SCHOOL OF MISSION AND THEOLOGY

(MHS)

NORWEGIAN RELIGION AND CULTURE INFLUENCE IDENTITY AND ETHICS OF YOUNG GENERATION OF MUSLIMS

MASTER OF GLOBAL STUDIES

(MASTER THESIS SPRING 2015)

BY

SADIA ASHRAF

STAVANGER, NORWAY

2015

Acknowledgement

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Abstract

This thesis is about the cultural identity and religious ethics of young generation of Muslims in Stavanger. My research focuses on second and third generation of Muslims in Norway. The main research questions are as follows, How do Norwegian religion and culture influence identity and ethics of young generation of Muslims in Norway?

Firstly, I focus on the important factor that influence the youth to perform different cultural roles at home and outside the home. Further, I have discussed how different cultural and religious roles become a barrier not only to the working opportunities but also difficult to follow Islamic ethics in Norway. I have collected information through interviews which is my primary source of data. For secondary data, I have used different books and articles which I have analyzed and compared.

This research has relevance globally. It points mainly to one issue: What problems people face in the pluralist societies due to immigration in the field of religion and identity?

Chapter 1

General introduction of thesis

1.1 Background of the study and Immigrants' history

Before the 1960s, due to the extreme climate and unstable economy condition Norway was only attractive for people from some neighboring countries. Later, after the discovery of oil in Norway, the need of labor increased. At that time, the Turks and Pakistani were coming for work. Yet, at that time the Norwegian society was flexible toward immigrants because they needed workers. The country was still ethnically and religiously quite homogenous.

However, Muslims encountered a society that was totally different from their own society. They were faced by new challenges. Muslims in Norway were a small minority until the 1970s. Afterwards, the numbers of Muslims started migrate from Sri Lanka, Afghanistan, Iraq, Turkey and several African countries. Some Norwegians started to convert to Islam due to Islam itself as a living religion or due to intermarriage. Nobody can deny the reality that nowadays Islam has become the second biggest and fastest growing religion not only in Norway but also in several European countries.

Moreover, the first chapter of my master thesis consists of an introduction. It will provide the basic foundation of the thesis work. The reasons for selecting this topic will also be discussed. Muslim immigrants' social and cultural life in Stavanger will be focused on in this research study. I will specially focus on Norwegian religious and cultural influence on the identity and the ethics of the young generation of Muslims in Stavanger, Norway. Research will be qualitative because I need in-depth information from the young generation of Muslims living in Stavanger to show how their identity and ethics are influenced by Norwegian culture and religion.

1.2 Introduction

Norway has been home to various ethnic groups for a long time. The Sámi have lived in Northern and middle part of Norway for hundreds of years and people have come to work in Norway for many decades. The first immigrants, who came to work here, came from neighboring countries and Western Europe. Today, people from 200 different countries are living here. It is nearly a daily observable fact that we hear in the media, conversations and debates about immigrants and their integration in the Norwegian society. There is a large Muslim community living in Norway. Their next generation (Muslim youth) is playing two different roles inside the home and outside the home. That is why I have chosen to write my Master thesis on the Norwegian religious and cultural influence on identity and ethics of young generation of Muslims in Norway. I am focusing on how Norwegian religion and culture influence the identity and ethics of the young generation of Muslims immigrants.

This chapter will not only deal with the history of immigrants, but also will present a brief overview of cultural and religious changes in the life of Muslim youth in Norway. There is a large Muslim community in Norway, nearly 163,000 in 2008.[1] They came from different countries in the late 1970's and onwards. They mainly came for work. Afterwards they settled in Norway. Now the young generation is growing in Norway. This generation is considering themselves Norwegian. The young generation of Muslims likes to follow Norwegian culture and religion. They interact with non-Muslims on a daily basis whether at work, university, college, school or in society at large. It feels incorrect for them to cut themselves off from the majority population and live in isolation.

The weakest and the strongest part of human nature that people want to enclose by friends and other people in the society where a person is living. Christianity is the majority religion in Norway. So, when Muslim young generations try to mix up with Norwegian friends they might lose their own cultural and religious values. The pressure from their friends might be much stronger than the pressure from their family. Without a good understanding of the values of Islam and a continuous pressure from friends, Muslim youth will find themselves pressured to blend in. Such a Muslim would find himself in a position where in he/she is willing to hide his/her religion Islam in front of those who look down on her/him and maybe to split from the believers. When

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[1] http://en.wikipedia.org/wiki/Islam_in_Norway (visited on 7.11.2014)

this circumstance occurs, a dot is arrived at when there is little difference regarding moral behavior between the Muslim and his peer groups. Such a companionship is one of the reasons to lose of one's religion.

Muslim immigrants are living in diaspora communities. According to the different writers, diaspora is a big group of people with a similar tradition or home country who have since shifted to places all over the world. Over the last decades due to globalization, fast immigration accrued, Muslim peoples are moving from their home countries to Western countries. Muslim immigrants are border-crossers living in other countries than their homelands, and yet not quite at home in this country. They come in the Western world carrying the traditions of their countries; they often experience distressed relationship with Western people due to religious and cultural differences between immigrants and western nations. I will discuss this further in the chapter 3 in the literature review and theories.

Furthermore, the Muslim immigrant communities in the west are confused on the bases of identity, where they come from, and about their religion. Given their many identities as adolescents, immigrants, and Muslims, these Muslim youth face problems because of who they are and where they come from. Their position as Muslim youth with different skin color has often been challenging. Young people consistently face difficulties as they grow into adulthood. Due to these pains, a sense of foreigner status and a religion that is misunderstood, one may experience steps of internal difference and external contestation. For instance, in today's climate Muslim immigrants are faced with a complicated cultural setting. The worst effect of 9/11 on the lives of Muslims in the Western countries has been far reaching and comprises their misrepresentation of the media. In the responses of negative representation of Muslims toward the terror in different countries the life of Muslim immigrants in the Western countries may be complicated.

However, the relationship between the Muslim youth and their parents also becomes complicated due to the cultural differences. When Muslim youth start to follow the Norwegian culture and religion then they consider their parents' culture and might be thinking them to be conservative. They want to live their life in their own style, and then tension started in the families. Due to all these reasons, I want to see in my research how Norwegian religion and culture influence the identity and ethics of young generation of Muslims in Norway.

Furthermore, I have conducted qualitative research for my thesis because I need in depth information. I want to understand from the young generation of the Muslims living in Stavanger how their identity and ethics are influenced by Norwegian culture and religion. So, I am going to explain the main research components of my research. I will focus on the age groups (18 to 30 years) in my field work and I have used interviews as a tool for getting qualitative data. My research will mainly focus on the social, cultural and religious problems of our participants.

1.3 Muslim identity in Norway

Naturally, the issue of identity became fundamental, especially for the young generation of Norwegian Muslims immigrants. The Muslim population in Norway consists of different ethnical groups. The Pakistanis represent the largest Muslim community; the second largest community is Turks. Furthermore, Norway has some Muslims from all over the Muslim World. Some are workers and others are school and university students. It is realistic to say that the Muslim community in Norway is integrated into the society far better than the integration of Muslim communities in many other countries.

1.4 Muslim youth in Stavanger region

> "The first migrants came as laborers and afterwards they experienced family renunciation and growth in Norway, there are several groups are those with a Pakistani background, who in 2013 amounted to 39,000. In the same year, Turks numbered 20,500 and Moroccans 11,400."[2]

As religion and culture are the main focus in this Global Studies thesis, these youth's background as Muslims and their religion Islam play an important role in intercultural communication and integration. It will also be a sign of a certain degree that how the religious cultural identity plays a role among these Muslim youths in the Stavanger Region.

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[2] Ali. 2011

The parents of these youth are generally coming from a specific Islamic background from their country. They were born and brought up in a society where the social standard and Islamic ethics were stable and transferred from one generation to the next. According to Mubarak Ali's thesis "The impact of globalization had made these parents to end up in Norway, which is a 'modern society' with or without their concern."[3] Due to the advancement of technology the world has become global day by day which has brought about new ways to arrange the society and culture.

When people came into a western society due to work, migration or as asylum seekers, it is not easy for them to leave their traditional values. They live their life with their own traditional values and also try to transfer their values to their children, which make them to become conscious who they are and their origin. As youth grow up in a western society, it becomes a challenge to maintain their own identity. However, these youth have better language skills and better understanding of the western society as compared to their parents.

1.5 Aim of the thesis and scope of the study

Main objective of the thesis is to understand how the Norwegian religion and culture influence the identity and ethics of young generation of Muslims. I want to ask these two questions: What and how do Muslim youth think about Norwegian society? And secondly, which things attract them and why? On one hand, Muslim youth are slowly adapting to Norwegian culture but on the other hand, Muslim youth are faced with lots of challenges on the daily basis in the Norwegian society. For instance, they try to adjusting themselves to fit into their families, to Muslim communities, universities, workplace and friends, and regardless of what media is presenting about Muslims from time to time. For example, in 2005 and 2006 prophet's cartoon were published in newspapers in Denmark, Norway and many other countries. All discussions about that might put some psychological stress and mental tension on Muslims, challenging them to investigate for their own identity of whom they are and where they actually belong? There is no doubt that these phenomena may affect their social relations and its consequences effect their relation with friends and collogues. As one of interviewee said, that due to the misrepresentation of media Muslim youth face lots of problem to find job and avail other opportunities.

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[3]Ali 2011:10

This research has been done in Stavanger, Norway. Here almost 10 percent of the population consists of the Muslim immigrants from all over the world. On the one hand, a large number of them are from Asia and other continents. They are playing a valuable role in the development of the country. On the other hand, they also have to face some difficulties in their daily lives due to their different religious and cultural background. Their social and religious lives are as much important as their jobs or studies etc. So, I am expecting this study may be able to highlight their problems. In addition, this research will show the inter-relation among their social and religious problems and influence the Norwegian religion and culture to the life of young generation of Muslim.

Furthermore, there research that have been done on the young generation of Muslim immigrants in United Kingdom, USA and Norway. A large number of books also have been written on this topic. But this research sticks to a specific region. Secondly, identity, religion and culture are mostly focusing part for this research because this city (Stavanger) is multicultural and multi-religious. Furthermore, as Stavanger is considered as the Oil-Capital for Europe, that is why from all over the world people come here to work in oil companies. Their cultural and religious background is very different from the Norwegians' background. So, the purpose of this research is to find out the reasons why the young generation of Muslims is attracted by Norwegian religion and culture and they start to be influenced by the culture, values and ethics in Norway.

