Annotated Bibliography of Academic Publications
regarding Islam and Muslims in the
United Kingdom, 1985-1992

by

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Bibliographies in Ethnic Relations No.11

Introduction

Since 1985, when Joly and Nielsen published their annotated bibliography on Muslims in Britain (Centre for Research in Ethnic Relations, Bibliographies in Ethnic Relations No.6), the number of writings on the topic have increased almost exponentially. Further, the kinds of issues or matters discussed within the general topic have also broadened considerably. The reasons for this are multifold. Foremost is the fact that Muslims themselves have become far more effective in mobilizing, organizing, and engaging the public domain: since the early 1980s, this has been most evident in campaigns for Muslim educational provisions of various kinds (including halal meat, modest dress for girls and Islamic religous education in state schools, and more recently, calls for voluntary-aided status for entirely Muslim schools), in the `Honeyford Affair', and perhaps most significantly, in the `Rushdie Affair'. World events, particularly the perceived rise of political-religious fundamentalism in Muslim countries and the question of `whither loyalty?' during the Gulf War, also propelled a substantial British Muslim population into the academic - as well as popular media - limelight.

This is readily reflected by comparing the contents of the prior and present bibliographies: in the Joly and Nielsen one, which covers the period 1960-1984, the citations are mainly comprised of studies focussed on matters concerning ethnic and racial studies; Muslims are, for the most part, addressed in passing within a great many studies more concerned with ethnic identity among Indians, Bangladeshis and Pakistanis than with issues of religious identity, institutionalization, or practice. In this bibliography, covering the subsequent period 1985-1992, we observe the reverse: almost all the relevant literature has come to focus specifically on Islamic phenomena and Muslims themselves - and their implications for a wide range of issues (in addition to those surrounding ethnic and race relations, these have come to include ones surrounding `British identity', free speech, gender relations, educational rights, and political representation, among others). Moreover, whereas the bulk of material in the earlier bibliography shows the field to have been addressed almost exclusively by sociologists and anthropologists, this later bibliography reflects a growing field of interest to commentators not only in these disciplines (they still produce the majority of writings on the topic) but also in Law, Politics, Education, Cultural Studies and Religious Studies.

Over the period 1985-1992, academics have continued to produce books, articles and reports addressing issues relating to Indians, Bangladeshis, Pakistanis, Arabs, Africans and others in Britain which have, in indirect ways, been relevant to Islam and the Muslim presence. Inclusion of such ethnic group-oriented material in this bibliography - as was done in the Joly and Nielsen one - would prove too bulky and difficult to use (as well as being a tremendous task in compiling) since the number of such publications has grown enormously. Instead, the literature included in this bibliography pertains, for the most part, directly to Islam, British Muslims, and a range of issues raised by them or affecting them. It does not include items drawn from publications by Muslim organizations: although these are often no less scholarly than those included, their largely normative character would offset this bibliography's broadly social scientific purview.

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Afshar, Haleh, 1989, "Education: hopes, expectations and achievements of Muslim
women in West Yorkshire" Gender and Education 1: 261-272

        -- contends that older Muslim women in Britain, like their male
counterparts, place considerable faith in the British education system to
provide for the social achievement of their children; looks at how this attitude
develops over three generations, showing much disillusion amongst the youngest.

Akhtar, Shabbir, 1990a, "Art or literary terrorism", in The Salman Rushdie
Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter:
Edwin Mellen Press, pp. 1-23

        -- [see Cohn-Sherbock 1990]

Akhtar, Shabbir, 1990b, "Is freedom holy to liberals? Some remarks on the
purpose of law", in Freedom of Speech - Report of a Seminar, London: Commission
for Racial Equality, Discussion Papers 2, pp. 18-27

        -- [see CRE 1990a]

Akhtar, Shabbir, 1992, "Be careful with Muhammad!", in The Satanic Verses:
Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College,
pp.28-32

        -- [see Bowen 1992a]

Ali, Yasmin, 1992a, "Muslim women and the politics of ethnicity and culture in
Northern England", in Refusing Holy Orders: Women and Fundamentalism in Britain,
G. Sahgal and N. Yuval-Davis (eds.), London: Virago, pp.101-123

        -- assesses the interaction of regional conservatism, orientalism,
multiculturalism (criticized as a kind of neo-colonialism), reinforced forms of
patriarchy and class formation among Asians in Northern England -- and
particularly how these have affected women's experiences

Ali, Yasmin, 1992b, "Identity and community: Young British South Asians in the
1990s", in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford
and Ilkley Community College, pp.65-72

        -- [see Bowen 1992a]

Alibhai, Yasmin, 1991, "Beyond belief" New Statesman & Society 15 February, pp.17-18

        -- calls attention to the fact that even though since the `Rushdie Affair', they have experienced increased hostility, resentment and even violence against them, `the Muslim community in Britian has behaved with determination, restraint and incredible courage'. The author summarizes events, opinions, and issues which have arisen subsequently, including new looks at pluralism and secularism in western society, debates on freedom of expression, the gathering of confidence among British Muslims, and the role of literature among minority communities.

Andrews, Ahmed Y., in press "Jamaat-i-Islami in the U.K.?", in Religion and Ethnicity: Minorities and Social Change in the Metropolis, R. Barot (ed.), Kampen, The Netherlands: Kok Pharos

        -- describes by way of interviews, participant observation, and a unique network analysis regarding the organizational connections which the Pakistani political party, Jamaat-i-Islami, maintains in Britain. This includes mention of the Islamic Foundation, U.K. Islamic Mission, Young Muslims U.K., and Dawat-ul-Islam. Concludes that Jamaat-i-Islami is indeed quite active in the U.K., but as a particular Islamic orientation, rather than a political movement.

Ahmed, Akbar S., 1992, Postmodernism and Islam: Predicament and Promise, London: Routledge

        -- a very wide-ranging discussion of ways in which the West -- addressed in its current, postmodern phase - has interfaced and engaged with Islam. Examples concerning British Muslims (intellectuals and the general populace) and the Rushdie Affair are raised.

Anwar, Muhammad, 1984, "Muslims in Europe: demographic, social and civic situation" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 24, pp.3-24

        -- largely a statistical and historical (migration) overview of the Muslim presence in Western Europe. Also comparatively points to geographical areas of concentration, data on gender and age, housing conditions, employment patterns, civic rights, and community facilities and organizations.

Anwar, Muhammad, 1988, "Muslims, community and the issues in education", in Schools for Tomorrow: Building Walls or Building Bridges, Bernadette O'Keefe (ed.), Lewes: The Falmer Press, pp.80-100

        -- an overview of educational issues of concern to British Muslims (many drawn from a survey of 784 Muslim parents and pupils), including aspects of religious education, admission to single sex schools, the presentation of Islam in various curricula, and links between schools and the local community.

Anwar, Muhammad, 1990, "Muslims in Britain, some recent developments" Journal of the Institute of Muslim Minority Affairs 11: 347-361

    -- summarizes a range of material on British Muslim demographic characteristics, social conditions, educational concerns, provision of community facilities, and facets of community organization; concludes by pointing to increased feelings of confidence and politicization, in face of the fact that Britain is far from being a truly multi-religious, multi-racial society.

Appignanesi, Lisa and Sara Maitland, 1989, The Rushdie File, London: Fourth Estate

    -- a collection of a wide range of material -- editorials, television and radio interviews, lectures, essays, and newspaper articles from around the world -- chronicling and giving comment on events surrounding the publication of Salman Rushdie's The Satanic Verses and its aftermath. The volume also includes numerous `reflections' by politicians, writers and cultural critics regarding issues such as the limits of tolerance and freedom of speech.

Asad, Talal, 1990a, "Multiculturalism and British identity in the wake of the Rushdie Affair" Politics and Society 18: 455-480

    -- probes issues surrounding the fact that `the Rushdie affair precipitated a sense of political crisis in Britain'.  Examines subsequent ways in which the mobilization of Muslims has affected developing political discourse concerning `Britishness', `multiculturalism' and `assimilation'.

Asad, Talal, 1990b, "Ethnography, literature, and politics: some readings and uses of Salman Rushdie's The Satanic Verses" Cultural Anthropology 5: 239-269

    -- distinguishes a number of ways in which The Satanic Verses has been or can be read, assesses the author's intentions, and relates all of these to `a complex political field'.  Further, the article raises questions about `the ambiguous heritage of liberalism as it affects non-Western immigrants in the modern European state, particularly in Britain'.

Ashraf, Syed Ali, 1988, "A view of education -- an Islamic perspective", in Schools for Tomorrow: Building Walls or Building Bridges, Bernadette O'Keefe (ed.), Lewes: The Falmer Press, pp. 69-79

    -- though initially praising the merits of the Swann Report on multicultural education, the article proceeds to criticize its secularist assumptions and, in turn, to argue normatively for an (Islamic) educational philosophy in British schools based on an `Absolute Frame of Reference': namely, God and his relation to man.

