FAITH IN US

Educating young people on Islamophobia

EQUALITEACH

equality training and consultancy

Faith in Us: Educating Young People about Islamophobia

Introduction

This resource has been designed for both primary and secondary teachers for use in the classroom to work with young people and educate about Islamophobia. The resource provides background information outlining the reality and impact of Islamophobia on both young people and wider society; starting points to help educators to ensure that they are creating the right environment for the work to take place; and activities for educators to run with young people. The activities have been developed in partnership with young people and tested in classrooms throughout the UK.

The resource also provides guidance as to the steps that schools can take to help young people report incidences of Islamophobia and respond appropriately to both perpetrators and targets, in order to create settings where all young people feel safe and able to achieve.

The aims of this resource are to:

• Outline the moral and statutory duties on schools to engage in work on Islamophobia

• Share good practice approaches and activities to educate young people about Islamophobia

• Support schools to respond effectively to incidents of Islamophobia

• Provide links to further sources of information and support

This resource is not intended to provide a comprehensive overview of the religion of Islam. There are many good resources and organisations which provide this in line with the RE curriculum. We have provided links to some of these at the end of the resource.

For more information about EqualiTeach please see the inside back cover.

Contents

Part One:
Background Information and Starting Points

What is Islamophobia?

Islamophobia is a term which has been widely contested and controversial since its popularisation in 1997 by the Runnymede Trust's ground-breaking report Islamophobia: A Challenge for Us All. Some organisations prefer to use the terms 'anti-Muslim racism' or 'intolerance towards Muslims'. However, we have chosen to use the term Islamophobia in this resource due to its widespread currency.

Islamophobia is literally translated as 'fear of Islam'. There is no universally accepted definition of the term. In 1997, The Runnymede Trust defined Islamophobia as 'a shorthand way of referring to dread or hatred of Islam—and, therefore, to fear or dislike of all or most Muslims' (Conway, 1997). In 2017, in their 20th anniversary report Islamophobia: Still a Challenge for Us All, they define it as 'anti-Muslim racism' (Elahi and Khan, 2017).

Islamophobia denies people's dignity, rights and liberties. Manifestations of Islamophobia take many forms, at both an institutional and individual level, including:

1. Writing and speaking about Muslims as though all Muslims are the same, regardless of nationality, social class, political outlook and religious observance; are culturally and morally inferior; sympathetic towards terrorism; and/or have nothing in common with non-Muslims.

2. Physical and verbal attacks and damage to property, ranging from micro-aggressions (everyday verbal, non-verbal, and environmental slights) to hate crimes.

3. Discrimination in terms of employment, housing, medicine, the criminal justice system and in access to social and cultural spaces, goods and services.

4. The absence of Muslim voices in politics, journalism and culture.

Each of these forms are linked, being both a source and a result of the others (Elahi and Khan, 2017; Tell MAMA, 2017; OSCE, 2013; Richardson, 2017).

For further discussion on the term Islamophobia, please see "Islamophobia: The Right Word for a Real Problem" - http://bridge.georgetown.edu/islamophobia-the-right-word-for-a-real-problem/ and "Islamophobia or anti-Muslim racism – or what?' – concepts and terms revisited" - www.insted.co.uk/anti-muslim-racism.pdf

In their 1997 report on Islamophobia, The Runnymede Trust defined open and closed views of Islam as illustrated in the table below (Conway, 1997).

	Closed View	Open View
1. Monolithic/ Diverse	Islam seen as a single monolithic bloc, static and unresponsive to new realities	Islam seen as diverse and progressive, with internal differences, debates and development
2. Separate/ Interacting	Islam seen as separate and other – (a) not having any aims or values in common with other cultures (b) not affected by them (c) not influencing them	Islam seen as interdependent with other faiths and cultures (a) having certain shared values and aims (b) affected by them (c) enriching them
3. Inferior/Different	Islam seen as inferior to the West – barbaric, irrational, primitive, sexist	Islam seen as distinctively different, but not deficient, and as equally worthy of respect
4. Enemy/Partner	Islam seen as violent, aggressive, threatening, supportive, or as terrorism, engaged in 'a clash of civilisations'	Islam seen as an actual or potential partner in joint cooperative enterprises and in the solution of shared problems
5. Manipulative/ Sincere	Islam seen as a political ideology, used for political or military advantage	Islam seen as a genuine religious faith, practised sincerely by its adherents
6. Criticism of West Rejected/ Considered	Criticisms made by Islam of 'the West' rejected out of hand	Criticisms of 'the West' and other cultures are considered and debated
7. Discrimination Defended/Criticised	Hostility towards Islam used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society	Debates and disagreements with Islam do not diminish efforts to combat discrimination and exclusion
8. Islamophobia Seen as Natural/ Problematic	Anti-Muslim hostility accepted as natural and 'normal'	Critical views of Islam are themselves subjected to critique, lest they be inaccurate and unfair

Regardless of our own religious affiliation, it is worth reflecting on these points and seeing where our views sit on this spectrum. There are more questions for self-reflection in Matthew Grindin's article "Are You Contributing to Islamophobia?"

https://forward.com/scribe/375400/are-you-contributing-to-islamophobia-a-recipe-for-anti-muslim-hatred/

Part Two of this resource (Frequently Raised Topics) explores some common myths and misrepresentations of Muslims, which are worth interrogating prior to undertaking work with young people.

What is Islamophobic Hate Crime?

The term 'hate crime' is used to describe a range of criminal behaviour where the perpetrator is motivated by hostility or demonstrates hostility towards the victim's disability, race, religion, sexual orientation or transgender identity (CPS, 2017). In 2016, there was a 47% increase in reports of Islamophobic hate crime, increasing again following the terror attacks in 2017.

In Manchester, Islamophobic attacks soared by over 500% in the wake of the bomb at the Manchester Arena, and mosques and Muslim community centres have been attacked at least once a fortnight over the last four years.

The Crown Prosecution Service has produced teaching resources on race and religious hate crime, which are available here: http://www.report-it.org.uk/files/classroom_activities_and_pupils_worksheets.pdf

Why is Educating Young People about Islamophobia Important?

'I hate racism. I don't know how anyone could be racist; racists should be locked up. But, Muslims... they should wear our clothes and eat our food. If they don't like it, they should get out of our country...' Year 9 student, Bexley.

Due to the negative, sensationalist coverage of Islam in the national media, over 30% of young people believe Muslims are 'taking over England' (Taylor, 2015). 11% of Islamophobic incidents happen in educational institutions (Tell Mama, 2017), including name-calling, jibes about so-called Islamic State, violence, and victimisation when wearing a hijab (NSPCC, 2018). Many Muslim young people say abuse is so commonplace it is normalised (British Youth Council, 2016). Childline has recorded a spike in race- and faith-based bullying with victims reporting that they feel isolated, withdrawn and lack self-esteem (NSPCC, 2018).

The impact of this climate of fear and hate towards British Muslims is considerable, both on the individual and on the wider community. Anti-Muslim hate crime attacks the victim's identity itself, and alongside any physical repercussions, the emotional effects include fear, anxiety, isolation and depression. When hate crime and prejudice take place online, the impact on a victim's physical world is also great, with many victims describing living in fear because of the possibility of online threats materialising in the real world (Awan and Zempi, 2015).

In a school setting, instances of Islamophobia or discrimination can include threats, destruction of property, violent attacks or assaults on individuals (Awan and Zempi, 2015). There are also manifestations that may be considered everyday playground or school-yard behaviour, but that can be seriously detrimental. These include acts such as: exclusion, verbal abuse, derogatory comments, name-calling, joking about identity or faith, spreading lies and false rumours, and physical bullying.

There is under-reporting of Islamophobic incidents and hate crime amongst young people. Young people either don't know how to report hate crimes, are fearful of making the situation worse, or believe that nothing will be done. Teachers often dismiss incidents or are unsure how to respond effectively (British Youth Council, 2016). Unfortunately, many teachers feel ill-equipped to tackle issues of Islamophobia in the classroom (ODIHR, 2011).

The prevalence of anti-Muslim hate crime in our society affects young people's sense of national and individual identity along with their sense of belonging, and it continues to divide communities. It means that environments such as their local area and school, which are supposed to be safe spaces, become hostile environments, triggering fear and anxiety. It is vitally important that young people are equipped with a space to talk about their experiences and are given the tools to respond to and report incidents of Islamophobia, so they can feel listened to, safe and protected.

The Legislative Framework

The Equality Act 2010

The Equality Act places a duty on schools to prevent direct and indirect discrimination, harassment and victimisation because of race and ethnicity, religion or belief and other protected characteristics.

Direct Discrimination: When a person treats one person less favourably than they would another because they have a protected characteristic.

Indirect Discrimination: When a provision, criterion or practice is neutral on the face of it, but its impact particularly disadvantages people with a protected characteristic. For example: banning all headwear would indirectly discriminate against people who wear headwear for religious reasons.

Harassment: Unwanted conduct that has the purpose or effect of creating an intimidating, hostile, degrading, humiliating or offensive environment for the complainant, or violating their dignity.

Victimisation: Treating someone unfavourably because they have taken (or might be taking) action under the Equality Act or supporting somebody who is doing so. The less favourable treatment does not need to be because of a protected characteristic.

The Public Sector Equality Duty (Section 149 of the Act) places an extra duty on public bodies, including schools, which are required to have due regard to the need to:

- eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under the Act

- advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it

- foster good relations between persons who share a relevant protected characteristic and persons who do not share it

In order to demonstrate compliance with the Public Sector Equality Duty, schools must publish equality information, which should be updated annually, and set at least one specific and measurable equality objective every four years.

There is more information about schools' duties under The Equality Act on the EqualiTeach website: www.equaliteach.co.uk/faith-in-us

Community Cohesion

The Education and Inspections Act 2006 inserted a new section, 21(5), to the Education Act 2002, introducing a duty on the governing bodies of maintained schools to promote community cohesion.

Community cohesion is defined as work that ensures that

"all pupils understand and appreciate others from different backgrounds with a sense of shared values, fulfilling their potential and feeling part of a community, at a local, national and international level."

Ofsted no longer make a specific inspection judgement on Community Cohesion, but it remains a statutory duty for schools, and is stated as one of the avenues through which schools' can meet their Prevent duty in the Home Office statutory guidance.

The Department of Children, Schools and Families (2007) Guidance on the duty to promote community cohesion is still available. Please see the references at the end of the resource.

The Prevent Duty

Section 26 of the Counter Terrorism and Security Act 2015 has imposed a duty on schools to demonstrate "due regard to the need to prevent people from being drawn into terrorism." This duty is known as the Prevent duty.

The Home Office and Department for Education have both produced guidance for schools as to what this due regard should look like. Within both sets of guidance, the importance of schools creating spaces for young people to explore issues is stressed:

"Schools should be safe spaces in which children and young people can understand and discuss sensitive topics" Home Office, 2015.

"Schools should provide a safe space in which children, young people and staff can develop knowledge and skills to be able to challenge extremist arguments" DfE, 2015.

Spiritual, Moral, Social and Cultural Development (SMSC) and Fundamental British Values

Section 78 of the Education Act 2002 requires maintained schools to promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society.

Since 2014, schools have been required to promote Fundamental British Values as part of SMSC.

Fundamental British values are defined as:

- Democracy
- The rule of law
- Individual liberty
- Mutual respect and tolerance of those with different faiths and beliefs

The Department for Education has produced guidance for maintained and independent schools; links to these are available in the references section. Please also see EqualiTeach's resource Universal Values for information as to how to embed Fundamental British Values in a cohesive fashion. The resource is available to download free of charge from www.equaliteach.co.uk/universal-values

Ofsted

The Ofsted School Inspection Handbook (Ofsted, 2017) states that in inspecting the effectiveness of leadership and management in a school, inspectors will consider:

How well leaders and governors promote all forms of equality and foster greater understanding of and respect for people of all faiths (and those of no faith), races, genders, ages, disability and sexual orientations (and other groups with protected characteristics), through their words, actions and influence within the school and more widely in the community.

In order to be judged outstanding the following criteria must be met:

Leaders promote equality of opportunity and diversity exceptionally well, for pupils and staff, so that the ethos and culture of the whole school prevents any form of direct or indirect discriminatory behaviour. Leaders, staff and pupils do not tolerate prejudiced behaviour.

In inspecting the quality of teaching, learning and assessment, inspectors will evaluate the extent to which:

Equality of opportunity and recognition of diversity are promoted through teaching and learning.

In order to be judged 'outstanding', the following criteria must be met:

Teachers are quick to challenge stereotypes and the use of derogatory language in lessons and around the school. Resources and teaching strategies reflect and value the diversity of pupils' experiences and provide pupils with a comprehensive understanding of people and communities beyond their immediate experience.

Preparing to Undertake this Work

Know your perspective

Everyone brings a set of cultural norms and practices to the classroom, which affect their attitudes and behaviour. Unfortunately, we all also carry prejudices which come from a variety of sources. Many of these prejudices are so deep they are often sub-conscious. We can do something about our own biases by being aware that they might exist, reflecting on our opinions and looking for further information.

Before conducting education on Islamophobia, it is important to consider our own biases and knowledge base. How do I know what I know? What sources have I used? What value judgements am I bringing to the discussion?

Engage with the local community

Working in partnership with local community and religious groups and organisations in the complementary and supplementary sector can bolster work on Islamophobia by bringing in additional viewpoints and expertise and highlighting issues that the young people are facing which may not have been considered by the school leaders and teachers.

> School Linking can also be an excellent way to provide young people with opportunities to learn and socialise with those from different faith and cultural backgrounds. Traditionally, schools have linked up with others from around the world, but it is not necessary to travel that far. The value of connecting a small rural primary school, with a large urban school 20 miles up the road, should not be underestimated. See The Linking Network for more information: www.thelinkingnetwork.org.uk.

Be open and transparent with parents and carers

Being open and transparent with parents and carers can increase engagement and reduce misunderstandings and confrontations after the work has taken place. Share information about the work that is planned and allow the opportunity for parents and carers to come and speak to you about questions and concerns that they have about the materials that will be used. Provide young people with resources to take home so that they can continue conversations outside school.

If parents and carers object to planned programmes of work:

- Repeat the fact that you are an inclusive school and that you embrace and celebrate equality and diversity at every opportunity

- Listen to concerns, be respectful and professional but firm

- Be clear about what the law says and have it on hand

- Refer to the home/school agreement that they signed when their child joined the school (a model home/school agreement can be found here: www.equaliteach.co.uk/our-work/#Resources)

Provide young people with a platform

Schools have a statutory duty to promote pupil voice and to listen to and involve young people in matters which affect them and in decision-making in the school (DfE, 2013). To know where to pitch a programme of work, it is important to find out what young people already believe, what misinformation they may be carrying, and their questions and concerns about issues. There are many ways in which to do this. For example: utilising online questionnaires; providing a box into which young people can post questions; or post-it notes completed anonymously at the start of a lesson.

Collecting young people's thoughts and questions in this way affords young people the opportunity to have their voices heard, allows schools to develop a body of work which is pitched at the right level, and helps young people to feel engaged in the programme of work from the beginning. This information can also provide a baseline assessment and young people can be consulted again after the work has taken place in order to measure the impact of interventions.

For pupil voice to be truly effective, young people must be able to see that they have influence and can effect change. Inform the young people of how their questions and concerns will be used to inform your work and involve pupils more widely in strategies throughout the school. As part of EqualiTeach's Agents for Change programme, young people surveyed their peers as to the reasons why people didn't report incidents of Islamophobia in the school and then worked with the SLT to create new avenues for young people to report Islamophobia and for both perpetrators and targets to be supported. For more information, see www.equaliteach.co.uk/faith-in-us.

Creating the Right Classroom Environment for Discussion

To undertake this work effectively, it is important to create a safe space within which conversations can take place. If openness is to be encouraged, it is important that young people are not worried that they will be laughed at or penalised for expressing their opinions on an issue. In addition, if young people feel attacked or shouted down, they may feel unable to contribute; this could lead to a breakdown in relationships within the classroom.

However, it is also vital to be sensitive to the needs of young people who may have had direct experience of Islamophobia, and it is important that they are not put on the spot or upset by the way in which issues are dealt with.

It is therefore vital to create a safe space at the start of the session within which all young people feel respected, able to take part, and able to disagree with each other and the facilitator without creating anger and upset. This can be done through the collaborative creation of ground rules.

Some suggested rules are included below:

Be open and honest: We don't want anyone to feel that they can't ask their question or express their opinion. Therefore, we will not laugh at others' opinions or shout each other down.

Respect the feelings of others: We will think about the impact of our words and body language on others and try to express our opinions in a respectful fashion. We will listen to the opinions of others, even if they are different to our own.

Direct challenges to the front of the room, not at each other: It is fine to disagree and challenge each other's ideas. However, if we do disagree with something that someone else says we will direct our challenge to the front of the room, so that that person does not feel attacked and the whole class remains involved in the conversation.

Depersonalise comments: It is fine to talk about your experiences with other people but ensure that you do not name those involved or disclose details that could identify those involved.

A, B, C Framework

Young people also need to be equipped with the tools to be able to listen to other people's opinions and challenge each other respectfully. It is important that the educator is not the focal point of the discussion and that it is not dominated by one or two young people. Providing opportunity for small group discussions as well as whole class conversations provides young people with the opportunity to raise issues in a smaller group.

