



# Islam in Africa

## Emerging Trends and Policy Implications

CSIS

CENTER FOR STRATEGIC &  
INTERNATIONAL STUDIES

Africa  
Program

GEORGE  
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# Broad Trends in Islam in Africa

- James Bell, Pew Research Center
- Terrence Lyons, George Mason University
- Moderator: Peter Mandaville, George Mason University

# ISLAM IN AFRICA: FAITH AND SOCIETY

*Funded with generous support from The Pew Charitable Trusts and The John Templeton Foundation*

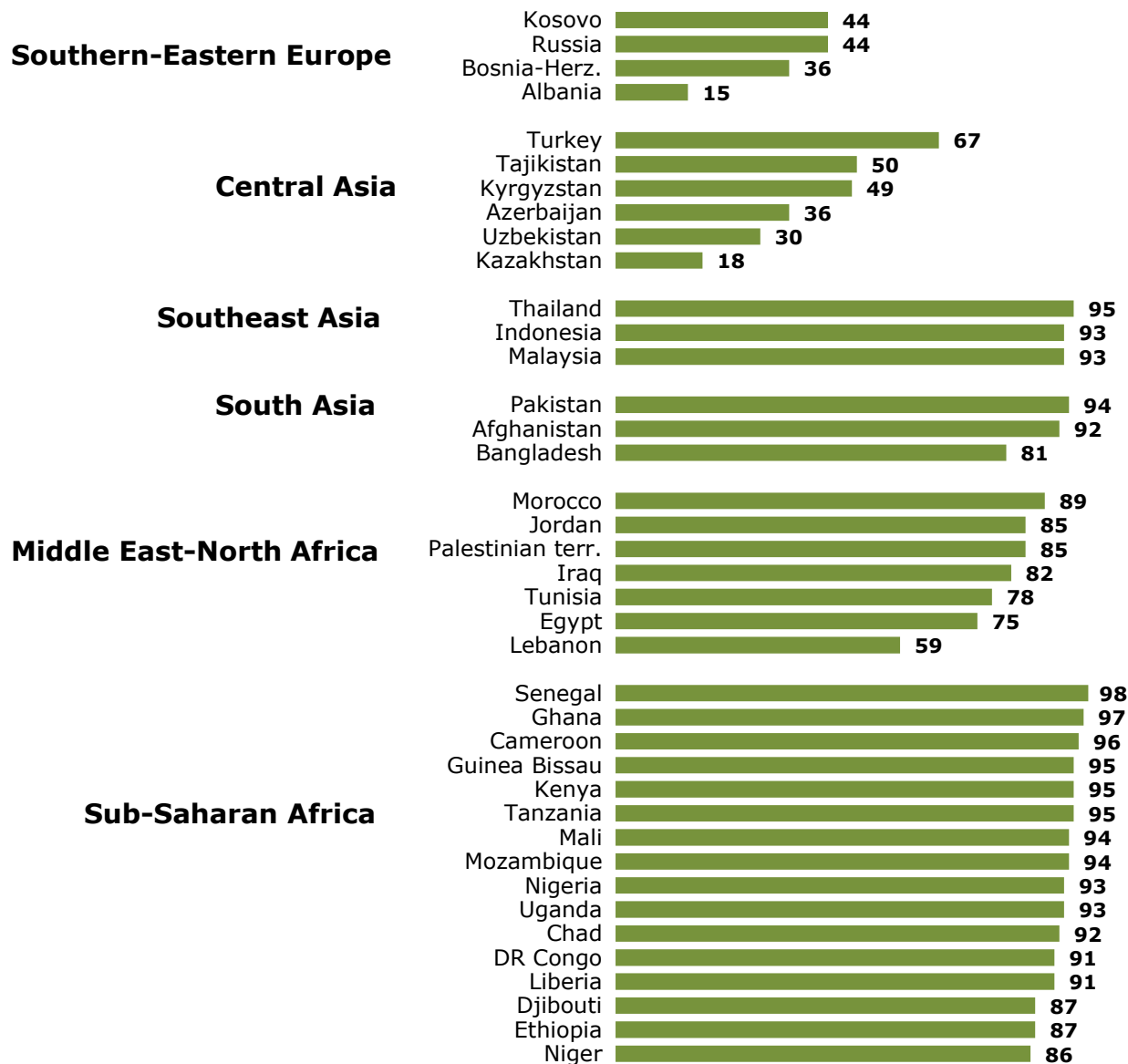
Presentation for Conference on Islam and Africa: Trends and Policy  
Center for Strategic and International Studies  
March 25, 2013