Badawi, Zaki, 1992, "Spurn the book, spare the man", in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.51-53

    -- [see Bowen 1992a]

Ballard, Roger, 1990, "Migration and kinship: the differential effect of marriage rules on the processes of Punjabi migration to Britain", in South

Asians Overseas: Migration and Ethnicity, Colin Clarke, Ceri Peach and Steven Vertovec (eds.), Cambridge: Cambridge University Press, pp.219-249

    -- a comparative study of Muslim migrants from Mirpur and Sikh migrants from Jullundur, demonstrating how marriage patterns, as well as differential economic backgrounds, have contributed to divergent trajectories affecting each community in Britain.

Barot, Rohit, 1991, "Migration, change and Indian religions in Britain", in The Integration of Islam and Hinduism in Europe, W.A.R. Shadid and P.S. van Koningsveld (eds.), Kampen: Kok Pharos, pp.188-200

    -- the author outlines aspects of racism, minority status, and the migration of Indians to Britain before generally describing how these have affected Indian religions, citing specific cases among Hindus, Sikhs and Muslims. Questions of organization, assimilation, emancipation and civic rights are addressed.

Barton, Stephen, 1986a "Sermons for Europe: the preaching of a Bradford imam" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 29; published in slightly modified form as Chapter 6 of Barton, 1986, The Bengali Muslims of Bradford [see immediately below]

    -- a detailed account, compiled from some thirty examples, of addresses given by a Bengali imam to a Friday mosque congregation in Bradford. Indicates main themes normally emphasized, including aspects of the pillars of Islam and Islam as din, a complete way of life.

Barton, Stephen, 1986b, The Bengali Muslims of Bradford, Leeds: Community Religions Project Monograph Series (Department of Theology & Religious Studies, University of Leeds)

    -- [a published version of the author's M.Phil. thesis which is described in the Joly & Nielsen 1985 Bibliography (p.10) as Barton 1981: `A social anthropological study conducted 1977-80. It seeks to discover the effect of migration on the roles of Imam and mosque, and concludes that while the Imam continues to claim authority in all areas of life, the community effectively restricts his and the mosque's role to specific limited areas. The study deals with institutions, ritual and belief in the context of the tensions between great and little traditions in flux.']

Beckerlegge, Gwilym, 1989, "Nation formation and religious education: the
concern of Muslims in Britain and Bangladesh" Research Papers: Muslims in Europe
(Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak
Colleges, Birmingham) No. 44

        -- addresses British Muslim responses to the `new RE' (the phenomeno-
logical `world religions' approach) by contrasting them with educational
practices and principles as they have developed in a Muslim-majority society,
Bangladesh. Points to the role of the state in determining forms of RE in
Bangladesh, and thereby argues that `the presence of an underlying influence of
state policy must be acknowledged in any attempt to understand the reactions of
British Muslims of South Asian origin to the styles of religious education
offered in British state schools.'

Bielby, Nicholas, 1992, "`Bless thee, Bottom, bless thee! Thou art translated':
Being and believing in The Satanic Verses", in The Satanic Verses: Bradford
Responds, G. Bowen (ed.), Bradford and Ilkley Community College, pp.59-64

        -- [see Bowen 1992a]

Bowen, David G. (ed.), 1992a, The Satanic Verses: Bradford Responds, Bradford
and Ilkley Community College

        -- a collection of seminar papers addressing a variety of issues
surrounding Rushdie's book, its interpretation, Muslim responses and the broader
context affecting each. Contributors examine, among other topics, the history
of Bradford's Muslim population, differences in its religious traditions, the
nature of Muslim offences taken at the book, the validity of Ayatollah
Khomeini's fatwa, and legal matters surrounding blasphemy law in Britain.

Bowen, David G., 1992b, "Can books be sacred?", in The Satanic Verses: Bradford
Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.1-4

        -- [see Bowen 1992a]

Bowen, David G., 1992c, "Bradford and The Satanic Verses", in The Satanic
Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community
College, pp.5-21

        -- [see Bowen 1992a]

Bowen, David G., 1992d, "He who loves Muhammad...", in The Satanic Verses:
Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College,
pp.22-27

        -- [see Bowen 1992a]

Bradney, A.G.D., 1987, "Separate schools, ethnic minorities and the law" New Community 13: 412-420

    -- by way of examining the reports of HMIs, discusses their practices regarding independent schools, with special reference to those established by ethnic minority communities (especially Muslims and Jews). The article questions HMIs' criteria for `a competent teacher' and `efficient and suitable education', and advocates legal changes to allow independent schools to operate more freely

Brah, Avtar and Sobia Shaw, 1992, "Working choices: South Asian Muslim Women and the Labour Market", Department of Employment Research Paper No. 91

    -- a study of mainly Pakistani young Muslim women in Birmingham, pointing to the variety of factors which affect their labour market participation (which is noted to be lower than Sikh or Hindu women). This is done largely from the subject women's own perspectives, as well as by taking into account socio-economic and domestic contexts, settlement patterns, and local employment structures.

Carey, Sean and Abdus Shukur, 1985, "A profile of the Bangladeshi community in East London" New Community 7: 405-417

    -- a very general article describing facets of migration, settlement, occupational trends, and other features of community development; also gives background on East London Mosque and voluntary organizations.

Carroll, Lucy, 1986, "A note on the Muslim wife's right to divorce in Pakistan and Bangladesh" New Community 13: 94-98

    -- in order to redress certain assumptions held among non-Muslims (including lawyers and politicians) in Britain, the article describes in some detail judicial and extra-judicial means by which a Muslim woman in Pakistan and Bangladesh can divorce her husband.

Caute, David, 1989, "Labour's Satanic verses" New Statesman & Society 5 May, p.9-11

    -- examines the changing relationship between Yorkshire Muslims and the local Labour Party in the wake of the Rushdie Affair, particularly the large withdrawal of Muslim votes in a recent by-election. Includes a look at calls for voluntary-aided Muslim schools in the area.

Charlton, Roger and Ronald Kaye, 1985, "The politics of religious slaughter: an ethno-religious case study" New Community 12: 490-503

    -- provides an historical perspective on legislation and contemporary debates concerning religious slaughter of animals for food by Jews and Muslims. Shows how ethno-religious exemptions to animal slaughter regulations and laws have been challenged by animal rights groups and maintained particularly by the effective campaigning of the Board of Deputies of British Jews (and points to, in contrast, the lack of national organization of British Muslims -- though the authors suggest this may be changing with increasing Muslim political consciousness).

Christie, Clive John, 1991, "The rope of God: Muslim minorities in the West and Britain" New Community 17: 457-466

-- explores the meanings which concepts of hijra (emigration, withdrawal), jihad (steadfastness, endeavor in the cause of God), and umma (community) may have for Muslims in Britain and other non-Islamic countries, including implications for ethnic identity, organization, and educational strategy. The author believes greater awareness of civilizational aspects of Christianity and Islam in schools would facilitate recognition of common roots and common ground.

Clarke, Peter, 1988, "Islam in contemporary Europe", in The World's Religions: Islam, Peter Clarke (ed.), London: Routledge, pp.192-213

-- provides brief but informative accounts of major characteristics of Muslim communities in a number of European countries; section on Britain underscores heterogeneity of British Muslim population, and points to some dilemmas facing Muslim parents.

Cohn-Sherbok, D. (ed.), 1990, The Salman Rushdie Controversy in Inter-Religious Perspective, Lampeter: Edwin Mellen (Symposium Series vol. 27)

-- collection of eight articles, written by Christian, Muslim, Jewish and Hindu authors, reflecting upon many facets surrounding The Satanic Verses controversy; most address matters concerning religious tolerance, inter-faith relations, and freedom of expression.

CRE, 1989, Law, Blasphemy and the Multi-Faith Society - Report of a Seminar, London: Commission for Racial Equality and the Inter Faith Network for the United Kingdom, Discussion Papers 1

-- contains three papers and numerous short contributions or discussion points by a variety of religious leaders, academics and members of the CRE probing issues surrounding the blasphemy law which were raised by the Rushdie Affair. Virtually all participants concurred that in one way or another, the exisiting law is unsatisfactory; alternatives are suggested, including its extension to other faiths, new provisions to cover incitement to religious hatred or to provide redress for `group libel'.

CRE, 1990a, Free Speech - Report of a Seminar, London: Commission for Racial Equality and the Policy Studies Institute, Discussion Papers 2

-- a collection of essays addressing a range of moral, political and practical issues surrounding freedom of speech and its relation to other rights and values, again in the wake of the Rushdie Affair. The role of the press and the varied reactions of liberals and Muslims are also assessed. Of particular concern throughout many papers and in the subsequent, summarized discussion is the Affair's effects on race relations: `Has it thrown race relations back ten years? Perhaps it has thrown it back to throw it forward.'

CRE, 1990b, Britain: A Plural Society, London: Commission for Racial Equality and The Runnymede Trust, Discussion Papers 3

     -- report of the third in the set of seminars held to examine the implications of the Rushdie Affair for British society. While each of the four essays here explore real and ideal limits and meanings of `pluralism' in Britain, only one (Poulter) considers at any length the (in this case, legal) issues as they are raised by, or effect, British Muslims.

