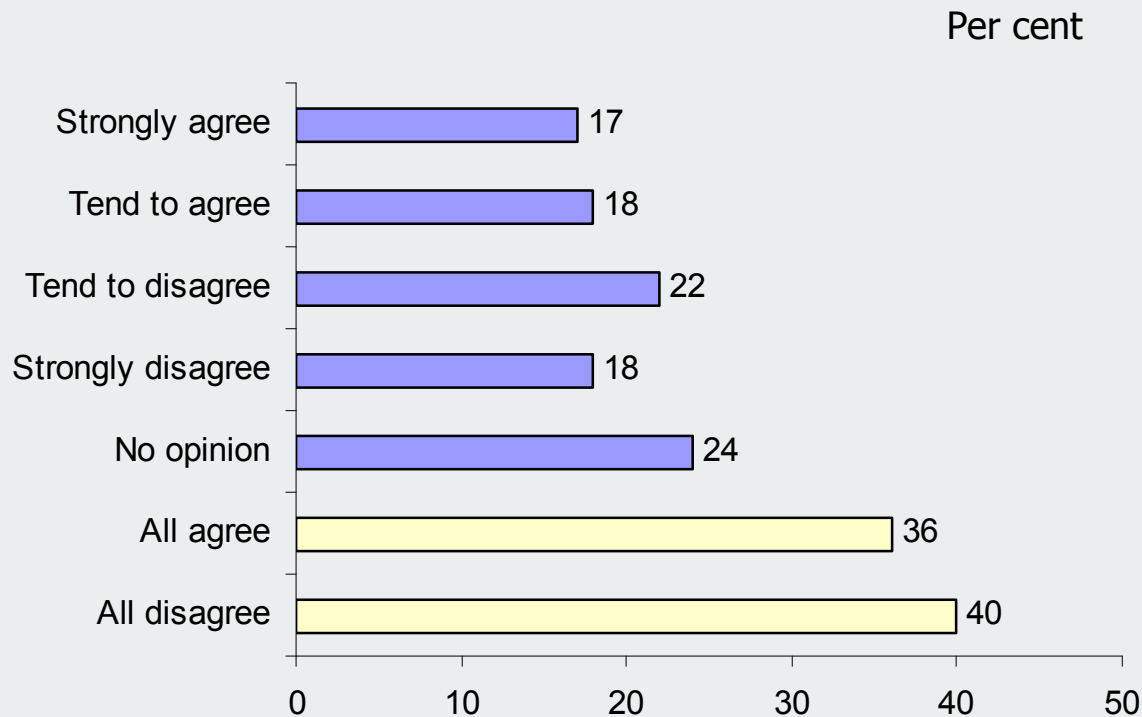
- Even amongst those Muslims who would prefer to live under a system of Sharia law this is an unpopular sentiment (only 7% agree)

Base: All Muslims (1,000)

Living apart? (cont'd)

12

"I would prefer to have Muslim neighbours"



Base: All Muslims (1,000)

Significant differences

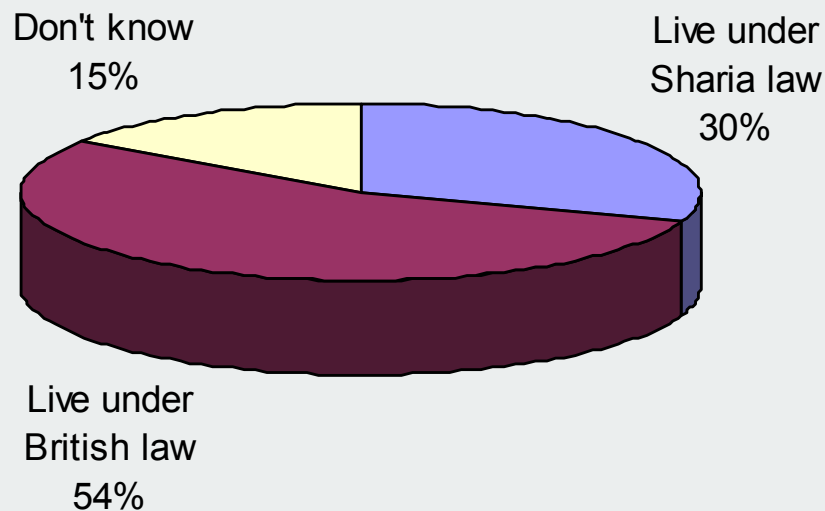
- Muslims in lower social grades are more keen to have Muslim neighbours than their ABC1 counterparts (42% agree vs. 29%)
- 39% of First generation Muslims agree with this compared to 30% of Second generation Muslims
- Women are more likely to agree with this than men (39% compared to 32%)

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Sharia law

Would you prefer to live under Sharia law?

14



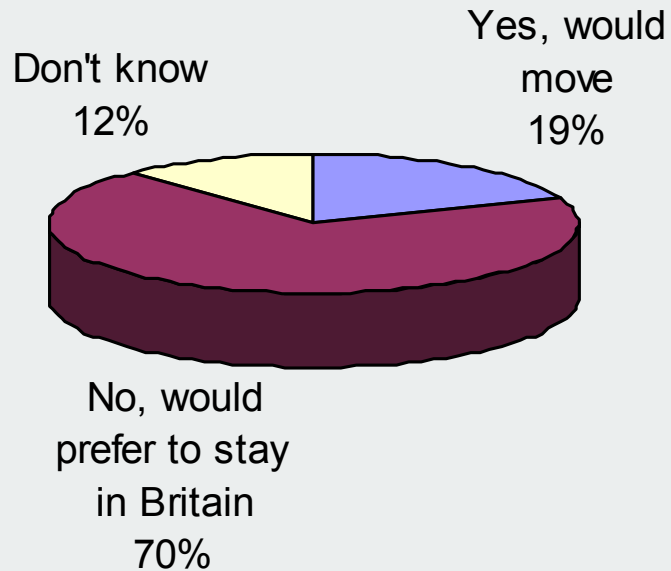
Base: All Muslims (1,000)

Significant differences

- Muslims aged 18 – 24 and 25 – 44 are more likely to say they would prefer to live under Sharia law than their older counterparts (34% and 32% compared to 23%)
- A third (32%) of those who say religion is important to them would prefer to live under Sharia law compared to just 4% of those who say religion is not important
- Muslims in the South are most likely to express a preference for Sharia law (42% compared to 29% in London and the Midlands)

Would you move to a country governed by Sharia law?

15



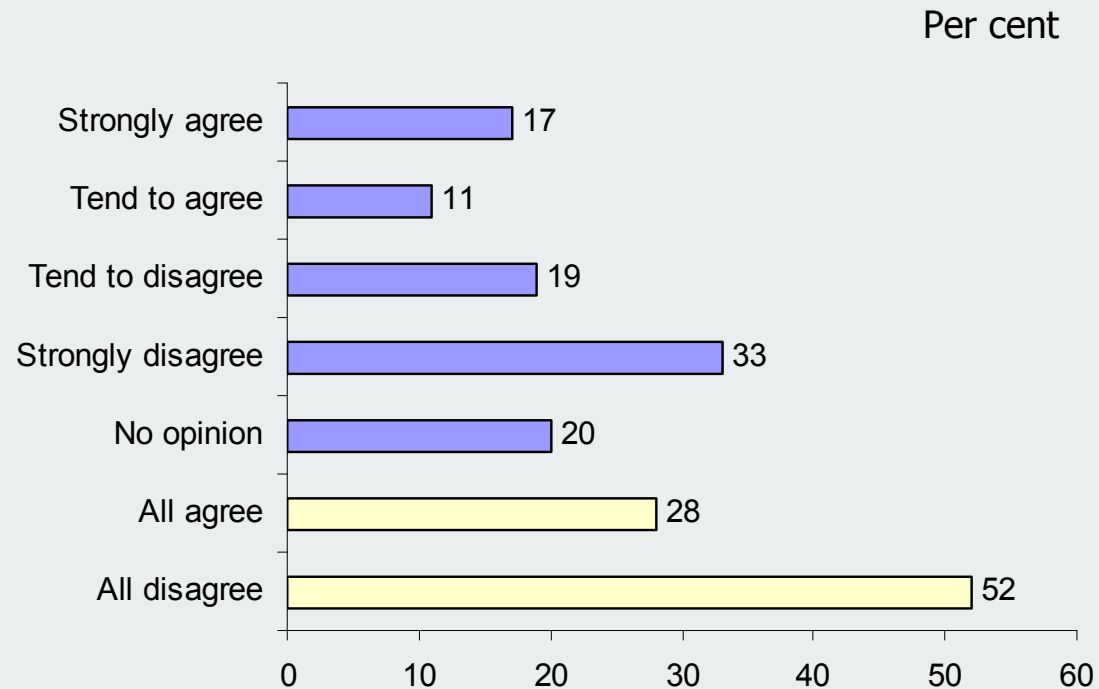
Base: All Muslims (1,000)