1.6 Statement of the research problem

> The aim of pre-field work phase one of the task in the early stage of data collection, is to turn the foreshadowed problem into a set of question to which an answer could be given, whether this is a narrative description of a sequence of events, a generalized account of the perspective and practices of a particular group of people.[4]

A research problem is a main theme about an area of concern. The first step of the research is to find the research problem. For example, I visited some Muslims in Stavanger. And I realized that the young generation is more influenced by the Norwegian culture and ethics than their parents and grandparents are. They also like to call themselves 'Norwegian Muslims' rather than express

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[4] Martin Hamersley and Paul Atkinson, 2007: 24

their belonging to their parents' countries. Some of them are not following Islamic religious practices and ethics. Others are intensifying their connection to Islamic values. Hence, there is not only one reaction to living in Norway with Norwegian values. There might be different strategies among the Muslim youth how to cope with values from home and values in the society.

So, I decide to write a thesis on the young generation of Muslims, to know more about that how Muslim youth is slowly mixing or just partly mixing to Norwegian culture and religion in the city of Stavanger, Norway. As mentioned above, Stavanger is a city where big Muslim community is living. The first generation Muslims seem to stick on to their religion and their own culture, the second generation merges a little bit with the Norwegian culture and religion, but the third generation are almost considering themselves as Norwegian or Norwegian Muslims.

So, through my whole research study I will try to find out the influence of Norwegian culture and religion in the life of young Muslims.

1.7 Research Questions

My research study based on these main questions which I have asked from my informants. I will discuss these questions in detail in further chapters.

1.7.1 Identity

Do they perform different cultural roles at home and outside the home?

How do their different cultural and religious roles become barrier to the working opportunities?

Do they feel any difficulties to maintain cultural and religious roles as a Muslim in Norway?

Do Norwegian religious (Christian) norms and values affect their own religious norms and values? If yes, then how?

1.7.2 Ethics

Do they feel any difficulty to follow Islamic ethics in Norway?

Which ethics do they want to follow, Islamic or Christian in your daily routine life? why?

Do they and their family members face any problem to wear hijab at work place in Norway?

1.8 Definitions and operational concept

In my thesis I will use different terms and concepts but I want to define some major terms

1.8.2 Immigrant

An immigrant is a person who migrates to another country, usually for permanent residence.[5] It includes refugees, skilled workers, study or other reasons like family reunification.

1.8.3 Identity

An identity refers to a social category, a set of persons marked by a label and distinguished by rules deciding membership and (alleged) characteristic features or attributes. In the second sense of personal identity, an identity is some distinguishing characteristic (or characteristics) that a person takes a special pride in or views as socially consequential but more-or-less unchangeable.[6]

Moreover, Jacques Wardenburg in his article "Muslim and Christian: changing identities" notes that in post-modern societies, religious identities have become increasingly personalized and

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[5] http://dictionary.reference.com/browse/immigrant (visited on 25.09.2014)
[6] https://web.stanford.edu/group/fearon-research/cgi-bin/wordpress/wp-content/uploads/2013/10/What-is-Identity-as-we-now-use-the-word-.pdf (visited on 29.09.2014)

plural in nature. The complexities of modern societies are forcing people to take part in several identities.[7]

1.8.4 Culture

Culture is not just an open-ended way of life. Rather, it is a plan, map, or blue print for living that is always in the process of formulation and adjustment. It is a code for action, for survival, and for success in life. Cultural change includes a change of information, attitude and idea like behavior.[8]

Furthermore, culture is a dominant human tool for survival, but it is a fragile phenomenon in this globalized world. It is constantly changing and easily lost due to it exists only in our minds. Our believes, thinking, behaving and acting are merely the products of culture. For example, when people move from one country to another county for long time, they slowly start to adopt the culture of local region.

1.8.5 Globalization

Globalization is the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa.[9]

1.8.6 Ethics

"Ethics are the set of moral principles that guide a person's behavior. These morals are shaped by social norms, cultural practices, and religious influences. Ethics reflect beliefs about what is right, what is wrong, what is just, what is unjust, what is good, and what is bad in terms of human behavior. They serve as a compass to direct how people should

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[7] Wardenburg 2000: 159
[8] Mekonnen 2013: 17
[9] Giddens 1990: 64

behave toward each other, understand and fulfill their obligations to society, and live their lives."[10]

Religion has been defined as a system of faith and devotion. Ethics is to get a view of the nature of human values and how they have to live and of what action are considered right or wrong, by force of reason alone and not by revelation.

1.9 Limitation of the study

Studies on immigrant youth are not new phenomena; lots of studies have been done on it around the world. I wanted to focus on identity and ethics in secular multicultural society of Norway is contemporary important issue.

I planned to conduct interviews from different cities of Norway but after having done some interviews I realized to approach the field in such a way would not be an easy target. Secondary, there is a time limit also. So, I made a decision to have samples for the interviews from Stavanger only.

1.10 Conclusion

This first chapter throws light on how things will discussed in this research study. It approaches the basic information for the thesis work, for instance reasons and effects of Norwegian religion and culture, how it influences the identity and ethics of the young generation of Muslims. The research question has provided the foundation of the whole thesis which is one part of this chapter.

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[10] https://www.boundless.com/management/textbooks/boundless-management-textbook/ethics-in-business-13/ethics-an-overview-95/defining-ethics-446-8310/ visited on 27.4.2015

Chapter 2

Methodology and data resources

The second chapter will illustrate the methods used in collecting data, the sources of data, analytical process and the research design. Moreover, it will also focus on the method of interviews and observations during the interviews.

2.1   Research design

This study is basically consisting of descriptive and exploratory research method. For instance,

> The descriptive research attempts to describe, explain and interpret conditions of the present i.e. "what is'. The purpose of a descriptive research is to examine a phenomenon that is occurring at a specific place(s) and time. A descriptive research is concerned with conditions, practices, structures, differences or relationships that exist, opinions held processes that are going on or trends that are evident.[11]

I try to identify the reasons behind the influence of Norwegian religion and culture on the identity and ethics of young generation of Muslims through the interviews and through the conceptual theory of diaspora that can be applied on this phenomenon. It will be discussed in the whole process that the interview which I was doing play an essential role in this research.

I have used primary and secondary data for my research. I got primary data through interviews and secondary data from books, article and reports from Norway, USA and Briton. So, my research work will be descriptive and explorative in nature. However, I am using Christine M. Jacobsen research on *Islamic tradition and Muslim youth in Norway* and Sissel Østberg research on *Pakistani Children in Norway: Islamic Nurture in a Secular Context* because researches have done on Muslim youth in Norway. From there, I will formulate some ideas that I will discuss more profoundly in my thesis. There were some other articles as well plus substance from the

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[11] http://www.mu.ac.in/myweb_test/Research%20Methadology-Paper-3/Chapter-5.pdf (visited on 25.09.2014)

books and articles which we have studied the whole previous year, that were beneficial in this respect. I also made notes of information which I got during the interviews in the field.

2.2 Data resources

I have used different types of data in my research. For instance primary data, secondary data, personal observations during the field work. All the data resources are essential in this respect. I will discuss these resources in detail below.

2.3 Primary data

> Primary data is one of the most important data collection tool. Primary data is collected through interviews during field work. Primary data is original information and the raw material that source material is closest to what is being studied. Primary data sources are direct interaction with human beings. Primary data collection method is consisting of interviews, survey and observation.[12]

However, interviews could be exploratory. Such interviews investigate into a problem or situation, which provides insights to the researcher. The exploratory interviews are meant to provide details where a small amount of information exists.[13] The exploratory interviews are usually open and has less structured. Nearly same type of the interviews I have conducted for my research. I have selected face-to-face interviews as data collection tool for my master thesis. I took interviews due to this qualitative approach and it gives the in-depth information related to the research problem. I am also curious to know the young people's stories and experiences. Every word that people use for telling their story is usually based on their experiences and observations.

I used this tool to collect primary data for my thesis report and to get the insight of the problem. When a researcher went into the field by himself then he realized the actual situation. "Oral accounts not only are provided by participants to one another, but also are sometimes given in an

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[12]http://pakistanonlinetuition.com/statistics/statistics_notes/Collection%20of%20data.pdf(visited on 25.09.2014)
[13] http://www.businessdictionary.com/definition/exploratory-research.html (visited on 25.09.2014)

unsolicited way to ethnographers", Hamersley and Atkinson write.[14] When I went to the field then I realized the true situation of the youngsters. I heard about different experiences from them. The participants said that sometime it becomes very difficult to maintain two different religious and cultural values.

The questionnaire was designed as structured and open-ended. I did not prepare any questions which needed only yes or no answer because I wanted to get information in-detail and I prepared some extra questions to get more clear interpretations. It was not easy task to get in-depth information from the participants. During the interviews I also got chance to observe the body language of the interviewee.

2.4 Selection of information

> Decision must be made about where to observe and when to ask, as well as about what to record and how. In this process we are not only deciding what is and is not relevant to the case under the study but also usually sampling from data available in the case.[15]

The selection of interviewees is not an easy chore. Interviewees must be relevant to the topic for field work. I have selected all my interviewees carefully. I got some problems to approach people for interviews due to the fact that I am foreigner in Stavanger. I do not know many young Muslims second and third generation people. But my friends helped me a lot to approach the field.

I used snowball method to approach the interviews for my research. After completed two interviews, those interviewees took interest in my topic and also helped me to approach the others. I took nine interviews all together, four interviews from male and five from female.

2.5 Observations in the field

Field observations are a method where you observe people in real locations and situations, such as workplaces, homes, etc. Field observations help you to understand people's behavior, habits, needs and social relations in their original environment.

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[14]Hamersley and Atkinson 2007:99.
[15]Hamersley and Atkinson 2007: 35.

Field observations can give you unique information, because you don't have to rely on other's verbal interpretations of situations, but you can see it for yourself! If your field observation is successful, you can have plenty of new ideas and a valuable knowledge base for your project.[16]

I got some difficulties to access my participants for fieldwork. For instance, I tried to contact lots of people; some of them were very punctual. They gave interview on the time which they gave me. But some others were proved irresponsible. They changed their appointment time two to three times but they showed they were fully interested to give an interview. Finally, they did not give an interview. I observed some of the participants were less involved in my questions during the interview than others. Two were considering questions too personal but all others were devoted to answer such questions. I had to adjust the questions according to the situation of the interviewees. After the interviews, I did not have any cross check from my participants. But during interviews I did cross questions when I got to know some new information or new belief by any interviewee. It was one of the reasons of selecting interviews that the researcher can get the insight of a problem by the verbal and non-verbal communication.