James Bell

Director, International Survey Research



# Importance of Religion



# Mosque Attendance

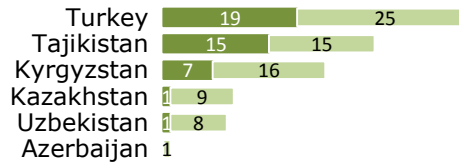
■ More than once a week

■ Once a week for jumah prayer

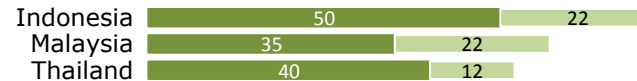
## Southern-Eastern Europe



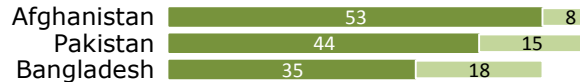
## Central Asia



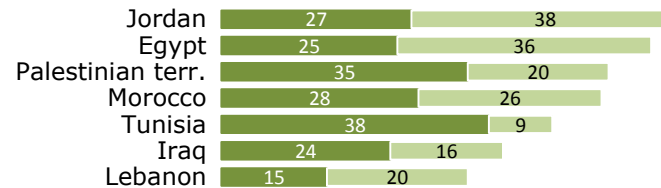
## Southeast Asia



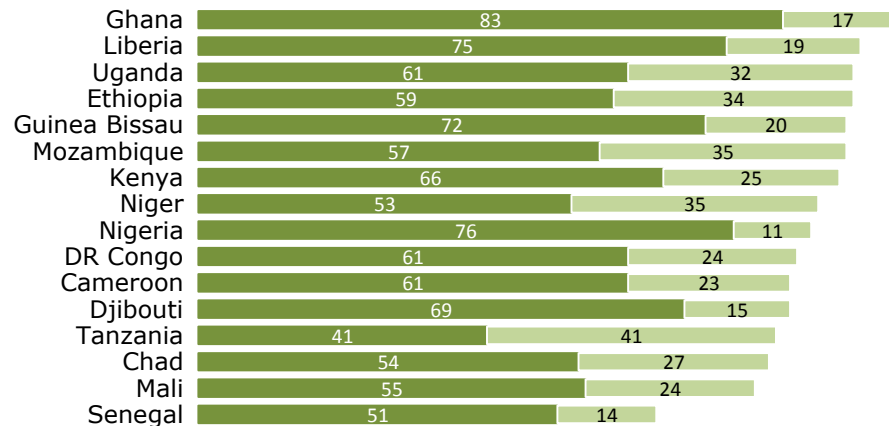
## South Asia



## Middle East-North Africa

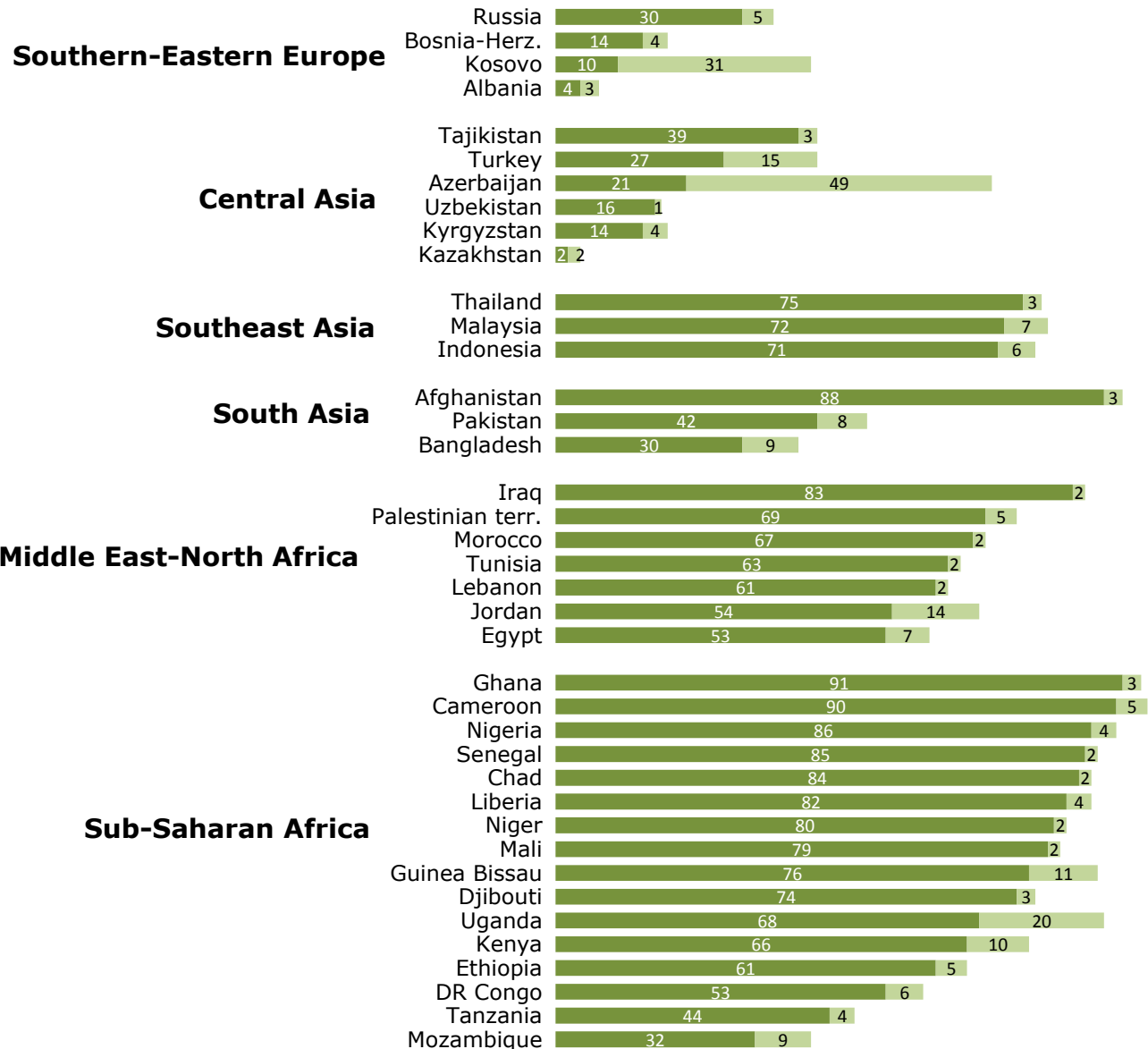