In a whole class discussion there should be simultaneous active participants. The discussion should be carried and developed by the young people, with the facilitator just providing facts and reasoning and enquiry questions to help guide the discussion and help young people think critically about their ideas. This provides young people with ownership of the discussion and tests their knowledge as they respond to new ideas quickly.

A speaking prop can be used to encourage only one person to speak at a time and to bring in quieter members of the group. However, young people should also have the right to 'pass' or remain silent. Young people's right to privacy should be respected as well as their right to speak out.

Avoid singling out young people and putting them on the spot to talk about personal beliefs, cultural practices or experiences.

Providing sentence starters such as the A, B, C framework below can help the young people to structure their responses. The first pupil provides a new opinion and then the conversation can bounce around the classroom with other young people having the opportunity to either agree or disagree with the original point or build upon it with their own ideas.

Giving a new opinion	**Agreeing**
I think that...	I agree with ... because...
My opinion is...	I would argue the same thing because...
I believe that...	The reason I agree with ... is...
In my view...	That is an interesting point because...
Building	**Challenging**
I would like to build on ...'s point because...	I don't think ... is right because...
I agree with ... but I need to add...	I would like to challenge this because...
In addition to ....'s point...	I disagree with ... because...
Building on what ... said...	My own view is different because...
That is a good argument however it needs...	

It can take time for young people to develop these skills and implement them consistently. Many schools have successfully fostered young people's abilities by using form periods as a time to discuss topical issues, with the ground rules and discussion framework always displayed.

Teachers can begin with non-contentious topics while the skills are being developed and develop topics as the work progresses. By the end of the year young people are often bringing in their own newspaper articles and social media posts to dissect!

Facilitating Effective Conversations

When facilitating activities and discussions on Islamophobia, there is a possibility that some young people may express stereotypes, prejudice and other damaging opinions. It is important that these are challenged effectively, so that the young person who has expressed the opinion and the other students in the room can reflect upon what has been said. Challenges should not be confrontational but encourage young people to question their opinions. Some guiding principles are outlined below:

Empathise with how the young person is feeling: It is important to understand and engage with the underlying anxieties that the young person may have which are being expressed through a prejudicial or damaging opinion. They may have picked up fears from the media, or from family and peers. Let the pupil know that you understand why they might be feeling this way and try to address the underlying issues. Just dismissing their concerns, instead of understanding why a person may feel concerned, has the potential to create bitterness and a feeling that they have not been listened to, and may reinforce their prejudice and fear.

Where possible, it is important that negative opinions expressed in a whole class discussion are challenged in front of the whole class: It can sometimes be tempting to take the young person to one side to talk to them, so as not to cause a scene. However, an opinion voiced by a young person should be a learning opportunity for all young people, so that everyone understands that there is an alternative perspective that needs considering. The safe space has enabled that young person to voice their opinion, so taking them to one side to talk to them about it may feel like a punishment for the young person and close down any further contributions from them. The discussion should not centre around the young person who expressed the opinion, but on the opinion itself.

Challenge the view, rather than the person: Labelling someone as, for example, 'a racist', has the potential to inflame the situation and is not a helpful approach. It is important that the focus is on the view that has been voiced, and that the young person is encouraged to question their opinion.

Use reasoning and enquiry questions, to help the pupil question their viewpoint: Asking questions enables the young person to question the basis of their own points of view, rather than have you question it for them. Questions such as 'what are your reasons for saying that?', 'how do you know?', 'have you considered what affect your opinions might have on the targets of your comment?' and 'if someone were to disagree with your point of view, what would they say to counter your argument?' can be effective.

Provide an alternative viewpoint: Providing an alternative viewpoint gives the young person an opportunity to think about their point of view from a different perspective, which may weaken their attachment to their previous point of view and alter their perspective.

Provide young people with an opportunity to research the facts behind their viewpoint: Supporting someone to research the facts behind their viewpoint helps them to understand the importance of making sure that our opinions are underpinned by facts and how research can play an important role in this.
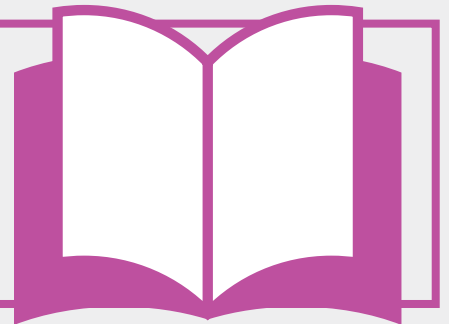
Some teachers are concerned that it is not acceptable to express their thoughts on issues as they need to demonstrate impartiality. The Education Act 1996 prohibits teachers from promoting partisan political views, however it is perfectly acceptable for teachers to stress the values outlined in the Universal Declaration of Human Rights, or the Equality Act and to provide young people with support and guidance to reject misinformation and stereotypes.

Part Two:
Frequently Raised Topics

When teaching young people about Islamophobia recurrent myths, stereotypes and misunderstandings will be raised. The aims of this chapter are to equip educators with structured questions, discussion points and facts, which will support some of these conversations.

This chapter does not provide a comprehensive overview of all the issues which will be raised but looks at some of the more frequent issues that have come up in EqualiTeach's work with young people over the past five years.

If young people bring up questions that you haven't previously considered it is fine to admit that you don't know the answer. Leaving a question unanswered to research the answer and impart accurate information later is a good practice as long as the question is not forgotten about completely. You could also research the answer with the young people present. Researching answers together not only ensures that young people are receiving accurate information but also teaches young people the value of research and how to research for information in a safe and effective way.

Terrorism

Due to the misleading coverage of Muslims in the news, which often connects Muslims and Islam with terrorism, it is highly likely that the issue of terrorism will come up.

Discussion: What is Terrorism?

Young people often have strong views on terrorism without a full understanding of what the word terrorism means. Give the young people a starting point for the definition: "An action can be considered terrorism if…" and ask the young people to think about all the factors involved, which would make an action fit this definition.

The example below shows the defining factors included in the legal definition of terrorism:

it involves violence, serious damage, or risks health and safety of the public

it creates terror or fear in a community

An action can be considered terrorism if…

the perpetrators are trying to influence Government or intimidate the public

the perpetrators are trying to further a cause or ideology
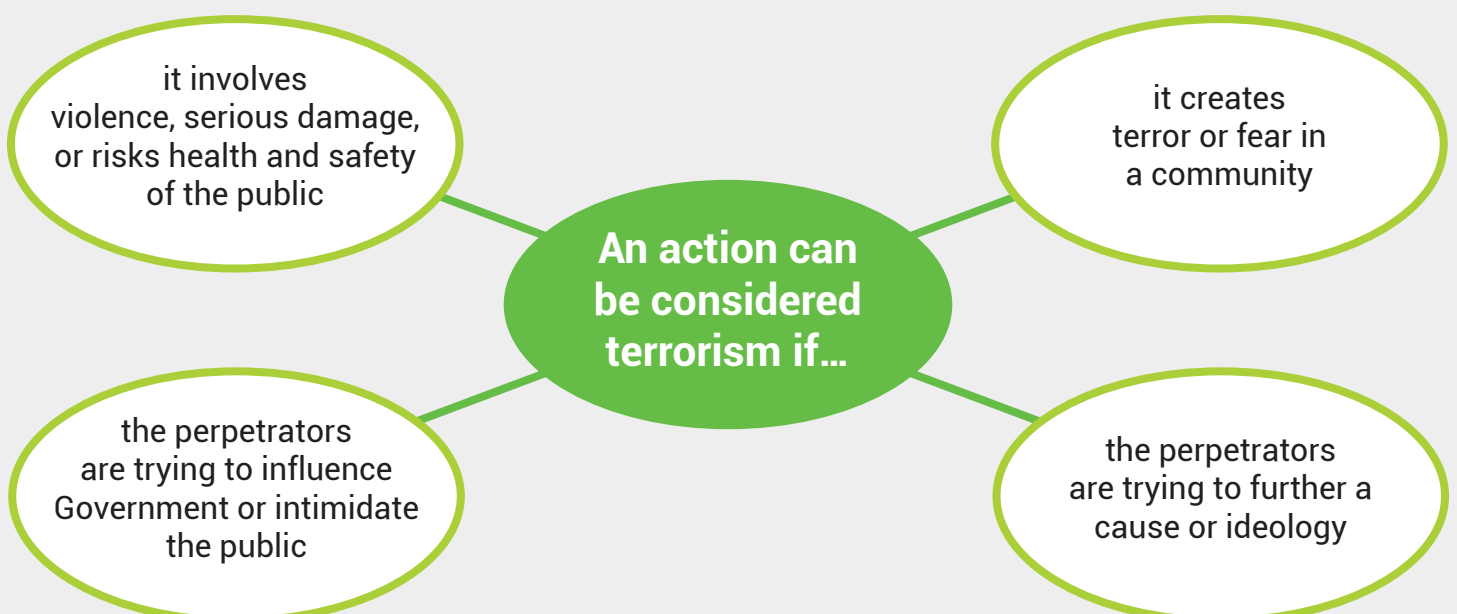
(HM Government, 2000)

Once this is established it can be a springboard for further discussion:

Discussion Points:

- Is there any mention of religion in the definition? Is terrorism necessarily connected with religion?
- What different examples of terrorism can the young people think of?
- Is the word terrorism more freely used when the perpetrator is a Muslim than when not?
- Is the religion of the perpetrator more likely to be mentioned when the perpetrator is a Muslim?

The news agency AJ+ and Reuters have decided not to use the word terrorism in their reporting as they feel that it is a politically loaded term, and often not applied evenly. They describe the facts of what has happened without attributing it. AJ+ explain their reasoning here: https://www.youtube.com/watch?v=ZaC_bzgtODY.

Even when people state that they are acting on behalf of a religion or culture, perpetrators of acts of violence do not have the backing of the communities or faiths that they claim to represent. For example, in the case of the murder of Lee Rigby, one of the killers referred to himself as a 'soldier of Allah'. However, Farooq Murad, secretary general of the Muslim Council of Britain, called the murder a "barbaric act" and said that Muslim communities were "united in their condemnation of this crime". He added that "this was a dishonourable act and no cause justifies cold-blooded murder."

When a classmate asked 19-year-old Heraa Hashmi why Muslims didn't condemn terrorism she went home and created a 712-page document with sources of Muslims condemning things. This has now evolved into the website www.muslimscondemn.com (The Guardian, 2017)

There are 1.7 billion Muslims in the world—that is one quarter of the world's population. There are Muslims from every ethnicity and every country in the world. Someone who is a Muslim is no more likely to cause someone else harm than someone from any other religion.
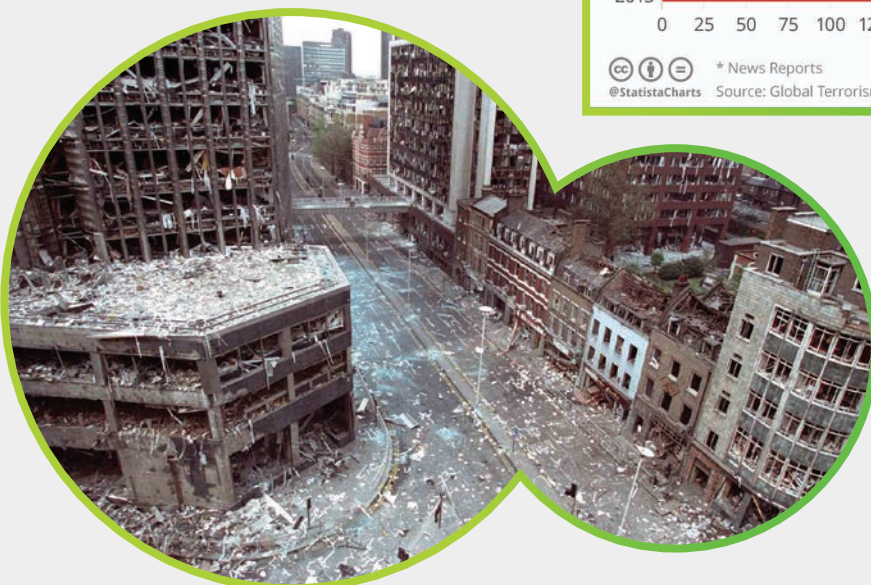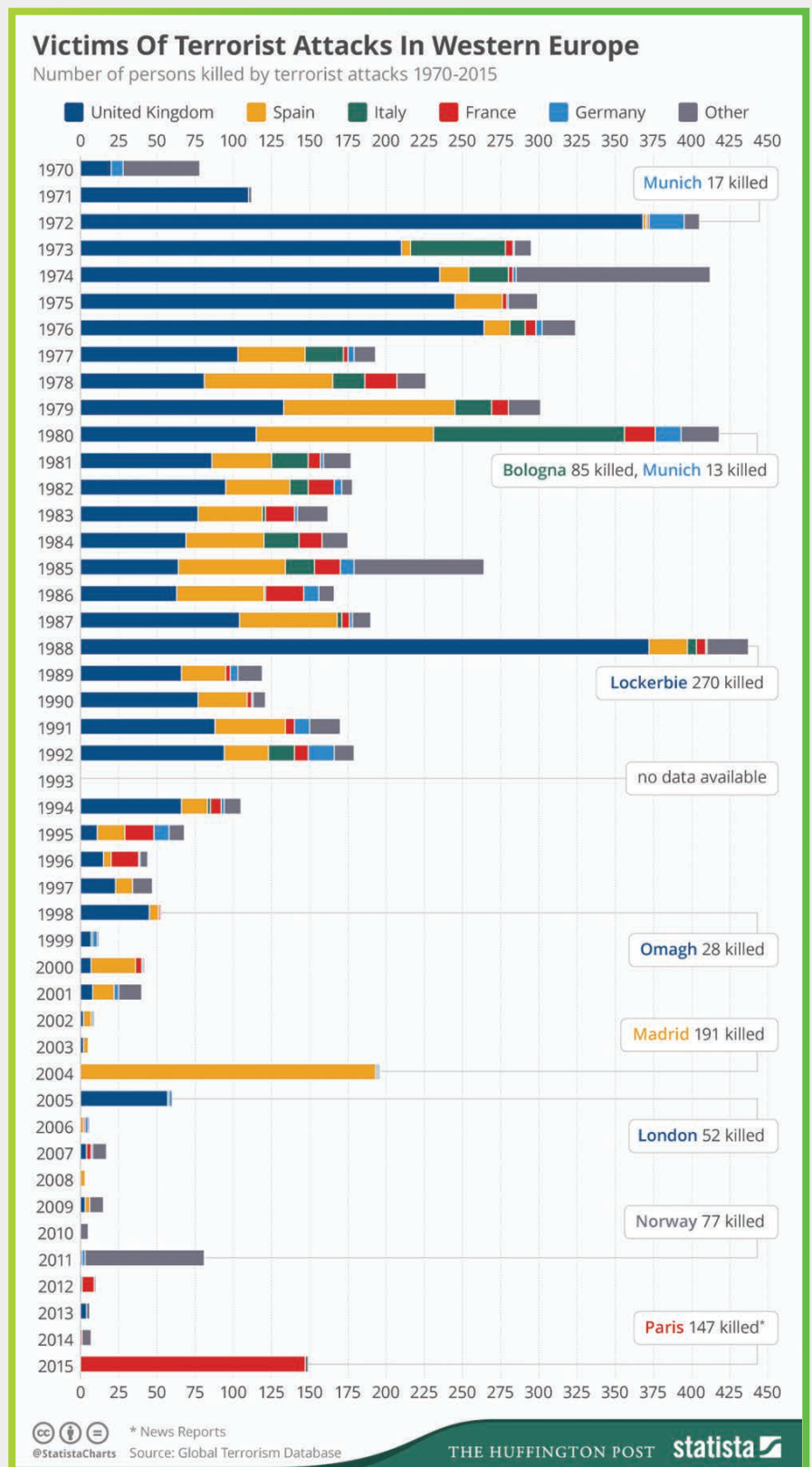
Heraa Hashmi

Discussion Points:

- Should Muslims have to condemn terrorist acts, which they have had nothing to do with?
- Should Christians have to condemn violent acts committed by the KKK or Westboro Baptist Church?
- If someone from your town or city commits a violent act, should you have to apologise on behalf of your town?
- Who do the perpetrators of violence represent?

Examples of Terrorism

The Troubles in Northern Ireland

The IRA (Irish Republican Army) was an armed, largely Catholic group who wanted Northern Ireland to join with Ireland and be separate from the UK. There were divisions between them and the Loyalists who were largely Protestant and wanted Northern Ireland to remain under UK rule. Between the 1970s and 1990s there were violent campaigns by both groups, known as The Troubles. The IRA carried out deadly bombings in Britain and Northern Ireland. Armed Loyalist groups responded by killing Catholics. For the UK, these years were the most dangerous in recent history with regards to terrorism, as illustrated in the graph to the right:

Victims Of Terrorist Attacks In Western Europe
Number of persons killed by terrorist attacks 1970-2015

Legend: United Kingdom, Spain, Italy, France, Germany, Other

Annotations:
- Munich 17 killed (1972)
- Bologna 85 killed, Munich 13 killed (1980)
- Lockerbie 270 killed (1988)
- no data available (1993)
- Omagh 28 killed (1998)
- Madrid 191 killed (2004)
- London 52 killed (2005)
- Norway 77 killed (2011)
- Paris 147 killed* (2015)

*News Reports
@StatistaCharts   Source: Global Terrorism Database

THE HUFFINGTON POST   statista

London after an IRA bomb in the 1990s

So called Islamic State (Daesh)

So called Islamic State grew out of Al-Qaeda in Iraq. They say that they are Sunni Muslims, who believe in an extreme interpretation of Islam. So called Islamic State has a particularly violent ideology and calls itself a caliphate. Followers claim to be the only true believers of Islam and claim religious authority over all Muslims. They say that everyone who doesn't support them is out to destroy Islam, and they use this claim to justify horrific attacks on other Muslims (both Sunni and Shia) and Christians in the areas that they control and on people in other countries around the world.

