



Eurojess

Granada, 26th August 2009

**Demographic views on
Muslim populations in Europe**

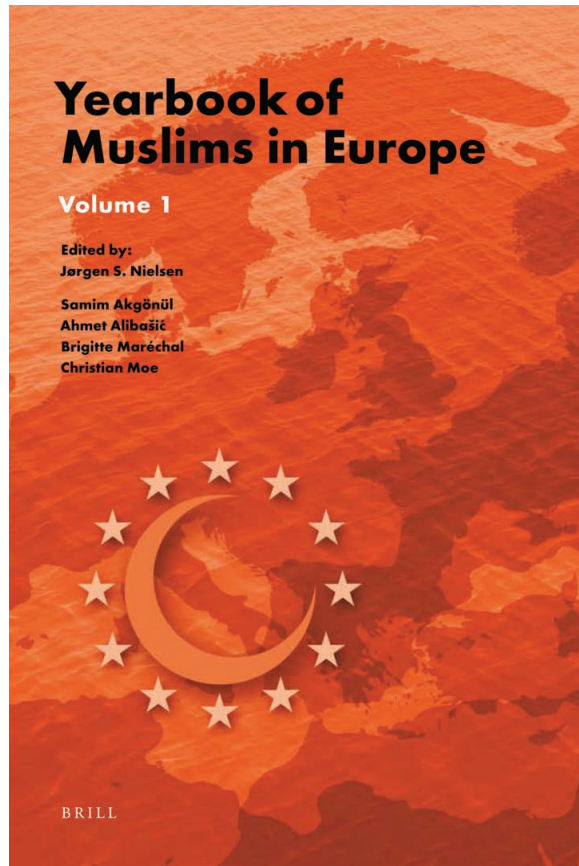
Prof. B. Maréchal
Cismoc – UCL



Diverse angles

- Historical
- Figures
- Socio-anthropological (identity and belonging, linked to the plurality of ways to be a contemporary Muslim)
- Epistemological

Sources of reference

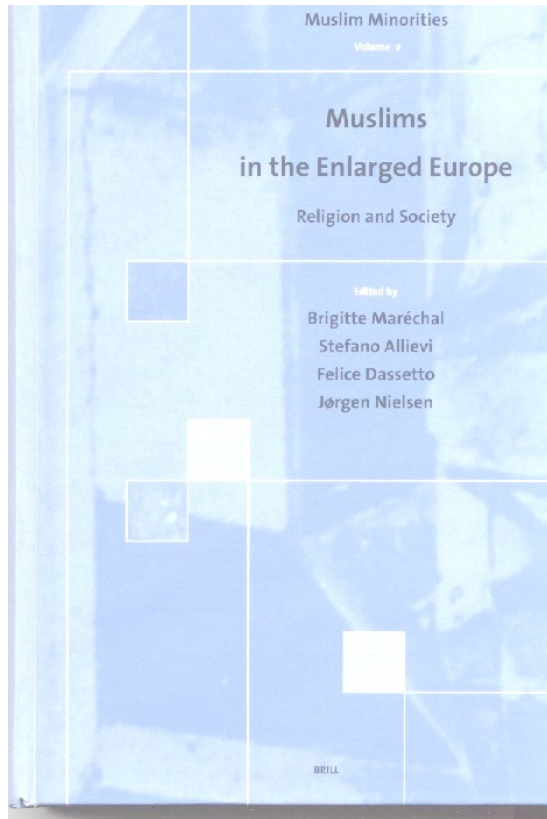


YME – Brill, Leiden
(oct. 2009)

And Also:

F. Dassetto, *La construction de l'islam européen – approche socio-anthropologique*, Paris, L'Harmattan, 1997.

Other bibliographical references



Muslims in the Enlarged Europe
(Brill)



*Islam in the European Union:
What's at Stake in the Future?*
Report for Culture and Education
Commission