## Sub-Saharan Africa

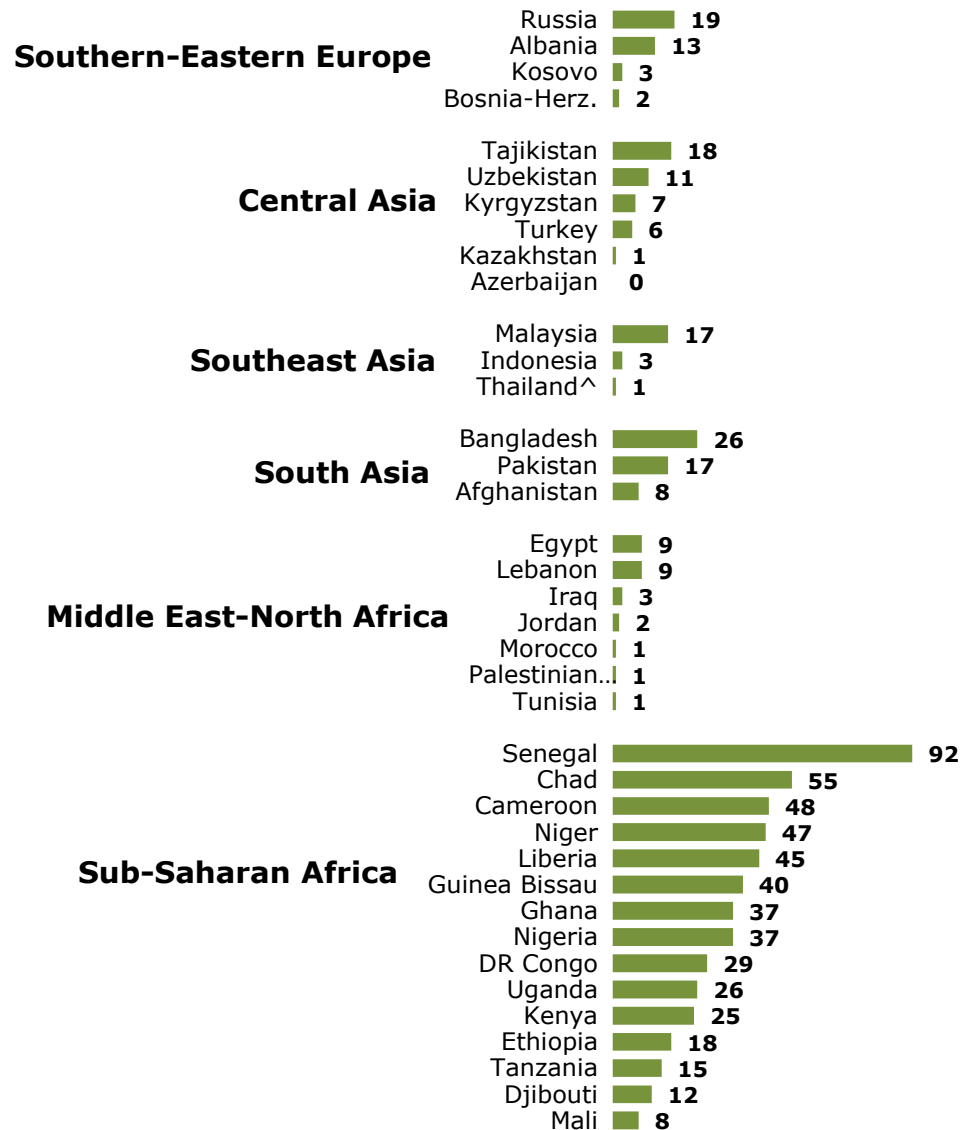


# Prayer

■ Pray all five salat    ■ Pray several times, but not all five

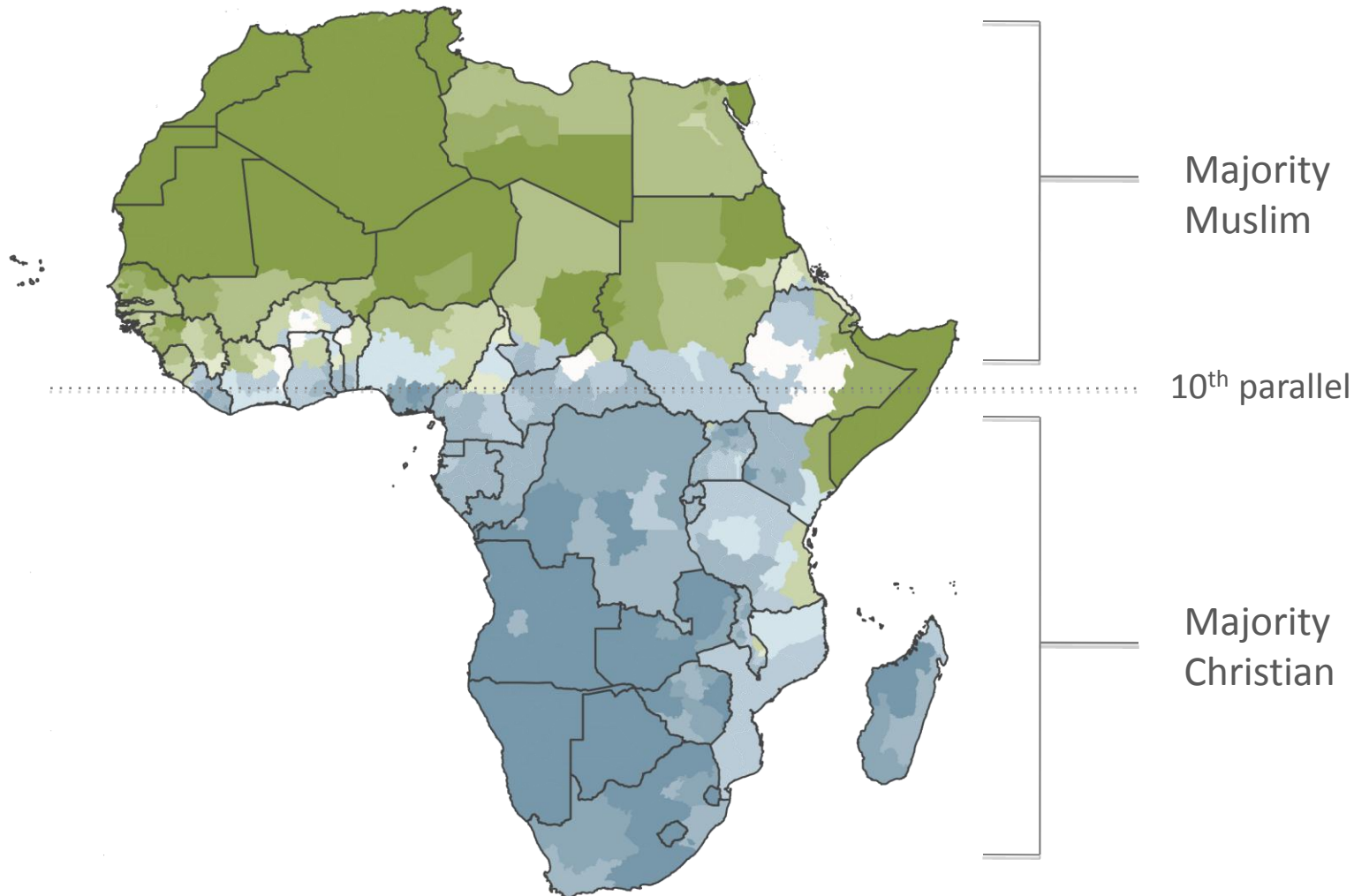


# Identification with Sufi Orders





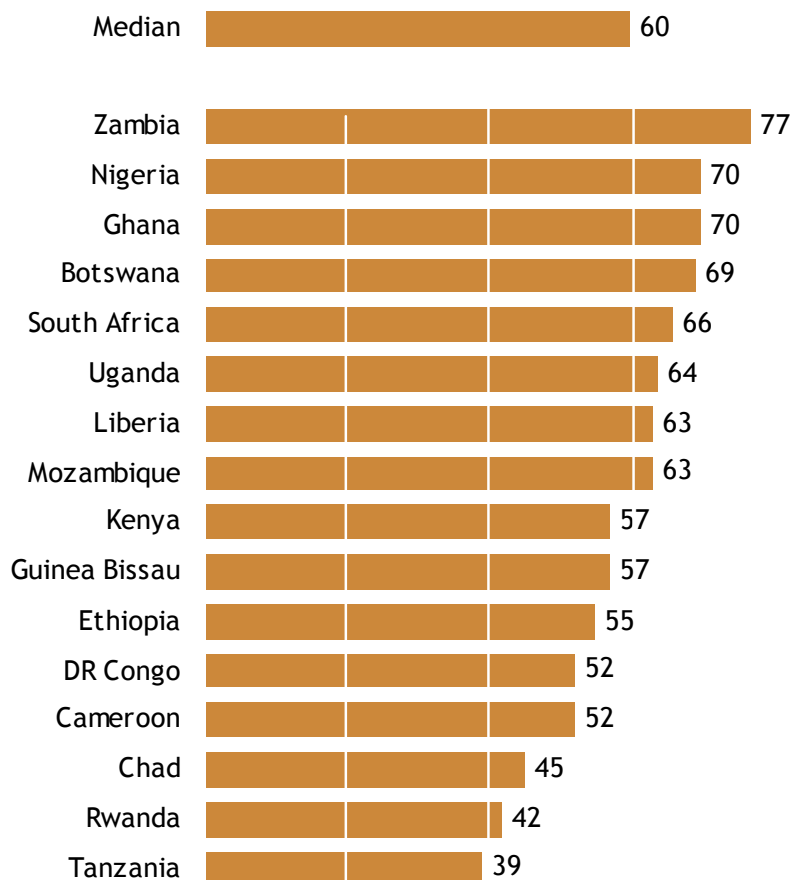
# Sub-Saharan Africa is a Meeting Place of Islam and Christianity



Sources: World Religion Database, demographic and health surveys, censuses

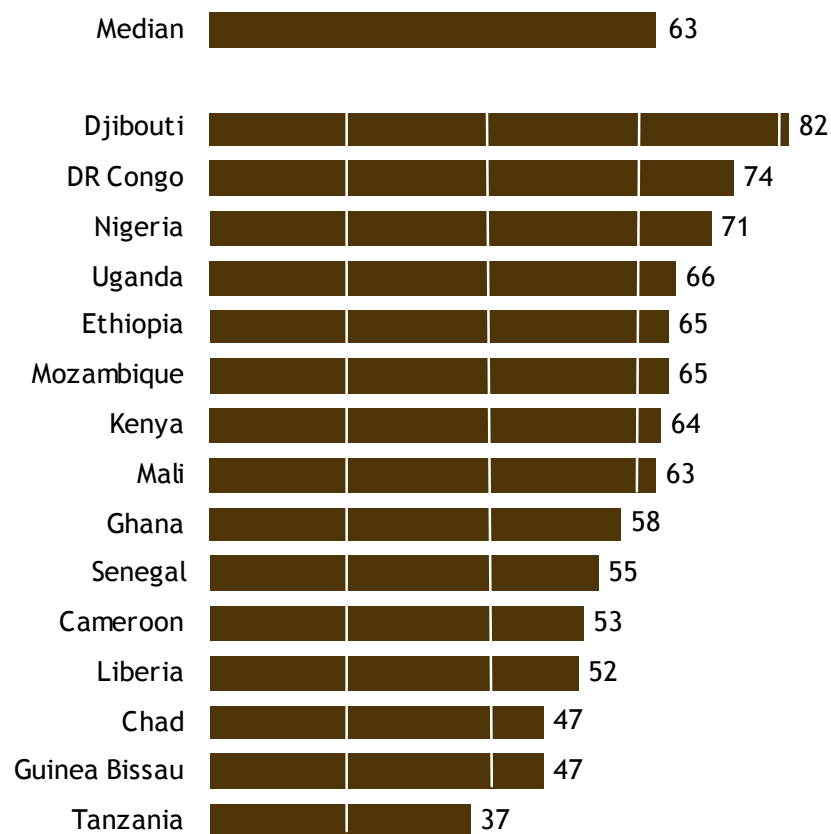