Significant differences

- A quarter of Muslims aged 18 – 24 (23%) say they *would* move, amongst the over 45's only 12% say they would move from Britain
- Half of those who express a preference for living under Sharia law say that, given the choice, they would move to a country governed by those laws (46% vs. 5%)

Britain as an Islamic state?

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Significant differences

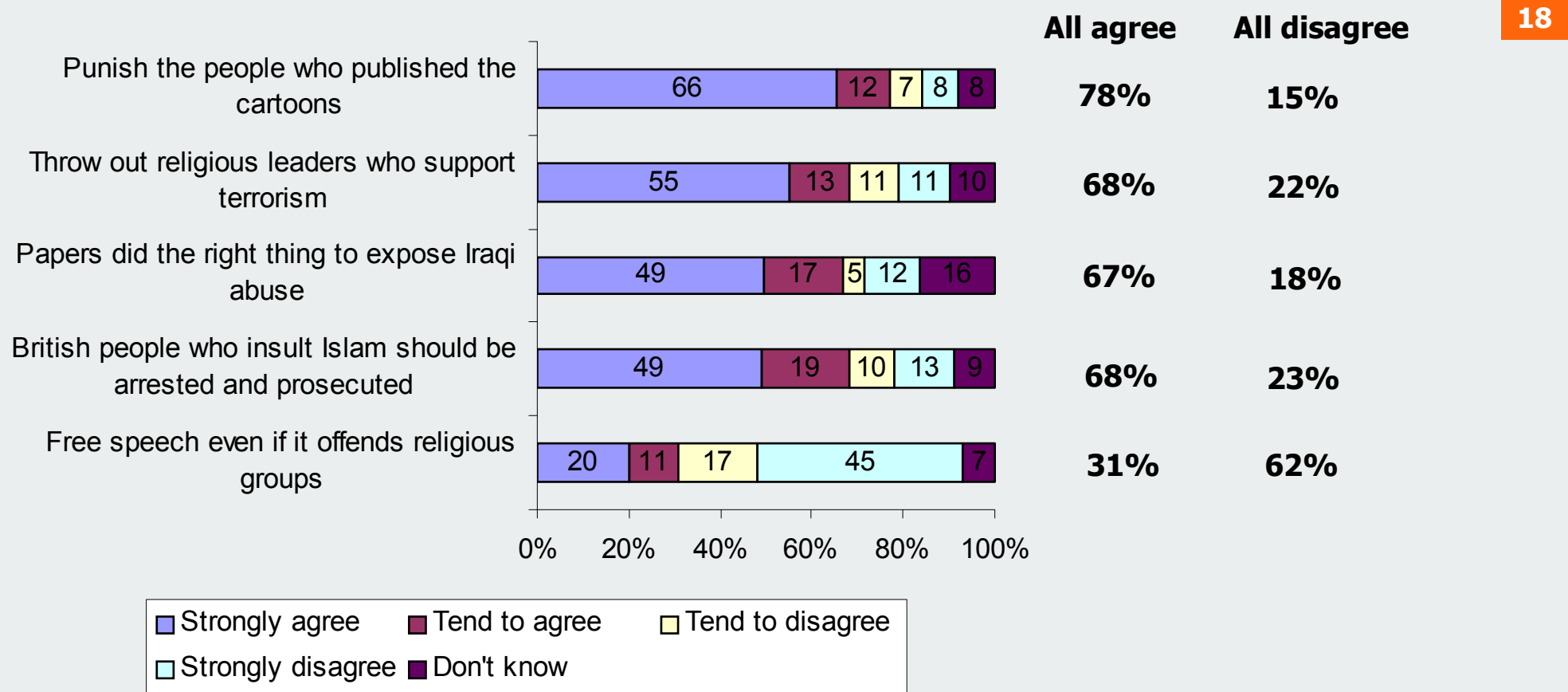
- 45% of those who express a preference for Sharia law agree with this dream. A quarter of those who prefer British law say the same
- A third (34%) of those who say religion is important agree compared to just 10% of those who say religion is unimportant

Base: All Muslims (1,000)



Freedom of Speech

Attitudes to Freedom of Speech



Base: All Muslims (1,000)

Muslim positions on freedom of speech

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- **'Staunch defenders of Islam'** - 29% prioritised the defence of Islam from external and internal abuses over Freedom of speech
- Only 3% of respondents took a consistently **pro-Freedom of Speech** line on these questions
- Around one in ten (9%) can be classified as **'Hardcore Islamists'** who are not concerned by issues such as freedom of speech

'Staunch defenders of Islam'

20

This group of Muslims seek to defend their religion from internal and external threats. Often this runs counter to concerns for freedom of speech. This group:

- **AGREE** that people who insult Islam should be punished
- **AGREE** religious leaders should be thrown out for pro-terror stances
- **AGREE** that the people who published the cartoons featuring the Prophet Mohammed should be punished
- **DISAGREE** that people should be able to say anything regardless of offence to religious groups

'Staunch defenders of Islam' (cont'd)

21

In all, 29% of respondents can be classified in this way

- Men are just as likely to fall into this category as women (29% of both males and females)
- Young Muslims are significantly more likely to take up this position:
 - 38% of 18-24 year olds compared to only 15% of Muslims aged 45+ fall into this category
- There is no significant difference by social class or penetration on this question. ABC1 Muslims are as likely to be staunch defenders of Islam as C2DE Muslims (31% and 27%, respectively), while Muslims in low penetration areas are just as likely to be in this group as those in medium and high penetration areas

'Hardcore Islamists'

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This group of Muslims are consistently opposed to freedom of speech. They:

- **AGREE** that people who insult Islam should be punished
- **DISAGREE** that religious leaders should be thrown out for pro-terror stances
- **AGREE** that the people who published the cartoons featuring the Prophet Mohammed should be punished
- **DISAGREE** that people should be able to say anything regardless of offence to religious groups

'Hardcore Islamists' (cont'd)

23

Only 9% of respondents can be classified in this way. However, this is a *significant anti-freedom of speech minority*

There are no real differences by sub-group on this question

- 10% of female Muslims and 9% of male Muslims conform to this position
- 8% of ABC1 Muslims and 11% of C2DE Muslims fall into this category
- While 12% of 18-24 year olds fall into this category this is not significantly higher than the proportion of Muslims in other age bands (10% of 25-44 year olds and 7% of those aged 45+ conform to this position)
- 11% of Muslims in High and Low areas are in this group, while the proportion of Muslims in Medium penetration who are in this group stands at 7%

'Pro-freedom of speech'

24

This group of Muslims take a consistently pro-freedom of speech line that is not affected by their religion:

- **DISAGREE** that people who insult Islam should be punished
- **DISAGREE** that religious leaders should be thrown out for pro-terror stances
- **DISAGREE** that the people who published the cartoons featuring the Prophet Mohammed should be punished
- **AGREE** that people should be able to say anything regardless of offence to religious groups