Before starting the field work, I wrote a questionnaire, which consisted of 15 questions. These questions comprised topics concerning social and culture life, identity and religious ethics and how these matters influence on the young generation of Muslims participants. Further, I asked how they used to behave and act in their home and outside the homes, like in the Norwegian society. But some of the participants were more interested in discussing their social and cultural life. Furthermore, some of participants did not feel comfortable to answer about the religion. For instance, when I asked question about hijab, most of the female participants answered that they are comfortable to wear hijab but in the Norwegian society, people ask so many questions about hijab. At that time, they have to answer and satisfy the people because it is important for their social lives. Their body language was also showing that they are not comfortable to answer that question. But other participants said that they do not feel any problem to wear hijab and move in the society. I also made notes of information, which I got during the interviews in the field.

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[16] http://mechanisms.energychange.info/tools/15 (visited on 25.09.2014)

2.6 Qualitative research

> Qualitative research there is a stronger urge to get close to the subject being investigated to be an insider. It is only getting close to their subjects and becoming an insider that they can view the world as a participant in that setting.[17]

Qualitative research uses in-depth studies of small groups of people to guide and support the construction of hypotheses. The results of qualitative research are descriptive rather than predictive. The qualitative method is best for my data collection since I needed in-depth information for my thesis. The advantage of qualitative interview research is that we can see the true social and religious connection in the life of an individual. Furthermore, during the qualitative research, the researcher can get more reliable and efficient data and qualitative research and it is always more flexible in nature.

2.7 Ethical reflections

While doing the field work, the researcher has to keep in mind the ethics related to the interviews. One should consider the ethics as the backbone of the interviews. In my experience, ethics are as important as the questions in doing interviews. You have to be aware of the religious and cultural norms of the interviewees. In some cultures, one can have some different ethical framework than others. It is quite similar in the case of religions, genders and age groups. According to *Ethnography,* a book written by Hamersley and Atkinson, it is quite different to ask the patterns of friendship to children and adults[18]. In my field work, it was proofed excellent and convenient for me that being a Muslim, I can understand the ethics, norms and values of the Muslims with a similar cultural background as myself. In addition, all of my participants were my age fellows and from a Muslim background. According my experiences in field work, I observed that some of my participants considered some questions personal but some others were comfortable to answer those questions, especially about hijab. Sometimes I had to modify the questions according to the situations.

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[17]Bryman 1999:38
[18]Hamersley & Atkinson 2007: 215

2.8 Secondary data

> Secondary data analysis, however, is the use of data that was collected by someone else for some other purpose. In this case, the researcher poses questions that are addressed through the analysis of a data set that they were not involved in collecting. The data was not collected to answer the researcher's specific research questions and was instead collected for another purpose. The same data set can therefore be a primary data set to one researcher and a secondary data set to a different researcher.[19]

I have been searching for the relevant literature, for instance books, articles, reports and research work from Great Britain and America after the selection of my topic. I have also used Google to search to find articles and books for getting data. My tutor has also pointed to relevant literature that I was not aware of.

2.9 Relevant literature

The aim of the relevant literature is to give an overview of what important researchers have written about this topic in the past. The review should present the most important theories related to the topic to research. In Great Britain, some researchers have conducted on the third generations of Muslims, to see how religion and culture influence on the identity and ethics of third generation of Muslims. But in Norway only a few researchers have done so. However, Christine M. Jacobsen in *Islamic tradition and Muslim youth in Norway* and Sissel Østberg in *Pakistani Children in Norway: Islamic Nurture in a Secular Context* have shown how Muslim youth develops a hybrid identity.

Moreover, William M. Sullivan and Will Kymlicka in their book *The Globalization of ethics* focused on ethics of religions. This book is consisting of different religious ethics. I am using chapter number two, which is "Global ethics and international law tradition" and chapter number six "Muslim perspective on global ethics" which are most relevant to my thesis. A report on the Oslo Coalition's Muslim Family Law project *"Justice through Equality" Building Religious Knowledge for Reform of Muslim Family Laws* (2013) is also taken into consideration.

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[19] http://sociology.about.com/od/Research-Methods/a/Secondary-Data-Analysis.htm (visited on 25.09.2014)

So, I will use previous research from Great Britain and Norway as the review of the literature of my thesis. From there, I will formulate some ideas that I will discuss more profoundly in my thesis. There were some other articles as well plus substance from the books that were beneficial in this respect.

2.10 Conclusion

In the second chapter, I have illustrated the method and process which I followed during research work. It is consisting of all steps and methods. This chapter basically presents the research design, primary and secondary data, questionnaire, data resources, ethical considerations and observations during field work. It demonstrated some problems which I faced during field work. Furthermore, it also included the relevant literature related to the topic.

Chapter 3

Relevant literature and theories

This chapter will comprise the concepts and theories which have been used to formulate the conclusion and to support my field work. These theories and concepts have been collected from the literature studies which are used for research.

3.1 Relevant literature

There are a lot of studies and researches that have been done on the topic of immigrants. But the main aim of my research will consist of ethics, culture and identity of young generation of Muslims in Stavanger, Norway. I am using theory of cultural hybridity by Elisabeth Bronfen, Benjamin Marius and J.N. Pieterse. Cultural hybridity has dominated the conceptual discussions of mixed identities. The theory of cultural hybridity is directly connected to the first part of my research, which is about social and identity problems of young immigrants.

Secondly, I am using the theory of global diaspora by Steven Vertovec, which is related to the religious beliefs of people who live in a diaspora situation. This is also connected to the other part of my thesis that considers religious ethics, which has been discussed and observed throughout the thesis. The same faith and beliefs bring people closer to each other. Hence, how religion is understood in a diaspora situation is relevant to my research. Further, I used two researches, one is on Islamic tradition and Muslim youth in Norway by Christine M. Jacobsen and other is Pakistani Children in Norway: Islamic Nurture in a Secular Context by Sissel Østberg. Both are based on identity and ethics of immigrants in Norway. Lastly, I will discuss concepts of culture and religion in globalization. Because globalization is effecting the fast revival of religious and cultural identities. So all this literature related to social, cultural and religion is relevant to my research and I am discussing it in more detail below.

3.2 Cultural hybridity theory by Elisabeth Bronfen, Benjamin Marius and J.N. Pieterse.

Hybridity is basically a combination of two separate ethnic belongings or cultures. A hybrid is something that is blend, or a mixture of two or several ideas, identities. Further, according to Steven Vertovec, "Consciousness or bundle of experiences which bind many people into the social forms or networks. The awareness of multi-locality stimulates the desire to connect oneself with others, both 'here' and 'there' who share the same 'routes' and 'roots'."[20]

Elisabeth Bronfen and Benjamin Marius describe a mixture of certain elements in their theory as follows, "Everything that owes its existence to a mixture of traditions or chains of signification, everything that links different kinds of discourse and technologies, everything that came into being through techniques of collage, sampling, or bricolage."[21]

At the present time, the world has become like a global village due to the easy transportation, advanced technology like mass media and internet. A person can easy move from one place to another for studies, business and other purposes. A person can also get information about other religions and cultures because of modern technology. Communication becomes easier; that was not so in the past time. So, now-a-days, a person can easily interact with his family from one corner of the world to another. But it is not a simple process to have double belongings like to live at one place and follow the culture and religion of another place. In this way, sometimes the situation of a person becomes confusing, which culture and religion, should he and his family follow? According to my topic, I observed that the theory of hybridity is relevant to my research. "Immigrants were frequently torn between their original and adopted territorial homelands well before air travel and telephone calls allowed migrants to stay in their place of birth from a distance."[22]

With the respect to the cultural forms, hybridization might be defined as, "the way in which forms become separated from existing practices and recombined with new forms in new practices".[23] In this way, with the passage of time people try to follow the new cultural practices, which are the requirement of the present place where they are living. Slowly they start to adopt a

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[20] Vertovec 1999:5
[21] http://www.uni-bielefeld.de/ZIF/FG/2008Pluribus/publications/raab-Butler_intro-hybrid.pdf (visit on 10.03.2014)
[22] Sholte 2005:252.
[23] Pieterse 2009:49.

new culture. Identity patterns are becoming more complex, as people asserted local loyalties but want to share in global values and lifestyles.[24] For instance, in the globalized world one has to face the problems to present his identity. Then a person becomes stuck between two identities, cultures and religions. Especially immigrants face these problems. During my research and field work, I observed that my participants are facing these types of problems in Norway.

Furthermore, post cultural hybridity refers to the mixture of Asian, African, American and European countries: hybridization is the making of global culture as a global mélange. As a category hybridity serves as a purpose on the bases of the assumption of difference between the categories, forms, believes that go into the mixture.[25] Hybridity is basically mixture, which can be mixture of culture or religion. For example, here in my research in the diaspora places, cultural and religious hybridity is common. Like young generation of immigrants mixes their parents' culture and culture of the present country and practicing their own mix culture.

3.2 Theory of Global Diaspora by Steven Vertovec

Religious beliefs are one part of my research which are being discussed and observed throughout the thesis. The same faith and beliefs bring people closer to each other. So, I am discussing it in more detail now. People migrate from their country of origin to another place. When many people migrate from the same place to another country they become a diaspora community. The first known diaspora community – as used in religious texts – is related to the Jewish people.

> "The main diaspora began in the 8th-6th centuries bc, and even before the sack
> of Jerusalem in ad 70 the number of Jews dispersed by the Diaspora was greater than
> that living in Israel. Thereafter, Jews were dispersed even more widely throughout the
> Roman world and beyond."[26]

However, today, diaspora communities are found all over the world. People in diaspora are moved from their place of origin and resettled in other places for different reasons, for example due to political, economic, religious and other issues. In fact, the word diaspora is used today to

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[24] Pieterse 2009:49.
[25] Pieterse 2009:60.
[26] http://www.oxforddictionaries.com/definition/english/diaspora visited by 10.02.2015

describe many communities that have migrated whose numbers make it visible in the whole community.[27] The word diaspora is used today to describe any community that has emigrated whose number makes it visible in host community.[28] "Currently estimated that around 200 million people have spent more than one year away from their home countries. These people called migrants. They move to the other place to get opportunities for better life."[29] Still, migrant communities not necessarily mean that they will form a long lasting diaspora community, but many of them will.

> During my field work, I observed that people are consciously or unconsciously attached to their countries of origin even though, they are living in multicultural societies since many years, My participants are second or third generation of Muslims in Norway. But still the culture they feel attracted by is their country of origin. But they do not want to settle there on a permanent basis. I observed that they like to live in Norway permanently rather than in the country of origin. No doubt, the young generation of Muslims is playing an active part in Norway socially, culturally and economically. But still, sometimes they consider themselves as an outsider due to the religious boundaries. According to some interviewees, even though they have adopted Norwegian culture still they have a problem on religious issues.

According to one of the interviewees, it is not easy to move and become a productive member of the society with double belonging in the multicultural societies. "We have to face lots of challenges on daily bases", she said.