# Support for Implementing Religious Law

## % of Christians who favor making the Bible the official law of the land



Q94a. And do you favor or oppose the following? Making the Bible the official law of the land in our country .

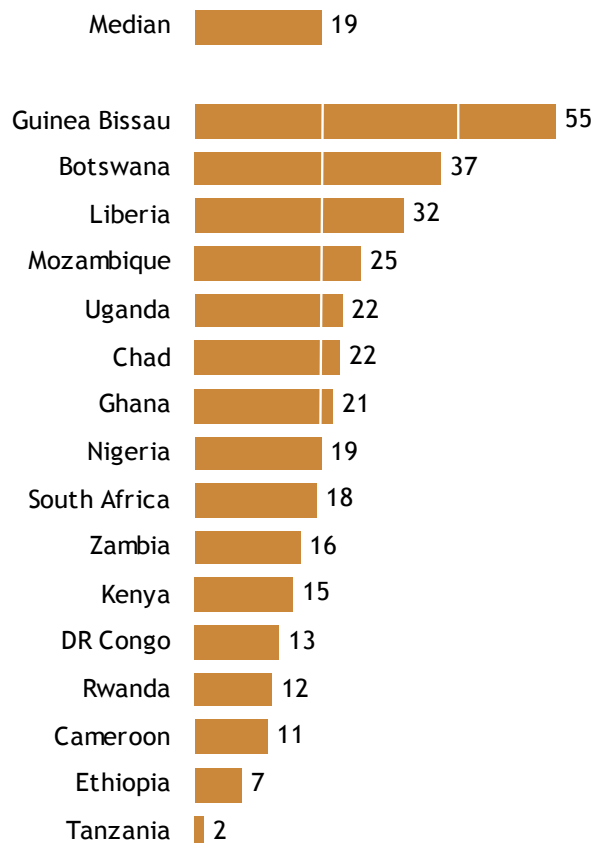
## % of Muslims who favor making sharia the official law of the land



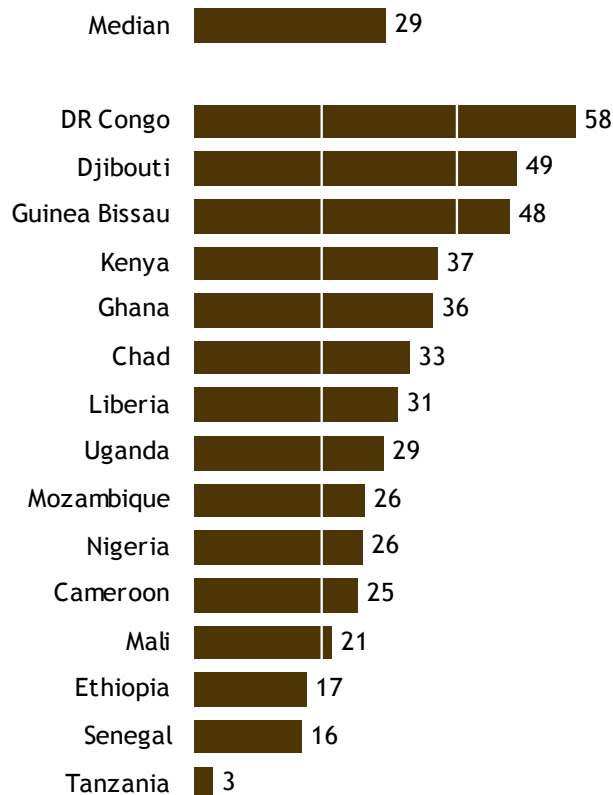
Q95a. And do you favor or oppose the following? Making sharia, or Islamic law, the official law of the land in our country .