CRER, 1990, Muslims in Coventry: A Feasibility Study for Meeting Community Needs, Centre for Research in Ethnic Relations, University of Warwick

     -- report of a study commissioned by Coventry City Council, designed broadly to profile the Muslim population of Coventry, to establish the relationships between Muslim community groups, to examine the demand for `community centre' facilities, and to make recommendations as to how best to meet the social needs of the city's Muslim population. In so doing, the report underscores certain previous shortcomings in the City's resource allocation with respect to Muslims, as well as sources and implications of divisiveness within the local Muslim population.

CSIC, 1989, "The `Rushdie Affair' - A documentation" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 42

     -- a compilation of personal views on `the Rushdie Affair' which were published in a variety of letters and essays in newspapers and journals by the Booker Prize judges, Bishop Lelie Newbigin, `The June 20th Group', Rabbi Jakobovits, Yasmin Ali, Shabbir Akhtar, and others.

Cumper, Peter, 1990a, "Muslim schools: The implications of the Education Reform Act 1988" New Community 16: 379-389

     -- explores implications of the act allowing schools to opt out of local authority control; suggests a number of problems (along the lines of `educational apartheid') surrounding the founding of Muslim schools.

Cumper, Peter, 1990b, "Muslim schools: some unanswered question" Forum 32: 60-61

     -- reflects on a variety of potential problems surrounding the establishment of Muslim voluntary-aided schools, including the risks of becoming ethnically exclusive, increasing public perceptions or fears of growing fundamentalism, possibilities of deteriorating inter-faith relations, `flood gate' fears of calls for other kinds of funding, and difficulties of staffing.

Day, Michael, 1990, "The Salman Rushdie Affair: Implications for the CRE and race relations", in Freedom of Speech - Report of a Seminar, London: Commission for Racial Equality, Discussion Papers 2, pp.104-110

     -- [see CRE 1990]

Draper, I.K.B., 1985, A Case Study of a Sufi Order in Britain, M.A. Thesis (Theology), University of Birmingham

    -- a detailed sociological analysis of a Naqshabandi Sufi order of Pakistani origin in Birmingham, describing: the central role of the shaikh, the structure of the organization, its external relations, and collective activities. Also describes various belifs and ritual practices of Sufis, the role of women, converts, and the second generation.

Dwyer, Claire, 1991, State-Aided Muslim Schools in Britain? Discourses of Racism, Nationalism and Cultural Pluralism, M.A. Thesis (Geography), Syracuse University

    -- explores attempts by some British Muslims to gain state funding for Islamic schools, contending that the debate illustrates an important way in which the `dominant culture' is being contested and challenged by people of a `minority' group. Advocates a `discourse approach' to the debate, focussing specifically on the media (especially their construction of `Muslims'). Also discusses, with special reference to Muslims, related issues of citizenship, integration, multiculturalism, and gender.

Dwyer, Claire, in press, "Constructions of Muslim identity and the contesting of power: The debate over Muslim schools in the UK", in Race, Place and Nation, P. Jackson and J. Penrose (eds.), London: UCL Press

    -- situates current calls for separate, publicly-funded Muslim schools within locally-varying contexts affecting the emergence of different approaches to ethnic pluralism and education in Britain. The author subsequently discusses how certain, sometimes conflicting social constructions are reflected in related discourses concerning citizenship, multiculturalism, fundamentalism, and gender.

Dyson, A., 1990, "Looking below the surface," in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.59-69

    -- [see Cohn-Sherbock 1990]

Eade, John, 1989, The Politics of Community: The Bangladeshi Community in East London, Aldershot: Gower

    -- a detailed anthropological study of processes and forms of political representation among ethnic minorities (here, specifically Bangladeshis). Mostly concerned with party poltics and local government, yet aspects of Islamic identity are noted throughout.

Eade, John, 1990, "Nationalism and the quest for authenticity: the Bangladeshis in Tower Hamlets" New Community 16: 493-503

    -- examines developing dynamics surrounding the construction of identity and political discourse, organization and practice among Bangladeshis in east London. Notes, among other things, an increasing `Islamisation' since 1986. Ultimately suggests that to understand such identities -- including `black', national (Bangladeshi) and Islamic ones -- these need to be situated within a set of political phenomena.

Eade, John, 1991, "The political construction of class and community:
Bangladeshi political leadership in Tower Hamlets, East London", in Black and
Ethnic Leaderships, P. Werbner and M. Anwar (eds.), London: Routledge, pp.84-109

        -- analyses the formulation of a common political discourse, entailing the
construction of class and community identities, among Bangladeshi activists
fighting local elections in London's East End. Islam is engaged by activists as
one variable among many.

Eade, John, 1992, "Quests for belonging", in Where You Belong, A. Cambridge and
S. Feuchtwang (eds.), Aldershot: Avebury, pp.33-49

        -- highlights events and factors involved in the increasing salience of
Muslim identity over racial (black), regional (Sylheti) and national
(Bangladeshi) identities in the community development of Bangladeshis in east
London. The relationships between all of these identities are shown to involve
a high degree of ambivalence exercised in a variety of discourses invoking one
or another `imagined community'.

Eade, John, in press, "The political articulation of community and the
Islamisation of space in London", in Religion and Ethnicity: Minorities and
Social Change in the Metropolis, R. Barot (ed.), Kampen, The Netherlands: Kok
Pharos

        -- describes aspects of two largely Bangladeshi mosques in East London,
the Brick Lane Great Mosque (Barelvi, converted from a Georgian building, with
close links to the Bangladesh government) and the East London Mosque (Deobandi,
purpose-built with links to Saudi Arabia), and of moves to establish a mosque in
Ealing by the Dawoodi Bohras (a largely Gujarati, Shia sect). Focusses on
public disputes, especially with conservationists in East London and with
residents' sentiments in Ealing, concerning the use of the buildings.

Ellis, Jean, 1991, "Local government and community needs: a case study of
Muslims in Coventry" New Community 17: 359-376

        -- by way of a case study of one City Council's efforts to assist its
Muslim population, the article reveals ways in which local government
authorities unrealistically assume, in engaging minority populations, that they
are dealing with unitary communities who are in agreement about their needs.
Also touches on issues affecting Muslim women, young people and
intergenerational relations, social and cultural differences among Muslims, and
organizational processes. The author suggests that such simplistic notions of
`community' can themselves lead to deeper divisions among Muslims.

Goulbourne, Harry and Daniele Joly, 1989, "Religion and the Asian and Caribbean
minorities in Britain" Contemporary European Affairs 2: 77-98

        -- commencing with a comprehensive discussion of structural conditions
facing migrant, religious minorities in Britain, the article outlines steps by
which different groups, including Muslim, have taken to preserve key tenets of
their faith and practice.

Halliday, Fred, 1992, Arabs in Exile: Yemeni Migrants in Urban Britain, London: I.B. Tauris & Co.

    -- a general introduction to the history of migration, settlement and development of Yemeni communities in Britain. Stresses ways in which Yemenis have comrised, through imposed and self-chosen criteria, their own distinct `urban villages' - although the author notes how such `remoteness' is beginning to change. Also discussed are aspects of sectarianism, religious organisation and mosque building, and similarity or difference vis-a-vis South Asian Muslims in the U.K.

Halstead, J.M., 1986, The Case for Muslim Voluntary-Aided Schools: Some Philosophical Reflections, Cambridge: The Islamic Academy

    -- a booklet which explores key issues in the call for separate Muslim voluntary-aided schools and which argues - from, in turn, `a pluralism perspective' and `a Muslim perspective - why such calls should be heeded. The author advocates the establishment of such schools on the grounds that, among other things, they would provide a more unified education (combining religious and secular education) and reinforce Islamic beliefs and values among young Muslims. Also highlights how the issues involved raise fundamental questions concerning the aims of education in Britain, educational accountability, and the nature of secularism, pluralism, freedom and democracy.

Halstead, J.M., 1988, Education, Justice and Cultural Diversity: An Examination of the Honeyford Affair 1984-1985, London: The Falmer Press

    -- a probing account of the controversies surrounding the views of Bradford Headteacher Ray Honeyford and the subsequent calls for his dismissal, all assessed in light of the parallel evolution of the Asian (especially, Muslim) population of Bradford and the path-breaking educational policies of the Local Educational Authority. Includes discussions on racism in schools, free speech and accountability, and Muslim reactions to all of these.

Halstead, J.M., 1991, "Radical feminism, Islam and the single-sex school debate" Gender & Education 3: 263-278

    -- examines Muslim and feminist responses to questions of mixed versus single-sex schooling, and suggests there may be some common ground between the two. However, the author also points to ways in which feminists have taken on some prejudices about Islam, and proposes some possible modes of cooperation.