The name 'Islamic State' has been rejected by major Muslim organisations and governments, who say the group is not Islamic and is not a state.

So called Islamic State has been designated a terrorist organisation by the United Nations and many individual governments. From 2014-2017 it controlled a large area of land, which crossed over the border between Iraq and Syria. However, as of January 2018 it has lost 98% of the land that it previously controlled. As so called Islamic State loses territory, other offshoots are emerging and are having a presence in many different conflicts around the region.

A shopping Centre in Baghdad after an explosion caused by so called Islamic State which killed 324 people who were preparing to celebrate the end of Ramadan.

Thomas Mair

In June 2016 Thomas Mair murdered MP Jo Cox by shooting and stabbing her multiple times. It was reported by witnesses that he shouted, 'Britain First', 'This is for Britain' and 'Keep Britain independent' whilst carrying out the attack. When police searched his house, they found far-right reading material, symbols and objects, including books on the Nazis and white supremacism. His browsing history revealed that he had been searching for material about the British National Party, apartheid and the Ku Klux Klan.

It has been reported that Thomas Mair believed that the existence of White people was being threatened and that this fear led to a deep bitterness towards people who agreed with immigration and who wanted to remain in the EU. He saw Jo Cox, a defender of immigration and a Remain campaigner, as a traitor to White people. Mair was sentenced to a whole life prison sentence. The prosecution said that his crimes were nothing less than acts of terrorism.

Women's Rights

Often, criticisms of Muslims and Islam centre around women's rights and freedoms. Legitimate criticism of oppression and a fight for gender equality is of course to be welcomed. However, sometimes women's rights are hijacked by those with other motives, or criticisms are applied inconsistently.

Talk of Muslim women only in terms of oppression ignores the massive diversity amongst Muslim women, removes agency from Muslim women and perpetuates stereotypes. These stereotypes are a contributing factor to statistics such as: only 29% of Muslim women aged 16 to 24 are employed compared to half the overall population (Sheikh, 2018).

Clothing

Muslim women's dress is often the subject of debate within the UK, whether it is the suggestion that wearing the full face veil (niqab) should be banned, or whether school girls aged 8 and under should be allowed to wear a headscarf (hijab). Those who criticise the wearing of such garments often say that they are indicative of women's oppression, that women and girls are forced to wear them and that they demonstrate a lack of integration into British society.

EqualiTeach have blogged about the furore surrounding young children and the hijab; you can view the blog at www.equaliteach.co.uk/blog

However, many Muslim women state that whether to wear a hijab or niqab is a choice that they themselves make. Many of those who chose to wear it say that they enjoy the freedom to express their religion and be free from societal expectations:

'I see the hijab as a symbol of freedom because with it, I no longer have to comply with the expected standards of the society showcased by magazines, TV, or celebrity lifestyles. Hijab gives me the freedom to set my own standards to live up to without worrying about what the world has to say, which to me is extremely liberating!' (Groome, 2017)

Research by Tell Mama (2017) found that 56% of the targets of Islamophobia in person, are women, and in over 80% of cases the women were wearing the hijab or niqab. The London Development Agency (2008) found 50% of women who wore headscarves felt religious discrimination blocked

opportunities to progress at work. 18% were able to find jobs once they took off their headscarves and/or face veils (Sheikh, 2018). Therefore, rather than being forced to wear the hijab or niqab, some Muslim women feel forced to remove their headscarves and veils for fear of discrimination or violence.

Four women speak about their decision about whether to wear a hijab or not here: http://www.glamourmagazine.co.uk/article/women-reveal- why-they-choose-to-wear-a-hijab

Fatima Manji is a news reporter for Channel 4. She has won a number of awards for her journalism and in 2015 she was a finalist for the Royal Television Society's Young Journalist of the Year.

Dina Tokio (http://www.dinatorkia.co.uk/) is a fashion vlogger, and is a part of YouTube's 'Creators for Change' campaign. With over a million followers on Instagram and over 700,000 subscribers on YouTube she uses her online platform to raise awareness about "modest fashion"- fashion that is designed to cater for those who prefer to show less skin. She also created a recent Youtube series called #YourAverageMuslim.

Ijtihad Mohammed is an Olympic Fencer for the USA, who won a bronze medal for fencing in the 2016 Olympics.
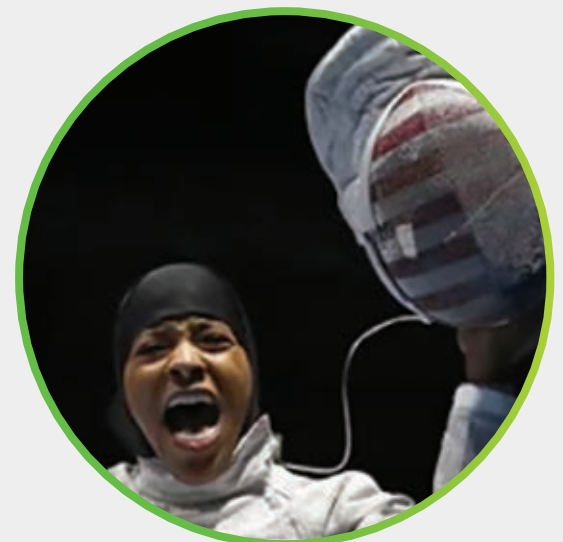
Ilhan Omar made history by becoming the first Muslim woman of East African descent to be elected as a U.S. State Representative. Ilhan is a Somali-American refugee. She is a graduate from North Dakota State University, having studied political science and international studies.

Forced Marriage

The Qur'an states that a woman has the right to choose her own partner and the vast majority of Muslims do not believe in forced marriages.

Forced marriage is not a Muslim issue. It is a practice which cuts across lots of different religious and cultural groups. Perpetrators who force their children or other family members into marriage often justify their behaviour as protecting their children, building stronger families and preserving cultural beliefs. However, every major faith condemns it and freely given consent is a prerequisite of all religions.

It is important to draw a distinction between arranged and forced marriage. Arranged marriage is a practice that exists among many different national and cultural groups. In an arranged marriage the families of both spouses take a leading role in arranging the marriage, but the choice of whether to accept the arrangement remains with the prospective spouses. Both parties must be fully consenting for the marriage to take place.

Sexual Abuse

Sexual abuse is not exclusive to any culture, nationality or religion. Statistically 80-90% of people who commit sexual abuse in this country are White British men (Lee, 2017).

Due to some high-profile cases of sexual grooming in the media, particularly in Rochdale and Rotherham, which have been largely perpetrated by men of Pakistani origin, some people have connected the issue of sexual abuse with Muslim men. It does appear as though Asian men are over-represented in cases where girls are groomed by groups of men. However, grooming is only a small part of the abuse threat facing Britain's children and this overrepresentation is likely down to the occupations that people work in. Asian men are more likely to be employed in the night-time economy, for example, in takeaways and as taxi drivers, thus providing the criminal element of the population the opportunity to engage in this type of abuse.

Child sexual exploitation has been widely condemned by Muslims across the UK. As Nazir Afzal, the Crown Prosecution Service's lead on child sexual abuse, says, it is vital not to attack a whole community because the actions of a small number of men. "Criminality begins and ends with the criminal, and not collectively with the law-abiding communities" (Gentleman, 2014).

Animal Rights

Often groups who are campaigning against Islam in the UK use halal food as a focus for their outrage. Halal means 'permissible' in Arabic and describes anything that's allowed under Islamic law. Although it is most often used to describe food and drink, halal can refer to any object or activity. Anything not allowed is referred to as haram.

The production of halal meat involves killing through a cut to the jugular vein, carotid artery and windpipe. Animals must be alive and healthy at the time of slaughter and all blood is drained from the carcass. During the process, a Muslim will recite a dedication, known as tasmiya or shahada (Meikle, 2014).

The RSPCA says slaughter without pre-stunning causes "unnecessary suffering". However, UK Food Standards Agency figures from 2011 suggest 84% of cattle, 81% of sheep and 88% of chickens slaughtered for halal meat were stunned before they died.

Supermarkets selling halal products say they stun all animals before they are slaughtered. Tesco says the only difference between the halal meat it sells, and other meat is that it was blessed as it was killed (Eardley, 2014).

There is an ongoing argument as to whether halal slaughter is more or less humane than other forms of animal slaughter, and there is not universal agreement on the issue.

Campaigning for animal rights is a positive cause. However, when that focus is solely on religious slaughter and omits other animal welfare issues such as battery farming and the animals' wellbeing during their lives, then there needs to be some reflection as to the true underlying reason for the anger.

Discussion Points:

• In 2014, The Sun newspaper ran this front cover about Pizza Express using halal chicken on its pizzas. Though Pizza Express had been sharing the fact that it used halal chicken on its websites since 2012. The reaction was so great that both Pizza Express and halal trended on Twitter. Why do you think that The Sun chose to run this headline?

• In 2017 an old picture of a Cadbury's employee in Asia with a certificate showing that all of its products were certified as halal surfaced on social media and caused a massive furore with people saying that Cadbury was "ruining Easter" and threatening to boycott the company.
Cadbury's responded to the furore with the following statement: "None of our UK products are halal certified and we have never made any changes to our chocolate to specifically make them halal. They are just suitable for those following a halal diet in the same way that standard food such as bread or water. As our chocolate products do not contain meat, the ritual of halal does not apply and in the UK carry no halal certifications of any kind" (Rodionova, 2017).
How does this incident demonstrate that many who are anti-Halal are not focussed on animal welfare?

Myths about 'Political Correctness'

Every year stories circulate on social and traditional media about how Muslims are trying to ban Christmas. One of the original sources of this story originates from the actions of Birmingham City Council in 1997.

Birmingham City Council's event team were looking to create a marketing strategy to cover 41 days and nights of activity that ran from BBC Children in Need to New Year's Eve. They decided to market all the events together as part of a big, exciting programme. Crucially, none of the individual events would be changed in any way; they would merely be marketed as part of something much bigger and more exciting than the sum of its parts. Eventually 'Winterval' was chosen as the name for this programme.

The term 'Winterval' was then picked up by the newspapers, which for the next 14 years ran stories along the lines of "Christmas is Banned: It Offends Muslims". These reports stated that councils were now too afraid to celebrate or mention Christmas, replacing it with 'Winterval' and the fault for this lay at the feet of Muslims.

However, Christmas was at the heart of Winterval.
The Christmas events included 'an open-air ice rink, Frankfurt open-air Christmas market and the Christmas seasonal retail offer', there was a banner across the council offices which read 'Merry Christmas' and Christmas lights and trees in the civil squares.

In November 2011, the Daily Mail printed a retraction: "We are happy to make clear that Winterval did not rename or replace Christmas". However, the myth that Muslims are somehow influencing councils to ban Christmas remains strong (Arscott, 2011).

In 2016 Sweden banned Christmas lights from lampposts as the poles aren't designed to take the extra weight and so it was a safety hazard. This was picked up and incorrectly attributed to the Swedish authorities not wanting to offend Muslim immigrants. There is a two minute video which uses this incident as an example of the importance of fact-checking, here: https://www.youtube.com/watch?v=Ryjpu-NWYm8

Fact checking websites such as Snopes – www.snopes.com and Hoax-Slayer – www.hoax-slayer.com are very useful for checking the veracity of new stories as they emerge.

Part Three:
Lesson Plans and Activities

This section of the resource contains 16 activities ranging from 30 minutes to 2 hours in length. At the top of each activity the aims, age suitability, length and required resources are highlighted. Some activities contain differentiation within them, to allow them to be tailored for different ages and abilities.

To assist teachers in navigating these activities, we have created some suggested programmes of work, depending on age group and time available. These programmes are available at www. equaliteach.co.uk/faith-in-us. We are also interested in hearing about your experiences using the resource, if you have any feedback or suggestions, please share them with us at enquiries@equaliteach.co.uk

Exploring Identity

Exploring identity is an important starting point in combating prejudice and discrimination.

Prejudicial ideas often stem from concerns of loss of identity or belonging and a fear of difference. Sometimes, people can feel that they have nothing in common with someone of a different skin colour, religion, nationality, or even postcode due to a human tendency to categorise people into "them" and "us" (Allport, 1954).

These activities give young people the opportunity to reflect upon their identity, explore the similarities and differences that they share with others from all backgrounds, and consider the multi-faceted and fluid nature of identity. They provide starting points for young people to discuss issues of belonging and exclusion and help create a classroom environment where more involved discussions on Islamophobia and prejudice can take place.

Activity: Exploring Identity

Key Stage: KS2-4

Time Required: 30 minutes

Resources: My Identity worksheets, laminated question cards

Aims:
- To open up discussions amongst the young people
- To illustrate that identity is complex and individual
- To demonstrate how not all aspects of identity are visible
- To highlight that identity is not fixed, but can change over time

Delivery:

Ask young people if they know what the word identity means. Identity is all the things that make up who you are – some of them are unique and some of them are groups you are part of.

What does this include? Make a list on flipchart or the whiteboard of all suggestions from the young people as per the three categories on page 25, but do not share with the young people how you have grouped them.

Visible	It depends	Invisible
Hair colour / style	Age	Personality
Eye colour	Religion	Likes and dislikes
Skin colour	Gender	Hopes and fears
Height	Abilities / disabilities	Strengths and weaknesses
Weight	Job / school we attend	Family
Choice of clothing	Name	Friendships
		Where we live
		Where our parents are from
		Hobbies
		Favourite school subject
		Life experiences
		Nationality
		Ethnicity or family background
		Morals
		Interests
		Languages
		Habits
		Communities / groups

Ask the young people if they can tell why the words have been grouped in this way. Explain that some elements of our identity are visible, some might be visible depending on the person or what they are wearing, but that a lot are invisible. Ask the young people which elements are more interesting. Agree that often our personality, histories, beliefs etc. are much more interesting than our external features. Ask the young people whether their identity will stay the same over time and in different situations. What might change about their identity? Are there some situations where some elements of identity might be more important or more visible than others?

Give out the My Identity worksheet to each young person. Explain that they are going to spend some time thinking about parts of who we are. Explain that everyone's will be different because we all have different personalities, hobbies etc.

Using the prompts on the board for inspiration, ask young people to draw or write things inside the person on the sheet about who they are that are visible. The facilitator can have a pre-prepared person, on which the visible parts of their identity have been added as an example.

Once the young people have completed this, ask them to use the prompts on the board for inspiration to draw or write things around the person on the sheet that are invisible parts of their identity. Again, the facilitator can use their pre-prepared person to provide examples.

When everyone has completed their worksheets, hand out laminated instructions to pairs of young people. Ask them to speak with the person next to them and share:

- Something that you have written down that you like
- Something that you have written down that you are proud of
- Try to find something similar between your two sheets
- Try to find something different between your two sheets

Finish with a group discussion.

Key Questions:

- If you had done this activity last year, would anything on your sheets have been different?
- Do you think that any aspects of your identity will change in the future? What might stay the same?
- Did anyone learn anything new about someone in the room that they didn't know before?
- What have you learnt from this activity?

(NB: instruct young people not to share anything from their partner's sheet that they don't want them to).

Key Learning Points:

- Identity is comprised of lots of different elements; someone cannot just be defined by one label
- Some parts of our identity could be more important to us than others
- Aspects of our identity change and become more or less important over time
- Much of our identity is invisible and people cannot tell what we are like just by looking at us

Adaptation/Extension: To reinforce the learning from this activity or to move conversations away from young people's own identity, ask young people to choose a celebrity and research what elements make up their identity. They should divide these into 'visible', 'invisible' and 'it depends' categories and create a 'My Identity' worksheet for them. Their findings can be presented back to the group.