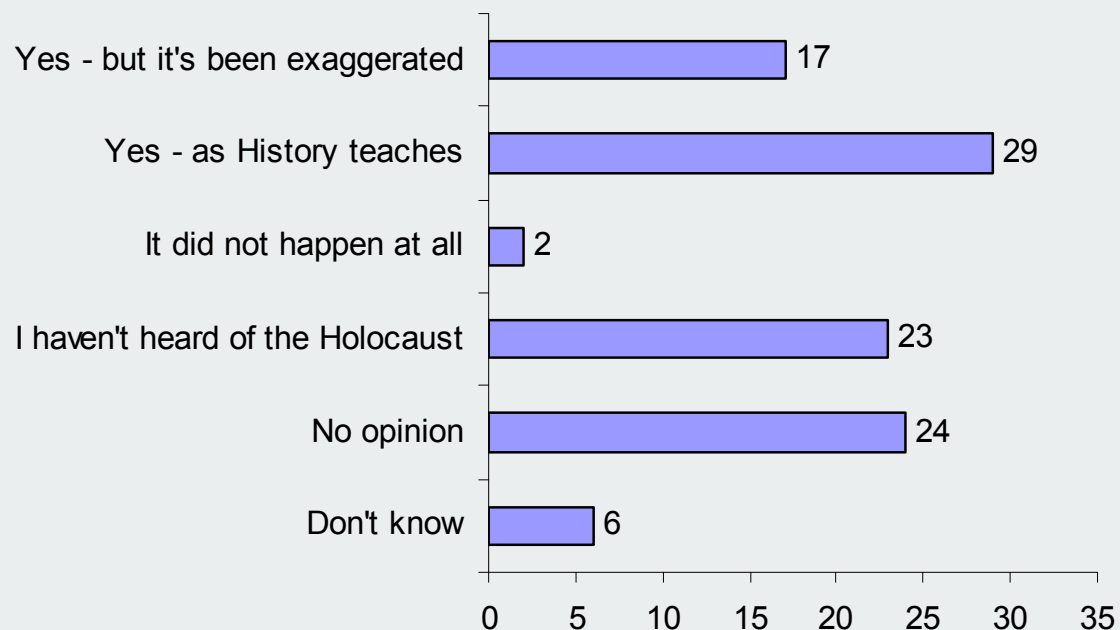


Conspiracies & Islamophobia

Do you believe the Holocaust happened?

26

Per cent



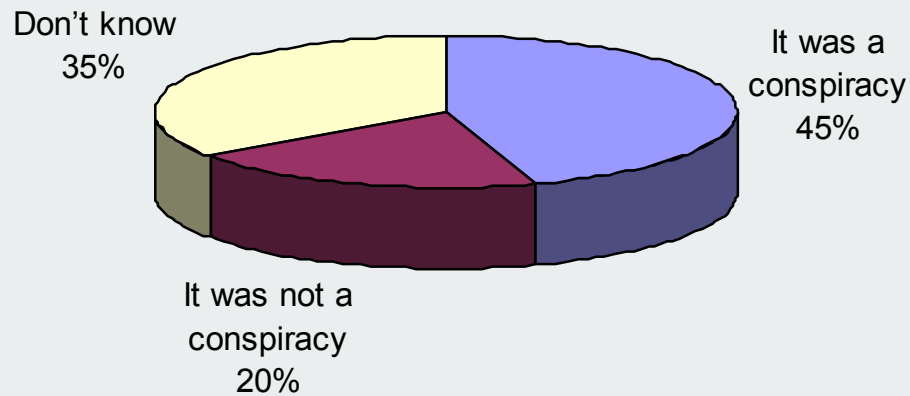
Base: All Muslims (1,000)

Significant differences

- A third of ABC1 Muslims (34%) believe the Holocaust happened as history teaches it. The proportion of C2DE Muslims who say the same drops to 23%
- First generation Muslims are most likely to say that they haven't heard of the Holocaust (28% compared to 13% of Second generation Muslims)
- Muslims who express a preference for British law are significantly more likely to say it happened as history teaches it (34% compared to 19% of those who prefer Sharia law)

Do you believe that 9/11 was a conspiracy by America and Israel?

27



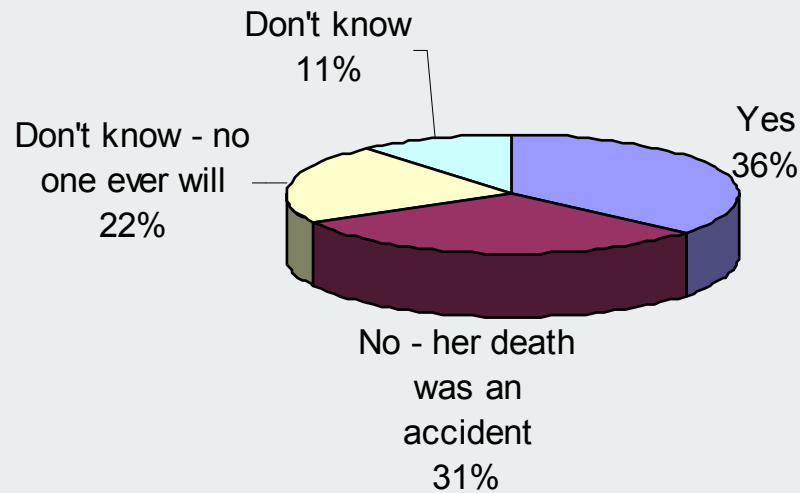
Base: All Muslims (1,000)

Significant differences

- Half of Muslims aged 18-24 (51%) feel that 9/11 *was* a conspiracy, this proportion drops to 43% amongst those aged 25-44 and 45+
- Second generation Muslims are also more likely to say it was a conspiracy (50% vs. 42% of First generation Muslims)
- 51% of Muslims who prefer Sharia law believe 9/11 was a conspiracy, while amongst those who prefer British law the proportion falls to 42%

Do you believe that Diana was killed to stop her marrying a Muslim?

28



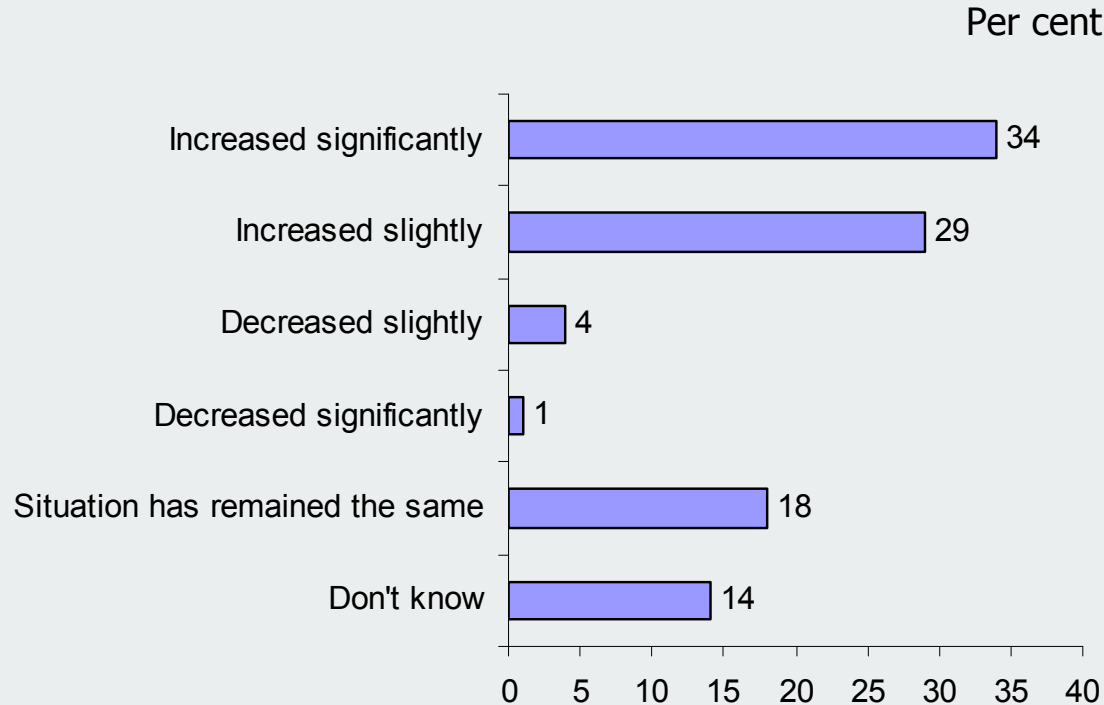
Base: All Muslims (1,000)

Significant differences

- As with the other questions relating to paranoia, Second generation Muslims are most likely to feel that this was a conspiracy (41% vs. 33% of First generation Muslims)
- Two in five females feel that Diana's death was a conspiracy (40% vs. 32% of men)

Has hostility towards Muslims increased since 7/7?