Hiskett, Mervyn, 1989, "Schooling for British Muslims: Integrated, opted-out or denominational?", London: The Social Affairs Unit, Research Report 12

    - a very conservative tract criticizing multiculturalism and inter-faith education, painting a rather rigid picture of Islam and British Muslim concerns, and insisting Islam is fundamentally at odds with an essential British culture and Western democracy. Yet by way of such views, the author comes to suggest that providing Muslims with their own schools is a solution `probably the least harmful to indigenous British culture and the least traumatic for the Muslims themselves.'

Holway, Jim, 1987/8, "Mosque attendance", in UK Christian Handbook, P. Brierly and D.R. Longley (eds.), London: MARC Europe, pp.150-153

    -- An useful inquiry into the size of the British Muslim population, the number of mosques and their pattern of use using a variety of sources and the author's own questionnaire of sixty mosques throughout the UK. For 1985, suggests a Muslim population of some 852,000 (with a breakdown by country of origin, amounting to 70% from the Indian subcontinent, 15% from Arab lands), 314 registered mosques (that is, not counting substantial numbers of `house mosques'), varying patterns of mosque use (including per cent of local Muslim community present on Fridays and on festivals, attendance by women and children, number of Quranic classes provided), and vernacular used by most attenders.

Hulmes, Edward, 1992, "The Satanic Verses: A test-case for pluralism", in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.45-50

    -- [see Bowen 1992a]

Hunt, Dilwyn, 1983, "The teaching of Islam in schools: a reply" British Journal of Religious Education 5: 96-99

    -- brief piece opposing Zaki (1982, see below) by way of arguing for a variety of approaches to multi-faith religious education.

The Islamic Academy, 1987, Education and the Muslim Community in Britain Today: Areas of Agreement, Cambridge: The Islamic Academy and Department of Education, University of Cambridge

    -- presents the results of a seminar comprised of Muslim and non-Muslim scholars and educationalists. Describes current Muslim discontent with British school system over perceived threats to identity by secularism; possible remedies include establishment of Muslim voluntary maintained schools and in state schools, a greater sympathy to Muslim parents' fears and greater engagement of parents and schools, awareness of `hidden curricula' belittling the Muslim way of life, greater awareness of shared values between Muslims and non-Muslims.

Joly, Daniele, 1986, "The opinions of Mirpuri parents in Saltley, Birmingham, about their children's schooling", Centre for Research in Ethnic Relations, University of Warwick, Reprint Paper No. 2

    -- based on interviews with 35 families, the study highlights major areas of concern among Mirpuri parents, including the teaching of Islam, Urdu language teaching, single-sex education, and the employment of Asian teachers.

Joly, Daniele, 1987a, "Associations amongst the Pakistani population in Britain", in Immigrant Associations in Europe, John Rex, Daniele Joly and Czarina Wilpert (eds.), Aldershot: Gower, pp.62-85

    -- in the course of surveying a variety of Pakistani associations (an estimated 70% of which are religious in nature) and their activities within the British context, the article focusses upon features including their leadership, links with Pakistan, place in a changing British society, and role in bolstering ethnic identity.

Joly, Daniele, 1987b, "Making a place for Islam in British Society: Muslims in Birmingham", Centre for Research in Ethnic Relations, University of Warwick, Research Papers in Ethnic Relations No. 4; reprinted 1988, in The New Islamic Presence in Western Europe, Tomas Gerholm and Yngve Georg Lithman (eds.), London: Mansell, pp.32-52

        -- the article describes a number of characteristics regarding the Muslim population in Birmingham, and details how various social spheres (including the family, women, second generation) and Muslim institutions (particularly mosques) address issues surrounding the maintenance of Islamic practices.

Joly, Daniele, 1988, "Making a place for Islam in British Society: Muslims in Birmingham", in The New Islamic Presence in Western Europe, Tomas Gerholm and Yngve Georg Lithman (eds.), London: Mansell, pp.32-52

        -- [see immediately above]

Joly, Daniele, 1989a, "Pakistani Muslim youth in Birmingham", Berliner Institut fur Vergleichende Sozialforschung Research Paper

        -- results of quantitative and qualitative research on major issues affecting the lives of male and female British Pakistanis aged 16-29; indicates, among other things, the strength of family bonds, attitudes to education, extent of unemployment, and a generally `relaxed' attitude toward religious matters among most.

Joly, Daniele, 1989b, "Ethnic minorities and education in Britain: Interaction between the Muslim community and Birmingham schools", Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 41

        -- couched in a larger discussion of multicultural and anti-racist education, an examination of the Birmingham Local Education Authority (LEA) and its dialogues/negotiations with Muslims in reaching a set of guidelines for meeting the needs of Muslim pupils.

Jones, P., 1990, "Respecting beliefs and rebuking Rushdie" British Journal of Political Science 20: 415-437

        -- examines various legal limits and their implications surrounding the quandary of freedom of expression versus `respect for beliefs'; The Satanic Verses affair provides the example for exploring these matters, and a number of Muslim views on the subject are conveyed.

Kelly, Elinor, 1990, "Transcontinental families -- Gujarat and Lancashire: a comparative study", in South Asians Overseas: Migration and Ethnicity, Colin Clarke, Ceri Peach and Steven Vertovec (eds.), Cambridge: Cambridge University Press, pp.251-267

        -- examines the experiences, in both India and Britain, of Muslims from Baruch district, Gujarat, particularly how they have had to cope with `minority status' in each, very differening, environment.

Kelly, Elinor, in press, "Irish Catholics and Asian Muslims: 150 years of ethnic settlement and religious conflict in Lancashire", in Religion and Ethnicity:

Minorities and Social Change in the Metropolis, R. Barot (ed.), Kampen, The Netherlands: Kok Pharos

    -- provides evidence of hostilities experienced by Irish Catholic immigrants to Lancashire in the 19th century (which carry through to the present) with a view to understanding race relations affecting Asian Muslims today. Also observes the `fundamentalising' of Muslims in the popular consciousness of white Lancastrians in the wake of the `Rushdie Affair'.

Khanum, Saeeda, 1991, "War talk" New Statesman & Society 1 February, pp.12-13

    -- conveys widely varying and often conflicting views of different generations of Bradford Muslim men on the Gulf War, some even inferring Saddam represents to them a means of hitting back against racism and anti-Islam-ism. The piece also observes how Islam can be used for differing political purposes among Muslims in all countries. Ultimately, most British Muslims are seen to declare allegiance to Britain and the allied cause against Iraq.

Khanum, Saeeda, 1992, "Education and the Muslim girl", in Refusing Holy Orders: Women and Fundamentalism in Britain, G. Sahgal and N. Yuval-Davis (eds.), London: Virago, pp.124-140

    -- an account of daily activities in a Bradford Muslim Girls schools and discussions with a variety of Muslim girls about the state of educational opportunities and their own aspirations. The author goes on to reflect upon a range of educational issues as they affect Muslim girls, including changing local policies, emergent forms of racism, certain parental values, as well as factors in the debates over setting up Muslim schools in Bradford.

King, John, in press, "Tablighi Jamaat and Deobandi mosques" Centre for Research in Ethnic Relations, University of Warwick, Research Papers in Ethnic Relations

    -- a detailed description of the history, doctrines, networks and present views of the international Muslim missionary movement, Tablighi Jamaat, and its British headquarters in Dewsbury. Also explores the close relationship between the movement and the Deobandi tradition in this country (which includes a brief discussion of Deobandi v. Barelvi sentiments) by way of observations and interviews at the Saddam Hussein mosque in Birmingham.

King, Preston, 1990, "Rushdie and revelation", in Freedom of Speech - Report of a Seminar, London: Commission for Racial Equality, Discussion Papers 2, pp. 28-47

    -- [see CRE 1990a]

Knott, Kim, 1991, "Bound to change? The religions of South Asians in Britain", in Aspects of the South Asian Diaspora, Steven Vertovec (ed.), Delhi: Oxford University Press, pp.86-111

        -- an overview of conditions and issues affecting the transformation of Islam, Hinduism and Sikhism in Britain, especially in the domains of language, religious nurture, individual and group identity, leadership, and interaction with Western religious ideas.

Le Lohe, M.J., 1989, "Political issues" New Community 16: 137-144

        -- commencing with the statment, "from several viewpionts the most significant event in the politics of community relations was the publication of the novel "Satanic Verses", the article cites a range of subsequent events and reactions (particularly by MPs). Also assesses the potential electoral impact of Muslim dissatisfactions.

Le Lohe, M.J., 1990, "Political issues" New Community 16:447-454

        -- brief comment on a number of contemporary matters, including the founding of the Islamic Party in Britain and the not insubstantial, but sometimes exaggerated, size and impact of `the Muslim vote'. Also notes Muslim demands concerning change in the blasphemy law, state provision of Muslim schools, Muslim family law in Britain, the banning of Satanic Verses, and calls for the execution of Salman Rushdie (citing results of a Harris poll showing 28% of British Muslims in favour).