# Justification of Violence in Defense of Religion

**% of Christians saying use of violence against civilians can be often/sometimes justified**



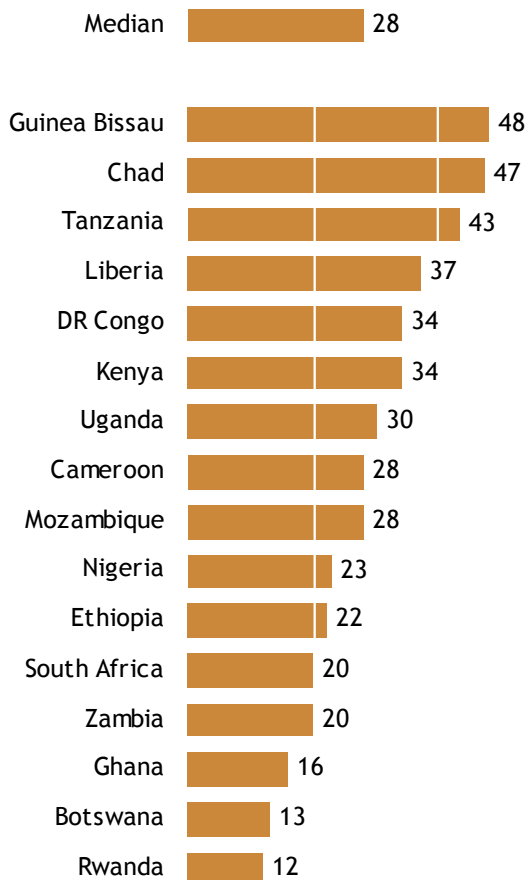
**% of Muslims saying use of violence against civilians can be often/sometimes justified**



Q88 Some people think that the tactic of using arms and violence against civilians in defense of their religion is justified. Other people believe that, no matter what the reason, this kind of violence is never justified. How about you? Do you personally feel that the tactic of using arms and violence against civilians in defense of your religion can be often justified, sometimes justified, rarely justified or never justified?

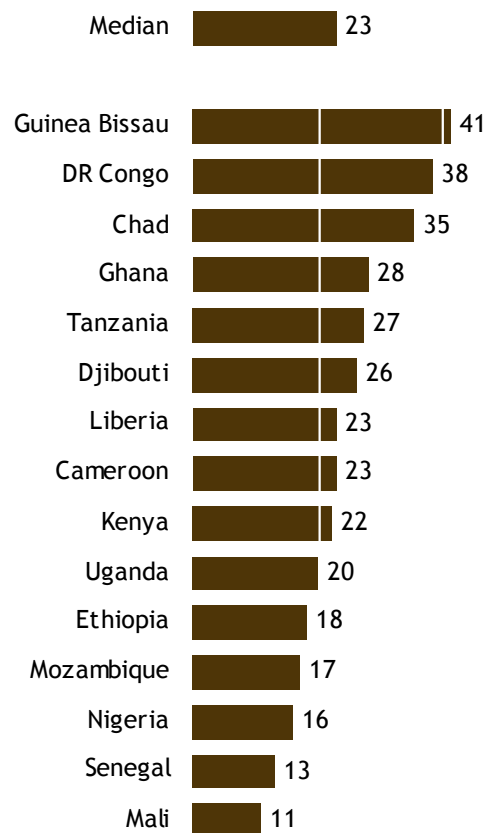
# Perception of Hostility From Other Groups In Their Country

## % of Christians who say that most/many/all Muslims are hostile toward Christians



Q91. In your opinion, how many Muslims in our country do you think are hostile toward Christians? Would you say most, many, just some, or very few?

## % of Muslims who say that most/many/all Christians are hostile toward Muslims



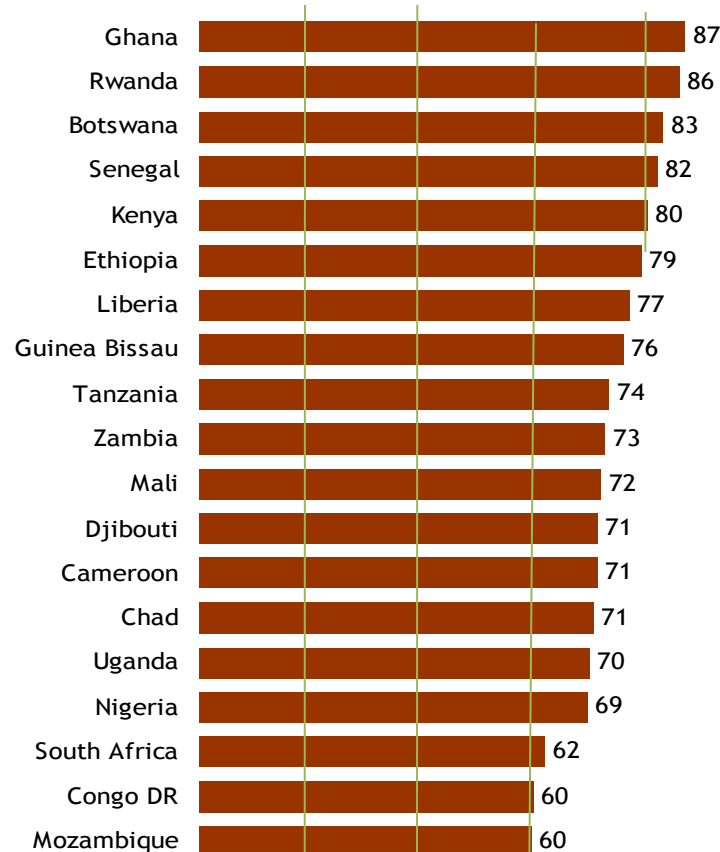
Q90. In your opinion, how many Christians in our country do you think are hostile toward Muslims? Would you say most, many, just some, or very few?