29



Base: All Muslims (1,000)

Perception Vs. Reality

Despite the widespread perception of increased hostility the majority of Muslims had not been subject to hostility since 7/7 (77%).

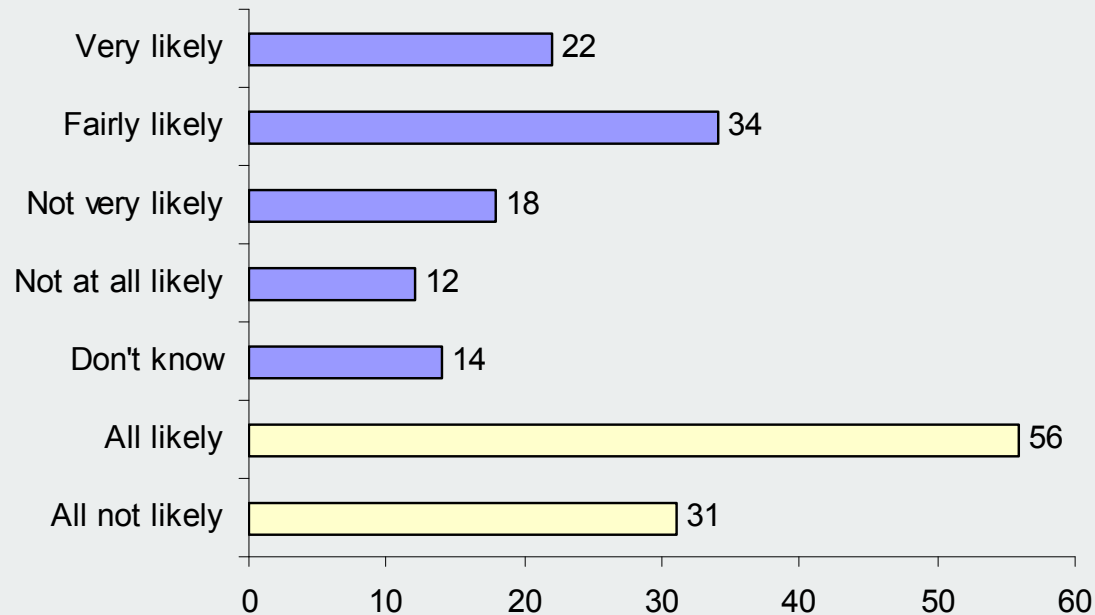
However the minority that had mentioned the following forms of hostility:

- Verbal abuse (18%)
- Physical abuse (3%)
- Stop & search (3%)
- Police harassment (2%)

How likely is it that Muslims will become victims of extreme religious persecution?

30

Per cent



Significant differences

- Women appear to feel that this persecution is more likely than men (61% vs. 51%)
- 64% of Second generation Muslims see this as likely, while 51% of First generation Muslims say the same

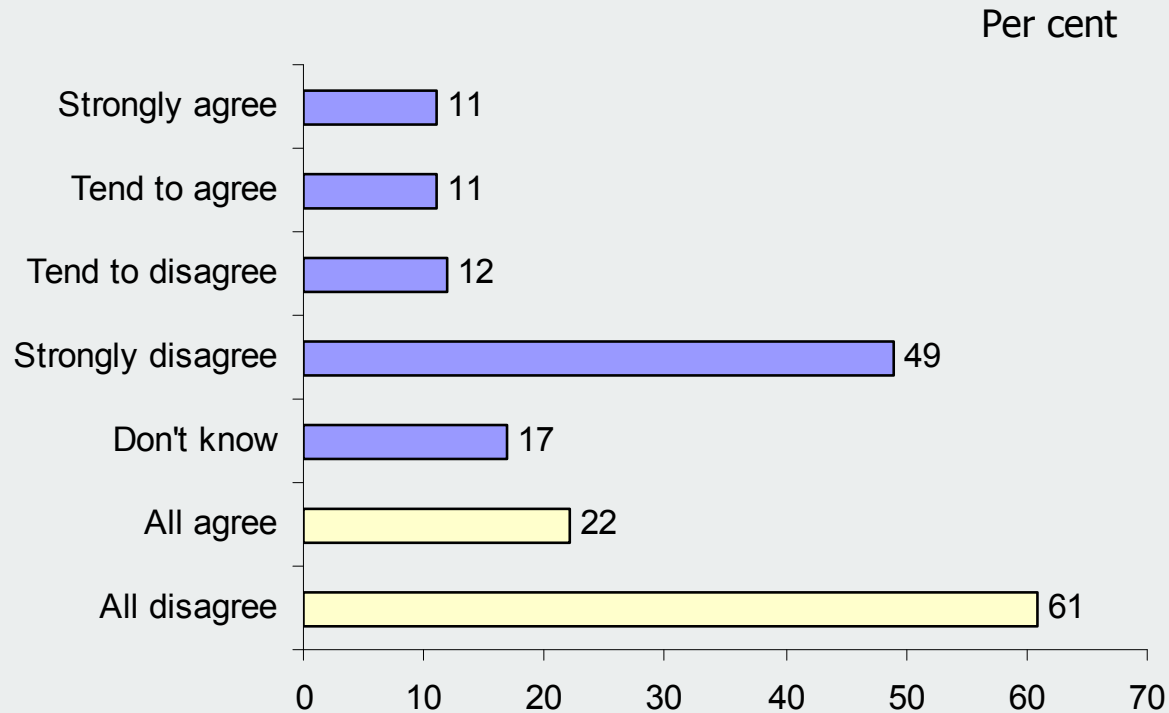
Base: All Muslims (1,000)



Terrorism

To what extent do you agree that the July bombings were justified because of British support for the war on terror?