F. Dassetto,
S. Ferrari,
B. Maréchal

Available on Internet

1/ History: migrations to Europe

- **First-arrived immigrants** (dès 1960's)
 - 1960-beginning 1970: labour migrations (*Maghreb, Turkey, Sub-Saharan Africa, Indo-pakistani*)
 - 1974-.....: petrol crash / borders closed / family groupings
 - 1980-.....:
 - Northern Europe but also the South
 - Students
 - clandestine/ regularisations (*Maghreb, Sub-sahara Africa*)
 - (nearly-)political refugees (Balkans, Central Asia, Africa)
 - Intra-european moves (Indo-pakistanis,.....)
- **Natives familiars:** 2°-3° «génération» according to the arrival of the parents
- **Converts** (natives or not)



But also ancient populations

- Balkans
 - Sicily
 - ...
-
- These Muslims populations are situated in different moments of the migration cycle
 - They shape European Islam

2/ Several figures...

23.8 - 25.1 million (out of 450 million)

- Between **5,3 – 5,7 %** of the European population

Large disparities :

- Finland : 0,8%
- UK : 3% (40% in London area)
- Bulgaria : 12 % (most in rural areas)
- Bosnia-Herzegovina : 43 %
- Kosovo : 90 %



3/ From a socio-anthropological point of view: Multiple ways to be Muslim today

- Different national origins, cultural and ethnic backgrounds
- Different life experiences (in Europe)
- Different visions of Islam
- (the weight of some Islamic currents according to the contexts)



To build one's identity :

- To live
- To think of oneself and speak about oneself
- To express and do
- (To be recognised)

To belong to, to feel part as member

Cf.

- Some **practices** that express an affiliation, an engagement, the participation to a formal structure
- Some **attitudes** that show the belonging to one group, or institution or...

At the personal level, tensions between identity and belonging

+ Identity/+ belonging = Fusion, fidélisation

+ identity/- belonging = Personnalisation, individualisation

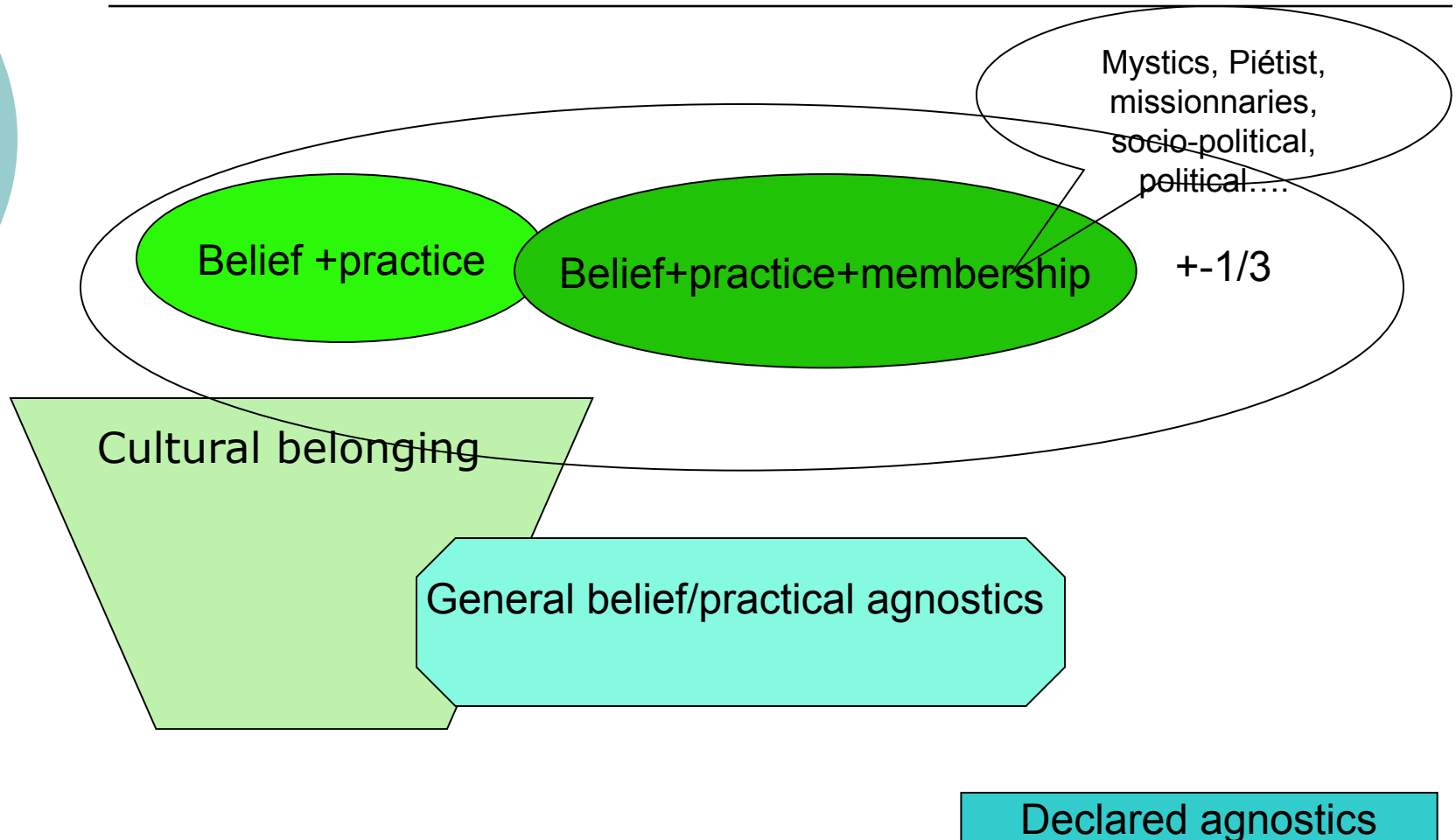
- identity/ + belonging = Extériorité, opportunism