Le Lohe, M.J., 1991a, "Political issues" New Community 17: 442-447

        -- reports on the Bradford North by-election, where there were doubts about the choices 7,000 Muslim electors would take. This was because the Islamic Party of Great Britain was contesting a seat for the first time, it was perceived the Labour Party failed Muslims over issues surrounding the Rushdie affair and girls-only schools, and because Labour did not choose the city's formost Muslim/Asian politician (Mohammed Ajeeb, former Lord Mayor) as its candidate. As it turned out, Labour maintained the overwhelming support of Muslims, while the Islamic Party polled 14%.

Le Lohe, M.J., 1991b, "Political issues" New Community 18: 140-147

        -- observes that `Probably the most serious dangers to race relations recently have concerned Muslim positions on issues where they were seen as being at odds with the white, and perhaps the other communities.' Goes on to examine such Muslim positions regarding the Gulf War.

Lee, Simon, 1992, "Religion and the Law: ways forward," in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.73-78

        -- [see Bowen 1992a]

Lewis, Philip, 1992, "From book-burning to vigil: Bradford Muslims a year on", in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.54-58

    -- [see Bowen 1992a]

Lewis, Philip, in press, "Being Muslim and being British: The dynamics of Islamic reconstruction in Bradford", in Desh Pardesh: The South Asian Presence in Britain, Roger Ballard (ed.), London: C. Hurst

    -- especially bearing in mind the `post-Satanic Verses' milieux, the article examines in some detail the sectarian orientations represented within the Bradford Muslim population, as well as other aspects including the `linguistic gap' between young Muslims and their elders, the nature of the ulema in Bradford, and the role of the Council of Mosques.

Lynch, James, 1990, "Cultural pluralism, structural pluralism and the United Kingdom", in Britain: A Plural Society, London: Commission for Racial Equality and The Runnymede Trust, pp.29-43

    -- [see CRE 1990b]

Maitland, S., 1990, "Blasphemy and creativity", in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.115-130

    -- [see Cohn-Sherbock 1990]

Mashuq ibn Ally, Muhammad, 1990, "Stranger exiled from home", in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.131-149

    -- [see Cohn-Sherbock 1990]

Mason, S.C.W, 1986, "Islamic separatism?" British Journal of Religious Education 8: 109-112

    -- argues the case for accepting separate voluntary aided Islamic schools by drawing upon ideals inherent in Islamic views of education; points out that contrary to much opinion, non-religious subjects nor values surrounding the place of women need suffer from the establishing of such schools.

Mazrui, Ali M., 1990, "The Satanic Verses or a Satanic novel? Moral dilemmas of the Rushdie affair", in Freedom of Speech - Report of a Seminar, London: Commission for Racial Equality, Discussion Papers 2, pp.79-103

    -- [see CRE 1990a]

Mendus, Susan, 1990, "Is freedom holy to liberals? Some remarks on the purpose of law", in Freedom of Speech - Report of a Seminar, London: Commission for Racial Equality, Discussion Papers 2, pp.18-27

    -- [see CRE 1990a]

Mirza, Kauser, 1989, "The silent cry: second generation Bradford Muslim women speak" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 43

    -- based on interviews with ten young women aged 17-26, conveys experiences and perceptions of Islam, izzat, clothes and purdah, education, marriage and other issues; indicates significant differences from their parents.

Modood, Tariq, 1989, "Religious anger and minority rights" The Political Quarterly 60: 280-285

    -- brief piece examining the lead-up to the public book burning and other furor caused by The Satanic Verses; especially pointing to the conundrum caused in liberal-left circles.

Modood, Tariq, 1990a, "Muslims, race & equality in Britain: some post-Rushdie Affair reflections" Occasional Papers: (Europe) (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 1; reprinted in slightly modified form in Third Text 11: 127-134

    -- notes phenomenon of `double disadvantage' of colour and cultural discrimination among certain minority groups in Britain, and urges for widespread recognition of the fact that `an oppressed group feels its oppression most according to those dimensions of its being which it (not the oppressor) values the most.' Goes on to explore interrelated concepts involving race, religion and British law with special reference to Islam. Also importantly points to and discusses the fact that in Britain, `the anger over The Satanic Verses is not so much a Muslim response as a South Asian Muslim response.'

Modood, Tariq, 1990b, "Muslims, race & equality in Britain: some post-Rushdie Affair reflections" Third Text 11: 127-134

    -- [see immediately above]

Modood, Tariq, 1990c, "British Asian Muslims and the Rushdie affair" The Political Quarterly 61: 143-160; 1992, reprinted in `Race', Culture and Difference, J. Donald and A. Rattansi (eds.), London: Sage

    -- addresses a range of issues regarding the British Asian Muslim population in order to understand reactions to The Satanic Verses; suggests that rather than by way of reductionist explanations in terms of economics or `fundamentalism', such reactions must be approached as a complex mixture of ethnic and class dynamics, experience of minority status, and competing religious ideologies amongst Muslims themselves.

Modood, Tariq, 1992a, "British Asian Muslims and the Rushdie affair", in `Race', Culture and Difference, J. Donald and A. Rattansi (eds.), London: Sage

    -- [see immediately above]

Modood, Tariq, 1992b, Not Easy Being British: Colour, Culture and Citizenship, Stoke-on-Trent: Runnymede Trust and Trentham Books

    -- a collection of some of the author's previously published newspaper and journal articles, essays and reviews, including ones addressing the `Rushdie Affair' and Muslim assertiveness, re-interpretations of Islam in the West, and `cultural racism' particularly against Muslims.

Modood, Tariq, in press, "Establishment, multiculturalism and British citizenship", Political Quarterly, 64(3)

    -- explores the implications of the Church of England's `establishment', which is curiously combined with an otherwise complete secularist hegemony. The author argues that the complete disestablishment of the C of E will not necessarily benefit minority religious groups, since secularism will then reign supreme; instead, he calls for new kinds of links between the British state and a variety of religions given equal status.

Modood, Tariq, in press, "Muslims, incitement to hatred and the law", in Liberalism, Multiculturalism and Toleration, J. Horton (ed.), London: Macmillan

    -- whereas most published pieces inquiring into the legal ramifications of `the Rushdie Affair' focus on blasphemy or free speech, this article philosophically discussed the issue of group defamation or libel, with special reference (by way of examples) to the fact that Muslims qua Muslims are not legally protected from discrimination or incitement to hatred against them. Further, it addresses related matters regarding liberalism, influences on pertinent legal decisions, types of dialogue and types of insult.

Mullen, P., 1990, "Satanic asides", in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.25-35

    -- [see Cohn-Sherbock 1990]

Muller, Eike, 1988, "Planning Muslim community facilities: A comparison between Britain and Federal Republic of Germany" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 40

    -- a detailed study in urban planning based on MA research, compares the provision of facilities such as mosques and Muslim burial grounds in Birmingham and Duisberg; highlights ways in which such provision have been enabled or obstructed, and concludes with policy recommendations especially by way of greater awareness and support of Muslim community needs.

Nielsen, Jorgen S., 1981, "Muslim education at home and abroad" British Journal of Religious Education 3: 94-99, 107

	-- an essay concerned with the long history of Islamic education (especially in the village maktab) and its confrontation with European systems; the confrontation changes dramatically, it is suggested, when Muslims find themselves living in European industrial cities.

Nielsen, Jorgen S., 1986, "Muslims in Britain and local authority responses" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 30/31; reprinted 1988 in The New Islamic Presence in Western Europe, Tomas Gerholm and Yngve Georg Lithman (eds.), London: Mansell, pp.53-77

	-- a survey of actions taken by different local government bodies (County Councils, London Boroughs, District Councils, etc.) in response to various Muslim requirements in such spheres as burial, education and planning permission for mosques; points to the remarkable rise nationally in the number of registered mosques (51 in 1970 to 329 in 1985) yet concludes generally that local authority responses have been sporadic and varied.

Nielsen, Jorgen S., 1987a, "Muslims in Britain: searching for an identity?" New Community 13: 384-394

	-- briefly points to various dimensions (regional, cultural, and economic backgrounds, history and nature of mosques and councils, organizations and international connections) and issues (especially religious animal slaughter and education), informal structures (especially sufi), processes of identity formation and generational differences affecting the fragmentation or solidarity of the British Muslim population. Suggests new modes of expressing collective sentiments are emerging.

Nielsen, Jorgen S., 1987b, "Islam and religious education in England: Introduction" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 33, pp.3-8

	-- a brief overview of statistics regarding enrollment in different types of schools in Britain, the legal basis of such schools, and issues of religious education. Also includes comments about supplementary schools and separate schools established or called for by Muslims.

Nielsen, Jorgen S., 1987c, "Islamic Law and its significance for the situation of Muslim minorities in Europe" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 35

	-- identifies central issues, representative of a range of Islamic theological tendancies, regarding the nature of Islamic Law (Sharia) and its place in Europe. Spells out basic tenets and concepts of Islamic Law, reviews the presence of Muslims in a variety of European countries and points out key questions of law in each, and recommends ways forward for public authorities, churches, and Muslims themselves concerning matters of law. Also includes a comprehensive bibliography on Islamic Law in European contexts.