32



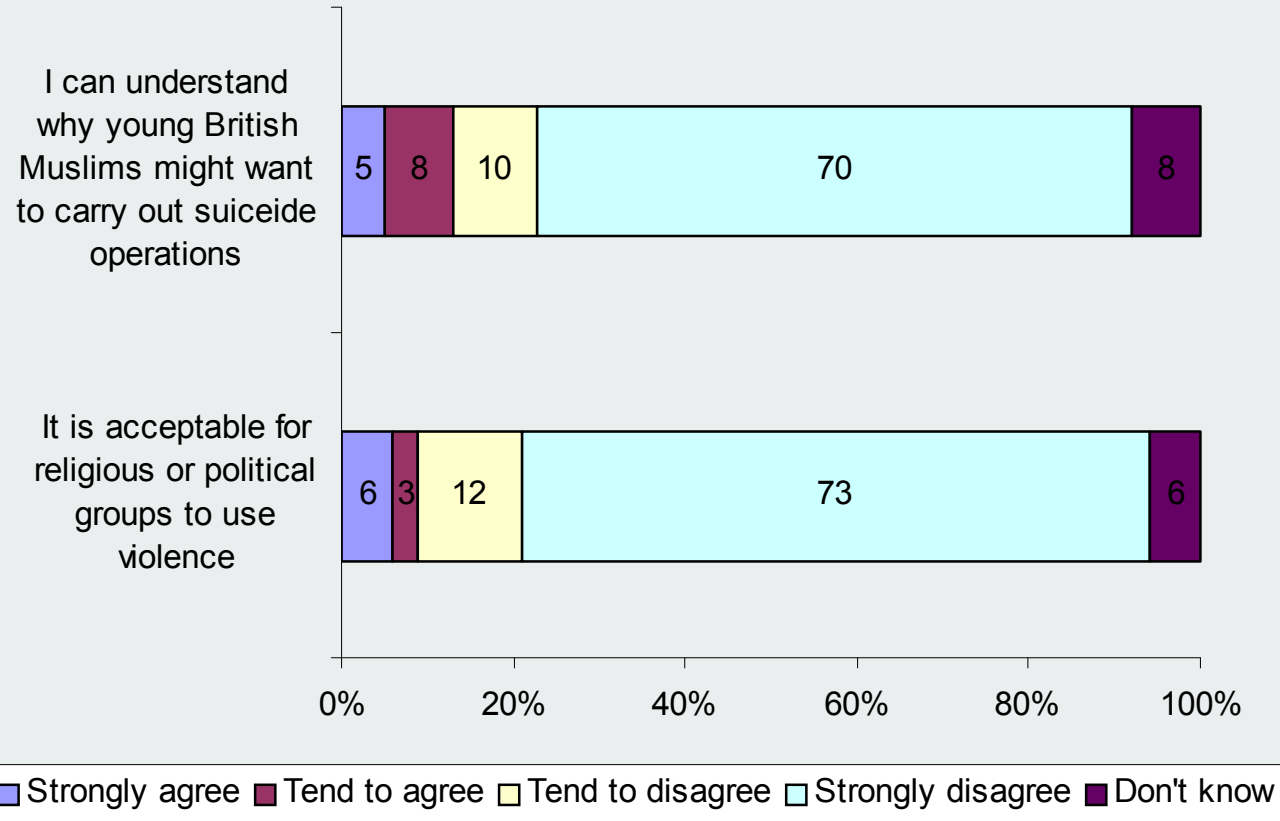
Significant differences

- Young Muslims are most likely to agree with this sentiment (31% compared to 14% of those aged 45+)

Base: All Muslims (1,000)

Violence and suicide bombings as political tools?

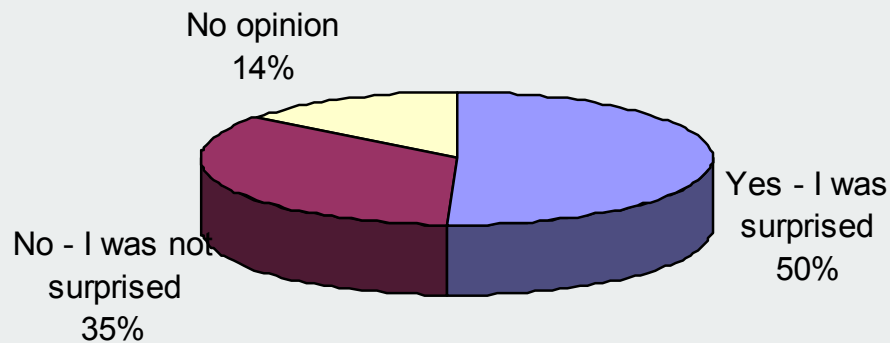
33



Base: All Muslims (1,000)

Were you surprised by the fact that the 7/7 bombers were British born Muslims?

34



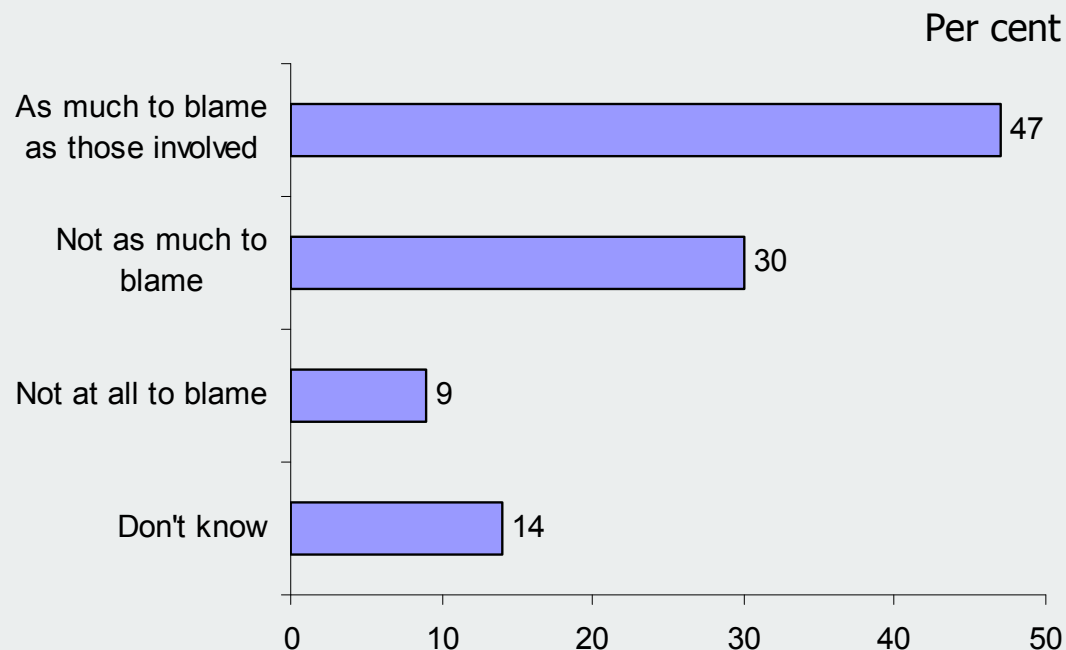
Base: All Muslims (1,000)

Significant differences

- Young Muslims aged 18-24 are most likely to say this did not surprise them (44% compared to 36% of 25-44 and 27% of 45+)
- Just under half Second generation Muslims were not surprised (45% vs. 30% of First generation)
- Two in five ABC1 Muslims were not surprised, while three in ten C2DE Muslims say the same (41% vs. 30%)

What would your opinion be of a Muslim that knew about an act of terrorism that was being planned by another Muslim, and did not report it to the authorities?

35



Base: All Muslims (1,000)

Significant differences

- C2DE Muslims are more likely to say that Muslims in this instance would not be at all to blame (11% vs. 7% of ABC1 Muslims)
- Just under half Second generation Muslims were not surprised (45% vs. 30% of First generation)
- Two in five ABC1 Muslims were not surprised, while three in ten C2DE Muslims say the same (41% vs. 30%)



Representation

Organisations that represent Muslims in Britain?