3.3 Islamic tradition and Muslim youth in Norway by Christine M. Jacobsen

I used the thesis of Christine Jacobsen because she also worked in the young generation of Muslim immigrants, her cases mostly in Oslo. She focuses on the composition of the Muslim migrant population and their descendants. Secondly, she explains the manner in which young Muslims adapt to their communities and traditional values.

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[27] Marienstras 1989:125.
[28] Marienstras 1989:125.
[29] Akram 2014:15.

Further, she considers a varied range of practices relating to marriage, consumption, ritual, and young Muslims' narratives and written texts and takes these as a point of departure for analyzing the social imaginaries in terms of which young Muslims construct and orients their Muslim identities and practices. However, she presents how the Norwegian state has constructed its multiculturalist's politics and discourses on cultural diversity, as well as historically established formulas for the separation of religion and politics and private and public spheres. Further she shows how the state has constructed a form of particular conditions of possibility for the creation and expression of a Muslim political subject position.

She also throws light on transmission of Islamic traditions in the context of migration, globalization and secular modernity and gives an overview of various pedagogical actors in the religious education of Muslim youth. She also highlights how young Muslims' religiosity is significantly negotiated through discourses of 'authenticity' and 'autonomy' and associated regimes of subjectivities.[30]

3.4 Pakistani Children in Norway: Islamic Nurture in a Secular Context by Sissel Østberg (2003)

Sissel Østberg thesis is also relevant to my research even though she has worked on teenager young immigrants. Her study focus mainly on how Islamic nurture in a secular context on Pakistani children in Norway. She discussed the permanent situation of Pakistanis as an ethnic minority in Norway has been determined by the same double set of traditions and by the nature of the immigration process.

Further, she explains the differences between families, how they have been explained in terms of the relative sharpness of social boundaries. Some boundaries have become permeable or semi-permeable, as documented by Jacobson in her research on ethnic boundaries amongst British Pakistani youth (Jacobson 1995:152). The study also moves a step further in the direction of letting the voices of children be heard through self presentation. The most of these were made explicit through the way children, verbally and

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[30] Jacobson 2011:23 to 26

non-verbally, presented themselves in dialogue. Moreover, she focuses on how the distinction `us-them' has been presented both as sharp, like a Pakistani-Norwegian dichotomy, and looser, as with the distinction between 'established immigrants' and 'newcomers'.

 The temporality and spatiality of children's life worlds can be summarized as being constituted by the following elements: First, the awareness of being 'at home' in Norway and being part of mainstream society's time cycle (Christmas, New Year, 17th May, school holidays) formed the frames for their everyday 'here and now' lifeworld. This was the secular context of their lives.

Secondly, they experienced a relationship between 'here and now' and a mythical past, a sacred time and space. This experience was related to their belief in God. Humankind was regarded as being placed on earth, i.e. positioned in relation to God and another, heavenly world. Children experienced and expressed this sacred temporality and spatiality primarily through the bodily act of praying.

Thirdly, local, national and global social networks constituted a social and cultural transteritorial space in which they lived. This spatiality transcended the 'pain of migration', of being away from 'home' for the first generation immigrants, and `normalised' the diaspora situation for their children. The extended family system constituted the core of the social network and contributed to a lesser degree of `emptying of space' than emphasized by Giddens (1990:18). The importance of face- to-face family relations and social networks created links to Pakistan as a geographical place, but also contributed to strong attachments to Norway.[31]

3.5 Concepts of culture and religion in globalization

Global means worldwide and globalization means the process of spreading various objects and experiences to the people at all the corners of the earth. It entails a reconfiguration of social geography, which is increasing the transplanetary connections between the people.[32]

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[31] Østberg 2003: 1 to 227 (overview)
[32] Scholte 2005:16

Globalization is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture.[33] Identity on the other hand, is basically a construction of being, belonging, and becoming hold key importance in terms of both defining the self and social collective bounds with other. However, description of identity in the globalized world is cultural belonging and makes relationship with other communities in society. But it is also found that to be something fragile that needed keep together. Furthermore

> Today religion, class, gender, sexual orientation and other aspects of self and solidarity have acquired increased prominence alongside-and in complex mixes with nationality. The general situation with the respect to identity has moved one of nationalism to one of considerable pluralism and hybridity.[34]

According to my perception, identities are becoming collective in the globalized world. Now people all over the world are living global lives and experience several identities at the same time and also face lots of challenges due to globalization. According to the informants, immigrants face different challenges on the daily basis because of the different cultural and religious background. But they face them and are living a successful life. For instance, Muslims are facing some problems in the western countries due to the wrong representation of media. But still they are coping up with situation and living good life.

Furthermore, most important globalization's effects have been the fast revival of religious and cultural identities that were once thought to be in decline as the technological advances of the twentieth century. In his insightful article "Jihad vs. McWorld", Benjamin Barber describes that tribalism and globalism are reshaping and clashing the contemporary world. Further, I will discuss religion and culture in chapter 4.

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[33] http://en.wikipedia.org/wiki/Globalization (visited on 20.02.2015)
[34] Scholte 2005:225.

3.7 Conclusion

This chapter is consisting of theories and concepts, which are used while writing this thesis. These theories are about cultural hybridity, diaspora, discussed thesis on Pakistani Children in Norway by Sissel Østberg. Further the work thesis on Islamic tradition and Muslim youth in Norway by Christine M. Jacobsen, and concepts of culture and religion in globalization from the main focus in my research. In the analysis chapter, all these theories will be discussed on the basis of data from case studies found in the field work.

Chapter 4

Presentation and analysis of data

For this research project, I have collected data through interviews. I will mainly interpret primary data, which I have collected during field work, but I will also to some extent rely on and discuss with scholars using secondary data that I have found in my reading process. I will delve into the perception and thinking of the young generation of Muslims towards social and religious issues. I am also going to discuss how immigrants have perceived the culture of Norway, and present some differences in their cultural and religious views. I will also discuss the observation undertaken by me, of the behavior and different remarks of the interviewees.

4.1 Migration patterns in Stavanger region

The city of Stavanger is located on the south west coast of Norway and is the third largest metropolitan area in the country and the administrative centre of Rogaland, country. Stavanger is one of the important cities of Norway because of petroleum and tourism. Immigrants of Norway according to SSB in 2015 are highest record 669380.[35] According to SSB in 2014, the total number of Muslims in Rogaland was 7772. [36]

Due to different reasons, people are leaving their homeland and establish themselves in Norway. Most of the respondents' fathers came as young labor-seeking immigrants at the beginning of the 1970s. They came from different backgrounds and countries. Therefore, their education, regional origin, caste and class were different but they were all Muslim. Most of them said that their reason for leaving their countries was the same: to make a better economic future for themselves and their families. 70% of the parents of my respondents came to Norway in the 1970s and had

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[35]http://ssb.no/en/befolkning/statistikker/innvbef/aar/2015-03-04?fane=tabell&sort=nummer&tabell=219754 (visited on 23.03.2015)
[36]http://ssb.no/en/kultur-og-fritid/statistikker/trosamf/aar/2014-11-18?fane=tabell&sort=nummer&tabell=204089# (visited on 23.03.2015)

taken some vocational education to get jobs and the other 30 % came later. 100 % of the parents are over 50 years of age and their educational level is up to graduation.

4.2 Selection of interviewees

In my project, I have collected data from nine respondents. They were five females and four males who were second and third generation of Muslims. All the respondents were between 20 to 30 years old. 70 % of my respondents are university students and 30 % have finished high school and are working at different places. Among nine interviewees, three male and three female are originally from Pakistan and four of them (three female and one male) are third generation of immigrants here. One male informant is originally from India and other two female are from Afghanistan. Except three, two Pakistani female and one Indian male all other are students at The University of Stavanger. These interviews have done by snowball method. I prepared the questionnaire (appendix 1) which was used during field work. I prepared fifteen different questions related to my research.

I will discuss the respondents' responses and interpretations in this chapter and the next evaluate the results in the final chapter (chapter 6). Sometimes, I felt difficulty during the interviews when the participant took my question personally and did not give the answers in detail. Then I molded my question to get more information. For instance, some females did not experience good situations because of hijab. But they were not interested to share their experiences. They said that sometimes, hijab became a barrier in different places like in situations connected to working opportunities.

Furthermore, I got lots of information from my participants and listened to their interesting experiences and their problems to maintain dual identity. I was happy when the discussion was started by my participant totally involved in the discussion and she or he gave me a good and solid response. However, some of them were considering questions personal but all others were devoted to answer such questions. I had to adjust the questions according to the situation of the interviewees. After the interviews, I did not have any cross check from my participants. It was

one of the reasons of selecting interviews as a method of research, that researcher can get the insight of a problem by the verbal and non-verbal communication.

4.3 Cultural Identity

Identity is the impression you develop about yourself that develop over the track of your life. This may consist of characteristics of your life that you have no control over, for instance where you grew up or the color of your skin, as well as choices you make in life, such as how you spend your time and what you believe. "An interpretation of these significances is a presupposition for understanding. Likewise, 'identity' is not a given entity to be discovered, but a symbol to be interpreted."[37] Further,

> Cultural identity is the feeling of belonging to, as part of the self-conception and self-perception to nationality, ethnicity, religion, social class, generation, locality and any kind of social group that have its own distinct culture, in this way that cultural identity is both characteristic of the individual but also to the culturally identical group that has its members sharing the same cultural identity.[38]

According to participants, they have dual cultural identities even though they have Norwegian nationality and all of them are second or third generation of Muslims in Norway. But still they are considered as outsiders due to their color of skin and religion. Sometimes, they become confused about their dual identities and belongings.

> However, since the formation, development and management of personal identity is unthinkable without interaction with `others', there will always be a relationship between individual and collective elements of personal identity, i.e. what is specifically individual and what is shared with others. Identity is not only formed by social processes but 'it is maintained, modified, or even reshaped by social relations.[39]

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[37] Østberg 2003:218.
[38] http://en.wikipedia.org/wiki/Cultural_identity accessed on 15.03.2015
[39] Berger & Luckmann. 1991:194.