# Percentage Saying Democracy is Preferable To Any Other Type of Government

Median results



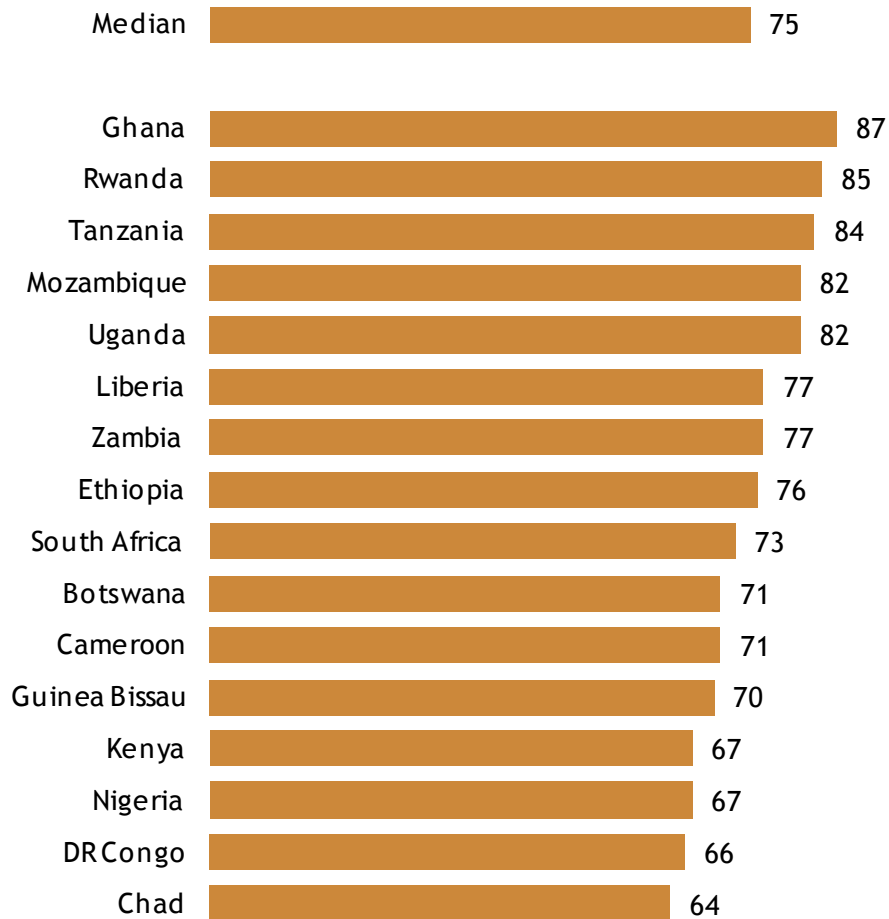
Among general population in...



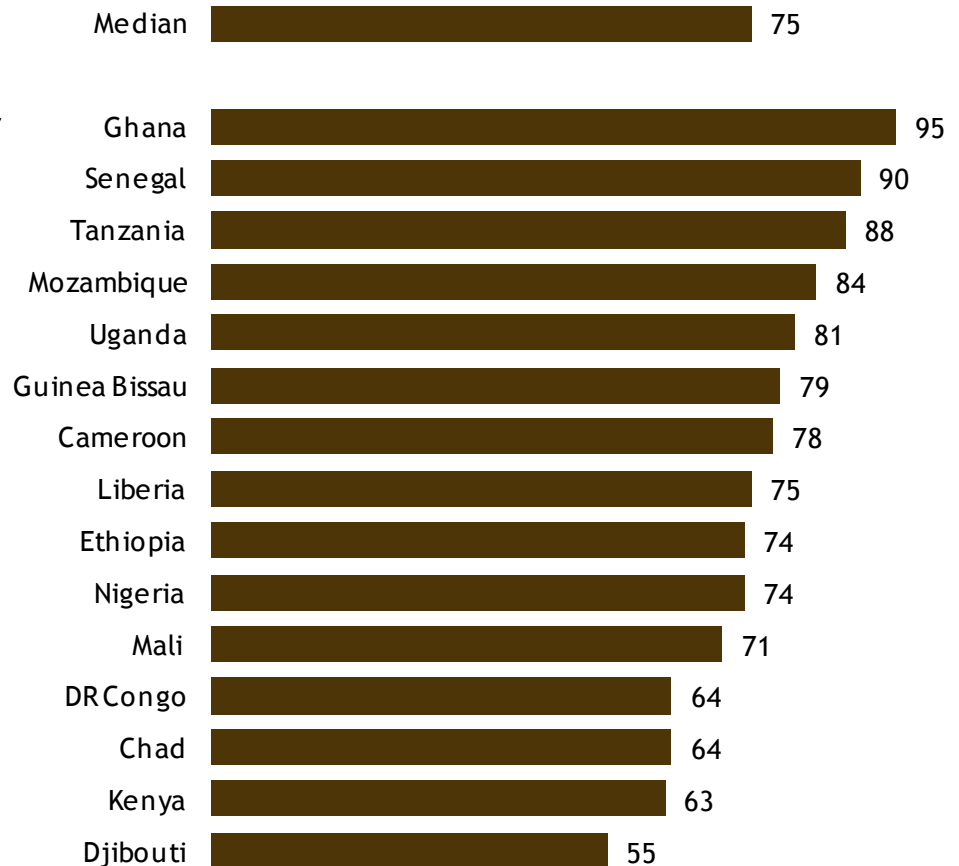
Q10. And which of these three statements is closest to your own opinion? 1 Democracy is preferable to any other kind of government. 2 In some circumstances, a nondemocratic government can be preferable. 3 For someone like me, it doesn't matter what kind of government we have.