My Identity
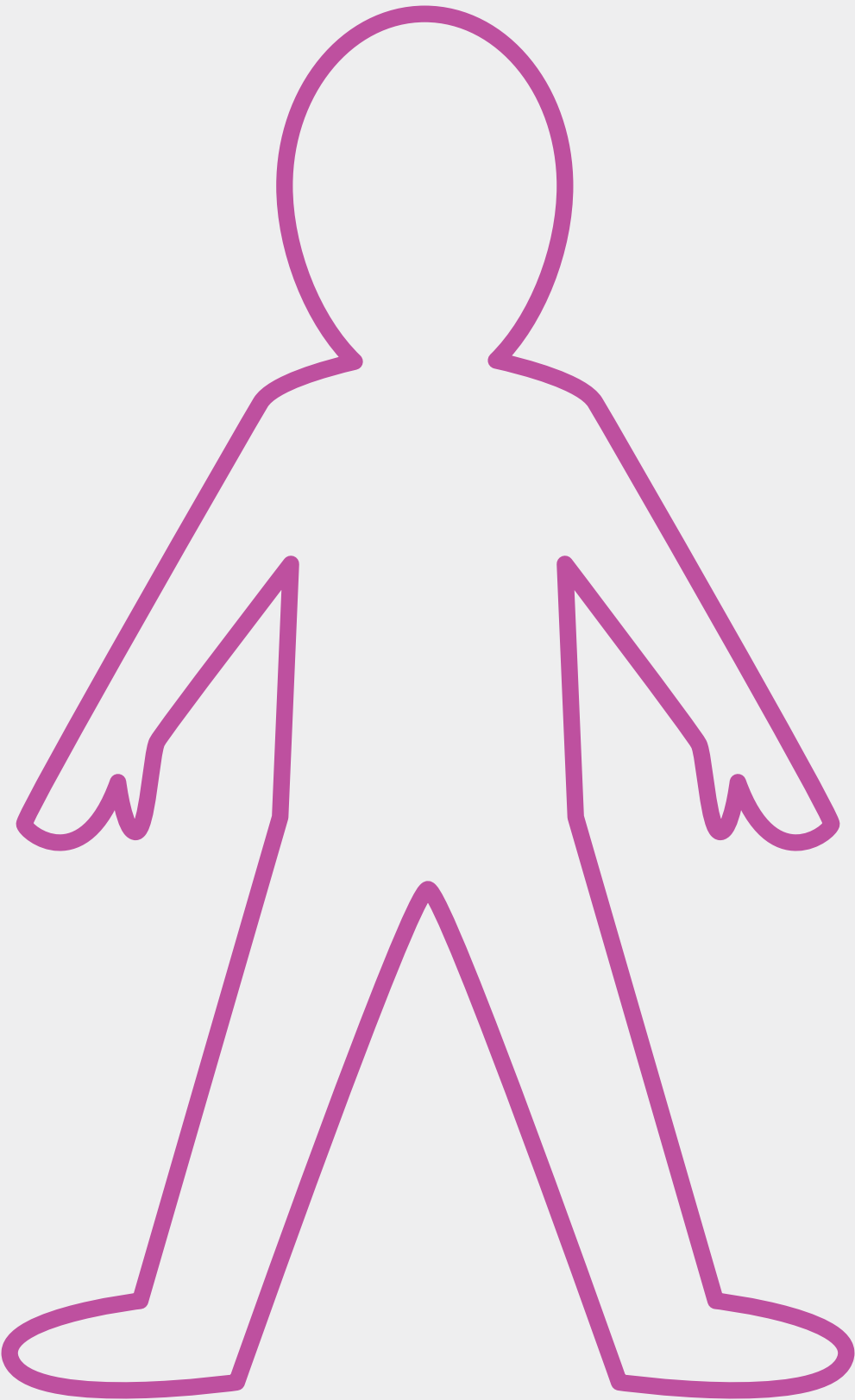
Activity: Identity Web

Key Stage: KS2-4

Time Required: 20 minutes

Resources: A ball of string

Aims:

- To demonstrate that there are many similarities and differences between the young people
- To show how we can have unexpected things in common with others
- To illustrate how our similarities connect us all as a group
- To demonstrate that if people are unfairly excluded the group can fall apart.

Delivery:

Ask the young people to stand in a circle. The facilitator begins by holding the ball of string, stating their name and something about their identity. For example:

"My name is ... and my favourite food is ..."

Ask the young people to put their hands up if they also have this favourite food. Keep hold of the end of the string and pass the ball to someone who has their hand up. Ask that young person to also state their name and something about their identity.

"My name is ... and I was born in ... "

Young people should again put their hand up if the statement applies to them. The young person with the ball of string should keep hold of the string but pass the ball onto a young person who has their hand up.

Continue until everyone is holding the string. Ensure that young people vary their facts about their identity, so that they can learn as much as possible about the group.

At the end of the activity the string should create a pattern that looks like a web. Once completed, stay in the web and have a discussion with the young people using the following points as a guide:

Key Questions:

- What does this activity show?
- Did anyone discover something in common with someone else that they didn't previously know?
- Could you tell who you had things in common with just by looking at them?

Key Learning Points:

- Our differences make us unique

- Within a class or community, we all have similarities and differences with others

- Our similarities and differences are not always obvious

- The connections that we share help to create links between us and build a structure that makes our class and community a unit

Either nominate a young person to ask others to let go of the string or facilitate this yourself, either picking young people at random or those who share a particular trait. Stay in the same positions and have a discussion with young people using the following points as a guide:

Key Questions:

- Why have we done this?

- What has happened to the web now that some young people have let go of their string?

- How could this relate to peoples' identities within a class or community?

- How might people feel if they are excluded?

- How might the person excluding others feel?

Key Learning Points:

- If a group of people are excluded because of part of their identity, it damages the fabric of society. Those who are excluded may feel upset, angry, a lack of belonging and/or doubtful as to their worth.

- Communities only work effectively if everybody is able to take their rightful place.

Adaptation/Extension: This activity can be run using two strings, one for likes and one for dislikes. This can highlight that our differences as well as our similarities can unite us.

For more activities about exploring identity, please visit the Linking Network website: www.thelinkingnetwork.org.uk

Combating Stereotypes and Misinformation

The activities in this chapter have been devised to address common stereotypes and misinformation about Muslims and Islam. These activities are designed to help young people understand that: Islam is not a monolith; there is no one way to be Muslim; the existence of Islam in Britain is not a new phenomenon; and Islam is founded in peace.

Before facilitating these activities, it is very important that a safe space is created and that the facilitator is familiar with the information in the 'Preparing to Undertake this Work' and 'Creating the Right Classroom Environment for Discussion' sections of this resource.

Activity: Guess Who?

Key Stage: KS2-3

Time Required: 50 minutes

Resources: A set of Guess Who? activity cards per group of 4-6 pupils, accompanying PowerPoint

Aims:

- To illustrate that we shouldn't judge someone by what they look like
- To address young people's misconceptions about Muslims and Islam
- To demonstrate the diversity that exists within Islam

Delivery:

Seat the young people in groups of four to six and hand out one set of Guess Who? activity cards per group.

Explain to the young people that they may be familiar with some of the people in the pictures and there may be others that they do not know and that is fine.

Ask the young people to spread out the cards on the table in front of them so that everyone in the group can see them and to work in their groups to decide which label matches which person.

Once all the groups have come to a decision, bring the class back together and facilitate a discussion.

Key Questions:

- Did they find the task easy or hard? Why?
- Did everyone in the group agree?
- Are there any answers that they feel confident of? What are their reasons?

Collect reasons for as many answers as possible, seeing if there is agreement or differences between different groups. Once this has been exhausted, reveal the correct answers using the Guess Who? PowerPoint, stopping after each reveal to ask if the young people are surprised and if so why?

There are links to the following videos embedded in the PowerPoint to expand the discussion and illustrate the work of some of the people:

- Benjamin Zephaniah and some young people reading his poem The English
- The 2016 Channel 4 Paralympics Advert
- Yusuf Islam singing Morning Has Broken

Once everyone has been revealed, ask the young people to break off into their small groups to discuss what surprised them the most, why they did this activity and what it illustrates.

Bring the young people back together to hear their thoughts.

> **Key Learning Points:**
>
> - We cannot tell what someone is like just by looking at them

Ask the young people what the harm is of thinking we know what someone is like just by looking at them.

Ask the young people to break off into groups again and to work together to decide which of the people in the activity they think is Muslim and why.

Bring the young people back together and ask for their decisions and reasons, then reveal the six people who are Muslim. Are the young people surprised? If so, why?

The six people who are Muslim are Tulip Siddiq, Lupe Fiasco, Nadiya Hussain, Dr Oz, Yusuf Islam and Maryam Mirzakhani.

> **Key Learning Points:**
>
> - Don't judge a book by its cover
> - Stereotypes can often influence the decisions we make, and this can be harmful
> - Not all Muslim women wear a hijab
> - Muslims can come from any country
> - Muslims can have any skin colour
> - Muslims engage in a wide variety of professions
> - Religion can sometimes be an invisible element of someone's identity

Show the "I'm a Muslim, but I'm not..." video, available here: www.criticalmediaproject.org/cml/media/im-muslim-but-im-not/

Ask the young people for their thoughts. Why do they think that the Muslims in the video felt that they needed to make that video? Is it fair that some Muslims feel that they need to make a video like this? What can people do if they have questions about Muslims or Islam?

An Athlete	A Surgeon	
A Fashion Designer	A Musician	A Mathematician
A Writer	A Terrorist	A Baker
A Politician	A Company Director	A Rapper

Activity: Whose Religion?

Key Stage: KS2 and 3

Time Required: 1 hour

Resources: Statements and Venn diagram

Aims:

- To illustrate that there are lots of similarities between Christianity, Judaism and Islam.
- To highlight that individual people practise their religion in different ways.

Delivery:

Divide the young people into groups of four to six. Provide each group with a set of statements and a Venn diagram. Ask the young people to label one circle Islam, one circle Christianity, and the final circle Judaism.

Ask the young people what these three labels represent and what the people who follow each religion are called. Then explain that you are going to hand out an envelope of statements and you want the young people to work in their groups to decide which religion the statement is applicable to: it may be applicable to one, two or all three religions. Once they have come to a group decision, they should place the statement in the relevant part of the Venn diagram.

Statements:

Religious book mentions the use of slaves	States that Jesus was a prophet	Has over 1 billion followers
Believe there is only one God	Has rules about how animals should be slaughtered	Holy book states that people can have salvation through belief in God and good deeds
Jerusalem is a holy place	Pray during worship	Holy book includes the ten commandments
Religion is divided into denominations	Holds services in a holy building	Some branches wear head coverings
Has a sacred language	Holy book contains story of Noah's ark	Holy day is a Sunday
Has five pillars of faith	Holy book is the Torah	Believes in contributing to the common good
Believes in welcoming strangers	Believes in loving one's neighbour and acceptance of others	Advocates peace
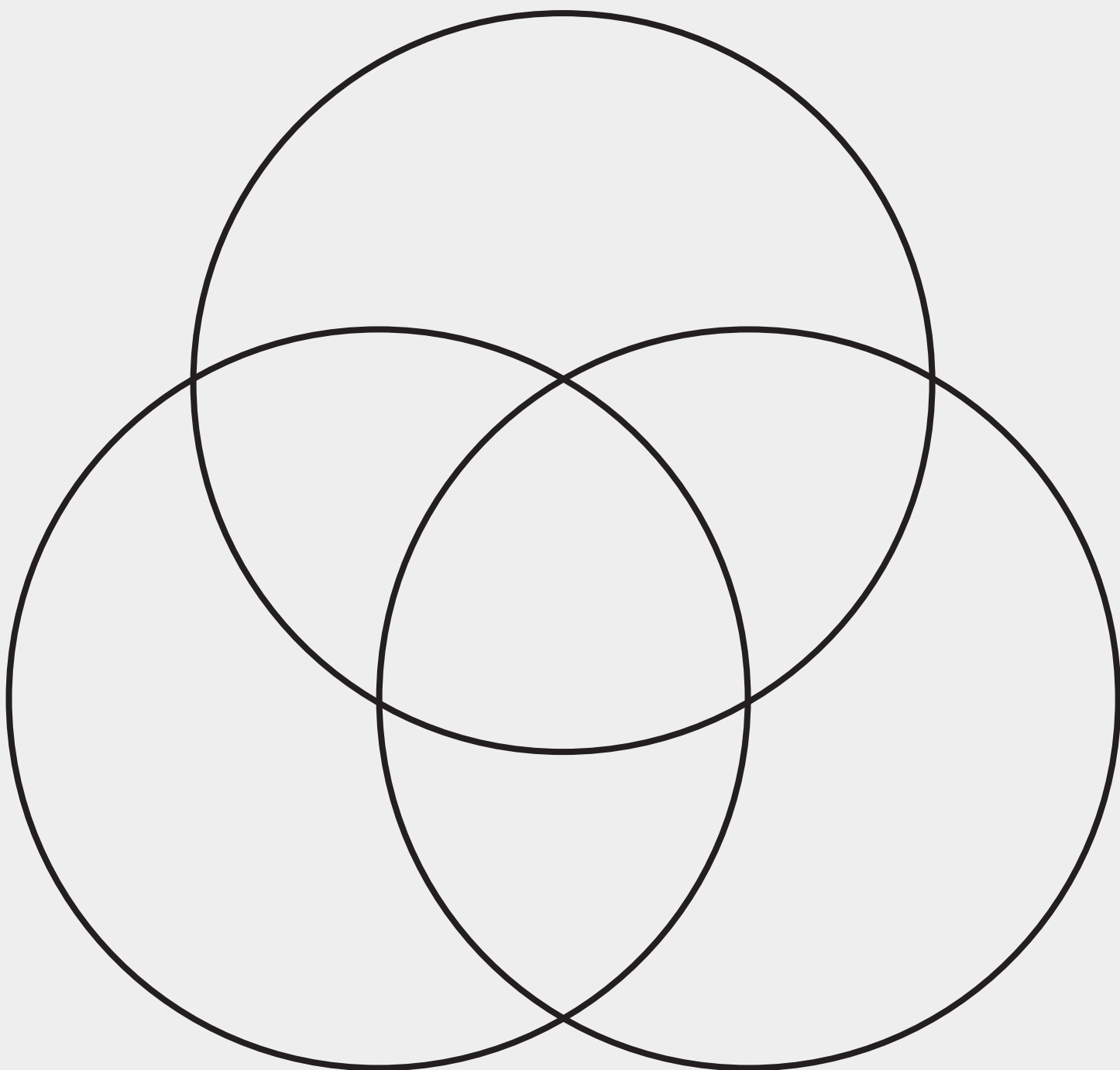
Answers:

	Christianity	Judaism	Islam
Religious book mentions the use of slaves	x	x	x
Worship only one God	x	x	x
Jerusalem is a holy place	x	x	x
Religion is divided into denominations	x	x	x
Has a sacred language		x	x
States that Jesus was a prophet	x		x
Has rules about how animals should be slaughtered		x	x
Pray during worship	x	x	x
Holds services in a holy building	x	x	x
Holy book contains story of Noah's ark	x	x	x
Has over 1 billion followers	x		x
Holy book states that people can have salvation through belief in God and good deeds	x	x	x
Holy book includes the ten commandments	x	x	x
Some branches wear head coverings	x	x	x
Holy day is a Sunday	x		
Has five pillars of faith			x
Holy book is the Torah		x	
Believes in contributing to the common good	x	x	x
Believes in welcoming strangers	x	x	x
Believes in loving one's neighbour and acceptance of others	x	x	x
Advocates peace	x	x	x

Once the young people have completed the activity, facilitate a discussion about their answers, asking for what evidence they can think of to support their decisions. Provide them with answers and evidence where they are struggling – the further resources section will help you with this.

Key Questions:
- Were there more differences or more similarities than you expected?
- What surprised you?

Provide the young people with some resources on each religion and ask each group to try to come up with four additional statements that they could add to this activity. The further resources section will help with this. Once the young people have done this, ask them to look at the four statements that they have come up with again and think about whether these apply to the whole religion, or just some of the followers.

Ask each group to feed their statements back to the rest of the class and say whether each statement applies to the whole religion or just some followers. Ask the rest of the class if they agree with the group decision and their reasons for this. Support the young people to understand that statements such as "Pray five times a day", "Believe in Adam and Eve" or "Go to the Synagogue every week" would not apply to every follower of each religion and that within each religion people have a wide variety of beliefs and ways of worshipping. Many may belong to a religion without practising or practising regularly. Write the statements up on the board divided into each column – 'Applies to the whole religion' and 'Applies to just some followers'.

Key Questions:

- In what ways can believing that everyone who follows a particular religion is the same be harmful?

- How can learning more about different religions be helpful?

Key Learning Points:

- Christianity, Islam and Judaism have more in common than many people think

- The underlying tenets of each religion are love and peace

- Stereotypes about Islam not being a peaceful religion and vastly different to other religions are untrue and harmful

- There is huge diversity in the way in which people practise their religion

Activity: Wonder Wall

Key Stage: KS2

Time Required: maximum 40 minutes

Resources: Post-it notes and pens

Aims:

- To provide young people with the opportunity to share their understanding of Islam
- To provide young people with the opportunity to share any questions they have about Islam
- To dispel myths about Islam and Muslims
- To allow young people to learn more about Islam and have their questions answered

Delivery:

Hand out post-it notes to each young person in your group. Using one post-it note per idea, ask young people to write down something they know about Islam or Muslims, for example, a festival, holy person or the name of a place of worship. Ask young people to stick their post-it notes on a wall on one side of the classroom. If young people would like to share more than one thing, they can contribute more than one post-it note to the wall.

On another post-it note, ask young people to write down a question they have about Islam or Muslims. Assure young people that they can be honest and that all contributions should be anonymous, they should not write their name on the notes. Ask young people to stick these on a wall on the other side of the classroom.

Move to each side of the room with the young people and read out some of the key themes and repeated ideas.

Throw questions out to the room to gather opinions and ideas from the young people and support with additional information where required. You do not need to be an expert in Islam to deliver this activity effectively – if you are in doubt as to the correct answer to a question, use

it as a learning tool for both you and the young people and find out the answer together. The resources suggested in the further resources section will help you to facilitate this discussion.

if you are teaching about the topic for an extended period of time, collect in the questions and use them to inform your whole body of work with the young people.

