



# Sharia Watch UK

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- **[Britain: The Hijab as the Entry Point for Islam](#)** [1]

Author(s):

[Khadija Khan](#) [2]

[Gatestone Institute](#) [3]

**Source Item:**

[Britain: The Hijab as the Entry Point for Islam](#) [4]

**Summary:**

- Islamists seem to be influencing the British school system with ease: there is simply no solid opposition to them. The government even stays silent about the harassment and intimidation.
  - Islamists in Britain seem to be intent on establishing regressive requirements, such as the hijab for young girls, wife beating, making homosexuality illegal, death for apostates, *halala* rituals in divorce, and exploitation of women and children through Sharia courts as part and parcel of British culture.
  - That St. Stephen's School allowed itself to be blackmailed in this way bodes ill for both Britain and its education system.
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- **[Muslim Childhood: Religious Nurture in a European Context](#)** [5]



[5]

**Source Item:**

[Muslim Childhood: Religious Nurture in a European Context](#) [6]

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- [Inheritance of Religiosity Among Muslim Immigrants in a Secular Society](#) [7]



[7]

**Source Item:**

[Inheritance of Religiosity Among Muslim Immigrants in a Secular Society](#) [8]

Author(s):

[Jasper van de Pol](#) [9]

[Frank van Tubergen](#) [10]

**Summary:**

Parents are the primary socialization agents of religiosity. They provide their children with a basis for a religious worldview, set examples of religious behavior and decide on religious education and participation in religious events (Bao et al. 1999; Regnerus et al. 2004; Ruiters and Van Tubergen 2009). Parents are more important in the development of one's religiosity than other socialization agents like school or peers (Hunsberger and Brown 1984; Hayes and Pittelkow 1993; Myers 1996; Sherkat 1998). There is firm evidence for the intergenerational transmission of religiosity from parents to their offspring during childhood and adolescence; studies also confirm that this transmission lasts up to adulthood (e.g. Willits and Crider 1989; Myers 1996; Martin et al. 2003). Several parenting factors are found to facilitate the intergenerational transmission of religiosity. The transmission is strongest when there is a warm and positive parent-child relationship, when the child is raised by both biological parents and if parents agree in their religiosity (Myers 1996; Sherkat and Wilson 1995; Bao et al. 1999; Granqvist 2002; Bader and Desmond 2006; Abar et al. 2009). However, the transmission of religiosity from parents to children does not happen independently from the social context. The socialization of children takes place within a society and families are embedded in communities and social networks; these factors have a potential influence on how successful parents are in transmitting their religious views and practices (Sherkat 2003; Vermeer et al. 2012). In the case of immigrants whose beliefs and practices differ from those of the majority population in a country, the transmission of religiosity might be less effective than among families in a majority situation (Kwak 2003). On the other hand, religious transmission might be fostered when families are integrated into communities in which their beliefs and views are shared by others.

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- [Muslims more successful at enforcing their religion from generation to generation](#)

[11]

Author(s):

[NSS](#) [12]

**Source Item:**

[Muslims more successful at enforcing their religion from generation to generation](#) [13]

**Summary:**

An academic study by Cardiff University shows that the proportion of adult Muslims actively practising the faith they were brought up in as children was 77%. That compares with 29% of Christians and 65% of other religions. The study also found that 98% of Muslim children surveyed said they had the religion their parents were brought up in, compared with 62% of Christians and 89% of other religions. The team analysed data from the Home Office's 2003 Citizenship Survey data, using 13,988 replies from adults and 1,278 from young people aged 11 to 15.

This higher passing on of religion from generation to generation is, the researchers say, because of a higher involvement in religious organisations. The researchers write: "It is well known that there is considerable supplementary education for Muslim children such as the formal learning of the Qur'an in Arabic. The apparently much higher rates of intergenerational transmission in Muslims and members of other non-Christian non-Muslim religions are certainly worthy of further exploration and may in fact pose a challenge to blanket judgements about the decline of British religion. "These higher rates might suggest support for the theory that for minority ethnic populations, religion can be an important resource in bolstering a sense of cultural distinctiveness." Children are sent to madrassas and mosques to be heavily indoctrinated into Islam.