Nielsen, Jorgen S., 1988, "Muslims in Britain and local authority responses", in The New Islamic Presence in Western Europe, Tomas Gerholm and Yngve Georg Lithman (eds.), London: Mansell, pp.53-77

    -- [see Nielsen 1986, above]

Nielsen, Jorgen S., 1989a, "Islamic communities in Britain", in Religion, State and Society in Modern Britain, Paul Badham (ed.), Lampeter: Edwin Mellen Press, pp.225-241

    -- a useful general overview of British Muslims, describing regional origins, history of migration and settlement, major theological-political movements, the growth of mosques and organizations, and central concerns especially regarding education; it concludes by suggesting that, due to the alien context, basic questions are being asked by Muslims themselves as to what it means to be Muslim.

Nielsen, Jorgen S., 1989b, "Muslims in English schools" Journal Institute of Muslim Minority Affairs 10: 223-245

    -- beginning with a look at the increasing numbers of Muslim children in English schools since the early 1960s, their geographical distribution and linguistic backgrounds, the article describes subsequent reactions of Local Education Authorities (involving changes with regard to multicultural and anti-racist policies, meals, dress, assembly, and especially, religious education). Also examines varieties of approaches surrounding RE, good teaching practices and resources in multifaith schools, Islamic approaches to education and British Muslim efforts to modify educational policy, and the separate schools issue.

Nielsen, Jorgen S., 1991a, "Muslim organizations in Europe: integration or isolation?", in The Integration of Islam and Hinduism in Western Europe, W.A.R. Shadid and P.S. van Koningsveld (eds.), Kampen, The Netherlands: Kok Pharos, pp.43-59

    -- a discussion of factors affecting processes of establishing Muslim organizations in Europe, with many examples from Britain; origins and ongoing links with religious and political organizations in the homeland, types of interface with the state, resource acquisition and use, social makeup and the use of symbols are among the many important issues raised.

Nielsen, Jorgen S., 1991b, "A Muslim agenda for Britain: some reflections" New Community 17: 467-475

    -- surveys the contents of The Muslim Manifesto which was published by the Muslim Institute in 1990. The Manifesto includes calls for a set of Councils for British Muslims, comments on the relation of Muslims to British law, and propounds `general guidelines for the life of the Muslim individual in Britain'. In light of this, Dr Nielsen examines certain Muslim organizational structures and problems of federation in Britian; he additionally addresses Muslim educational demands, noting how calls for separate schools have arisen essentially through Muslims' marginalisation by educational authorities. The Manifesto, he concludes, while faithfully representing sentiments of a great many British Muslims, also oversteps itself by promulgating certain less representative views.

Nielsen, Jorgen S., 1992a, Muslims in Western Europe, Edinburgh: Edinburgh University Press

    -- the first section surveys the history, size and background of Muslim populations in each of the Western European countries, pointing out specific problems or issues which they have faced given different socio-economic and political contexts. The second looks comparatively at issues of family, law, culture, and religious organization together with a more general look at the future of Muslims (including intra-communal tensions) and `multicultural' Europe.  Concludes with reflections on the re-assessment of Islam by Muslim youth, problems of Islamic collective identity versus European individualism, and the need for Europe to `give' a bit more with respect to the Muslim presence.

Nielsen, Jorgen S., 1992b, "Islam, Muslims and British local and central government" CSIC Papers: Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 6.

    -- the author describes the evolution of Muslim organizational activity and liaison with levels of British government. Education and planning were long the key issues of local Muslim concerns, until the Rushdie Affair shifted these to another dimension. "Muslim organizations now as a matter of course coordinate their activities across the country, and national government now has to take Muslim concerns seriously" (p.21).

North, C.W., 1987, "Islam and religious education in England: How many ways forward in religious education?" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 33, pp.25-42

    -- responding to Shepherd's (1987) suggestions for phenomenological religious education, the author describes reluctance among Birmingham Muslims to accept such an approach -- especially as they see it as too `(a) profane and (b) teacher dependent.'  Proceeds to detail several dimensions of alternative `streams' of religious education open to Muslims.

Parekh, Bhikhu, 1989, "Between holy text and moral void" New Stateman & Society 23 March, pp.29-33

    -- written not long after the eruption of `the Rushdie Affair', notes that among its subsequent impacts `Strange alliances have been formed across different battle lines, and the British cultural, educational and political scene has undergone transformations hardly anyone could have predicted a few weeks ago.' The author proceeds to interpret the contents and images of The Satanic Verses. There is much focus upon passages giving greatest offense to Muslims: concludes that `It is not difficult to see why the Muslims feel lacerated. ...[Especially] among immigrants who cope with their predicament by holding on to traditionally inherited notions of sacredness.'

Parekh, Bhikhu, 1990a, "The Rushdie Affair and the British press: some salutary lessons", in Freedom of Speech - Report of a Seminar, London: Commission for Racial Equality, Discussion Papers 2, pp.59-78

    -- [see CRE 1990a]

Parekh, Bhikhu, 1990b, "Britain and the social logic of pluralism", in Britain: A Plural Society, London: Commission for Racial Equality and The Runnymede Trust, pp.58-76

     -- [see CRE 1990b]

Parekh, Bhikhu, 1990c, "The Rushdie affair and the British press," in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.71-95

     -- [see Cohn-Sherbock 1990]

Parker-Jenkins, Marie, 1990, "Muslim needs won't disappear" New Era in Education 71: 14-16

     -- briefly notes basic difficulties of providing adequately for Muslim pupils in state schools, as well as calls for publicly funded Muslim schools in an atmosphere of growing Muslim political consciousness. Suggests curriculum should be updated and teaching materials critically inspected as fundamental steps toward addressing these difficulties.

Parker-Jenkins, Marie, 1991, "Muslim matters: The educational needs of the Muslim child," New Community 17: 569-582

     -- notes widespread Muslim discontent with a seeming `incompatibility between values taught at home and those at school', and explores subsequent calls for separate Muslim schools together with measures to make greater accommodation for Muslim pupils in state schools (involving prayer at school, collective worship, school dress, fasting, Muslim teachers, language instruction, aspects of curriculum). Also raises legal issues surrounding educational provisions.

Peach, Ceri, 1990, "The Muslim population of Great Britain" Ethnic and Racial Studies 13: 414-419

     -- citing widely varying estimates of the size of the British Muslim population, the article surveys the most important data sources (noting certain problems inherent in each) to arrive at a likely figure of between 550,000 and 750,000.

Peach, Ceri, 1992, "The new Islamic presence in Europe" Geography Review 5(3): 2-6

     -- an overview of the differing social and cultural backgrounds, migration histories and current geographical spread of Muslim populations throughout Europe. Provides the most recent and reliable statistics for each country, overall suggesting about 5.5 million Muslims in EC countries. Also discusses decisive periods or types of social and religious formation among Muslims, including `(1) ghettoisation, (2) political organization, (3) liberalisation.'

Pearl, David, 1987, "South Asian communities and English Family Law" New Community 14: 161-169

     -- the author demonstrates rather ambivalent trends in Parliament and Courts concerning legal accommodations toward South Asians, especially with respect to arranged marriages, polygamy, and foreign divorce (particularly talaq, the non-judicial Muslim form by husband's pronouncent). Advocates that `for the Muslims, there should be family courts administering the family laws peculiar to those communities.'

Poulter, Sebastian, 1986, English Law and Ethnic Minority Customs, London: Butterworth

     -- a legal reference book which describes in detail numerous provisions of English law (as of 1 December 1985) which impinge upon ethnic minority customs, including those of Muslims, in matters particularly surrounding family patterns (types of marriage, extended families, divorce, treatment of children). The author assesses scope for legal reform in each of a variety of spheres.

Poulter, Sebastian, 1987, "Ethnic minority customs, English law and human rights" International and Comparative Law Quarterly 36: 589-615

     -- observes that since ethnic minority traditions are likely to be maintained indefinitely in Britain, there should be `some clear policy guidelines as to what official reaction to such customs can be expected from legal institutions, government departments and administrative agencies.' Outlines contemporary parameters of legal tolerance: the call for Muslim schools is one example cited which poses questions with regard to such. A general theory for the legal recognition of ethnic minority customs is advanced.

Poulter, Sebastian, 1989a, Asian Traditions and English Law: A Handbook, Stoke-On-Trent: Runnymede Trust with Trentham Books

     -- a book for non-lawyers, this explains legal concepts and expressions and provides practical advice on legal matters with reference to a wide range of subjects concerning British Asians. This includes much material particularly pertinent to Muslims (especially regarding marriage, polygamy and divorce, inheritance, ritual slaughter, places of worship, education, burial, blasphemy, and religious discrimination).

Poulter, Sebastian, 1989b, "The significance of ethnic minority customs and traditions in English criminal law" New Community 16: 121-128

     -- with regard to practices seeking to treat everyone equally, the author points to several shortcomings in English law, and advocates that the criminal justice system should take better account of customs and traditions of ethnic minority communities. Cites, for example, the blasphemy law, its application only to Christianity/Church of England, and Muslims demands for change.