Key Stage: KS3 − 5

Resources: A large roll of paper (wallpaper would be suitable), marker pens

Delivery:

Position a large roll of paper down the middle of the room and ask young people to sit on the floor around it facing inwards with coloured pens. Ask young people to think of any of the following:

- Something that they know about Islam and Muslims

- Something about Islam that they are interested in

- Any questions that they have about Islam or Muslims

- If the pupil is Muslim, something about being Muslim that they enjoy or are proud of.

Once they have thought about this, allow young people 5-10 minutes to write their thoughts down. They can draw images and annotate them if they wish, as well as writing words or sentences. Make sure that they don't attribute their names to their work.

Young people then stand up and move around the roll of paper so that they are placed in front of a part that they haven't yet seen. They are given a few minutes to discuss with young people next to them what has been written/drawn in front of them, and how they feel about it. They are then able to add their thoughts or answer the questions if they feel able to. Repeat this a few more times, until lots of the questions are answered and the paper is full.

Bring the young people back together as a class and conduct a whole class discussion, looking at the key points which have been raised.

Discussion Points:

• What did they see that they found interesting?

• Did anyone discover anything surprising?

• Did they notice any themes?

• Were the questions easy to answer? What were their answers to the questions?

Complete the activity by ensuring that all the questions have been answered fully. The information in the further resources and frequently raised topics section will help you to facilitate this activity. Thank pupils for their contributions and for sharing their knowledge.

Activity: Investigating Islam in Britain

Key Stage: KS3-4

Time Required: 50 minutes

Resources: Sets of Activity Cards, envelopes with answers and more information for each of the six categories, number grids, accompanying PowerPoint presentation

Aims:

- To highlight that the existence of Islam in Britain is not a new phenomenon
- To explore the contributions of Islam and Muslims to British society
- To consider to what extent equality for and inclusion of Muslims has been achieved in British society

Delivery:

Hand out a pack of cards and a number grid to groups of five to six young people. Explain to them that each card has a blank space, where a date or number is missing from the sentence. Using the number grid, they need to try and fill in the blank spaces. They can do this by writing the numbers into the blank spaces or cutting them out of the grid and sticking them on. There are more numbers than are needed on the grid. Ask young people to consider one card at a time as a group and think about their reasons for their decisions.

Once everyone has completed the activity, give out the answer envelopes to the tables, ask them not to open their envelope until asked.

Envelope 1 – Practising Islam

Britain's first mosque was established in Woking in Surrey in …… (1889)

Muslims are the most generous religious group in the UK, giving an average of …… per person (ICM Research and JustGiving, 2012) (£371)

Queen Elizabeth II opens the World of Islam Festival in London in …… (1976)

Ask the table which has envelope number 1 to say which topic is covered by their answers without opening the envelope yet.

Ask young people what date they gave for when Britain's first mosque was established, collect answers, before asking the young people with the envelope to reveal the answer.

Repeat this for the other statements in the envelope, before asking the young people to read the extra information in their envelopes. Use the PowerPoint to extend young people's knowledge of practising Islam in Britain.

- Were young people surprised by some of the statements? What surprised them?
- What can we learn from the statements?

Repeat with the following seven envelopes. Some question prompts are included below but can be left if necessary.

Envelope 2 – Muslims and Warfare

Approximately …… (2.5 million) Muslims contributed to the allied cause (the British, French, Russian, Italian and American armies) either as soldiers or labourers in World War One.

- Did young people know that Muslims had contributed to the war effort? And if so, how many had?
- Why do you think that this is such a little-known fact?

Envelope 3 – Muslims, Health and Education

Muslim doctors represent …… % of the total number of practising doctors in the UK (British Islamic Medical Association, 2015) (7%)

Shampoo was first introduced to England by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton Seafront in …… (1759/18th Century)

In the …. century, Arab Muslim scientists revised the Indian version of numbers, that only contained nine numbers, to create the numbers that are used worldwide today (8th)

- What do these statements tell us about Muslim contributions to the world of health and education?
- Why do you think that these inventions are not well-known?
- How would our lives be different if these things hadn't been invented?

Envelope 4 – Muslims at the Oscars

The first Muslim Actor was nominated for an Oscar for Best Supporting Actor in …… (1963)

- Does anyone know which Muslim actor was nominated for the Best Supporting Actor Oscar in 1963?
- Does anyone know who was the first Muslim actor to win this award and when?
- Why do people think that it has taken so long for this progress to be achieved?

Envelope 5 – Muslims in Politics

Sadiq Khan becomes London's first ever Muslim Mayor in …… (2016)

In ……, Abdul Karim became a servant to Queen Victoria and taught her Urdu, Hindustani and about Islam. The film 'Victoria and Abdul' was made about their relationship many years later in 2017. (1887)

- Has anything surprised you from these statements?
- What do these statements tell us about the role that Muslims have played in British politics?

Envelope 6 – Muslims in Sport

One of the most successful British Olympians, Mo Farah, a Muslim immigrant from Somalia, has won …… gold medals in his career (4)

The oldest useful manual on archery was written by a Muslim of Turkish and Greek origin in …… (1368)

- According to these statements, for how long have Muslims been contributing to the world of sport?
- Are you surprised by the types of sports invented and/or influenced by Muslims?
- How can Mo Farah be described as British, and run for Team GB, if he was born in Somalia?
- What could be done to support more Muslim men and women to become involved in sports in the UK?

Complete the activity by asking young people to summarise what they have learnt about Islam in Britain.

Key Learning Points:

- Islam has influenced British society for thousands of years.

- The existence of Islam and Muslims in British society is not a new phenomenon.

- Muslims have contributed vastly to British society.

- Many of the inventions that people might consider to be British inventions are actually inventions from Arabic countries, and/or Muslims.

- While Muslim participation in some areas of public life is growing, there is still a way to go before all the barriers preventing Muslim participation are removed.

Britain's first mosque was established in Woking in Surrey in ....

Queen Elizabeth II opens the World of Islam Festival in London in ....

Muslims are the most generous religious group in the UK, giving an average of .... per person (ICM Research & JustGiving, 2012)

Approximately .... Muslims contributed to the allied cause (the British, French, Russian, Italian and American armies) either as soldiers or labourers in World War One.

Muslim doctors represent .... % of the total number of practising doctors in the UK (British Islamic Medical Association, 2015)

In the .... century, Arab Muslim scientists revised the Indian version of numbers, that only contained nine numbers, to create the numbers that are used worldwide today.

Shampoo was first introduced to England by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton Seafront in ....

The first Muslim actor was nominated for an Oscar for Best Supporting Actor in ....

Sadiq Khan becomes London's first ever Muslim Mayor in ....

One of the most successful British Olympians, Sir Mo Farah, a Muslim immigrant from Somalia, has won .... gold medals during his career.

In............., Abdul Karim became a servant to Queen Victoria and taught her Urdu, Hindustani and about Islam. The film 'Victoria and Abdul' was made about their relationship many years later in 2017.

The oldest useful manual on archery was written by a Muslim of Turkish and Greek origin in ....

It is estimated that there are approximately 1,500 mosques in the UK today (UK Citizens, 2017)

One of the five pillars of Islam is Zakat, a contribution or tax of 2.5% of a person's wealth to benefit the poor. Giving in this way teaches self-discipline and frees people from the love of money and themselves.

The same report found that on average Jews give £270 per person, Christians £178 and Atheists £116.

Muslims were brought from across Africa, India, the far and middle east, Russia and America to fight and work alongside the allied cause in World War 1.

An organisation, Forgotten Heroes 14-19 Foundation, has been set up to find out more about Muslims' contribution to the war because very little is documented about this at the moment. The organisation thinks that there could be even more Muslims who contributed to the war effort which we don't know about yet.

Omar Sharif was nominated for Best Supporting Actor for his role in Lawrence of Arabia in 1963.

Mahershala Ali won the Best Supporting Actor Oscar in 2016 for his role in Moonlight.

Oscar nominees and winners are decided by the Academy of Motion Picture Arts and Sciences, an organisation of 5,783 voters. 94% of these voters are White. 77% are male. 54% are over the age of sixty.

Since becoming Mayor of London, Sadiq Khan has campaigned for more affordable housing and public transport, cleaner air in London and more progress towards gender equality.

Mohammed Sarwar became the first male Muslim MP in 1997, the first female Muslim MPs – Shabana Mahmood and Yasmin Qureshi – were elected in 2010.

The number of Muslim MPs in Westminster has tripled in a decade, rising from 4 in 2005 to 8 in 2010 and 13 in 2015. In the 2017 general election, fifteen Muslim MPs were elected (2% of parliament) (UK Citizens, 2017).

Queen Victoria had two Indian servants – Abdul Karim was one of them. They developed a close friendship over 10 years, during which Abdul taught the Queen Urdu, Hindustani (a combination of Urdu and Hindi) and about Islam.

Their friendship was very controversial – after Queen Victoria died, all reference to Abdul was removed from her diaries, letters between the two burned and Abdul was deported back to India.

As well as producing the first useful manual for archery, Muslims invented early versions of cricket and polo.

Cricket originated in North India around 700 and polo is an ancient sport from Persia and Afghanistan.

For the first time, Team GB had five Muslim athletes competing at the 2016 Olympics, compared with none in 2012. Mo Farah won two golds, and bronze medals were also won in Taekwondo (by Lutalo Muhammad) and Rowing men's 8 (by Mohamed Sbihi).

7% equates to 18,500 people. There are currently approximately 140,000 doctors in the UK. 26% of these are non-British. India, the Philippines, Ireland and Poland were among the top 10 countries providing the highest number of staff in the NHS (HSCIC, 2014)

1886	8th	12%
1976	£371	3
4	1368	7%
2%	2016	1997
1769	1963	12th
2.5 million	£270	2015
1066	1.5 million	1887

Experiences of Islamophobia

The activities in this chapter explore what Islamophobia is and the many different ways in which it can manifest, as well as considering definitions and differences between hate crimes and hate incidents using case study examples. These activities allow young people to: share experiences of Islamophobia in a safe environment; discuss how Islamophobia can make someone feel and what can be done to ensure that Islamophobia is dealt with appropriately; consider how best to provide victims with support and how to prevent future incidents of Islamophobia.

Activity: What is Islamophobia?

Key Stage: KS2-4

Time Required: 30 minutes

Resources: Blank A4 paper, flipchart paper, felt-tip pens, blu tack

Aims:

- To allow young people to reflect on the impact of Islamophobia
- To come to an agreed definition of Islamophobia

Divide the young people into four groups, each seated around a table. If there are large numbers of young people, divide them into eight groups and double up the flip-chart questions.

Give each table a sheet of A4 paper and ask them to work together to come up with a definition of Islamophobia. Explain that they have five minutes to come up with their definitions.

Once all definitions are complete, collect them and stick them up at the front of the room. Read out the definitions and pull out key things that they have in common and some differences. Explain that we will come back to these again after the next activity.

Give out a sheet of flip chart paper to each table with a question in the middle, and some felt-tip pens to each group. Explain that the young people have five minutes to work on a question and then they will move around the room to look at the next question and add to it. Explain that you are particularly interested in their reasons for their answers. If they disagree with something that someone else has written, they shouldn't cross it out, but add their own thoughts next to it.

The four questions, which should be written on the sheets of flip-chart paper are:

1. Does Islamophobia only affect Muslims? Why?

2. What does Islamophobia look like?

3. Is Islamophobia fair?

4. Where does Islamophobia come from?

Collect in the sheets and stick them on the wall. Have a discussion around each answer and come to a group consensus where possible.

Key Learning Points:

- People can be targeted by Islamophobia even if they are not Muslim. Sikh people have experienced Islamophobia because people confuse the Sikh turban with Muslim headwear. Asian people who are not Muslim have experienced it as people have assumed that they are Muslim because of the colour of their skin (even though Muslim people can have any skin colour).

- Islamophobia doesn't just manifest itself as attacks, it can be a wide range of different things, including: a look, crossing the road to avoid someone, treating Muslims differently to other people, leaving people out, jokes, stereotypes and name-calling.

- There are 1.7 billion Muslims in the world, with different nationalities, skin colours, cultures and points of view. It is never fair to treat a group of people as though they are all the same, everyone is different.

- We all have the human right to freedom of religion and to live life free of discrimination. Islamophobia stops people from enjoying their human rights.

- Islamophobia can stem from a lack of understanding, a fear of difference, scapegoating and from picking up myths from the media, friends and family.

Use this discussion to lead to a definition of Islamophobia

Suggested definition:

Islamophobia is 'a shorthand way of referring to dread or hatred of Islam—and, therefore, to fear or dislike of all or most Muslims' (Conway, 1997) or 'Anti-Muslim racism' (Elahi and Khan, 2017).

It is also important to note that Islamophobia can also be directed towards those who are perceived to be Muslim.

Ask the young people if they can think of things that they have written on their flip-charts and/ or discussed that connect with this definition.

Extension

In groups, hand out the following statements and ask young people to decide whether they think the statement is an example of Islamophobia or not and the reasons for their decisions. Young people should separate the statements out into three piles – 'Islamophobia', 'Not Islamophobia', 'It Depends'. There doesn't need to be consensus within each group, but if young people disagree, it is important to hear the reasons why.

KS2:

Jeremiah refuses to work with a group of Pakistani boys because he thinks they have nothing in common and won't be able to work together well.
Fatima is a Muslim, Leroy doesn't invite her to his birthday party.
Aisha has just arrived in her new school after moving to England from Bangladesh. Thomas overhears her talking and tells her to 'speak proper English.'
Pupils say that they don't want to go to a mosque for a school trip because they are frightened of terrorists.
Sophia asks Imaan why she is wearing a headscarf.

KS3-5

Only 0.4% of journalists in the UK are Muslim (City University, 2016)
Journalist Trevor Kavanagh wrote in The Sun newspaper that there is a 'Muslim Problem' in Britain (Kavanagh, 2017).
British Muslim Women are 71% more likely than White Christian women to be unemployed even when they have the same level of education and language skills (Jeraj, 2017).
A Muslim man is stopped at the airport and his bags are searched before he is allowed through security.
There is a Twitter debate about whether the face veil (niqab) should be banned in Britain.
Classmates joke that a Muslim boy is carrying a bomb in his rucksack

Once groups have decided on their answers, discuss these as a whole group. The following questions can be used as prompts.

Key Questions:
- Was it always easy to decide whether a scenario was an example of Islamophobia? Why? Why not?
- What does Islamophobia look like? How does it manifest in society?
- When does freedom of speech cross a line? How can we make sure people have freedom of speech whilst also ensuring that people live free from Islamophobia?

Key Learning Points:

- Islamophobia can manifest itself in many different ways – it can be physical attacks towards Muslims, but it can also be little comments or looks or actions that contribute to a climate of hostility towards Muslims.

- Islamophobia can be embedded within systems and institutions and can affect the way that organisations are run or the voices that are heard.

- It isn't always easy to tell if an action is Islamophobic. Islamophobia may contribute in part to some situations, but there may be other factors involved as well.

- Prejudice and stereotyping can often lead to discrimination if left unchecked.

- People have freedom of speech in so far as it doesn't impinge of other people's right to live in safety and free from discrimination.

Please see the activity "Exploring Freedom of Expression" in EqualiTeach's resource Universal Values for further exploration of freedom of speech and the Universal Declaration of Human Rights: www.equaliteach.co.uk/universal-values.

Activity: Snowball Fight!

Key Stage: KS2-4

Time Required: 40 minutes

Resources: Blank paper and pens, Snowball Fight worksheet

Aims:

- To provide young people with the opportunity to share experiences of Islamophobia
- To explore the impact of Islamophobia
- To explore how best to deal with experiences of Islamophobia
- To consider what can be done to prevent incidents of Islamophobia from happening

Delivery:

Give each young person an A4 sheet of paper and ask them to write down an experience of Islamophobia that they have either experienced, witnessed, or heard about on the news.

Model the activity by writing down experiences that have happened to you or that you have heard about. Some examples that were given by young people during the Agents for Change project are outlined on page 53. Explain that they don't need to write their name on the piece of paper and that we won't know who wrote what.

When everyone has written down their example, instruct the young people to scrunch the paper into a ball and have a snowball fight. Young people can pick up balls which fall near them and continue throwing until they are requested to stop. When enough time has passed, instruct the young people to stop, pick up a ball and look at what is written on it in their groups.

Instruct the young people to talk about the scenarios and write how they would feel if they happened to them. When everyone has completed this, they should scrunch the paper back up and have another snowball fight.

Instruct the young people to talk about the scenarios in their groups and write down what they think should happen next. When everyone has completed this, they should scrunch the paper back up and have another snowball fight.

After the last fight, ask each group to choose one scenario and discuss what could have prevented the scenario from happening. Ask young people to record this on the 'Snowball Fight' worksheet.

If required, ask each group to present the whole scenario from start to finish to the rest of the group.

Adaptation: To ensure that all young people have a snowball at the end of each fight and that these are mixed up enough, you can introduce more structure into the snowball fight by asking young people to throw to a certain table each time, or always throw in a clockwise motion to the next table.

As an alternative to a snowball fight, young people could add their pieces of paper into a hat – these could then be mixed up and young people could pick from them at random.

Scenario:

54

What does this make you feel?

What should happen next?

What would stop it from happening again?