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Terry Sanderson, President of the National Secular Society, said: "When one is raised to believe that a particular religion is your whole identity and this idea is heavily reinforced in childhood by constant indoctrination in mosques and madrassas as well as at home by parents who have been similarly brainwashed, then there is little wonder that most Muslims cannot think outside a religious box."

Original [research paper here](#) [14]. Note: It requires purchase or membership.

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- [NSS-'We shouldn't allow children to be labelled with the same religious identity as their parents'](#) [15]

Author(s):

[NSS](#) [12]

**Source Item:**

[NSS-'We shouldn't allow children to be labelled with the same religious identity as their parents'](#) [16]

**Summary:**

Children are not predestined to follow in their parents' religious footsteps - we should restrict religious clothing from schools until children are intellectually mature enough to decide for themselves, writes one former teacher

Picture the scene. Let's say it was becoming common for [Labour party](#) [17] supporters to dress their children in Jeremy Corbyn T-shirts and pressure them to go without food or water for long periods of time as a political ritual. Growing numbers of those children then began wearing the T-shirts and taking part in the ritual at school.

The leaders of a school grew concerned that they were indoctrinating the children and marking them out as different. The ritual, they thought, was undermining their health and academic performance. They found no leadership from the government, so they banned the T-shirts for children younger than 8 and discouraged them from taking part in the ritual.

Then let's imagine a vocal section of hardline Labour supporters reacted by setting up a petition against the decision, generating almost 20,000 signatures. The school received up to 500 emails per day, many of them threatening or abusive. Labour supporters who supported the restrictions faced abuse. The ban was lifted and the chair of governors resigned.

It wouldn't be hard to see right and wrong. A school would have resisted the political labeling of children in an attempt to set an ethos of relative neutrality. It would not even have gone far enough because its restriction only applied to very young children. And the bullies would have won.

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**Source URL (retrieved on 14/11/2019):** <https://shariawatch.org.uk/?q=tags/intergenerational-transmission>

### Links

[1] <https://shariawatch.org.uk/?q=content/britain-hijab-entry-point-islam>

[2] <https://shariawatch.org.uk/?q=authors/khadija-khan>

[3] <https://shariawatch.org.uk/?q=authors/gatestone-institute>

[4] <https://www.gatestoneinstitute.org/11884/britain-hijab-schools>

[5] <https://shariawatch.org.uk/?q=content/muslim-childhood-religious-nurture-european-context>

[6] <https://books.google.co.uk/books?id=pWlBAQAAQBAJ&pg=PA26&lpg=PA26&dq=intergenerational%20transmission%20of%20islam&source=bl&ots=nIciZGxtFP&sig=8P8mBX7oHXXl-VnUver7SJ45OXA&hl=en&sa=X&ved=0ahUKEwjh0J-UzafZAhWJe8AKHXVCDO04ChDoAQg6MAM#v=onepage&q=intergenerational%20transmission%20of%20islam&f=false>

[7] <https://shariawatch.org.uk/?q=content/inheritance-religiosity-among-muslim-immigrants-secular-society>

[8] [http://frankvantubergen.nl/upload/Van%20de%20Pol\\_Van%20Tubergen\\_2013\\_Review%20of%20Religious%20Research.pdf](http://frankvantubergen.nl/upload/Van%20de%20Pol_Van%20Tubergen_2013_Review%20of%20Religious%20Research.pdf)

[9] <https://shariawatch.org.uk/?q=authors/jasper-van-de-pol>

[10] <https://shariawatch.org.uk/?q=authors/frank-van-tubergen>

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<https://shariawatch.org.uk/?q=content/muslims-more-successful-enforcing-their-religion-generation-generation>

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<http://www.secularism.org.uk/news/2012/02/muslims-more-successful-at-enforcing-their-religion-from-generation-to-generation>

[14] <http://journals.sagepub.com/doi/pdf/10.1177/0038038511419189>

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<https://shariawatch.org.uk/?q=content/nss-we-shouldnt-allow-children-be-labelled-same-religious-identity-their-parents>

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<https://www.tes.com/news/school-news/breaking-views/we-shouldnt-allow-children-be-labelled-same-religious-identity-their>

[17] <https://www.tes.com/news/further-education/labour>