Poulter, Sebastian, 1990, "Cultural pluralism and its limits: a legal perspective", in Britain: A Plural Society, London: Commission for Racial Equality and The Runnymede Trust, pp.3-27

     -- [see CRE 1990b]
Rafiq, Mohammed, 1992, "Ethnicity and enterprise: a comparison of Muslim and non-Muslim owned Asian businesses in Britain" New Community 19: 43-60

-- examines the development of Muslim businesses in the UK (specifically, Bradford), indicating that these are more likely than other Asian owned businesses to concentrate on an `ethnic market'. Both structural and cultural factors are suggested as contributing to the nature and strategic niches of British Muslim businesses.

Rath, Jan, Kees Groendijk and Rinus Penninx, 1991, "The recognition and institution-alization of Islam in Belgium, Great Britain and the Netherlands" New Community 18: 101-114

-- comparatively describes the differential nature of political decision-making, specific legislation, and ideological assumptions about Muslim `communities' in the three countries.  Concludes that the `recognition' of Islam has been relatively easy in Belgium, concerns for `equality' in the Netherlands encourages Muslim institutionalization there, and the establishment of the Church of England, concern over certain alleged Muslim traits, and lack of government commitment to minority communities has made the situation most difficult for Muslims in Britain.

Raza, Mohammad S., 1991, Islam in Britain: Past, Present and the Future, Leicester: Volcano Press

-- useful overview of several features of Indo-Pakistani Muslim life in Britain, including class characteristics, leadership models, political participation, voluntary organizations, sects, youth and westernization, women and patriarchy; concludes with a discussion of the place of Islam within various structures (race, secularism, anti-Islam, `internal colonialism') within British society.

Rex, John, 1988, "The urban sociology of religion and Islam in Birmingham", in The New Islamic Presence in Western Europe, Tomas Gerholm and Yngve Georg Lithman (eds.), London: Mansell, pp.206-218

-- following a recap on class issues in the sociology of religion (raised, namely, by Troeltsch, Niebuhr and Weber), the article probes the nature of the Birmingham Muslim population by way of these, especially with reference to questions surrounding sectarianism.

Rex, John, 1991, Ethnic Identity and Ethnic Mobilisation in Britain, Centre for Research in Ethnic Relations, University of Warwick, Monographs in Ethnic Relations No. 5

-- the bulk of the monograph concerns theoretical matters with regard to ethnic, political and national identity (particularly how immigrants and their children cope with `multiple identity options') and argues for the notion of `mobilisation' as that best describing the dynamics of ethnic minorities and classes; describes activities of British Asians -- especially Muslims -- as important examples.

Rex, John, 1992, "The integration of Muslim immigrants in Britain" Innovation 5(3): 91-107

    -- an overview of problems and developments surrounding the Muslim presence in Britain, with comments on wider conflicts of the West and Islam, migration factors, regional and doctrinal differences characterizing British Muslims, and on the terms `fundamentalist', `Islamicist' and `radical' Muslim. The essay also includes a specific assessment of Muslim political mobilisation in Bradford.

Robinson, Francis, 1988, "Varieties of South Asian Islam", Centre for Research in Ethnic Relations, University of Warwick, Research Paper No. 8

    -- a useful, descriptive and historical piece on major South Asian Islamic orientations and movements found within the British Muslim population (being the Deobandi, Berelvi, Ahl-i Hadith, Tablighi Jamaat, Jamaat-i-Islami, Ahmadiyya and `modernist').

Robinson, Neal, 1992, "Reflections on the Rushdie Affair - 18 April 1989", in The Satanic Verses: Bradford Responds, D. G. Bowen (ed.), Bradford and Ilkley Community College, pp.33-44

    -- [see Bowen 1992a]

Ruthven, Malise, 1990 (rev. ed.), A Satanic Affair: Salman Rushdie and the Wrath of Islam, London: The Hogarth Press

    -- not an academic study, but an informed journalistic work examining the nature of the British Muslim population, antecedents to the Satanic Verses controversy (especially the Honeyford affair in Bradford), and the key ideas within Rushdie's book which caused such dismay within certain quarters.

St. Catharine's Foundation, 1991, Islam: The British Experience, Windsor: St. Catharine's Conference Report No. 29

    -- report of a three-day conference comprised of a wide range of Muslim and non-Muslim contributors involved in, among other things, academia, education, social services, inter-faith work. Issues discussed include educational provision, family concerns, law, art, and secularism.

Samad, Yunas, 1992, "Book-burning and race-relations: Political mobilisation of Bradford Muslims" New Community 18: 507-519

    -- argues that, in order to understand the events of `the Rushdie Affair' in Bradford, one must look beyond historical Christian-Muslim rivalries to non-religious phenomena drawn from the national and Bradford contexts, and further to Middle Eastern politics (namely, Saudi v. Iranian rivalry for influence over the Islamic world). The particular local history of racism in Bradford emerges as a key catalyst stimulating Bradford Muslim protests.

Sanders, Claire, 1989, "Educating Saeeda" New Statesman & Society 9 June, p.25

     -- brief piece drawing upon conversations with teenage Muslim girls,
conveying their high educational aspirations (though they note these are
generally beyond their parents' wishes for them). Views expressed on Muslim
schools, religious education, and The Satanic Verses.

Shaikh, Sitara and Alison Kelly, 1989, "To mix or not to mix: Pakistani girls in
British schools" Educational Research 31: 10-19

     -- beginning with a discussion of issues involving a clash between Muslims
and non-Muslims regarding the nature and purpose of education (especially with
reference to females) and a review of previous research on the subject, the
article presents findings of interviews conducted with 50 Pakistani girls
attending a Manchester single-sex school and with their parents. Results
indicate contrasting views between daughters and parents (especially concerning
separation/integration through education, Islamic schools) and between fathers
and daughters/mothers (concerning the purposes of education for females).

Sardar, Ziauddin and Merryl Wyn Davies, 1990, Distorted Imagination: Lessons
from the Rushdie Affair, London: Grey Seal

     -- a book which aims to unravel the lead up to, and events of, the Rushdie
affair with a premise that - rather than free speech or blasphemy - `the real
issues raised by the Rushdie Affair are all about reclaiming history and the
survival of cultural identity'. The authors describe a legacy of demeaning
Orientalist constructions of Islam, critique the writings of Rushdie, review
reactions to The Satanic Verses across a wide spectrum, and reflect upon notions
of pluralism, secularism and tolerance.

Sharif, R., 1985, "Interviews with young Muslim women of Pakistani origin"
Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-
Muslim Relations, Selly Oak Colleges, Birmingham) No. 27

     -- drawn from MA research, consists largely of direct quotes from young
Asian women on topics including Islam, relationships with parents, friendship,
dress, school life and marriage.

Shaw, Alison, 1988, A Pakistani Community in Britain, Oxford: Blackwell

     -- a comprehensive ethnography of Pakistanis in Oxford describing critical
features of the migration and settlement process, caste, domestic life and
family relationships (especially those surrounding the biradari (or extended kin
group)), the cultural complex of gift giving and taking, leadership and
religious organization, and the second generation.

Shaw, Alison, in press, "Pakistanis in Oxford," in Desh Pardesh: the South Asian
Present in Britain, Roger Ballard (ed.), London: C. Hurst

     -- summarizes many general features of her book, yet further questions why
a `Muslim' identity has become increasing important, linking the development
with the re-unification of families and the biradari's control over the actions
of young men and women in this country.
Shepherd, John J., 1987, "Islam and religious education in England: Religious
Education in a multireligious society" Research Papers: Muslims in Europe

(Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 33, pp.9-22

     -- outlines a typology of possible forms of religious education in multireligious societies (including confessional, `anti-dogmatic', cultivating awareness of implicit religion, and phenomenological), different approaches to educational theory, and aspects of multicultural education. Subsequently discusses these points with reference to the teaching of Christianity and Islam, considering their contrasting theologies. Advocates the phenomenological method as the best way forward for RE in Britain.

Sonyel, Sahahi Ramadan, 1988, The Silent Minority: Turkish Muslim Children in British Schools, Cambridge: The Islamic Academy

     -- a study of Turkish Muslims (from Cyprus and mainland Turkey), including their migration, settlement, and socio-economic background. Focusses on educational difficulties faced by Turkish Muslim children (especially `underachievement', lack of fluency in English, schools' lack of recognition of Turkish culture) and ways these might be remedied (more awareness of Turkish culture in schools, greater attention to Islam in curriculum, better links between school and home).

Stopes-Roe, Mary and Raymond Cochrane, 1986, "Prejudice: Asian and British views on its present occurrence" New Community 13: 235-249

     -- Hindus, Muslims and Sikhs are the `ethnic groups' compared through a survey seeking to assess levels of experience of prejudice.  Sex, generation, and `level of assimilation' are also considered as variables, providing a variety of responses, perceptions and experiences.