Activity: Thinking about Hate Crime

Key Stage: KS3 - 4

Time Required: 45 minutes

Resources: Statements

Aims:

- To understand the definitions of a hate crime and a hate incident
- To highlight that there is a remedy for all forms of prejudice-related incidents
- To consider ways in which hate crimes, hate incidents and other forms of bullying can be reported both inside and outside of school

Delivery:

Ask young people to consider what the definition of a hate crime might be, conducting a brief whole class discussion about this. Highlight to the young people that the official definition of a hate crime, as agreed by the police and the Crown Prosecution Service, is:

"Any criminal offence which is perceived by the victim or any other person to be motivated by a hostility or prejudice based on a person's real or perceived:

- Race
- Religion
- Sexual orientation
- Gender identity
- Disability"

Clarify to the young people what perception means and why the phrase 'a person's real or perceived' is included – sometimes people can be targets of hate crime because they are perceived to be of a certain religion or a certain sexual orientation, for example, and even if this perception is incorrect, the incident is still defined as a hate crime.

Ask the young people why 'any other person' has been included in the definition. Explain that some incidents may not have a direct victim (for example, someone shouting abuse to everyone in the street). It also takes the onus from the victim always being the person who has to speak up about an incident and it allows others to speak up if the victim does not think that the incident is a hate crime.

The following definitions may be useful in explaining the definition further:

Sexual orientation: a person's emotional, romantic and/or sexual attraction to another person (Stonewall)

Gender identity: a person's innate sense of their own gender, whether male, female or something else, which may or may not correspond to the sex assigned at birth (Stonewall). For example, if someone's sex (sex organs, hormones and chromosomes) is male, but their gender identity is female, they could use the word transgender to describe themselves.

Once the definition of a hate crime is clear, introduce the definition of hate incident:

'Any incident which is perceived to be prejudice-related by the victim or by another person'

Ensure that the young people understand that a hate incident has no criminal element – the incident may still hurt someone, but it is not classed as a crime under the law.

Hand out the statements and ask young people to decide whether each one is a hate crime, a hate incident or neither, grouping them into three different piles and thinking about their reasons for their decisions.

1. Ruby decides she doesn't want to work in a group with Samira and Iqra. Ruby doesn't want to work with them because they are Muslim.

2.Aisha is from a Muslim family. She wears a headscarf when out in public, as do her mum and sisters. Recently, the family have had anti-Muslim things graffitied onto their house.

3.Junaid is a Muslim. When walking through the park one day, some teenagers video him and make fun of him because of his skin colour. They upload this video to YouTube and other people post abusive comments on the video, calling Junaid names.

4.A group of boys make fun of Khadijah in PE lessons, telling her that she 'runs like a girl'.

5. Charlie has lots of friends who are Muslim. A group of boys have been calling him names and have threatened to hurt him if he continues to be friends with them.

6. Shahana is assaulted on her way to the shops. She has her headscarf pulled off and is called racist names.

7. Ihsan is excluded from playing football at lunchtime because the other players think he can't play properly.

8. Sophie is on Instagram and decides to retweet a post calling all Muslims terrorists.

9. A woman shouts Islamophobic comments in the local shopping centre.

10. Ella spreads rumours in class that her Muslim friend, Lila, is gay.

11. An elderly woman is mugged outside her house; the muggers make rude comments about her age.

12. A group of boys are afraid to walk to mosque in traditional dress in case they are verbally abused.

Discuss their responses as a group, asking for their reasons and reinforcing what makes something a hate crime, what makes it a hate incident and how an incident can be neither. It is important to highlight that even though some of the statements are not classed as either hate crimes or incidents, they are still unacceptable and there are ways to deal with these incidents too. Numbers 2, 3, 6 and 9 are hate crimes, numbers 1, 5, 8 and 10 are hate incidents and numbers 4, 7, 11 and 12 are neither.

Once this is completed, ask young people to choose one of the categories and research what someone can do if they are a victim of this type of incident inside and outside of school. These can be made into presentations, assemblies and posters to raise awareness amongst other people of how to report incidents.

For example, people can report hate crimes and incidents via local third party hate crime reporting centres, online via the True Vision website or to the local police. Young people can report hate incidents and all forms of bullying in school to their teacher, safeguarding lead or headteacher. They can tell a parent or carer or call ChildLine for advice and support.

Hate crimes and incidents attack things that are core to someone's identity and sense of self. They don't just impact on the person who has been attacked, but everybody who shares the same characteristic or trait, who are also made to feel frightened and intimidated. For these reasons, when a crime is considered to be aggravated by hate it brings with it a higher sentence (CPS, 2017).

Where does Islamophobia come from?

This chapter allows young people to explore the roots of Islamophobia, with a particular focus on the role of the media in shaping people's attitudes and beliefs towards Muslims and Islam. The activities provide young people the opportunity to explore how to ensure that the information they receive is reliable and the importance of critical thinking and fact checking. The activities will help young people to understand and empathise with targets of Islamophobia, think about the motivations behind Islamophobic incidents and how they can contribute to the fight against Islamophobia.

Activity: Seeds and Weeds

Key Stage: Upper KS3 and 4

Time Required: 50 minutes

Resources: Per group of 5-6 young people: 'Seeds and Weeds' backing sheet, a set of Seeds and Weeds activity cards, accompanying PowerPoint

Aims:

- To think about hate and its impact on individuals and communities
- To consider how prejudice and hatred escalates and explore some of the ingredients involved in this escalation
- To consider their role in preventing the escalation of hate

Delivery:

Split the young people into groups of around five or six. Hand each group a copy of the Finsbury Park Mosque Attack activity card. Ask one of the young people to read this aloud to the rest of the class. Facilitate a discussion using the following questions:

- Have you heard of this event?
- How did the information make you feel?
- What impact did this event have the on the individuals involved? What impact did this have on the wider community?

Add in supplementary information about the attack using the PowerPoint slides.

Hand out a 'The Seeds and Weeds' backing sheet and a pack of Seeds and Weeds activity cards. Explain to the young people that this activity is called 'Seeds and Weeds' because it is going to think about the things that contribute to incidents such as the Finsbury Park mosque attack. The seeds are the influences and conditions in society that foster or encourage fear, prejudice and hatred. The weeds symbolise the events that are able to flourish because of the seeds that have been planted.

Ask the young people whether the Finsbury Park mosque attack is a seed or weed. Explain that this is a weed and can be placed on the 'weeds' section of the backing sheet. Ask the young people to sort through the remaining activity cards one at a time and decide as a group which ones are seeds and which ones are weeds. Some of the cards could be seeds and weeds, for example, '42% of English people say that they are now a more suspicious of Muslims' could be a seed which creates the conditions in which incidents of Islamophobia and hate crime can happen. However, it could also be a weed, which has grown from some of the seeds such as newspapers reporting negatively about Islam and Muslims and misinformation on social media encouraging people to think negatively about Islam and Muslims. Allow the young people to explore both avenues and place it on the backing sheet wherever they think it should go.

In each activity card pack, there are four blank cards on which young people can add extra seeds or weeds.

Once the activity is completed, facilitate a discussion about where each activity card is placed and why.

Seeds:

0.4% of journalists in the UK are Muslim (City University, 2016)

Islamophobic attitudes and opinions of friends

Islamophobic attitudes and opinions of parents/carers and family members

Social media posts, which spread misinformation and stereotypes about Islam and Muslims

Newspapers reporting negatively about Islam and Muslims—for example, The Sun publishes an article which claims that there is a 'Muslim Problem' in Britain

A number of Islamic State-inspired terror attacks take place in the UK in 2017 – Westminster (March), Manchester (May) and London Bridge (June)

More than half of schools in Britain are failing students in Religious Education (Ofsted, 2013)

TV programmes which portray Islam and Muslims negatively

Weeds:

It is 70% more likely for a Muslim woman to be attacked in the street than for a Muslim man (European Islamophobia Report, 2016)

US president, Donald Trump, implements a travel ban for people from several Muslim-majority countries to the US

82-year-old Mohammed Saleem was murdered as he walked home from a mosque in Birmingham (BBC, 2013)

At a London branch of MacDonald's, a security guard ordered a 19-year-old Muslim woman to remove her hijab before he would allow her to be served (Metro, 2017)

Seeds and Weeds:

42% of English people say that they are now more suspicious of Muslims after the London and Manchester terrorist attacks (Hope not Hate, 2017).

Ask young people:

- If there were none of these seeds, none of these conditions which create a climate of prejudice and hatred, would it be possible for the weeds to grow?

Explain that Islamophobia is more than just the big incidents we might hear about on the news, but it is small events and incidents that can happen every day that associate negativity and fear with Muslims and Islam. Even the smallest negative act can have huge repercussions. At this stage, you can draw the conversation back to the Finsbury Park Mosque attack. The attacker, Darren Osbourne, has said during his trial that his actions were influenced in part by emails and messages he received from Islamophobic groups in the UK (de Freytas-Tamura, 2018). It is important that no one is a bystander in the fight against Islamophobia; we all have a part to play in preventing incidents from happening.

- How are young people able to play their part in stopping the weeds of Islamophobia from growing?

- What can society as a whole do to try to prevent the seeds of Islamophobia from being planted?

Finish the activity by giving each group of young people a couple of the weed killer bottles below and asking the young people to brainstorm all the positive ways in which society can prevent the seeds of Islamophobia and write them onto the bottles.

Extension:

For KS5 and higher ability groups, it is possible to introduce the concept of soil; the context in which a seed germinates and grows into a weed. Parts of the soil could include: pressures on politicians to gain votes and discredit the opposition, pressures on the media to sell news and therefore create exciting headlines, the desire of those in power to maintain inequalities, the fight for fossil fuel supplies and the justification for invasion in countries such as Iraq, and the rise of globalisation.

Finsbury Park Mosque Attack
On 19th June 2017, a van was driven into Muslim pedestrians outside the Finsbury Park Mosque in London, injuring at least nine people and killing one man.

0.4% of journalists in the UK are Muslim (Jeraj, 2017)

Islamophobic attitudes and opinions of friends

Islamophobic attitudes and opinions of parents/ carers and family members

Social media posts, which spread misinformation and stereotypes about Islam and Muslims

Newspapers reporting negatively about Islam and Muslims, for example, The Sun publishes an article which claims that there is a 'Muslim Problem' in Britain

US President, Donald Trump, implements a travel ban for people from several Muslim-majority countries to the US

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A number of Islamic State-inspired terror attacks take place in the UK in 2017 – Westminster (March), Manchester (May), London Bridge (June)

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More than half of schools in Britain are failing students in Religion Education (Ofsted, 2013)

RELIGIOUS EDUCATION

At a London branch of MacDonald's, a security guard ordered a 19 year old Muslim woman to remove her hijab before he would allow her to be served (Metro, 2017)

42% of English people say that they are now more suspicious of Muslims after the London and Manchester terror attacks (Hope not Hate, 2017)
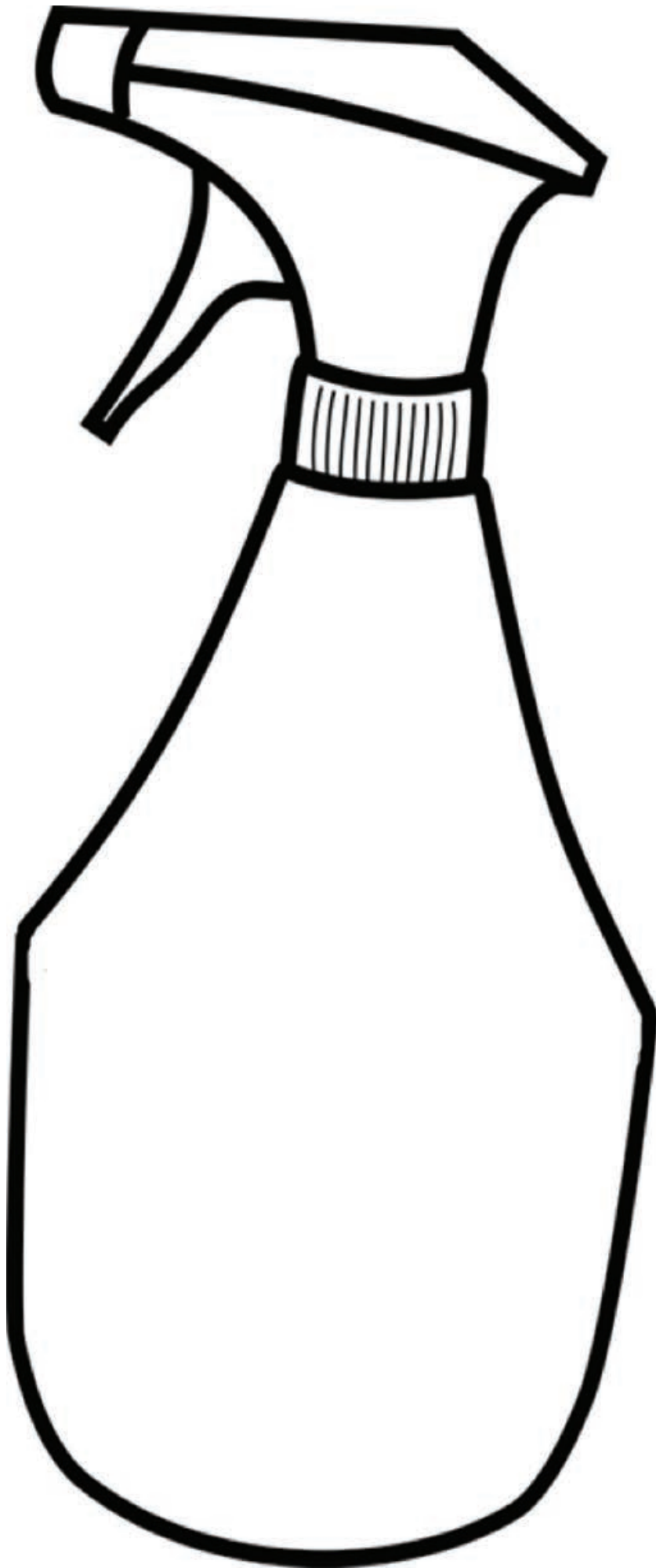

TV Programmes which portray Islam and Muslims negatively

It is 70% more likely for a Muslim woman to be attacked in the street than for a Muslim man

(European Islamophobia Report, 2016)

Activity: The Purposes of the Media

Key Stage: KS2-4

Time Required: 1 hour

Resources: 'Purposes' packs (one per group), accompanying PowerPoint

Aims:

- To explore the various functions of different media sources
- To consider how the reliability of information may be influenced by its intention
- To consider how the way in which language is used can impact on the way in which information is interpreted
- To encourage students to think critically about the information they receive

Delivery:

Explain to the young people that they're going to be thinking about different types of news media and trying to identify their main purposes.

The three categories are:

- TV News (BBC, Sky, Channel 4, etc…)
- Newspapers (The Sun, The Daily Mail, The Times, The Guardian, etc…)
  - This can be split into 'broadsheet' and 'tabloid' for high level groups
- News on Social Media (Huff. Post, Buzzfeed, Upworthy, etc…)

On a whiteboard, write the three categories up as headings.

Split the young people into groups and give each group a pack of 'purposes'. Starting with TV News, ask the young people in their groups to put the 'purposes' in order, with the most important at the top and least important at the bottom. If there is one they think shouldn't be there, they can put it to one side, and each pack has a couple of blanks for them to add new ideas.

The 'purposes' are:

- to inform readers/viewers
- to entertain readers/viewers
- to influence readers/viewers
- to investigate and uncover information
- to question things that are happening
- to challenge the way things are
- to give their own opinions
- to shock readers/viewers

Once the groups have decided, conduct a class discussion about what they thought was the most important function of TV News, and their reasons. See if as a group they can agree on one to three key functions and write those up under the heading on the board.

Repeat the exercise for Newspapers and then for Social Media News.

Discussion Points:

- Why did the young people think the functions that they chose were the most important?
- How might the purpose of a story affect the way it's written?
- Could there be more 'hidden' purposes, for example, to make money, or to support someone to get something in return?

Key Learning Points:

- It could be said that all media outlets serve all of the named purposes in different ways.
- Media outlets will also be trying to make money, which may influence the sort of stories they choose to publish more often. For example, they might choose more 'shocking' stories to attract attention or, in a hurry to be the first to break news, they may publish inaccurate or uncorroborated stories.

Explain to the young people that they are going to explore the different ways journalists may write to serve different purposes.

Look at the three different versions of the 'British Bulldog' story and ask young people to think about the language and purpose of each one.

- "School 'thugs' riot over school lunch" (to shock)
- "The Great British Bulldog" (to entertain)
- "Chaos or Comradeship?" (to question)

SCHOOL 'THUGS' RIOT OVER SCHOOL LUNCH

Out-of-control students appear to have been causing riots in a local school because they didn't like their school lunches.

Some of the teachers took these pictures and have said they were acting like wild animals!

Share to show your support for our hard-working teachers!

THE GREAT BRITISH BULLDOG

A group of lovely school children have been snapped playing a friendly game of British Bulldog this week, reminding many of us of happy school days playing this classic British game.

They said they loved school and loved playing games with their friends.

CHAOS OR COMRADESHIP?

Should children be encouraged to play games like the well known 'British bull dog'? Some concerned teachers and parents are wondering. While the game is said by some to encourage team work and be good for fitness, others are worried that it encourages bullying of children who are slower at running, and can easily get out of hand. Photos shared by a school this week have sparked a debate, and we want to get to the bottom of it. Comment below to let us know your thoughts.

Key Questions:

- What effects do the different headlines have on the reader?
- How was the language changed to fit a different purpose?
- Do any of the versions appear more or less reliable as a source of information? Why?
- Does the headline change how the photo comes across to the reader?

