

Done of the literature at hand, what

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done unless Muslims actively present themselves indifferent political spheres, from voting to presence in parliament, parties, and so on and so forth. As a conclusion, 1. 1.

1 British Muslim Political Life This section defines, through a review of the literature at hand, what British Muslim political life and pertinent concepts, as a multi-facet religious minority living in a multicultural nation-state could mean. Literatures around British Muslim political identity and their political engagement prior to 9/11 are discussed in this section. The relation between identity and political participation among young British youth is best described in Identity and political participation among young British Muslims: believing and belonging by Asma Mustafa. Identity and its relation to citizenship has been always under concentration on problems of integration and assimilation. This book makes an appropriate contribution to this issue with a focus on second-generation British Muslim youth. She uses the three concepts of identity, citizenship, and belonging to explore the role of Islam (as a religion) and ethnicity in the formation of an individual and group identity in the British context; and subsequently makes connections between how identity relates to political participation within communal, national and international arenas. (Mustafa, 2015) Collective identity and how it could shape political behavior of British Muslims have been always a matter of discussion. Nick Hopkins and Vered Kahani-Hopkins in Identity construction and British Muslims' political activity: Beyond rational actor theory point to this problematic issue through examining the Rational Actor theory by, primarily, criticizing some psychological assumptions of it more importantly

emphasis on individual identity, extending its range of applicability to collective identity in the perception of interest and the organization of action.

Emphasizing the processes of identity construction and identification they argue with an empirical analysis of the diverse identity constructions articulated by Muslim activists seeking to recruit British Muslims to quite different understandings of their collective interests. In order to evaluate the identity and political activity of British Muslims, Hopkin assesses Muslims' participation in UK elections, whether encouraging or discouraging, to see how Muslims' identity and interest was constructed so as to encourage or discourage participation. They contend that acknowledging the importance of identity construction in both 'Western' and 'Islamic' politics is a first step towards questioning the sharp dichotomization of Western and Muslim psychologies and decision-making processes'. (N.

Hopkins & Kahani? Hopkins, 2004) Ethnic minorities in Britain have a right to vote and stand for elections both as British citizens and as Commonwealth citizens, Muhammad Anwar in The participation of ethnic minorities in British politics examines how far they have exercised this right and participated in the electoral process in the 1990s and 2000s. He uses empirical data from the 1997 General Election and the 1998 local election studies to present the more recent picture. Anwar also analyses the responses of the political parties to the participation of ethnic minorities in politics and look at the representation of ethnic minorities at the various levels of the British political system. In a comparative study, Fetzer and Soper in Muslims And The State In Britain, France, And Germany explore the different aspects of the relation of Muslims and the state in the three

mentioned countries. They first provide a thorough explanation of the accommodation of Muslim religious practices as in increasingly important politics in Western Europe. Muslims expect the state the recognition of their religious status and provide them with appropriate accommodation.

It is a logical for citizens living in liberal political system countries to expect the state to treat all alike. To understand how Britain has responded to the religious needs of its Muslim citizens, there is a need to look at the 'established rules of the game structure to be equal and fair treatment by the government'. To understand this, the book provides the reader with a picture of the history