Stopes-Roe, Mary and Raymond Cochrane, 1987, "The process of assimilation in Asians in Britain: A study of Hindu, Muslim and Sikh immigrants and their young adult children" International Journal of Comparative Sociology 28: 43-56

     -- presents tabulated data and a mechanistic analysis of a questionnaire study of 60 Birmingham Asian families in order to compare, between generations, the degree of different kinds of `assimilation'; very generalized view of the three religions in question used as a key variable in analysis and discussion.

Unterman, A., 1990, "A Jewish perspective on the `Rushdie Affair'", in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.97-114

     -- [see Cohn-Sherbock 1990]

Verma, Gajendra K., 1990, "Pluralism: Some theoretical and practical considerations", in Britain: A Plural Society, London: Commission for Racial Equality and The Runnymede Trust, pp.44-57

     -- [see CRE 1990b]

Vertovec, Steven, in press, "Local contexts and the development of Muslim communities in Britain: observations in Keighley, West Yorkshire" Centre for Research in Ethnic Relations, University of Warwick, Research Papers in Ethnic Relations

-- underlines the importance of contextualized studies of British Muslim communities focussed on specific cultural backgrounds, migration and settlement histories, and local socio-economic and political structures, and provides an ethnographic account of one such population comprised of Mirpuris and Sylhetis in a northern town. Religious organizational processes, the views of young Muslims, and accommodations toward Muslims in schools are also discussed.

Vlessing, Etan, 1987, "The Muslims in Britain" Contemporary Review 250: 189-193

-- brief, very general and journalistic piece pointing at a variety of features attributed to Muslims in Britain, largely paraphrasing the views of numerous British Muslims.

Waardenburg, J.D.J., 1991, "Muslim associations and official bodies in some European countries", in The Integration of Islam and Hinduism in Western Europe, W.A.R. Shadid and P.S. van Koningsveld (eds.), Kampen, The Netherlands: Kok Pharos, pp.24-42

-- a very general but insightful discussion of types of Muslim associations and the kinds of relationships which have developed between these and state bodies in different European countries; notes difficulties of establishing Muslim umbrella organizations, and hence, of creating certain key relationships with some state structures.

Wahhab, I., 1989, Muslims in Britain: Profile of a Community, London: Runnymede Trust

-- small, very general booklet drawing from other sources on settlement and population trends (including a discussion of statistical problems), social characteristics (employment, language, voting), and certain important issues on `the Muslim agenda' (burial, education, facilities, etc.).

Webster, Richard, 1990, A Brief History of Blasphemy: Liberalism, Censorship and `The Satanic Verses', London: The Orwell Press

-- The first part of this book reflects upon how, over centuries, a Christian perspective on history has `become an almost invisible habit of mind' giving rise to inherent anti-Muslim and anti-Jewish sentiments which, in turn, have underpinned much Western (liberal as well as conservative) reaction to Muslim protests over The Satanic Verses. The second part discusses Rushdie's subsequent essay `In Good Faith', describes how the Affair has effected a heightening of racism (or better, anti-Muslimism), and sets forth the views of numerous observers and critics on the subject.

Weir, Stuart, 1991, "Death sentances" New Statesman & Society 15 February, pp.16-17

    -- argues that `the Rushdie Affair' is misnamed since that author's Satanic Verses was `not the cause, but merely the occasion of two political acts': in Bradford, to rally British Muslim opinion against western secularism, and, in Iran, `to advance a few places in the palace politics of Tehran and the wider politics of Islam.' Suggests how related events exposed a wide range of political phenomena within Britian, in British foreign relations, and in the West's engaging of Islam.

Weller, P., 1990, "The Rushdie controversy and inter-faith relations", in The Salman Rushdie Controversy in Interreligious Perspective, D. Cohn-Sherbock (ed.), Lampeter: Edwin Mellen Press, pp.37-57

    -- [see Cohn-Sherbock 1990]

Werbner, Pnina, 1985, "The organization of giving and ethnic elites: Voluntary associations amongst Manchester Pakistanis" Ethnic and Racial Studies 8: 368-388

    -- a study of elite formation and legitimation through competition for charitable giving in order to gain honour and prestige -- here, within the norms of British Pakistani society and culture; processes of fund-raising for a mosque provide one exemplary case.

Werbner, Pnina, 1986, "The virgin and the clown: Ritual elaboration in Pakistani migrantss' weddings" Man (N.S.) 21: 227-250

    -- a sophisticated analysis of Punjabi Muslim weddings in Britain, suggesting ways in which key notions regarding sex and gender relationships are symbolically expressed in a new and alien context.

Werbner, Pnina, 1988, "Sealing the Quran: Offering and sacrifice among Pakistani labour migrants" Cultural Dynamics 1: 77-97

    -- an account of ceremonial exchange systems (lena dena or vartan) and domestic rituals among British Pakistanis, especially in relation to the place of women, kinship, and friendship, both within and outside the religious domain.

Werbner, Pnina, 1989, "The ranking of brotherhoods: The dialectics of Muslim Caste among overseas Pakistanis", Contributions to Indian Sociology 23: 285-315

    -- a discussion of the nature of zat (`caste') and its relation to biraderi (extended kin group) among Manchester Pakistanis, demonstrating how relations of power, status and economic dominance are articulated through these idioms in Britain despite the absence of caste-based land ownership, occupational specialization and other features which characterize zat relationships in Pakistan.

Werbner, Pnina, 1990a, "Manchester Pakistanis: division and unity", in South Asians Overseas: Migration and Ethnicity, Colin Clarke, Ceri Peach and Steven Vertovec (eds.), Cambridge: Cambridge University Press, pp.331-347

    -- describes the nature of social, cultural, and religious (sectarian) divisions within the Manchester Pakistani population while also indicating how such cleavages are mitigated by alliance, interdependence and a larger unity in other, mainly political, arenas.

Werbner, Pnina, 1990b, "Exemplary personhood and the political mythology of overseas Pakistanis" Social Analysis 28: 51-69

    -- an analysis of Quaid-i-Azam celebrations (especially the speeches made by Maulvis and others) in Manchester, demonstrating ways in which an essentially political event draws upon religious elements to create a Muslim political mythology and an exemplary model of leadership.

Werbner, Pnina, 1990c, The Migration Process: Capital, Gifts and Offerings among British Pakistanis, Oxford: Berg

    -- amounts to a substantial, interwoven compilation of many of her previous important works dealing with British Pakistani ethnicity, processes of labour migration, the dynamics of social networks, gender roles, caste and family relationships, `urban rituals' and gift economies; based on several years' ethnography in Manchester.

Werbner, Pnina, 1991a, "The fiction of unity in ethnic politics: Aspects of representation and the state among British Pakistanis", in Black and Ethnic Leaderships in Britain: The Cultural Dimensions of Political Action, Pnina Werbner and Muhammad Anwar (eds.), London: Routledge, pp.113-145

    -- assesses the variety of ethnic division characterizing the British Pakistani population (especially linguistic, regional and religious), how these have come into play in interactions with state bodies, and how `ethnic brokers' and `Big Men' have emerged through such interaction.

Werbner, Pnina, 1991b, "Factionalism and violence in British Pakistani communal politics", in Economy and Culture in Pakistan: Migrants and Cities in a Muslim Society, Hastings Donnan and Pnina Werbner (eds.), London: Macmillan, pp.188-215

    -- looks at various arenas in which factional community politics are enacted, including that of `mosque politics' (generally over control of the management committee); a variety of disputes, factions and emergent alliances are described.

Werbner, Pnina, 1991c, "Shattered bridges: the dialectics of progress and alienation among British Muslims" New Community 17: 331-346

    -- argues that while public events among British Muslims set practical and political agendas, they also may articulate underlying, often hidden, moods, hopes and other `multiple realities' (often in tension with each other) characterizing the community; demonstrates this by way of an analysis of an Asian business seminar held in Manchester in 1988.
Wilkinson, Ian, 1988, "Muslim beliefs and practices in a non-Muslim country: a study of Rochdale" Research Papers: Muslims in Europe (Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham) No. 39

-- drawn from interviews and excerpted from a M.Ed. thesis, loosely covers
a wide range of topics surrounding the experiences of Muslim (of various ages,
both sexes, and different regional backgrounds) in Rochdale; suggests a
breakdown of values and observances in some spheres coupled with a
reinforcement of such in others.

Wright, Theodore P. Jr, 1990, "The Rushdie controversy: the spread of
communalism from South Asia to the West" Plural Societies 20(3): 31-40

        -- argues that much of the Rushdie Affair was due to an inherent
`communal' outlook of South Asian Muslim migrant communities, which itself arose
over centuries of minority conflict in the subcontent (and therefore is not
shared with Muslims in Muslim majority countries). Also compares varied
reactions to The Satanic Verses among Muslims and non-Muslims in India, England
and the United States.

Zaki, Yaqub, 1982, "The teaching of Islam in schools: a Muslim viewpoint"
British Journal of Religious Education 5: 33-38

        -- offering a Quranic apologetic, the article criticizes the relativism
and dangers of mis-representation claimed to be inherent in multi-faith
education.