Most of the participants said that some time they become confused which culture they follow, their parents like the country of origin, or Norway where they were born. The perception called integrated plural identity is chosen to explain the double character of Norwegian identity and country of origin people's identity. These identities are important and changeable. But also passing character on the one side and its strength or integration on the other side. "Religious and cultural traditions were mainly transmitted informally through parents and other significant others at home and in the mosque," Sissel Østberg maintains in her study about Pakistani children and youth in Oslo.[40]

4.4 Double belongings and cultural differences

New generations of immigrants were raised up in a culture outside of their parents' culture for an important part of their development years. They experienced a unique environment that these individuals are growing between cultures before they have had the chance to fully build up their personal and cultural identity in early years of their life. The first culture, they learn from home refers to the culture of the country from which the parents originated, the second culture they learn refers to the culture in which they currently are living with their families, and the third culture they experience refers to the combination of these two cultures. The third culture is more strengthened with the interaction that currently resides in the host country. In a paper from 1996, Jacobson developed analysis further in a discussion of how British Pakistanis understood 'Britishness'. The distinction was made between three boundaries of 'Britishness': a 'civic' boundary, a `racial' boundary and a 'cultural' boundary.[41]

On the one hand, 80% of the male respondents in Stavanger said that they are the same inside the home and outside the home but on the other hand 90% of the female respondents said they are playing different cultural roles outside the home and inside the home. For example inside the home they are playing a role more similar to their country of origin in dressing, the way of behaving and living. But outside the home they are more like Norwegians in the way of dressing,

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[40] Østberg 2003:223.
[41] Jacobson 1996:9.

behaving and moving in the society. Muslim youth adopt different strategies to cope with values at home and value in the society. As Sissel Østberg says in her research,

> Self-ascriptions are apparently inconsistent. Aisha first explicitly states her double identity (Norwegian and Pakistani), then conveys that her feelings are more in the one direction (Pakistani), and ends up by a taken-for-granted assumption (we are Pakistanis). Language is mentioned as the marker of a specific Pakistani identity.[42]

"The social world intends, as far as possible, to be taken for granted. Socialization achieves success to the degree that this taken for granted quality is internalized."[43] One of the female respondent from Pakistan in Stavanger said, "As a Pakistani my culture is totally different from Norwegians but the thing is this I cannot follow my culture outside. I have to follow Norwegian culture to do good job and move in the society. But I have adopted good things from both cultures which I am following in my daily life."

Sissel Østberg said about the social belonging and build boundies with others in her thesis on Pakistani Children in Norway.

> Besides being a source for 'potential religiosity' this pattern of meaning strengthened feelings of social belonging by creating boundaries towards 'others', e.g. non-Muslims and the opposite sex. Another pattern, the experience of qualitatively different time and space, combined the establishing of social belonging and meaning in the way temporality and spatiality were constituted in the life worlds of children.[44]

Another male respondent from India said that "culture is nothing but rules and fine lines between every culture. One has to think about morality and it does not matter about culture and where you come from. If one thing is morally and ethically wrong then it does not matter from which culture you belong. I applied that rather than following my or anybody else culture."

"Although there was a link between the establishment of meaning and the experience of social belonging, there was no direct link between which social groups a child identified with in the

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[42] Østberg 2003:83.
[43] Berge. 1990 : 22.
[44] Østberg. 2003:210.

given situation and their cultural identity."[45] For example one of female respondents from Afghanistan said, "Yes, at home I am Afghan but outside home, I am Muslim and still try to manage and adjust with Norwegian culture at job, university and in markets." Some of the social and cultural practices are influencing immigrant's lives as individuals and as a minority group by the multiple roles of the religious institute in the diaspora situation.

4.5 Barrier to the opportunities

After the incident of 9/11 in America the word of terrorism was associated with the religion Islam. It becomes a barrier in opportunities for Muslims all around the world. 90% of the respondents said that yes, different culture and religion become a barrier in opportunities. In the present time, media's wrong representation of Islam is the biggest barrier for Muslims.

One of female respondents from Pakistan said that "the Norwegian society doesn't have problem with Pakistani or Asian culture but they have issues with Islamic norms and values because directly or indirectly the word terrorist is attached with Muslims or with Islam. When I applied for higher skilled jobs they reject me due to my Islamic name." Abdullah Saeed writes about religious identity of immigrants in Australia, "In Australia, the presumption is that one's religious beliefs, practices and values are private matters which may provide the motivation for public action but that such action can be justified or explained only by public reason which excludes consideration of religious convictions."[46]

Another female respondent from Afghanistan said that "there is some kind of work which women are not allowed to do in Islam. For instance, she said that after finishing school. She did work in the old home where she had to wash old people but in Islam washing men is not allowed for women. She did this job because I need money at that time." All kinds of jobs are not allowed in Islam; there are some limits. Allah, Almighty, has not prohibited women from working, but He has provided numerous protections for women, that are primarily concerned. Women should seriously consider the costs and benefits for herself, and the impact on her ability to fulfill her primary responsibilities, before taking on a job. There are many situations that may

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[45] Østberg. 2003:210.
[46] Saeed 2003:1

make it necessary for a woman to work, such as to meet the financial needs of the family or to fulfill the needs of the society (doctors, midwives, teachers).

The other male respondent from Pakistan said,

> There was time when people use to make religion or other things as a barrier. Religion is very personal and it is a guide line to follow in life. As long as you keep it with yourself, it is not a problem unless other people do not disturb or injured. But still there are some barriers because media's wrong representation of Islam. It is not only barrier for young generation of Muslims but it is barrier for all Muslims, all over the world. People do experience negativity. It is not very open but hidden.

According to the perception of informants, Muslims are facing problem not only in Norway but also all over the world due to wrong representation of Islam in media. Different culture and religion is also a barrier in job opportunities because Muslims want to do their religious practices during working hours also like prayers and women do not want to shake hand with male office.

4.6 Social boundaries

Most of the respondents said that they do not face any difficulty to maintain religious and cultural role as Muslim. But there are some boundaries which they are not allowed to cross because Islam does not allow those things, like drinking alcohol, having a girl friend and clubbing culture etc. However, culture is process of formation and adjustment. Cultural change includes a change of information, attitude and action that can be changed according the requirement to situation and place.

Some of my respondents' way of ascribing themselves is typical. Their identities were clearly placed; they expressed a trend of under-communicating their double or multiple identities in everyday social life, but at the same time they had a clear belief of being culturally different from other groups. One of the male respondents from Pakistan said, "Some time I face some difficulties to maintain religious role due to lack of awareness of Norwegians. For instance, when I asked to the boss, I need five minutes break for prayers then he said, why? But when I explained then he said ok."

Imran Mogra's words I find most interesting to throw light on this issue: "Ethical aspect of consideration was gender, cultural conduct and religious dress code. Gender, in particularly, was important within religious and socio-cultural contexts rather than the issue of segregation by gender."[47]

One of the female respondents from Pakistan said that, "I have only difficulty to wear hijab because people ask lots of question about hijab. I do not feel comfortable but hijab is my religious obligation and common in my culture, that is why I am wearing it." This view Meredith McGuire explains in other words,

> Religion is one of the most powerful, deeply felt, and influential force inhuman societies. It has shaped people's relationships with each other, influencing family, community, economic, and political life. Religion is a significant aspect of social dimension is an important part of religion.[48]

One of the male respondents from india said that "if one want to follow religion one can. No matter where he or she is. One difficulty is being judged by others a person don't feel comfortable. Which is only barrier to follow religion where 99% atheism. It is modern trend people follow modern culture not religion." Another female informant from Afghanistan said, "I do not face any difficulty, I am attending parties but I do not drink there. It is up to a person to be or not to be part of those kinds of activities which are not allowed in our religion. We can accept the culture in our own boundaries."

According to my informants perception Norwegian culture and Asian culture is different. In Islam there are also boundaries which Muslims cannot cross. Therefore when the young generation of Muslim moves to a Norwegian culture they maintain their limits like attending parties but they do not use alcoholic drinks, get permission from boss and do prayer in office, wear hijab and explain people when they ask question about hijab.

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[47] Mogra 2014:6.
[48] McGuire 2002:42.

4.7 Difficulties and unfairness in diaspora faced by a Muslim

The sociologist Steven Vertovec writes about diaspora communities and he emphasizes the role of homeland and the effects and relations to this homeland in the new place. "Diaspora may themselves affect the development of religion in the homeland: the wealth, education and exposure to foreign influences transferred from Diaspora may have significant effects on organization, practices and even believes."[49] Likewise, most respondents said "we consider equal as Norwegian. We do not face any difficulty or unfairness as a Muslim because we have adopted good things from both cultures, which are necessary to move in the society. Some time we have to explain things."

One male respondent from India said that "people faced lots of difficulties while applying for job because of different religion and culture." Another male respondent from Pakistan said that "people have a negative image of Islam due to media's wrong representation of Islam. That is why we face unfairness." The scholars Akbarzadeh and Smith write about this topic,

> The media is a significant social agent, with the potential to influence community perceptions. Its influence can seriously impact on minority groups by subjecting them to exclusionary pressures by implying that they hold 'alien' characteristics which do not correspond with the values and ethos of mainstream Australia.[50]

A female respondent from Pakistan said that "here in Norway on most of jobs no one can take break before four hours of work. So, some time one can miss prayer. It is difficult situation especially in winter when prayers time is very close to each other but we have to manage." When immigrants live in the diaspora situation the host country has their own rules and regulations which are compulsory to follow by the whole nation. Sometime this thing creates a problem to the other religion followers but they have to manage like pray five times a day.

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[49] Vertovec 2009:134.
[50] Akbarzadeh and Smith 2005:1.

4.8 Equal as Norwegians

First of all, I am explaining equal as Norwegians with my own perception looking to Norway as outsiders, we see that all Norwegian national have equal rights , equal opportunities and equal freedom but if we look from inside then there are inequalities especially with the color of skin. When people ask from second or third generation of Norwegian national (foreigner) where are you from, then its mean they are not considering them as Norwegian. They are asking about the country of origin. This thing creates difference like us and them. 50% of the respondents said yes, they consider themselves equal to Norwegians. They are enjoying rights and liberty in Norway but others said that they do not consider themselves equal to Norwegians even though they are Norwegian citizens by birth.

One of the female respondents from Pakistani said "I am not looking like Norwegian. So, I have to tell them I am from Pakistan even though I was born here. That is why I consider myself more Pakistani rather than Norwegian. Another thing when I visit Pakistan they took me as outsider like Norwegian, that situation also becomes awkward."

Another male respondent from Pakistan said that, "I am not Norwegian because of skin color, when Norwegian people ask me where are you from? They do not ask about Stavanger they ask about my country of origen. So, I do not consider myself Norwegian."

Still one female respondent from Afghanistan said that, "people are still considering us foreigner even though I am third generation here. There are still some unfairness and criticism."