# Believe Others Are “Very Free” To Practice Their Religion and Think This Is a Good Thing

## Christians



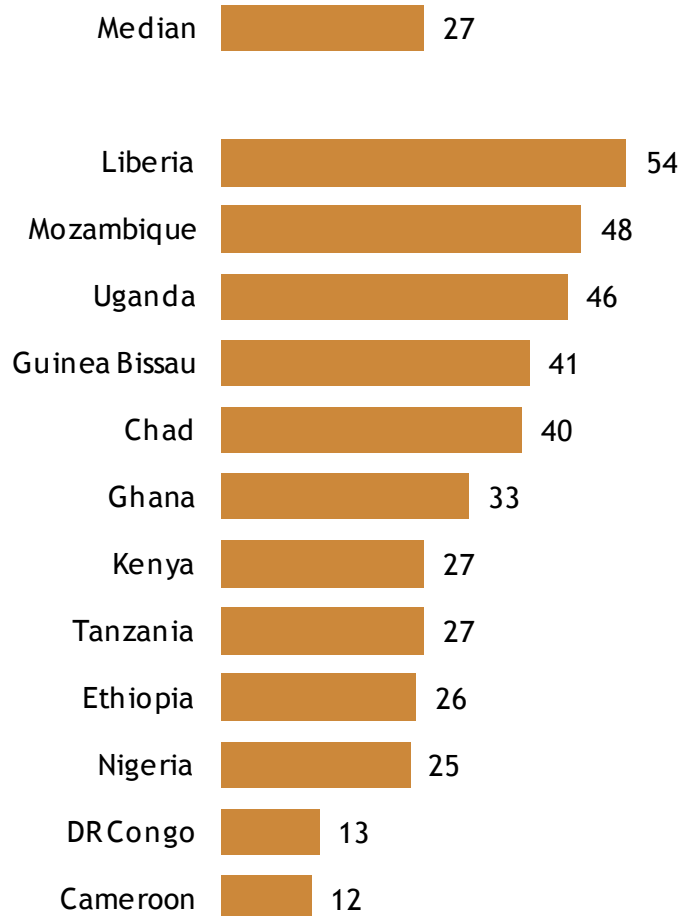
## Muslims



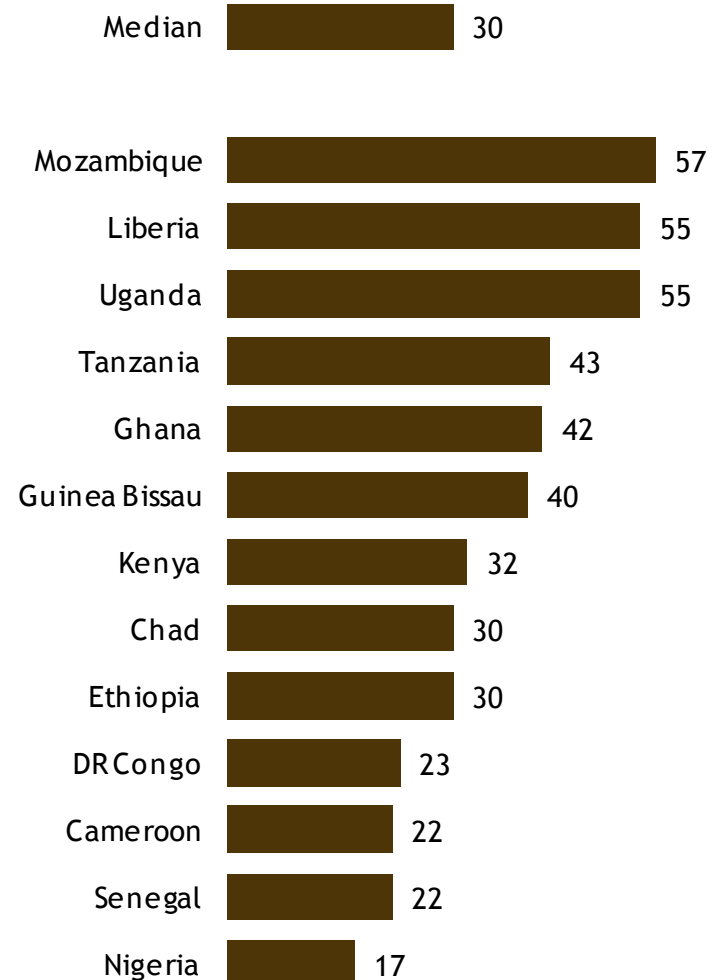
Q18. And in our country, how free are people from religions different than yours to practice their religion? Do you feel they are very free to practice their religion, somewhat free, not too free, or not at all free to practice their religion? Q19. And is this a good thing or a bad thing?

# Interfaith Efforts: Individual Level

## Christians who say they have participated in inter-faith meetings with Muslims



## Muslims who say they have participated in inter-faith meetings with Christians



Q68a. And do you ever participate in inter-faith religious groups, classes, or meetings with [Muslims] [Christians]?



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# Modes of Engagement

- **Sebastian Elischer**, German Institute of Global and Area Studies, Leuphana University Lüneburg
- **Lynn Aylward**, World Faiths Development Dialogue
- **Farid Esack**, University of Johannesburg
- **Moderator: Jennifer Cooke**, CSIS