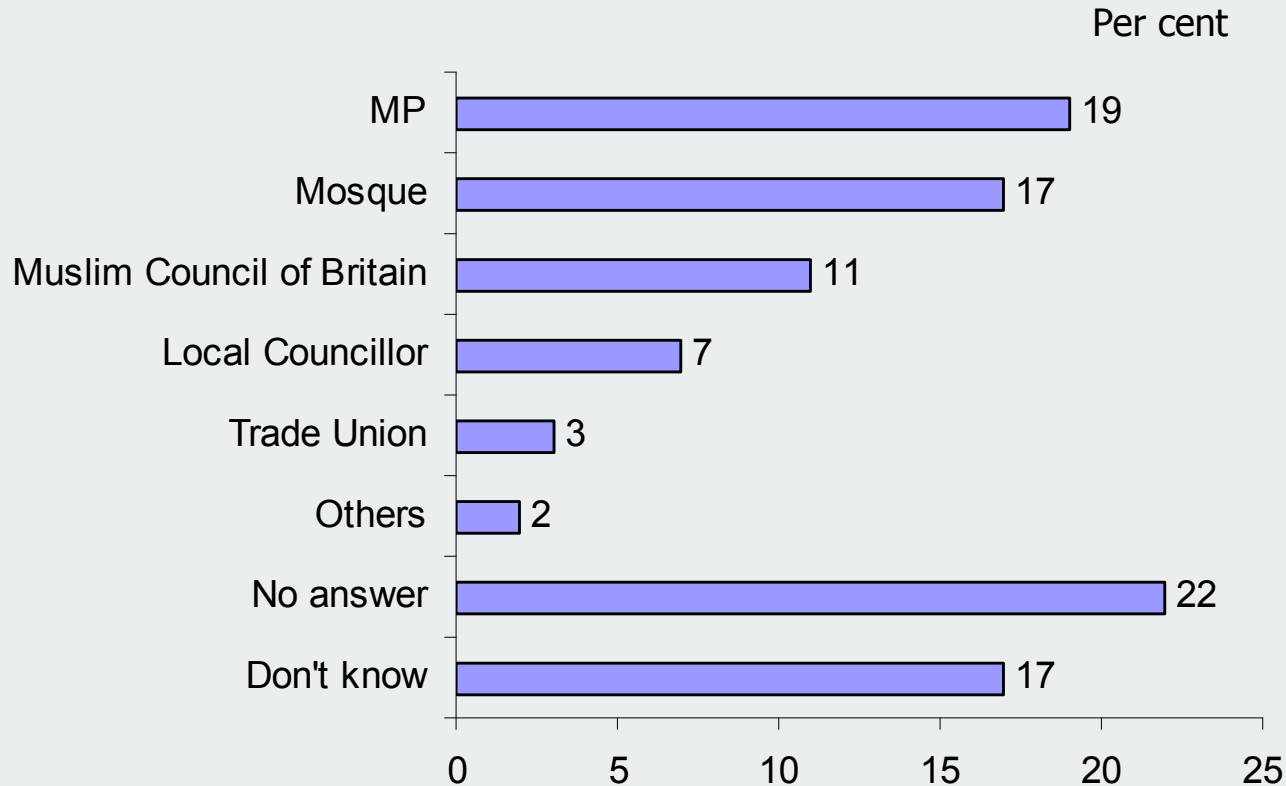
37

- The vast majority were either unsure on this question (30%), or were unable to answer (57%)

- Organisations that were mentioned include:
 - Muslim Council of Britain (4%)
 - The Mosque (3%)
 - Muslim Association of Britain (1%)
 - Islamic Society of Britain (1%)

Who represents you politically?

38



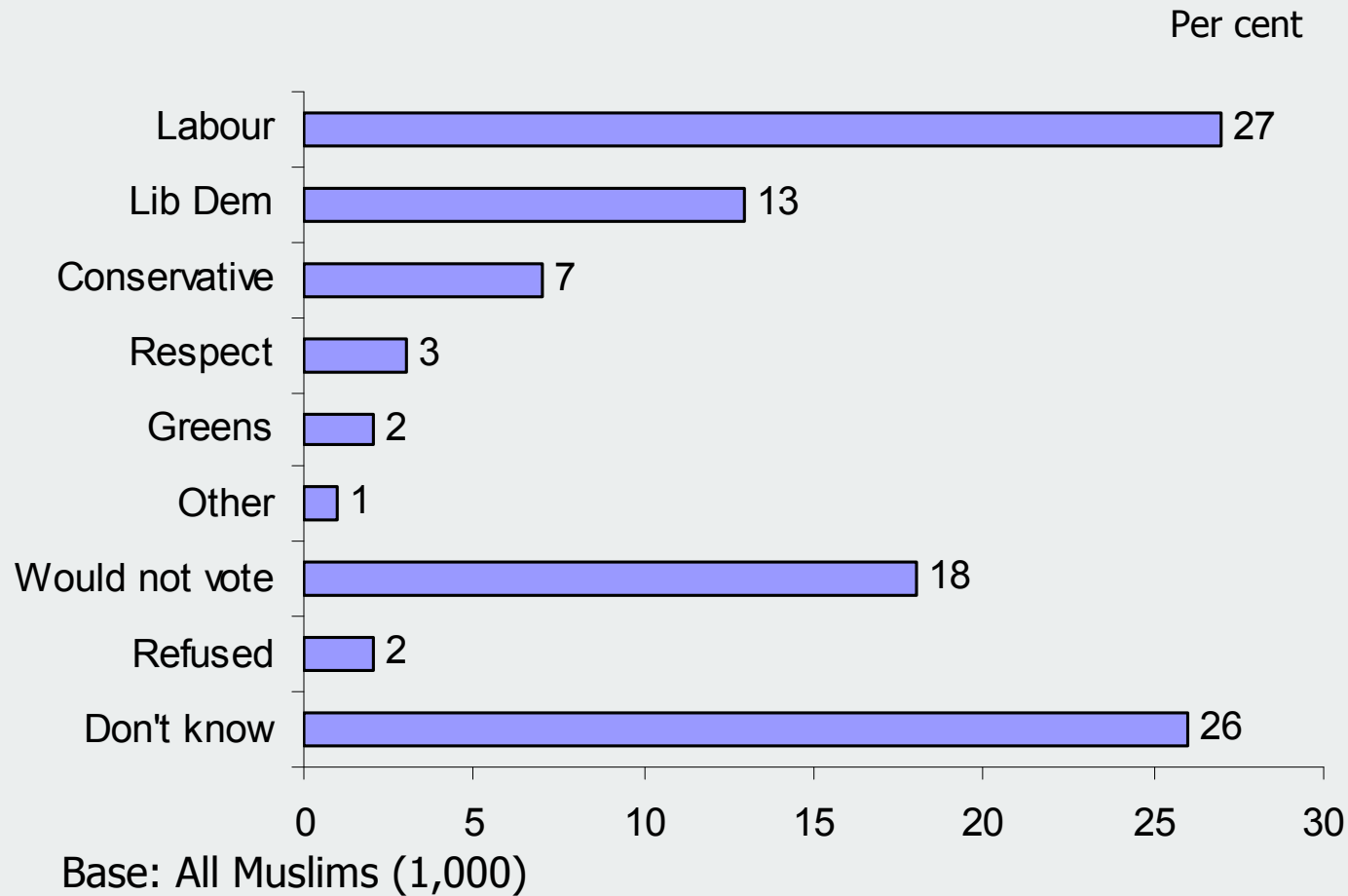
Significant differences

- One in three Muslims aged 18-24 (28%) mention their Mosque, compared to 15% of 25 – 44 year olds and 10% of those aged 45+
- Second generation Muslims are more likely to mention their Mosque than First generation Muslims (21% vs. 15%)
- Muslims who prefer British law see traditional democratic representatives as more important than their counterparts who prefer Sharia law (23% mention their MP Vs. 11%)

Base: All Muslims (1,000)

Which party would you vote for?