4.9 Collapse of religious norms and values

Steven Vertovec comment about religion in his book *Transnationalism*

> The conscious disaggregation of religion from culture is sometimes prompted among
> people in Diaspora. The point to the growing trend (especially among the youth people)

for discarding national and regional traditions focusing upon the Quran and sunnah in order to distinguish what is truly Islamic-that is, normative- from what is secondary.[51]

One of the male respondents from India said "we are living in Norway where Christianity is religion of majority and Islam is religion of minority. We are in-between the situation. But Christianity is different than Islam. There is fine line between both religions. Sometime it is negative to separate people and sometime it is together people like Christmas parties and religious events. But it is good to have diversity." Mubarak Ali studied young Muslims in Rogaland and their relation to the parents' values, and he writes,

> The parents came into a modern society due to work migration or as asylum seekers; it is not easy for them to get rid of their traditional values. These values are passed onto the children, which make them to realize who they are and their origin. As they grow up in a modern society it becomes a challenge for them to find out where they stand in regards to their own identity.[52]

As Øystein Hetland points out, "the impact of globalization had made these parents to end up in Norway, which is a 'modern society' with or without their concern."[53] One of the female respondents from Pakistan said that Christian norms and values do not affect my own norms and values. "Yes, but some time because wrong representation of media. That creates problem for Muslims all over the world. They have their own norms and values and I have my own norms and values. Some time it becomes difficult to compromise but we have to. But I give respect to them and accept to living in the multicultural and multi religious society."

Another male respondent from Pakistan said, "I don't feel any difficulties because Norwegians are secular. They do not follow Christianity. So, I do not feel any clash. I am easily following Islamic norms and values without any hurdle."

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[51] Vertovec 2009:150.
[52] Ali 2011:10.
[53] Hetland 2008:11.

4.10 Inequalities in culture and religion of origin

Muslims and other ethnic groups have reconfigured their religious and ethnic customs with class, gender and national identity. In other words, "Muslims have continually negotiated their identities, balancing the personal with the public, communal and political."[54] Another way of speaking about "ethnicity is to reflect on how you feel in relation to 'the others' ('I don't feel like an outsider')."[55] One of the female respondents from Pakistan said, "Only one thing I do not like my parents are strict with girls whom I do not like I will give full liberty to my children."

Thomas Hylland Eriksen writes, "Theoretically it is of interest to distinguish what constitutes we-hood (we as subject) from what constitutes us-hood (we as object), but every empirical context seems to encompass both aspects of social identity."[56]One of the male respondents from Pakistan said that "I have full liberty when my parents say anything they did not order me. It is up to me do or do not. When I understand logic behind that thing then I automatically adopt that. My knowledge helped me a lot to understand things why or why not. My father always encouraged me rather than imposed things." Another male respondent from Pakistan said that "Casting system which is not in our religion but it becomes strange root of our culture which I do not want to follow."

According to my knowledge in the Indian subcontinent Muslims are divided into upper and lower casts and adopt same cast system prevailed in Hindu community. For example some Muslims prefix the word SAYYED with their names and claim that they are ancestors of the Prophet (peace be upon him). They also declare other Muslims inferior to them. In reality, it is a framework for an unfair social system that goes against the Islamic principles of equality of human beings in general and of Muslims in particular.

Allah said: the best amongst you at the sight of God are the most pious.(Al-Hujurat 49:13) The Prophet also said: "An Arab has no advantage over a non-Arab, a white person has no advantage over a black person, and a black person has no advantage over a red person, except with piety and good deeds.

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[54] Mogra 2014:3.
[55] Østberg 2003:84.
[56] Eriksen 1995:429.

One of female respondent from Afghanistan said "I want to follow religion not culture like my own family follows Norwegian culture rather than Afghani culture. If you are asking especially about my culture then in my culture there is discrimination in gender which I do not want to follow." Similarly, Weinrich writes that gender is generally "deeply implicated in the complex of societal processes, and the gender dimension will be illuminated from the viewpoints of both boys and girls as it manifested itself as an aspect of each of the six distinctions."[57]

Most of the respondents are student at the University of Stavanger. They have groomed personalities and enough knowledge about Islam and their cultural identities. Some of the informants even they do not have university education but they are well aware of Islamic education. But one of the female respondents from Pakistan said what she does not have enough knowledge about Islam. She always tries to pick good things from both religions and cultures and wants to adopt them. Her views are more traditional.

4.11 Conclusion

To conclude this chapter, half of my data related to religious and cultural identity which I have collected during my field work is presented and analyzed. Culture seems to be the major factor, which influenced the identity and life style of young generation of Muslims. Dual identity and different religious values are playing important roles in the social and private life of young Muslims. For instance, social networks created links to homeland as a physical place but also contributed to strong attachments to Norway. Furthermore, during presenting the response of the respondents and their interpretations, I have used related literature to clarify and discuss some relevant points of view of the respondents.

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[57] Weinreich 1989:58.

Chapter 5

Religious Ethics

5.1 Introduction

This chapter will consist of exploration and analysis of the data related to ethics which is the second part of my research study. I will have explicit and implicit meaning of data, which have been collected from the informants during the field work. I will present the analysis with the relevant quotation of different writers to make the interpretation more clear. I will look into the perception and thinking of the young generation of Muslims towards religious ethics and related issues. I am also going to discuss how immigrants are practicing their religion in Norway, and present some differences in their religious views. I will also discuss the observation undertaken by me, of the behavior and different remarks of the interviewees. Like Steward Harrison Oppong writes, I will underline the idea of identity.

> Religion addresses issues of beliefs, modus operandi and Vivendi, and spiritual teachings which might have an impact on the development of an individual self-conceptualization, the special role of religion and spirituality in the development of identity has been ignored for two reasons. First, some scholars consider religion as being instrumental for deepening our insights into the formation of identity. Second, some scholars view religion as an inhibiting source of identity formation.[58]

5.2 Ethnic and religious Identity

In the social view religion plays an important role in a society and influence the life of individuals in many ways. Religion is one of the very strong forces in our society. It forms relations among people and is influencing them to make a community in diaspora. Religion is a major aspect of social element in the society. Oppong continues to write and he emphasizes,

> The interplay of the religion and identity with reference to the unique of religion in shaping identity formation, the link between religion and ethnicity as one of the vehicles

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[58] Oppong 2013:10.

for identity development and the role of religion in forging identity formation especially for youths. Youths undergo different stages of development. It is plausible that a typical youth might assume different identities as he/she search for singularity and individuality of self. Second, a typical youth is very amenable to new ideas, new influences, and mentoring. This suggests that religion might play significant role in shaping the identity of a typical youth over time.[59]

One of male respondent from Pakistan said, "Europe is more secularized as compared to other parts of the world and religion is reconsidered as something personal." I asked my respondents about their stand point concerning the religion and the challenges they face in the society to get an insight of the situation. They emphasized that they were encountering several challenges in regards to their faith. Below can we read their view point's described in their own words the kind of challenges they face and how they tackle them.

5.3 Islamic ethics and its positive effects

Islamic ethics is defined as good character and moral values. Ethics was shaped as a successful combination of the Quranic teachings, the teachings of the Sunnah of Muhammad, and the precedents of Islamic jurists.

> "Muhammad's preaching produced a radical change in moral values based on the sanctions of the old religion in Arabia, the new religion emphasized the fear of God and of the Last Judgment. The Caliph, had a position based on the notion of a successor to Muhammad's political authority, who, according to Sunnis, were ideally elected by the people or their representatives. After the Caliphs, in Islam, "no one was superior to anyone else except on the basis of piety and virtue".[60]

All the respondents said that Islamic ethics are 100 % positive. They said that when you believe in one religion, you believe 100 % without any doubt; there is nothing negative in Islamic ethics. They said that Islam has lots of good moral things, for example Islam promotes justice and equality and Islam is a flexible religion. Islam is one of the youngest religions and has a deep

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[59] Oppong 2013:10.
[60] http://en.wikipedia.org/wiki/Islamic_ethics (visited on 10.03.2015)

philosophy and morality. We just need to understand it. As Santi Rozario says in his article "Islamic piety against the family: from 'traditional' to 'pure' Islam",

> However, it is not unusual in the contemporary Islamic world, both in Muslim-majority countries and in the diaspora, for young people to be much more 'Islamic' in behavior, dress and lifestyle than their parents. As this may suggest, modernist Islamic piety is not infrequently directed by young people against their parents, as a mode of resistance to parental authority.[61]

One of the female respondents from Pakistan said, "Respect of the elder which is not common in Norwegian culture." This is underlined already in the hadith, narrated by Abdullah ibn Amr ibn al-As: The Prophet (peace be upon him) said: "Those who do not show mercy to our young ones and do not realize the right of our elders are not from us."[62]

Another female respondent from Afghanistan said that "I like women are considered respectful in Islamic ethics. Women are especially respectable in Islam." According to hadith, "Fear Allah in respect of women." And: "The best of you are they who behave best to their wives". And "a Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good."[63]

Respect of human being is one of the main ethics in Islam. Especially the respect of women and elders are very important. Other good ethics are also very important to create balance in society as one of my male respondents from Pakistan said that

> "I like these from Islamic ethics peace, justices, equality, tolerance, piety and being honest. Islam encourages its followers to strictly observe justice in society and when it comes to standing for justice a Muslim is to stand strongly with justice and oppose any kind of injustice." According to the verse in the Quran: "O you who believe! Stand out

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[61] Rozario 2011:1
[62] Sunan Abu Dawud, Book: 41, Hadith: 4925.
[63] https://norasensation.wordpress.com/2008/09/16/womens-honorable-position-in-islam/ (visited on 21.4.2015)

firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor."[64]

To sum up according to the respondents all Islamic ethics are good and respectable, especially respect of women and elders, equality, justices and peace. Islam is a flexible religion just in need to be understood it properly. Islam is against the injustices in society.

5.4 Difficulties to follow Islamic ethics in a religious and pluralist society

Muslims communities are facing problems in Western Europe, especially first and second generation Muslims of Western Europe. The immigrants gradually absorb the values, norms and religious tradition which predominate in their host society. The social values and norms are enduring and deep rooted within each nation and religious traditions, so that migrant populations are unlikely to abandon their cultural roots when they settle in another country. Most of the informants said nearly like this response from one of female respondents from Pakistan,

> Usually we do not have problem to follow Islamic ethics in Norway but sometimes we have to face strange situations. For instance, in university gathering when we do not eat normal Norwegian food due to religious obligation (we can eat only halal food) then our Norwegian friends ask different questions and we have to answer their question. We are following Islamic ethics. Norwegian people understand when we explain things in detail.

On the other hand, some informants said that "on some public place it is difficult to follow Islam. People ask so many questions but they are only small amount of people." For instance William M. Sullivan and Will Kymlicka write in their book *Globalization of ethics*,

> It is widely recognized by the most traditions today that the attempt to impose once values on others is both illegitimate and unrealistic. While each tradition harbors the hope and expectation that will come to share the values and perspective through the force of example and persuasion, this is seen as the desired outcome of an ethical conversation.[65]

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[64] Quran Surah 4:135.
[65] Sullivan & Kymlicka 2007:2.