# Islamic Modes of Engagement

## The Case of Niger

Sebastian Elischer, PhD

Leuphana University Lüneburg

German Institute of Global and Area Studies Hamburg

March 25, 2013

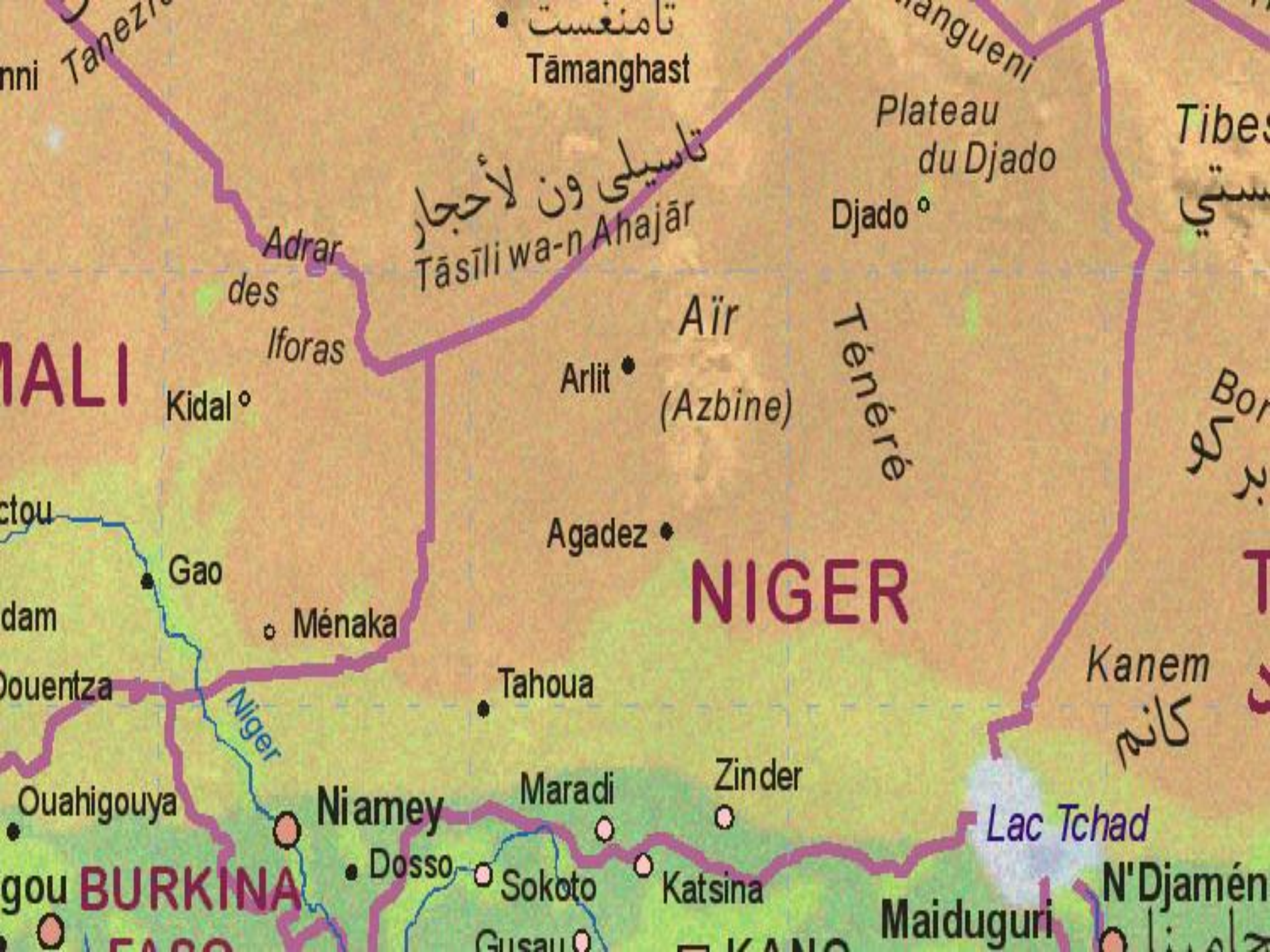
# Organization of Islamic Associations

- Poorest Islamic country
- Between 1974 and 1991: Islamic Association of Niger (*Association Islamique du Niger* = AIN)
- Membership composed of Sufi brotherhoods
- Most brotherhoods part of the Tijaniyya order
- Since National Conference 1991: around 50 Islamic associations

# Rise of Reformist Islam

- Izala Islam: Expansion since the early 1980s
  - Nigerien expression of Wahhabism
  - Rejection of secular democratic state
  - Appeal to poor but also to wealthy merchants
- 
- Influx of Boko Haram fighters in the South
  - Influx of AQIM in the North





nni Tanezi  
Tāmanghast  
Plateau du Djado  
Djado  
Tibesti  
Tāsīli wa-n Ahajār  
Aïr (Azbine)  
Ténéré  
Arlit  
Agadez  
NIGER  
Kidal  
Adrar des Iforas  
Gao  
Ménaka  
Tahoua  
Zinder  
Maradi  
Sokoto  
Katsina  
Gusau  
Niamey  
Dosso  
Ouahigouya  
Burkina Faso  
Lac Tchad  
Maiduguri  
N'Djamén  
Kanem  
Bor  
T

# Modes of Engagement I

- Spiritual Level: Struggle between Tijaniyya and Izala
- Societal Level: Rise of Islamic Civil Society
- Ten Islamic associations claims to undertake development work
- Particularly visible in the education and health sector
- Examples: Africa Muslims Agency, World Assembly of Muslim Youth, Qatar Aid, Al Basar International Foundation



# Al Basar International Foundation

## Africa Muslims Agency



# Modes of Engagement II

- Political Level: No access to formal state institutions
- Visible political protest against secular order:
- 1991: Protest against female participation at the National Conference
- 1992: Protest against secular constitution
- 1993: Successful protest against a Family Code
- 1994: Protest against anti-HIV campaigns
- 1999: Protest against ratification of UN Convention on Ending All Forms of Discrimination against Women
- 1999: Protest against International Festival of African Fashion
- 2003: Calls to boycott polio immunization campaigns
- 2010: Protest against secular constitution



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# Islam in Africa: Trends and Policy Implications

## **Panel 2: Modes of Engagement**

### ***Religious engagement in service delivery***

***Lynn Aylward***



# **Global Health and Africa**

## **Assessing Faith Work and Research Priorities**

- Study commissioned by the Tony Blair Faith Foundation
- Faith-based organizations carry out 30 to 70% of global health work
- But what do we actually know about:
  - who, what, where, and how
  - how effective they are

# Faith-based Organizations

- Long history, basically sound motivation, and good reputation
- Faith adds fragmentation and not always benign
- But faith-based international development must be understood and leveraged



# Comparison of Christian and Islamic FB Health Providers

## **Christian FB health providers**

- Constitute 80% or more of FBOs
- Hierarchical structure lends itself to health work
- Active among non-Christian populations
- Government MOUs
- Many large and small NGOs

## **Islamic FB health providers**

- Second largest group but a distant second: 10%?
- Traditionally less directly involved in health work
- Mostly active in Muslim regions
- Undercounted/overlooked
- Just a few large NGOs

# Islam, International Development, and Engaging in Public Life

- An Islamic theory of international development?
- Approach to civil society
- The role of zakat
- Perceived threats
- Nonetheless, many positive examples

# Faith and Health Collaborate More Than They Collide

- Nigeria polio anti-vaccination campaign
- HIV and AIDS stigma
- Faith-mediated behavior change communication
- Inter-faith initiatives

# Case Studies of Muslim FBOs in Africa

- Mosque Societies of Egypt
- Muslim FBOs working on HIV and AIDs in Nigeria
- Associations of Muslim Women

# Conclusions, Future Research, Questions

- Muslim FBOs do important health work and effective I.O.s work with them
- Need a body of solid, basic research on Muslim FBOs
- Given rapid change in health provision and religious activity in Africa, don't focus on catch-up with Christian FBOs
- Can Muslim FBOs and US policy interests work better together?



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# Extremist Groups, Violence, and Security

- Terje Østebø, University of Florida
- Alex Thurston, Northwestern University
- Paul Lubeck, Johns Hopkins University
- Moderator: Richard Downie, CSIS





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