Key Learning Points:

- Real photos can be placed under different headlines, which can change the way a story is interpreted.
- Different techniques can be used to change language, for example, exaggeration, using a play on words, rhetorical questions etc.

Extension:

Ask young people to write their own article. All young people are given the same topic to write about (some suggestions are offered below) but are assigned a different 'purpose.'

In the following lesson, articles can be compared, and young people can discuss how the purpose they were given influenced how and what they have written.

Suggestions for article topics:

- Climate change
- The 2011 London riots
- The EU Referendum result
- The impact of social media on young people
- Obesity and young people

Questions for follow up:

- How important was it to only include accurate information?
- Did anyone find it particularly easy/difficult to write using their assigned purpose?
- Has this changed the way you think about information you see in the media?

Activity: Freedom of the Press

Key Stage: Upper KS3-5

Time required: 90 minutes

Resources: 'Preparing Your Debate' worksheets (x1 each), Information sheets

Aims:

- To consider the advantages and disadvantages of a free press
- To consider how to balance a free press with peoples' rights to privacy and freedom from discrimination

Delivery:

In this activity, young people will be considering the question:

"Should newspapers be allowed to report whatever they want?"

As a starting point, conduct a whole group discussion, taking initial responses to this question. Young people will now be split into two sides to debate the following standpoints:

'Yes, the press should be free to report whatever they want'

'No, the press should have rules to follow about what it can report'

Young people may be situated on a side that does not match with their personal opinion but explain that for this exercise they should structure an argument for the side they've been assigned. After the debate, all young people will be able to vote.

Give young people a 'Preparing Your Debate' worksheet, as well as the relevant information sheet for each side of the debate. The young people should use the information to structure an argument, trying to persuade others to agree with them. If possible, young people should work together to ensure they are drawing out different key points, so that their side has a strong overall argument. Each side should nominate one person to deliver an opening statement, introducing their side's point of view.

Draw the group together, and act as Chair for the debate.

Begin by hearing the opening statements from each side, and then allow further comments and arguments to be put forward from each side. Young people can adjust their arguments to respond to the opposing side as the debate progresses.

On the reverse side of the 'Preparing Your Debate' worksheet, there is space for the young people to take notes of the opposing arguments or write down questions for the other side.

When all the arguments and points have been made, and all questions answered, draw the debate to a close.

Give the young people a few minutes to write down on their worksheets the conclusion they have drawn for themselves, based on the information they found out, as well as what they heard from the opposing team.

Hold a final vote, where young people can decide individually which side they would like to vote for.

This can be done via hands up, or if there is time, young people can move to one side of the room or the other. Ask some young people to feed back their reasons for choosing one side or the other and find out if anyone has changed their mind since the beginning of the lesson.

Zumarah

Information Sheet

Yes, the press should be free to report whatever they want

Universal Declaration of Human Rights (UDHR: Article 19) & European Convention on Human Rights (ECHR: Article 10) both support Freedom of Expression.

ECHR states: **Everyone has the right to freedom of expression.** This includes freedom to hold opinions and share information and ideas without interference by authorities. However, these freedoms may be subject to conditions and penalties as set by law. Freedom of expression is allowed if it is in the interest of national security or public safety, or it helps to prevent crime, protects the rights of others or prevents people from knowing confidential information.

Case Study: Media Censorship in North Korea

North Korea is currently the second most heavily censored country in the world (Eritrea is the first). Supreme leader Kim Jong Un has complete control of the information the people of North Korea receive. The official Central Korean News Agency shares only information approved by the government. Kim Jong Un's regime gives out **harsh punishments for anyone accused of accessing uncensored information** or sharing news from countries that it considers its enemies. This means that citizens are only given information that is positive about the government.

Case Study: Vietnam War 1955 - 1975

The Vietnam War was considered the first "television war" - the majority of households in America now had televisions and were able to find out what was happening in Vietnam in a more direct and immediate way. It is suggested that **TV coverage** of the Vietnam War, graphic and uncensored for the first time, **decreased support for the war** - it showed the true costs of the war to people in America. In earlier wars, people had been less informed about what was happening in combat, as news media was not as easily available and was often censored.

Case Study: Presidents Club Exposed

In January 2018, a journalist for the Financial Times went **undercover** as a hostess at a men-only fundraising event hosted by a group known as the Presidents Club. The journalist revealed that the hostesses had been required to wear black dresses and high heels as their uniform at the charity dinner, and that **many were groped and/or sexually harassed** at the event. After the article was published, David Meller, **co-chair of the Presidents Club, was forced to resign** from the UK's Department of Education, and later the **Presidents Club announced its closure**. The journalist was praised for this **investigative work**.

Information Sheet

No, the press should have rules to follow

Case Study: The Sun and Hillsborough

On 15th April 1989, an incident known as 'The Hillsborough Disaster' occurred at Hillsborough football stadium. Due to poor police planning and problems with the stadium layout, thousands of Liverpool supporters were being filtered through into a small area. This led to a huge crush, which resulted in 96 deaths.

On 19th April, The Sun newspaper published a **front-page headline titled 'The Truth'**, which made **false claims** that Liverpool supporters stole from those who died in the disaster. The claims had been shared by police, allegedly in an attempt to cover up the failures of the police. The Sun, **without evidence or investigation**, published these claims as "truth," having to retract them soon after. However, still to this day many in Liverpool boycott The Sun and many shops refuse to sell it in the city.

Case Study: Hacking Scandal & Leveson Inquiry

There have been countless reports of **newspapers conducting illegal activity** to find information for their stories. Just one example was of journalists from News of the World newspaper hacking into the phone of a missing school girl in 2002, listening to voicemails left by worried family and friends, to try and get information to publish in the newspaper. After more reports of phone hacking, the government hired Judge Lord Justice Leveson to conduct an **inquiry into "the culture, practices and ethics of the press."** His report was published in 2012.

Current Press Regulation

Following the Leveson Inquiry, recommendations were given for **effective regulation of the press**. Different news organisations are regulated in different ways: either through self-regulation, by the Independent Press Standards Organisation (IPSO), or other regulators such as IMPRESS. **Journalists and editors agree that regulation is needed** to ensure **they are held responsible when mistakes are made**, and to **encourage high standards**.

Case Study: Front Page Proven False

In November 2016, The Sun published an article with the front-page headline stating "1 in 5 Brit Muslims' Sympathy for Jihadis." Over **3,000 people complained** about the article and the Independent Press Standards Organisation (IPSO) ruled that The Sun had **broken the press rule to report accurately**. IPSO said that, despite people who had taken part in the survey expressing only "sympathy", The Sun had turned that into "support." The newspaper had to print a statement **explaining that its article was false and misleading**.

Preparing Your Debate

Opening Statement- provide a short summary of your position...

72

Argument One: ....

....

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Argument Two: ....

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Argument Three: ....

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Closing Remarks...

Questions for the opposition: ....

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....73...

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Interesting points made by the opposition: ....

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Conclusion- now you've heard the arguments for both sides, what's your final conclusion?

Activity: The Impact of the Media

Delivery:

Explain to the young people that they will be exploring how the media can impact on people and society. Show them the video clip of 'Pakistanis celebrating cricket win.' Divide the class in half and give a different caption out to each side of the room (half of the room with the true caption, half with the false Britain First caption). Hand out the video captions, one between two (try not to have two pairs next to each other with different captions).

In pairs, ask young people to write down a list of words that relate to their caption. These can be words relating to what the story is saying, or words about how it makes you feel, or how it might make others feel.

Collect responses from both sides of the room, writing them up on the board in two groups, positive and negative. When you have a collection of words from each side, ask a young person from each side to read out their caption.

Facilitate a discussion using the following questions:

- Which of the captions is true?

- If you only saw the false caption, what impression would that give you?

- How do they feel about the false caption now they know it's false?

- Did any of the young people question the caption they were given as to whether it was true? What could they do to find out the accuracy of a piece of information?

Often, information that we see may not be completely true, so it's important to question the information we receive.

Talk through the three key questions which can be used as a starting point to check if information is reliable:

- Who is telling me this information?

- Why are they telling me this?

- How do I know it's true?

Ask young people to return to their video captions and work through each of the three questions in pairs.

Discuss their thoughts as a class, and consider the last question, 'how do I know it's true?' Watch Channel4's Fact Check video, available at: https://www.facebook.com/Channel4News/videos/10154548775681939/ to find more ways of checking information and see if the young people have any further ideas of what to look out for.

Key Learning Points:

- Look for the author of the article - does the author have a specific agenda? If it's anonymous, can you trust the article?

- If it's on social media, think about who has posted/shared it. If it has been copied and pasted, can we know where it has come from? Is the person who posted it a reliable source? Is it just their opinion?

- Check for clues in the URL (web address). Fake URLs might differ only slightly from the real ones, for example, www.theson.co.uk rather than www.thesun.co.uk, or they might highlight the biased nature of the website, for example, www.ihatezoella.com.

- You can check photos to find out when they were originally shared – this is called a reverse image search using Google image search.

- Think about why people are sharing the information- will it be biased or exaggerated? Is it trying to persuade you?

- Can you see facts and evidence provided?

- Check on several websites/sources to see if it's true

- Use fact checking sites like snopes.com or Channel 4's FactCheck to help you

Activity: A Day in the Life

Prior to young people undertaking this activity, it will be useful for them to have completed the activity 'Seeds and Weeds' and the activities focussing on the media.

Key Stage: KS3-4

Time Required: 40-45 minutes

Resources: Islamophobic incident example cards, worksheets.

Aims:

- To consider the experiences of and empathise with the victims and perpetrators of Islamophobia.
- To improve understanding of what causes Islamophobia and what young people can do to help the fight against Islamophobia.

Delivery (Part One):

Split the young people into groups of four or five. Give each group an Islamophobic incident card. Explain to each group that they are going to be creating a freeze-frame sequence to tell the story of the incident on their card. Each group must create five freeze-frames—one freeze frame to answer each of the following questions:

- What happened a few hours before (the incident)?
- What happened just before?
- What happened during?
- What happened immediately after?
- What happened a few hours or a long time after?

A Muslim man and woman step into a restaurant. The woman is wearing a hijab. A waiter comes over to them before they can sit down and tells them, 'Muslims aren't welcome here.'

A woman is walking in Whitechapel, London. A man runs up behind her and pulls down her headscarf. He tells her he will call the police if she puts it back on.

A Muslim man is going on holiday. Whilst in the airport, a security guard stops him and searches his person and bags. He was doing nothing wrong, and the guard does not stop anyone else.

Two Muslim children go to their local cinema. As they enter, another group of children point at them and yell, 'Look for the exit because they might blow us up!'

It is winter, and on a bus, an atheist is putting on a headscarf because she is cold. A man getting on the bus thinks she is Muslim and yells at her, 'Go home! This is our country! Why are you here?'

Early in the morning, a Muslim man arrives at his mosque.
He sees a group of people vandalising the building by spray-painting Islamophobic messages on the outside walls. The group run off when they see him.

Before giving the groups time to devise their freeze-frames, give each young person a worksheet and explain that, before creating their stills, they must use the worksheets to think about, discuss and flesh out the wider context of the situation on their incident card. Give the groups five minutes for discussion and stress the importance of this part of the activity: an incident card will only give a group enough information to devise their third, central freeze-frame—the other four stills will only emerge as a result of their expanded story.

After discussion time is up, give the groups a maximum of five minutes to create their five freeze-frames.

Bring the class back together to watch each other's freeze-frame stories. After a group has presented, encourage the other young people to ask questions about the unknown elements of the story they have been shown. Facilitators can use the example questions on the worksheet to scaffold these discussions.

Delivery (Part Two):

Explain to the young people that they are now going to build on their freeze-frame stories and think further about the characters they have just created.

Ask each young person to choose a character from their group's freeze-frame story to investigate; they should choose either a perpetrator or a victim. This is an individual activity: it does not matter if multiple young people choose the same character to work on.

Explain to the young people that, by using questions and suggestions, you are now going to help them imagine a day in their characters' lives—specifically, the day of the Islamophobic incident.

Instruct young people to move to their own personal area of the room. If they would like to, they can use the space around them to act out the day they are going to imagine. If the room is too small to accommodate this, young people can lie down on the floor and complete the activity with their eyes shut and without moving.

Using questions and suggestions, such as 'Where has your character woken up? Why? What's the first thing on their mind today?', the facilitator should begin to talk the young people through the day of the incident. The facilitator should lead the young people up to the incident ('it is now an hour before the incident—where are you?'), through the incident ('the incident is now happening—how are you reacting?'), and eventually back to bed (where-ever 'bed' may be). The length of this activity and the amount of detail gone into will depend on the class' age and ability; it is wholly up to the facilitator.

Bring the class back together and ask the young people if anyone would like to share anything they found out about their characters. Ask about their characters' motives, thoughts and feelings.

Delivery (Part Three):

Young people should now have enough of an understanding about their characters' motives and circumstances to complete a short hot-seating exercise. Explain that they are now going to have a go at answering questions whilst still in character. Move one chair to the front of the room and arrange the rest of the class in a semi-circle around it. Young people who are not being hot-seated should sit on the floor and not on chairs.

Invite a perpetrator-character to occupy the hot-seat first. Explain to the class that they should ask this character questions in order to find out why this character committed a hate crime. This part of the activity can be used to consolidate students' understanding of what causes Islamophobia.

Next, ask a victim-character to occupy the hot-seat. Explain to the young people that the aim of this discussion is to think about how best they could help someone if they were to ever witness an Islamophobic incident or another kind of hate crime. Encourage young people to ask the hot-seated character questions about the incident they experienced, whether anyone did anything to help, what kind of assistance they would have appreciated, what the class could do to make them feel safe from Islamophobia at their school, and what sort of long-term social action would make them feel safe in public. More than one victim-character can be hot-seated if there is time.

Freeze-Frames Worksheet

Thinking about the questions on this worksheet will help you to create your freeze-frames!

1. What happened a few hours before the incident?
- Who are the main characters?
- How old are they? Where do they live?
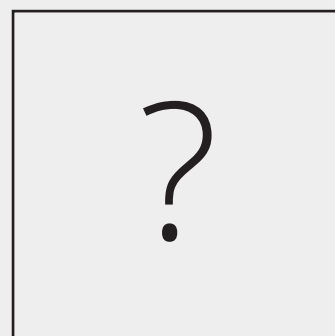- What are their lives like? Do they have jobs?
  Do they have families?
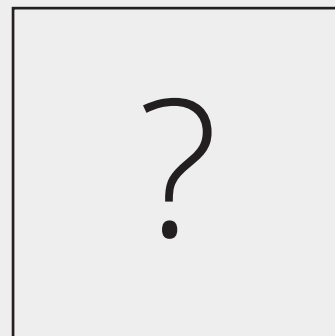
2. What happened just before?
- What time is it?
- Where were the characters going when the incident happened? Why were they going there?
- Did one of the characters plan the incident?
  Was it spontaneous? What made it happen?
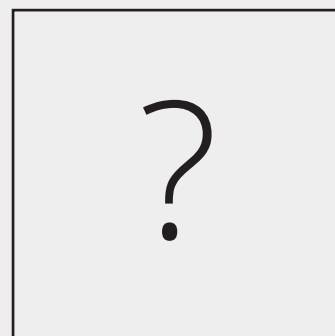
3. What happened during?
- Use your incident card to create this freeze-frame!

4. What happened immediately after?
- How did the characters react to the incident?
  How did it make each of them feel? What did it make each of them think?
- Was the incident over quickly, or did it go on for a long time?
- Did anyone else see the incident? Did anyone decide to help?
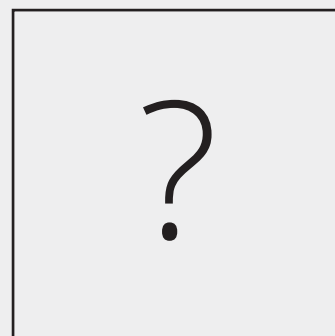
5. What happened a few hours or a long time after?
- How did the incident affect the characters?
  How did they feel afterwards?
- Did the incident affect the rest of the characters' day?
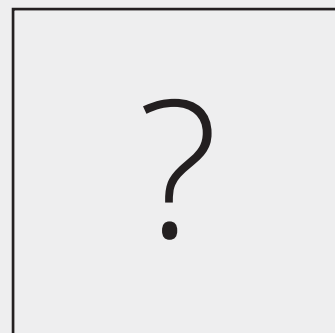
Positive Change

The activities in this chapter empower young people with the knowledge, skills and confidence to speak out against Islamophobia, ensure their voices become heard and effectively challenge Islamophobia to create positive change.

Activity: Breaking Barriers

This activity is best completed after young people have carried out 'Seeds and Weeds' and the 'Investigating Islam in Britain' activities.

Key Stage: KS2-4

Time Required: 30 minutes

Resources: A3 'Breaking Barriers' worksheets, Post-it notes, accompanying PowerPoint

Aims:

- To allow young people to consider what changes they would like to make towards eradicating Islamophobia in the future.
- To illustrate existing barriers to progress and how these can be overcome.

Activity:

Give each young person a post-it note. Ask them to think forward 100 years to a world where Islamophobia no longer exists. On their post-it, they should write one way they would like the world to be different at that time. E.g. a wider range of religious festivals are celebrated at school or everyone appreciates the contributions of other religions. Ask young people to stick them on the board. Discuss what young people have written and why.