Like one of the female respondents from Afghanistan said, "Yes most of the time, when she go to the job interview then she has to shake hand with man. At that time she thought, she is breaking Islamic ethics but Muslims are living in Christian country, they have to manage their religion according the rules and culture of the country." Further, another female from Pakistan said:

> Yes, a lot of questions almost all the time. Otherwise I feel as a normal person. Islam is part of me. I know and understand what Islam is about. But the major society looks at Islam negatively. Here I struggle to convince that Islam is not what they think. For example there are discussions about Islam in school. Many have negative viewpoints about Islam. E.g. in exam, questions are formulated in a negative way that how Islam looks at women. Such thing you must try to explain. I try my best to tackle the problem in a nice way.

Another of female respondents from Pakistan said that "the society has a negative image of Islam and ask lots of questions about different things in Islam. At that time they have to explain all answers in detail to clarify things." I observed that the interviewees became frustrated and emotional when saying this. One of the male respondents from Pakistan said, "when any issue raised in media against Islam then we have to face more difficulties." Further, he said:

> Of course I am affected by what is happening in Europe like cartoon issue and wrong representation of Islam by media. For me, firstly it is about to reject such things and not to accept. Secondly it is important to be patient. This I think is very important. Otherwise it is important to fight against Islamophobia the negative side. Because here in Europe Islam is focused negatively. I feel that everything is being generalized by the society.

According to the respondents in Stavanger, due to wrong representation of Islam Muslims are facing lots of problems in all over the world. When people misunderstood or any issue rose against Islam then Muslims have to explain things to clear their position. However, in their personal life and in community they have full liberty to follow their religion.

5.5 Islamic and Christian ethics

Ethics are generally referred to as a code of conduct that an individual, group or society hold as authoritative, in distinguishing right from wrong. Such an ideal code of conduct is often espoused in preference to other alternatives. Islam and Christianity are two different religions. But both religions Islam and Christianity are considered God's religions and offer a complete way to live a good moral life. However, both hold that a moral place no doubt, but no one is mentioned a universal standard by which actions may be considered moral or immoral. Islam's moral system is more comprehensive and only strike but also explains morality, and guides the human beings in how to attain it, at both levels the individual and the collective level.

One of male respondent from Pakistan said, "we like to follow Islamic ethics because we believe in Islam that is why it is important to follow Islamic ethics. But Islamic and Christian ethical values are nearly same. We have read Christianity in school but the difference is in people. In Norway most of people do not follow Christianity that makes things different and difficult." One way to look at this issue is the following,

> Christianity and Islam are both sourced from the same God, and they both lead to him. Their teachings on ethical issues are identical. A close examination shows conclusively that their teachings are widely divergent and contradictory, which indicates that they do not originate from the same source. One of them leads to the true living God; the other does not.[66]

On the other hand, one of the male informant from India said that

> Norwegian peoples are good and apologetics, they tend to follow whole mercy things and show mercy all the time. In Old Testament there is blood and core. But New Testament is totally different. It is clearly different from Islamic ethics for example if you look at the history of Islamic ethics and Christian ethics they both are very different to each other but idea behind the ethics are not different at all. But of course they are different.

Both religion Islam and Christianity are religions which are very close to each other. Both they also have lots of differences. So, some respondents' wants to only Islamic ethics and other want to follow good ethics from both religions. One of the female informants from Pakistan said, "I

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[66] http://3lotus.com/en/General/Christianity-and-Islam.htm visited on (18.04.2015)

like to follow good ethics from both Islam and Christianity." Still another male informant from Pakistan said "Islamic off course, I like to take the best of every religion and follow that because every religion has something good to offer. I think it is different path of same goal. Each religion have same journey." For instance, Sullivan and Kymlicka write, "Human rights are supposed to be free-standing available to (and agreed upon by) all the world major ethical and religious traditions not tied to any one historical tradition."[67] Human rights are general standard of ethics which is acceptable for all religions' followers because it is based on human morality and needs. So, human beings try to respect and follow the human rights, no matter which religion they are from.

One of female respondent from Afghanistan said, "I have enough knowledge of Christian ethics and I have lots of Christian friends. I like to follow Islamic ethics but I respect Christian ethics too."

According to the respondents Christian and Islamic ethics are similar to some extent. They learn about Christianity in school and the participants in Stavanger respect both religions' ethics. But they like to follow Islamic ethics because Islam is their own religion.

5.6 Ethics related to family law

Most of the respondents said that "they like to follow Islamic ethics in the matter of family issues but rules are strike in this country. So, we have to follow Norwegian rules." One of female respondents from Pakistan said that "definitely sharia (Islamic ethics) if implemented then I must follow it. But now I am in Norway. They have different system that I have to follow but if there is huge difference then obviously follow Islamic ethics." Some of the respondent said they want to follow Norwegian ethics because they are living in Norway which is not an Islamic state. The way to do marriage and divorce are considered very important is Islamic ethics. So, a male respondent from Pakistan said, "I will follow Norwegian rules and ethics in the matter of family issues because they are very good. But in divorce and marriage, I will follow Islamic ethics because these both are different from Norwegian rules and ethics."

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[67] Sullivan & Kymlicka 2007:3.

On the other hand one male respondent from India said "Norwegian rules and ethics because Islam said when you are in foreign country follow their rules. So you will have to respect the country rules according to Islam. But if you are under Islamic country follow their rules." Well, every country has their own rules and regulations. It is the responsibility of the person who is living there to follow them. For instance, if a person from Pakistan, start to follow the rules of Sharia which is not implemented in Norway, then he has to face lots of problems and he cannot approach court because the Norwegian law system and Sharia law system are totally different from each other. So, it is better for a person to follow the rules of the country where he is living. However, one of female respondent from Afghanistan said in the favor of Islamic ethics, "We have great freedom in Islam. So I would like to follow Islamic ethics in family matters."

According to the respondent's point of view, Islamic ethics related to family law is different from Norwegian law. Muslims are living in Norway as a community, and Islamic law, Sharia, is not implemented here in Norway. So, they have to follow Norwegian law related to family issues like marriage, divorce, child custody and etc. If they follow Islamic ethics then it is difficult for them to pursue court. Because Islamic Sheria system and Norwegian law system are different from each other.

5.7 Problems wearing hijab

Countries across Europe have wrestled with the issue of the Muslim veil. The debate takes in religious freedom, female equality, secular traditions and even fears of terrorism. The veil is a wide issue in the multicultural society of Europe. Media's negative image and coverage of Islam and Muslims have affected the beliefs and behavior of the western people. As Jacobsen said in her thesis

> Hijab thus came to symbolize for Muslims, on the one hand, backwardness and tradition and, on the other hand, cultural authenticity and resistance to Western domination. In continuity with this established historical polysemy, the hijab in Europe has been inscribed in the context of minority–majority relations and debates about integration, racism, discrimination and multiculturalism. In the process, the hijab's capacity to

symbolize anti-colonialism has come to embody an oppositional quality in relation to non-Muslim majority populations and many Muslims have come to regard hijabi women as courageous defenders of Islam and the Muslim community in the migrant context.[68]

Most of the male respondents said that they do not hear anything about to wear hijab. For instance, one of the male respondents from Pakistan said,

> "My all female family members wear hijab and they are working. They do not have any difficulty. If we give our best and explain why we wear hijab and pray then boss do not have problem. If you give your best then you do not have problem because he needs you. On some places they were discriminated because of negative role of media against Islam and hijab."

However another male respondent from Pakistan said, "My mother wear hijab, she experiences people look her vulnerable because of media. When women and girls wear hijab in Oslo, people use to comment on them not only non-Muslims but also Muslims. Thing is this our own people create problem for them." In the western countries with the passage of time some Muslims lose their religious values and consider themselves modern and broadminded. When they look to other people who are still following their religious value like wearing hijab then they comment on them and show they are backward. Also wrong representation of Muslims in media create problem for Muslims. In the western countries Muslim identity is political issue. For instance Imran Mogra says

> Not only is religion playing an important role in the contemporary life and activities, but a clear feature in the narrative is that refers to religious orientation as one of the determinants future plans, temporal and eschatological. It appears that this is a conscious decision in the English contexts, where Muslim identity has featured as a highly political and politicized issue.[69]

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[68] Jacobsen 2011:195
[69] Mogra 2014:19.

On the other hand most of the female respondents said that they face lots of problems because of hijab in the work place and markets. For example, one of female respondents from Afghanistan said

> "I wear hijab and facing lots of problems. Most of time people stare at me, when I caught them they look on the other places but again they do same. I have experienced this lot of time. It is better to ask rather than stare. I do not feel comfortable in school, shopping malls."

In Norway the majority is modern and use to wear western cloths. So they are not used to wear hijab. When they see others who wear hijab then they show strange action like staring. Secondly, because of media they might think all Muslims are terrorists and when they see a Muslim lady with hijab they become careful. Imran Mogra says about negotiating and integrating ethnic and cultural identity:

> Negotiation, redefinition and integration of ethnic and cultural identities, the manifestations of some of these are culturally British, and at the same time she holds Islam as a determining apparatus. When she faces a crisis she falls back on Islam and gives it precedence. Islam, therefore, seems to offer her a deeper sense of meaning to her life. It has been argued that religious identities can predominate over other group identities such as class and professions.[70]

Having observed and discussed that religion seems to be the very important in the life of these young informants, and they are similar to the character Iman in Imran Mogra's article, looking at their religious influence, shows that whilst the influence of Islam creates comfort for them, it is illustrated from their perspective that religious influence cannot be separated from cultural, society and familial relations. They are practicing Islam and following Islamic values even though some time they face difficult situations.

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[70] Mogra 2014:9.

5.8 Islamic ethics and its negative

Most the respondents became very emotional on this topic and said they like Islamic ethics because Islamic ethics are their own religious ethics. Islam is complete way of living a smooth life. One of male respondent from Pakistan said

> "There is no, yes or no in religion. When you believe something you cannot pick or choose what you do follow or what you do not follow in Islam. Religion is full package we have to do all. So, I do no negative in Islamic ethics. If I follow my religion follow 100%. You cannot choose what you want and what you do not." Still another male from pakistan said, "Islam is perfect. Problem comes when people mix religion with culture."

According to the interviewees some of them want to follow Islamic ethics and other wants to follow Christian and Norwegian ethics. But according them, they said Islam is a complete guideline to live a smooth and satisfied life with good morality. Problems only come in religion when people start to mix their own cultural values with religion due to their lack of awareness. They start to follow cultural values rather than religion.