39



Which party would you vote for? (cont'd)

40

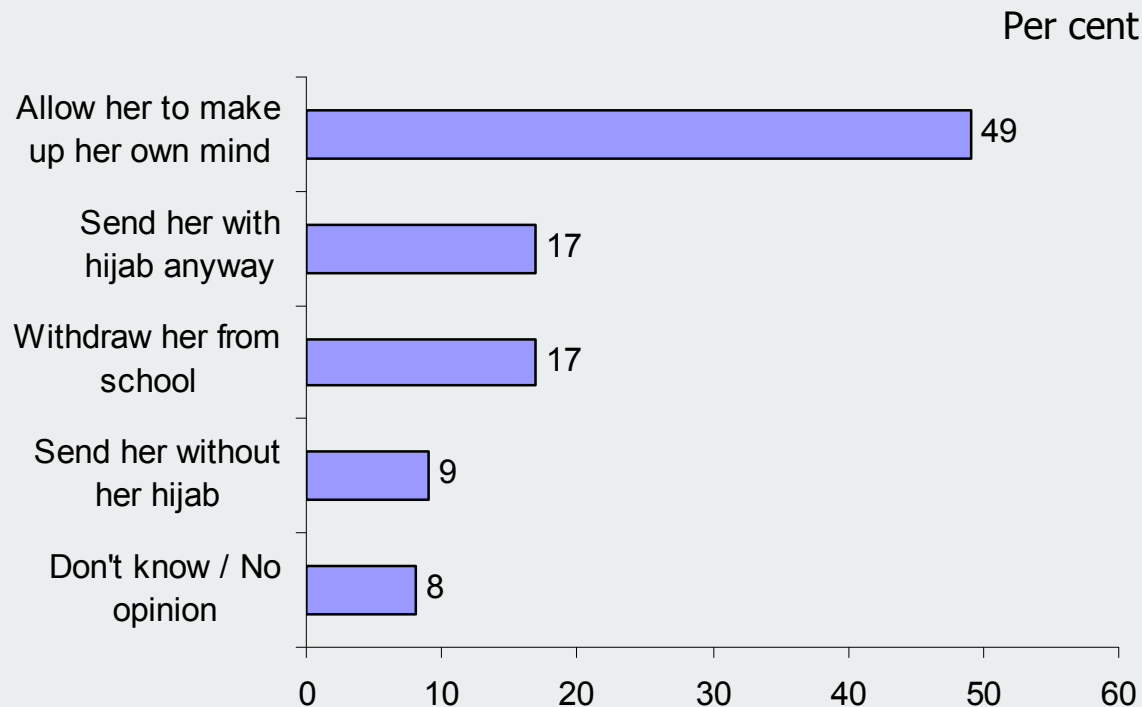
- Younger voters are most likely to reject the democratic process:
 - 20% of 18-24 year olds would *not* vote (compared to 12% of those aged 45+)
- A quarter (23%) of those who express a preference for Sharia law over British law say they would not vote (this compares to 14% of those who prefer British law)
- First generation Muslims are most likely to say they would vote for Labour (30% compared to 22% of Second generation Muslims)



Muslim attitudes towards women

Wearing the hijab in schools?

42



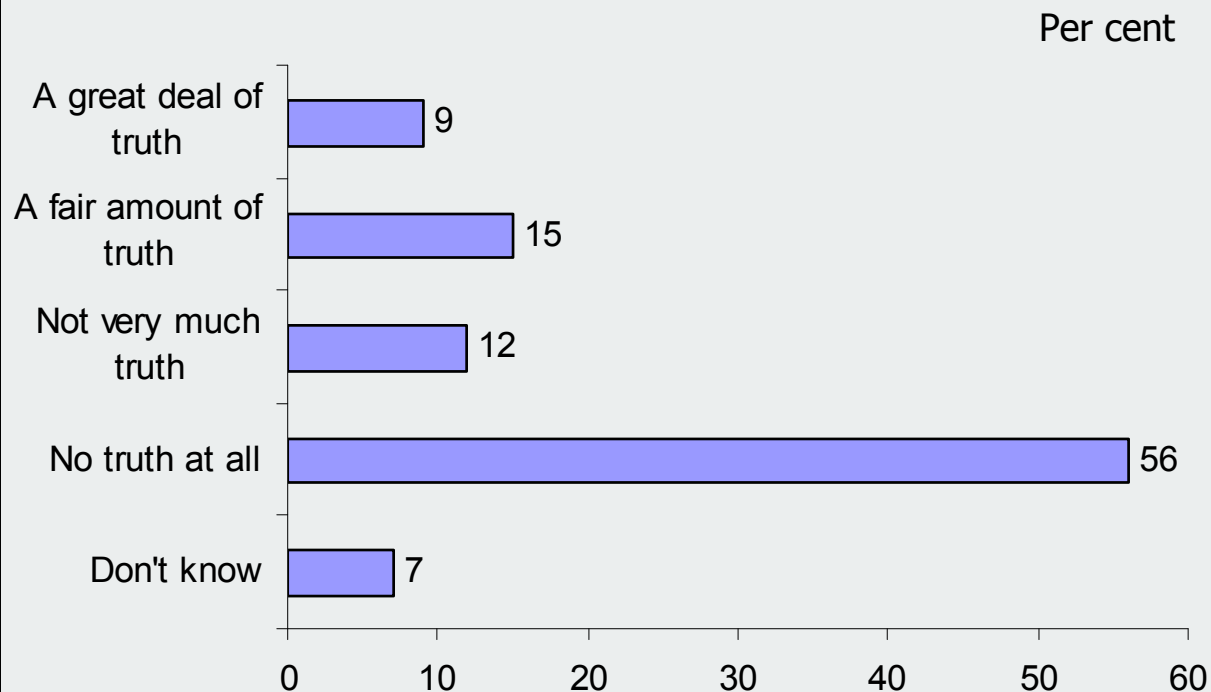
Base: All Muslims (1,000)

Significant differences

- Younger Muslims and second generation Muslims are most likely to say they would withdraw girls from school (24% and 21%, respectively)
- 27% of Muslims in high penetration areas would send their daughter to school with the hijab, this compares to only 15% of Muslims in low penetration areas
- Muslims who express a preference for Sharia law are most likely to take a hardline stance on this issue: 26% would withdraw their daughter from school and 26% would send their daughter to school with the hijab on anyway. For those who express a preference for British law only 12% opt for both of these courses.

How much truth is there in the idea that Islam treats women as second class citizens?

43



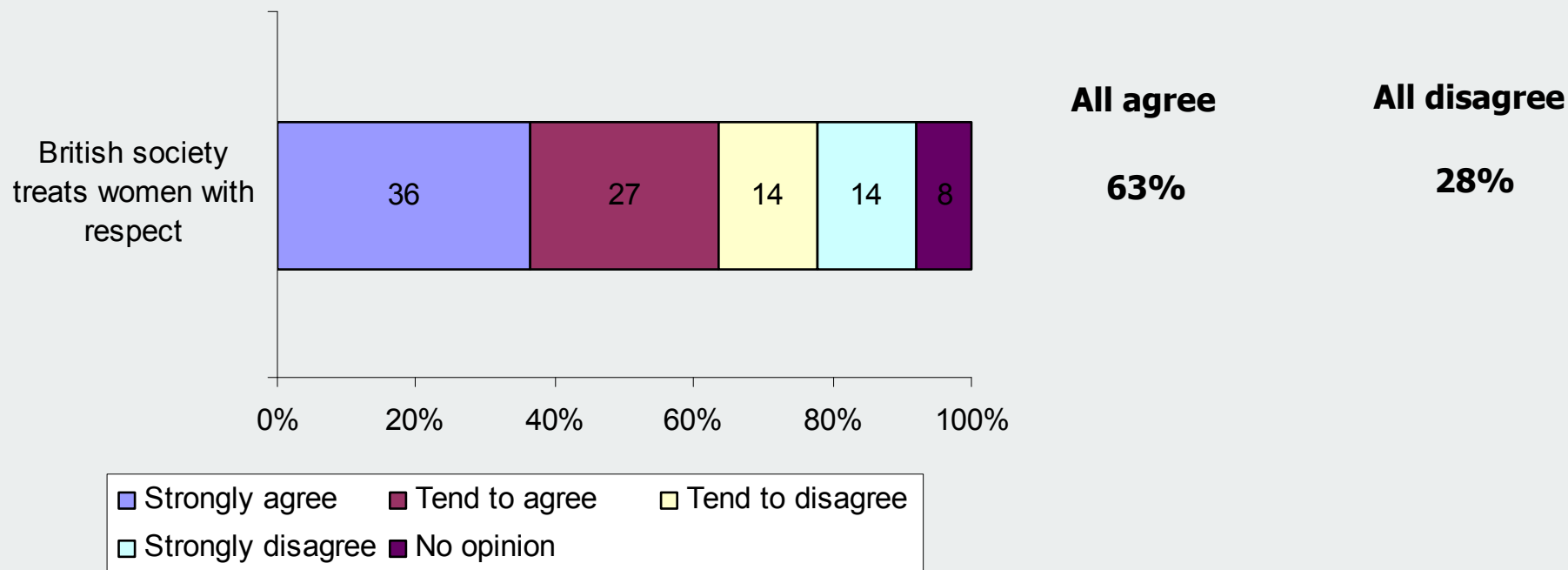
Base: All Muslims (1,000)

Significant differences

- One in five younger Muslims feel there is a 'fair amount of truth' in this (22%), amongst 25 – 44 year olds the proportion falls to 13% and amongst those aged 45+ it falls to 12%
- Females are significantly more likely to say that there is a 'great deal' or 'fair amount' of truth in this statement (30% compared to 19% of males)
- Muslims who express a preference for Sharia law are most likely to say there is 'no truth at all' in this statement (62% compared to 52%)

Do you agree that British society treats women with respect?