- identity/ - belonging = Refusal, distance

Transformations of the religiosity in the world, and in Europe cf.

- Internal transformations of Muslim societies (urbanisation, privatisation, consumption..)
- Confrontation to the transformations of the religiosity in the West
 - Islam in Europe > from Europe
 - Transplanted Islam > Implanted Islam
 - Secularisation
 - Théories of individualisation, subjectivation
- Global-Local (medias, increased mobility,..)

Types of belongings



One typology of belongings

Membre (modernist / postmodernist) Faith + Personal action+ Organisation	+/- 30%?
Fidèle (modernist / postmodernist) Faith + Personal Action	
Intime (modernist / postmodernist) Faith(+/- affirmed)	Majority?
Culturel (modernist / postmodernist) Cultural Faith	
Agnostics/Atheists (modernist/postmodernist)	Minority

Littéralists
Néotraditionnalists
Néosalafis

Littéralists
Radical Salafism

Strong reformists or
cautious ones trying to raise
consciousness of..

Traditionnalists OR
political adaptators

laïcists

Postmodernists OR
Mystical adaptators

4/ Epistemological problems for the study of « Muslims »

- Culture/religion
- Insider/outsider point of view
- Categories «practising»/«cultural»
- To bring back islamity to the religious practice (bcs there are others elements)



So:

- In Europe there are NOT **12-18-25M** Muslims (understood in the point of view of belief)!!
- **Complexity of empirical situations** (multiple identities and belongings, changing)
- We have to **concentrate on active Muslims**, explicating their faith
 - ... knowing that borders within Muslims groups may be porous
 - ... their number is not diminish... /increases
- But we should not forget about the **great silence majority...**

The main challenges

- ❖ (Islamic) education- crisis in intellectual leadership (Who? Where are they formed?)
 - > Islamic faculties
- ❖ The struggle for imposing an Islamic vision - dialogue within intra-Muslim currents
- ❖ Promote open public debate for a bi-directional process of integration (reciprocal inclusion) and also deeper understanding of the « European » values



Thank you

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