5.9 Conclusion

To conclude this chapter, half of my data related to religious ethics which I have collected during my field work is presented and analyzed. Religion seems to be the major factor, which influenced their beliefs and identity in the life of young generation of Muslims. Different religious values are playing important roles in the social and private life of young Muslims. During the presenting, the response of the respondents and interpretation, I have used related literature to clarify and discuss some relevant points of view of the respondents. On some places, I gave my own opinion to make statement more clear.

Chapter 6

Conclusion and discussion

In this last chapter of my research, I am trying to conclude the outcome of discussion. Consequently we are able to understand the social and religious challenges that the young generation of Muslims are facing in the diaspora place (Stavanger, Norway). This is the base of my whole research study. In the final stage of this study I am summersing it. It can be helpful for the reader to understand the challenges of the young generation of immigrants, and I am trying to present required results with additional observations and findings as well.

Firstly, the main objective of the thesis is to understand how Norwegian religion and culture influence the identity and ethics of young generation of Muslims. What do Muslim youth think about the Norwegian society? And why does Norwegian culture attract them? On one hand Muslim youth are slowly adopting Norwegian culture but on the other hand Muslim youth are faced with lots of challenges on the daily basis in the Norwegian society. For instance, they try to adjusting themselves to fit into their families, Muslim communities, universities, workplace and friends. All these issues they face in the framework of what media is presenting about Muslims from time to time. For example, in 2005 and 2006 negative cartoons of Islam's Prophet were published in several newspapers and different media.

Secondly, qualitative data collection method has been used as a tool to collect primary data for this research. Nine semi-structured interviews were conducted among the young generation of immigrants from Stavanger Norway. These nine informants gave me important information that was required for this research. Secondary data are provided through different books, articles and internet resources and different theories. For instance, theory of cultural hybridity by Elisabeth Bronfen, Benjamin Marius and J.N. Pieterse, theory of global diaspora by Steven Vertovec, two researches on Muslim youth by Sissel Østberg and Christine M. Jacobsen, and concepts of culture and religion in globalization have been applied as theoretical tools to discuss and analyze the data.

The results from the research show that culture and religion are the major factors that influence the beliefs and identity in the life of the young generation of Muslims. Different religious and cultural values are playing important roles in the social and private life of young Muslims.

According to the response of the respondents, they face different challenges in their daily life. They consider themselves as insiders and outsiders at the same time. It seems to me that in the relationship and balance between religion and ethnicity, religion plays the vital role in this group of young migrants who belong to an established Muslim community in Norway.

For instance, some time they become confused to which culture they follow. Do they think like their parents who may like the country of origin where they were born, or do they like Norway more where they are born and living? The perception 'integrated plural identity' is chosen to explain the double character of belonging to the Norwegian culture *and* at the same time to the country of origin where you are house folk's and your own identity is mostly connected to. It is a changeable and passing identity on the one side and its strength or integration on the other side. A similar idea I found in Sissel Østberg's thesis,

> 'When I am in Pakistan, it is always like this: I can't be just like them you know. They know a lot of things I don't know, for instance. It means I feel a little bit like an outsider there as well. It has to do with language and habits, what they know about history and so on. In Norway too, I don't know that much about Norwegians, about Norwegian people. Here I am not completely Norwegian, and there I am not completely Pakistani, you know.' According one of Østbergs' informants 'Rifat here speaks about two sets of dichotomies: Pakistanis vs. Norwegians and Pakistanis like herself, from Norway, vs. Pakistanis in Pakistan. She expresses a feeling of belonging completely to neither the Pakistanis in Pakistan nor the Norwegians in Norway. I tried to turn her argument around, suggesting that she had a double competence, knowing something from both sides.'[71]

New generations of immigrants were brought up in a culture outside of their parents' culture for their early development years. They experienced a unique environment that these individuals are raising third culture which is between two cultures. The first culture, they learn from home refers to the culture of their parents' country, the second culture they learn about is the culture in which they presently are living with their families, and the third culture they experience refers to the combination of these two cultures. The third culture reinforces more with the interaction that

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[71] Østberg 2003:88

currently resides in the host country. Youth also explore the link between religion and identity. The same thing I found in the Steward Harrison Oppong's article 'Religion and Identity',

> To explore the link between religion and identity: religion as an expression of deep sense of unity and its linkage with identity formation especially in the context of Durkheim's insight; the link between religion and ethnicity in terms of forging identity formation and the link between religion and identity formation especially with reference to youth's religiousness and search for identity.[72]

The respondents said that they do not face any difficulty to maintain the religious and cultural role as Muslims in Norway. But there are some boundaries which they were not allowed to cross because Islam does not allow those things like drinking alcohol, having a girl friend without being engaged or married and clubbing culture etc. They also consider themselves equal to Norwegian youth. They do not face any difficulty or unfairness as a Muslim because they have adopted good things from both cultures, which are necessary to move between different social, cultural and religious levels in the society. Some time we have to explain things to our Norwegian friends and colleagues, many of the informants said.

The things they are hesitant towards in their culture are first of all the cast system, which is not in Islam from its origin but has become rooted in South-Asian culture and tradition during centuries. The Muslim youth in Stavanger said that they do not want to follow this social structure of casts. Hence, they maintain that they want to follow Islam and not solely the culture of their parents' country of origin.

Furthermore, they emphasized that they were encountering several challenges in regards to their faith. I have explained and discussed different kinds of challenges they face and how they tackle them. According informants opinion about wrong representation of Islam in media, Muslims are facing lots of problems in all over the world. When people misunderstood their religious obligation and values then Muslims have to explain things to clear their position. But Muslims are still trying to following Islamic ethics. Christine Jacobsen said in her book *Islamic Traditions and Muslim Youth in Norway*,

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[72] Oppong 2013:1

The multiple ways in which young Muslims sought to reconstruct their own knowledge, desires, motivations and ethical disposition in accordance with models of Islamic moral personhood by adopting a number of 'technologies of the self'. Majority of young Muslims I worked with stressed the importance of trying to 'work on themselves' in order to become 'good Muslims'. To the extent that their own way of life was not in accordance with what they considered to be the standards for being a good Muslim, whether in terms of ritual practice or in terms of personal faith and ethics, they saw this as a 'lack' and strove towards realizing Islam more fully in their life.[73]

Even though, in daily routine life Muslims are not practicing religion properly due to job or studies. But every person needs religion. When they face problems they fall back on Islam and give it priority. Islam, therefore, seems to offer their followers a deeper sense of meaning to their life. Religious identities can usually dominate over other community group identities such as class and professions. Moreover, I also realized during the research, Islamic ethics related to family law is different from Norwegian law. Muslims are living in Norway as a minority. So, they have to follow Norwegian law related to family issues like marriage, divorce and child custody.

Islam is a complete guideline to live a smooth and satisfied life with good morality. Problems only come in religion when people start to consider their own cultural values as religious obligation due to their lack of awareness like the cast system.

The relation of religion and identity

The relationship between religion and identity is important in my study. Some academic literature studies show the positive correlation between identity development and religiousness. This research has underlined the link between religion and identity. As Steward Harrison Oppong says in his article about '*Religion and Identity'*

Evidence from the existing suggests that religion is positively correlated with identity

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[73] Jacobsen 2011:357.

formation. It is worthwhile to note that the strength of the relationship between religion and identity may depend on a number of factors such as: the intensity of religious commitment, the influence a community has on individual behavior, the period covered, the demography being studied, among other factors.[74]

Religion always have a great influence on a person's identity considered that the individual involved in his/her religion activities. Religious influence on identity development does work through influence of parents. Those parents are religious their children are more likely to be much more religious themselves. The loyalty to religion and influence on identity development works through parental influence.

The power of religion on identity development might also take place from community influence. Usually members of a specific community mostly belong to the same religion; for example there are very few Christian Pakistani in the Stavanger region. It can be possible that most people would hold on to the norms and traditions of the community. According Steven Vertovec theory of diaspora

> Identities are not fixed and tend to change in order to define and position groups and individuals in the light of surrounding contexts. Diasporic identification involves complexities and permutation: some people continue to regard their land of birth as 'home' while other come to identify primarily with their land of settlement. Perhaps in most cases there may be multiple, coexisting identities.[75]

However, religion seems to be more powerful in the past decades as compared to present time. Present world is changing fastly due to globalization. But in the modern society religion is still playing an essential role. However, it is proved that religion and culture play an important role on the development of identity.

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[74] Oppong 2013:11
[75] Vertovec 2009:141

To sum up I just want to say that in the beginning, I visited some Muslims in Stavanger. And I realized that the young generation is more influenced by the Norwegian culture and ethics than their parents and grandparents are. They also like to call themselves 'Norwegian Muslims' rather than expressing their belonging to their parents' countries. Some of them are nearly not following Islamic religious practices and ethics. Others are intensifying their connection to Islamic values. I did interviews to the age group 18 to 30 years for my research. So, they can be described as mature and well-considered in their self-descriptions; their personalities seem well developed. That is why I got good and detailed answers about identity and ethics.

I also realized and found out that the first generation Muslims seem to stick on to their religion and their own culture. This view I got through the opinions of the young Muslims, and not from the parental group themselves. The young generation merges a little bit with the Norwegian culture and religion because it is necessary to move in society. They are following their Islamic religion but they have created their own culture like taking some things from their parents' culture and some things from Norwegian culture and made their own culture which is a mixed and flexible culture, hence, creating a third culture and identity.

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Appendix 1

Cultural and religious influence of identity and ethics on the young generation of Muslim in Norway

Questions:

Identity

1. Do you ever use the word identity?
2. Do you perform different cultural role at home and outside the home?
3. How does your different cultural and religious role become barrier to the opportunities?
4. Do you feel any difficulties to maintain cultural as religious role as a Muslim in Norway?
5. What types of difficulties you face as a Muslim?
6. Do you consider equal as Norwegian or do you face any unfairness? If yes then which type of unfairness you have faced?
7. Do Norwegian religious (Christianity) norms and values affect your own religious norms and values? If yes then how?
8. Which culture do you like to follow your own or Norwegian where you are living as a citizen?
9. Do you feel any inequalities in your own culture and religion which you do not want to follow in your own future family?

Ethics

1. According to you what are the positive of Islamic ethics?
2. Do you feel any difficulty to follow Islamic ethics in Norway?
3. Which ethics do you want to follow Islamic or Christian in your daily routine life?
4. Do you like to follow Islamic ethics in the matter of family issues like marriage, divorce and child custody? Why?
5. What is your knowledge about Christian ethics?
6. Do you like Christian ethics as a citizen of Norway? Why? Or why not?
7. Do you face any problem to wear hijab at work place in Norway?

8. What are negative of Islamic ethics?