44



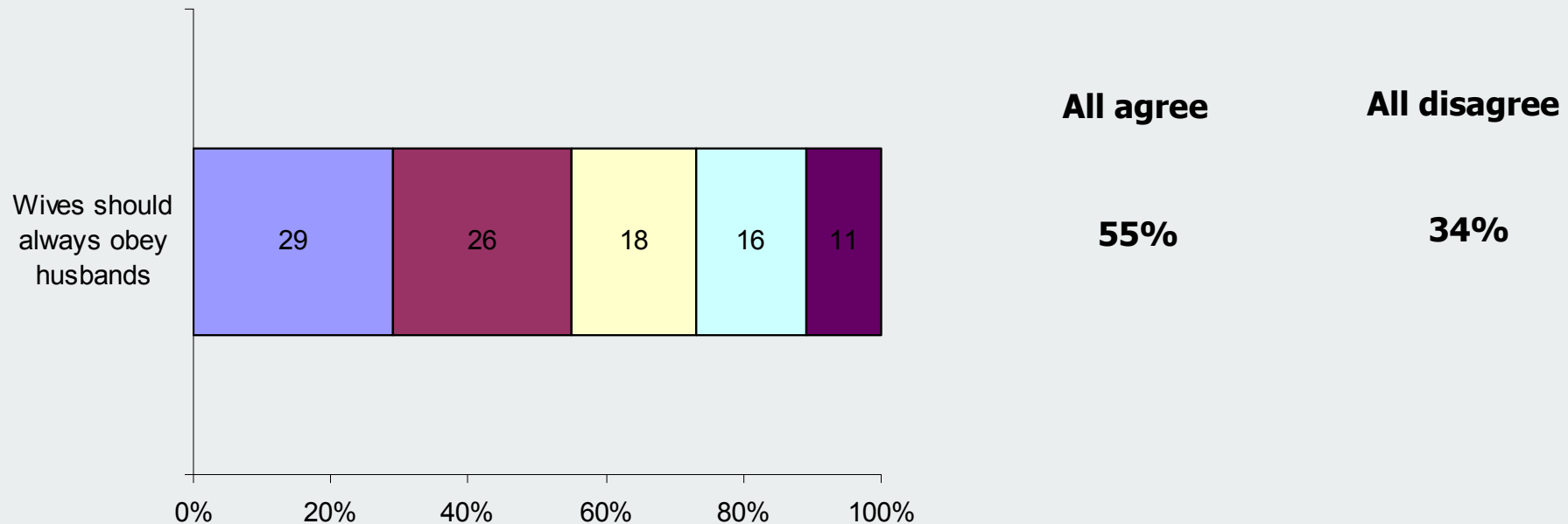
Base: All Muslims (1,000)

Significant differences

- First generation Muslims are significantly more likely to agree with this view than their second generation counterparts (68% vs. 56%)
- Two thirds of C2DE Muslims agree with this statement compared to 60% of ABC1 Muslims
- Those Muslims who express a preference for Sharia law over British law are significantly less likely to agree with this than those who prefer British law to Sharia law (54% compared to 71%)

Do you agree that wives should always obey husbands?

45

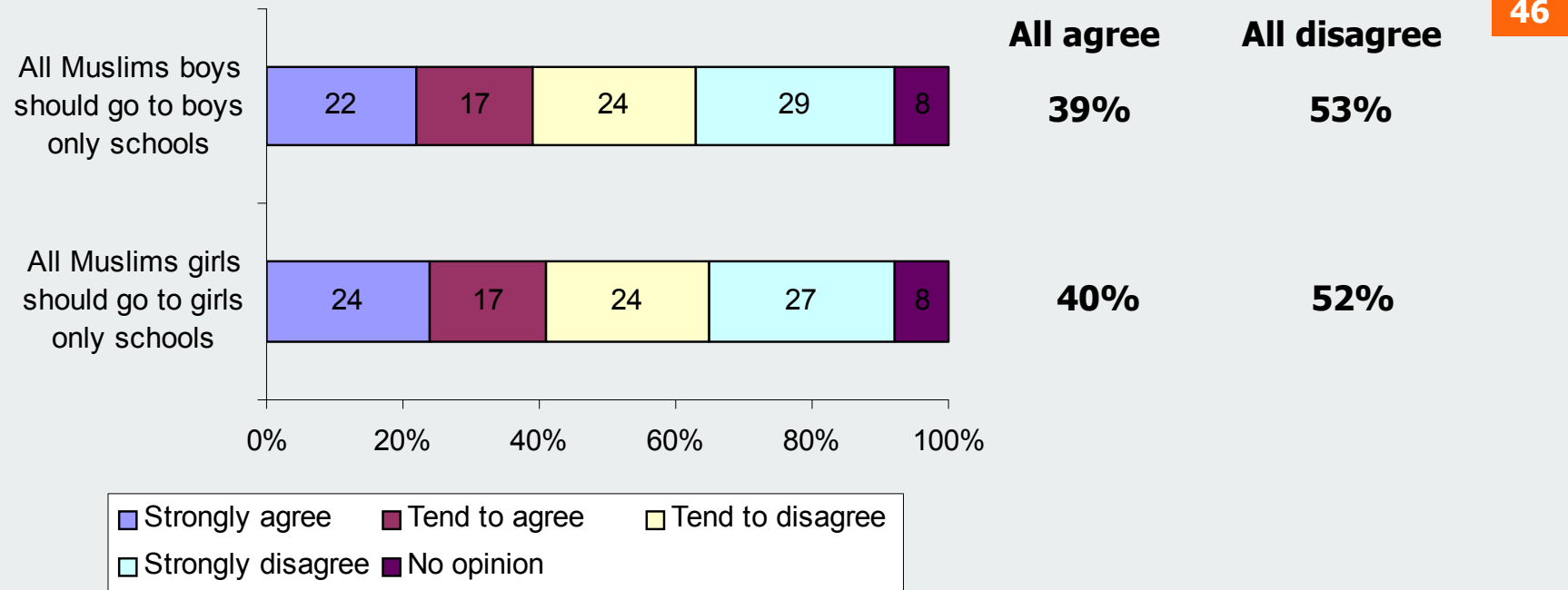


Base: All Muslims (1,000)

Significant differences

- 71% of Muslims who prefer Sharia law agree with this sentiment, amongst those who prefer British law agreement falls to 47%
- Males are significantly more likely to agree with this statement (59% compared to 51% of females)
- C2DE Muslims are significantly more likely to agree with this statement (59% compared to 51% of ABC1 Muslims)

Single sex schools?



Base: All Muslims (1,000)

Significant differences

- Males are significantly more likely to express a preference for single sex schools (45% agree with single sex girls schools and 42% agree with single sex boys schools)
- Muslims who express a preference for Sharia law over British law are far more likely to support single sex schools. Six in ten of these respondents say girls should go to all girls schools (60%) and boys should go to all boys schools (58%)