In groups of four, give young people an A3 copy of the Breaking Barriers handout. In their groups, ask them to decide on one of the changes they would like to see and write this in the right-hand box. For example, everyone appreciates the contributions of other religions.

They then need to decide what barriers are currently preventing these changes from taking place. Young people should write their barriers in the middle box. For example, 'a lack of awareness of other religions because it is not discussed thoroughly in school lessons'.

In the left-hand box, ask young people to plan how they can begin to overcome these barriers. For example, 'a group of young people could hold a series of assemblies exploring other religions'.

Bring the young people back together and create a mind-map outlining the actions they could be taking today to begin to make a change. Worksheets can be used to create a 'Commitment Wall', displaying the changes young people would like to see.

Barriers

Goal:

Action:

How?

When?

Activity: Making a Difference

Key Stage: KS3-4

Time Required: 45 minutes

Resources: 'Making a Difference' worksheet

Aims:
- To consider how others have campaigned against Islamophobia and the impact these have had
- To provide young people with the opportunity to develop their own strategies for combating Islamophobia

Show young people the following campaigns against Islamophobia and the impact that these have had.

'A Message from Young British Muslims' The Advocacy Academy

A student, Amal, was fed up of seeing misleading headlines about Muslims in the press, so she decided to do something about it. She gathered together a group of friends and created a video calling on The Sun and The Daily Mail to meet with them to discuss their concerns. The video went viral and The Sun has since agreed to a meeting.

www.theadvocacyacademy.com

#ShareRamadan

A group of Muslims from Oldham decided to launch the #ShareRamadan campaign to challenge negative stereotypes about Muslims. All those who take up the Share Ramadan challenge are encouraged to take a picture of themselves sharing a meal and share it on social media using the hashtag #ShareRamadan. They can then nominate five other Muslim friends to take up the Share Ramadan challenge and invite guests into their homes. The campaign has since gone viral.

www.shareramadan.com

'I'm Muslim, but I'm Not…'

"I'm Muslim, But I'm Not…" is a BuzzFeed video that addresses stereotypes about Muslims by showing a diverse range of young adult Muslims talking about different aspects of their identities. This video was published in 2015 on BuzzFeed and is part of a series of videos addressing stereotypes and identity, such as in the "I'm Asian, But I'm Not…" and the "I'm Latino, But I'm Not…" videos.

www.criticalmediaproject.org/cml/media/im-muslim-but-im-not/

Anti-Hate Spray

This is a campaign that was set up by the Victoria (Australia) Human Rights Commission to provide people with the tools to effectively 'spray out hate' online. The website provides a sample message in response to a hateful post, tips on how to combat hate and an Anti-Hate Kit to help young people to promote anti-hate at school or in the community.

www.antihate.vic.gov.au/

Agents for Change: Islamophobia

EqualiTeach worked in partnership with Muslim and non-Muslim young people from schools in Tower Hamlets, exploring how they can be Agents for Change in the fight against Islamophobia. Together the young people:

- created awareness-raising films about Islamophobia
- developed ways in which other young people in their schools could easily report hate crime and Islamophobic bullying and provide support for the targets of Islamophobia
- delivered workshops and assemblies in local schools

www.equaliteach.co.uk

Once young people are familiar with the campaigns, conduct a discussion using the following questions:

Key Questions:
- Which is their favourite campaign? Why?
- Which is their least favourite campaign? Why?
- Is there anything they particularly liked about the campaigns?
- Which campaigns do they think are the most successful in getting their message across?

Provide each young person with a 'Making a Difference' handout and ask them to complete it, thinking about what they could do to campaign for change. They can do this in pairs or groups if desired. Once completed, invite some young people to share their ideas for positive campaigning. Worksheets can be used to create a 'Commitment Wall', displaying the changes young people have pledged to make.

Making a Difference Planning Sheet

The Issue

The Issue

What issue are you passionate about, and why is it important to you?

What change would you like to see?

The Issue

What skills do you have that will help?

What tools could you use? (e.g. social media, survey, petition)

Support

Support

Who could help you with this? (individuals, groups, organisations)

Taking Action

Taking Action

Something small you could do right away to work towards the change you'd like to see?

If that went well, what is something bigger you could do?

What is a long-term campaign or project you could organise?

Part Four: Recognising and Responding to Islamophobic Incidents

How to Recognise an Islamophobic Incident

The working definition, which should be employed when considering Islamophobic incidents is outlined below:

'An Islamophobic incident is any incident which is perceived to be Islamophobic by the victim or any other person' (CPS, 2017)

This is a working definition. It informs people how to respond when they become aware of the incident and ensures that the incident is investigated. Importantly, it ensures that people are listened to. Young people and staff are more likely to speak up about Islamophobic incidents if they know that they will be taken seriously. Historically, targets have been dismissed or ignored, which can be devastating for them, preventing others from speaking up and allowing incidents to escalate.

It may be that at the end of the investigation it is decided that the incident was not Islamophobic, but the school will have all the information and evidence to back up this decision and will be able to explain the reasoning behind their decision to all parties.

It is important to note that there is no mention of intention, just because someone didn't intend to offend, doesn't change the impact of the action. Intention is important when considering the actions that need to be taken with the perpetrator, but a lack of intent does not prevent it from being an Islamophobic incident. The definition empowers everyone to act. The onus is not just on the target to speak up. The inclusion of 'or any other person' means that anyone who perceives an Islamophobic incident to have occurred can instigate an investigation. This also ensures that incidents where there is no direct target, such as Islamophobic graffiti or a comment thrown across a room, are treated seriously.

Any incident which is perceived to be Islamophobic must be investigated, but the most common Islamophobic incidents take the form of:

- Islamophobic language
- ridicule and offensive jokes
- verbal abuse
- physical assault
- graffiti or damage to property
- discriminatory behaviour e.g. refusing to work with a young person because of their religion
- incitement to behave in a Islamophobic manner, e.g. wearing Islamophobic badges, recruiting to Islamophobic organisations, bringing in Islamophobic literature.
- cyber bullying

Recording Islamophobic Incidents

It is important that you have a robust, centralised system in place in the school to record incidents, which is overseen by a designated member of the senior management team. All staff should receive training which outlines why the school is recording this information, the procedures that they need to follow and why it is important to record every prejudice-related incident that they or their young people experience or witness. Incidents should be recorded within an agreed timescale, for example, two working days.

You need to keep a record of all the incidents that have occurred and the action taken. The member of staff who oversees the system should be responsible for:

- determining immediate and future action
- ensuring that staff and young people receive appropriate support
- monitoring prejudice-related incidents
- measuring the effectiveness of recording methods used

Mechanisms for recording prejudice-related incidents should be kept separate from mechanisms for recording behavioural incidents.

There is a sample prejudice-related incident recording form with guidance available to download from www.equaliteach.co.uk/faith-in-us

It is important to differentiate between these as not all prejudice-related incidents should result in punishment for the perpetrator. Behaviour policies can be drawn on if punishment is an effective outcome to the incident, but this won't always be the case. Often, especially if an incident is proven to be unintentional, education for the perpetrator might be a more suitable outcome.

For the recording system to be effective, it is important that the information recorded provides a level of detail which is useful when interrogating the data to inform future strategies. This should include the level of severity of the incident. A scale suggested by INSTED consultancy is outlined below:

1. No offence was intended or taken.
2. Hurt or distress was caused, but the offending behaviour is unlikely to be repeated.
3. Hurt or distress was caused, and the pupil(s) responsible had previously been warned that their behaviour was unacceptable.
4. Substantial hurt or distress was caused, and/or the behaviour was based on substantial hostility and prejudice, and/or the behaviour may be repeated (Richardson, 2012)

Pupil Voice

Teachers and other school staff may not always be aware of Islamophobic behaviour in the school as perpetrators often take care not to display this behaviour in front of staff and young people on the receiving end may be afraid to report it for fear of being labelled a grass, being dismissed or making the situation worse.

You can help to mitigate against this by creating a positive ethos where young people are encouraged to speak up and know that the school will deal with issues effectively. You can also create systems of peer support, so that others can report incidents to staff rather than the target always having to be the one that comes forward.

It is also useful to create opportunities for young people to report incidents anonymously, by creating systems where young people can submit notes about their experiences or by including questions about Islamophobia in student surveys.

School Policies and Procedures

It is good practice for schools to have a robust equality policy which links in with other school policies and guidance. The policy should have explicit mention of the school's approach to prejudice-related incidents and where full guidance of how to identify, record and respond to prejudice-related incidents can be found. Guidance on identifying, recording and responding to prejudice-related incidents should be separate from, but link with, anti-bullying, behaviour and other school policies to allow a holistic approach to dealing with inappropriate behaviour.

All schools are expected to have a home-school agreement which is signed by parents/carers and, when they are old enough, the pupils themselves. Your school's values and commitment to promoting equality, eliminating discrimination and fostering good relations should be clearly outlined in this agreement. Then, if an incident occurs, the parents/carers are aware of the school's expectations and that they are expected to work with the school to resolve the issue.

A model equality, diversity and cohesion policy and a model home-school agreement can be downloaded here: http://www.equaliteach.co.uk/our-work/#Resources

Guidelines for Dealing with Islamophobic Incidents

The following guidelines are designed to aid staff members to deal with Islamophobic incidents which occur between pupils, between staff, and between staff and pupils.

Immediate Action:

- Treat the issue seriously - remember that someone's perception is their reality at the time, and that incidents should not be dismissed and/or ignored.

- Respond immediately - acknowledge that the incident has happened, express disapproval at the Islamophobic behaviour and offer support to the target of the incident.

- Reinforce the school's position on discrimination and prejudice.

- Focus on the perpetrator's behaviour, rather than the person, making sure that they know that the behaviour is not acceptable.

- Ensure that witnesses know what behaviour is not acceptable and the reasons why.

Investigation:

- Inform relevant members of the senior management team.

- Inform parents/carers.

- Ensure that both perpetrator and target have a fair hearing and are given the opportunity separately to fully explain the incident, ensuring privacy for discussion, and using a calm and non-confrontational approach.

- Address underlying issues, for example, an incident may not be Islamophobic in origin, instead it might be a dispute over resources in which Islamophobic abuse has been used, in which case the original issue should be resolved as well as the unacceptable behaviour that made it an Islamophobic incident.

- Approach witnesses for written statements to inform the investigation.

- Bring both parties together to give them a chance to be involved in resolving the situation.

- Ensure that all parties understand what is being done to address the incident and the reasons behind this.

- Ensure that the prejudice is dealt with - this requires an ability to explain why the incident was Islamophobic if the investigation proves it to be. If the incident is proven not to be Islamophobic, ensure that the reasons why are explained to all parties involved.

- Ensure that actions taken are in line with the relevant policies in place at the school.

Longer Term Response:

- Agree follow up meetings with the perpetrator and target after an agreed time period, for example, one or two weeks, to inform them of further actions taken and provide opportunities for additional support if required.

- Provide relevant training/programmes of education on prejudice and discrimination.

- Give the perpetrator the opportunity to take responsibility for their actions and to take action to try to repair the harm that they have caused.

- Work with other agencies and the community to foster good relations within the school.

- Share incident monitoring reports with staff to ensure relevant discussion and development of good practice.

- Reinforce the school's position on equality and diversity.

- Targets and parents have a right to refer cases to the police and all parties have a right to appeal to the Governing Body.

Roles and Responsibilities

Governors	Ensuring that schools comply with equality legislation: there should be a dedicated member of the board who leads on equalities. Setting and monitoring progress towards equality objectives in partnership with the senior management team.
Senior Management Team	Ensuring that there are effective policies, procedures, recording and reporting systems in place. Providing training and ensuring that all staff, pupils and parents are aware of their responsibilities. Ensuring that all prejudice-related incidents are dealt with effectively: there should be a dedicated member of the senior management team with responsibility for dealing with prejudice-related incidents. Reporting to the board of governors. Monitoring the effectiveness of policies, procedures and curriculum responses. Setting and monitoring equality objectives in partnership with the board of governors.
Teachers	Challenging prejudicial attitudes and behaviours, complying with school policies, promoting equality and implementing curriculum responses where necessary, modelling good practice, and reporting incidents when they occur.
Support Staff, including teaching assistants, lunchtime supervisors, kitchen staff, reception staff, IT technicians, site managers.	Challenging prejudicial attitudes and behaviours, complying with school policies, modelling good practice, and reporting incidents when they occur.
Pupils	Signing up to the school's values (where appropriate), taking responsibility for their own behaviour, supporting the targets of prejudice, and reporting incidents to staff.

Parents/Carers	Signing up to the school's values and understanding the behaviour expected from their child. Working with the school to ensure the best possible outcomes should their child be involved in an incident.
Partner Agencies	External organisations can support the school through the provision of training for staff and students and providing support for targets and perpetrators. Local Authority Equality Officers/Hate Crime teams can provide support. Police Community Support Officers and School Liaison Officers can work holistically with the school to help reduce anti-social behaviour and hate crime. They can also support all parties should an incident be considered a hate crime and pursued through the courts.
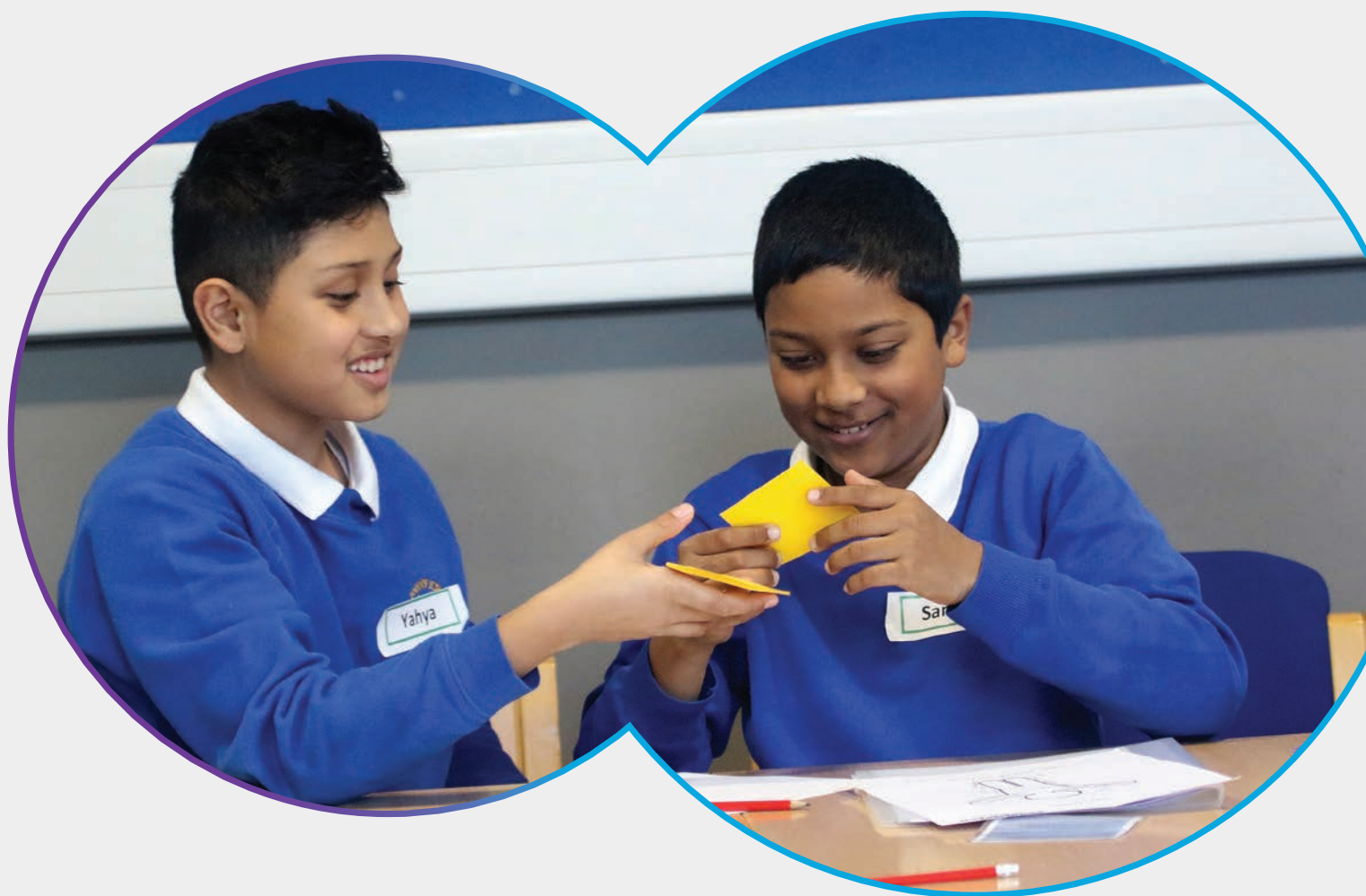
There is a more in-depth look at recognising and responding to prejudice-related incidents, including case studies, in our resource Equally Safe, available at: http://www.equaliteach.co.uk/our-work/#Resources

Further Resources

Teaching About Islamophobia

The Crown Prosecution Service have produced classroom activities and guidance for teachers on racist and religious hate crime:
http://www.report-it.org.uk/files/classroom_activities_and_pupils_worksheets.pdf

The Children's Commissioner for Wales have produced a teaching resource for KS3 and 4 students about Islamophobia. It includes three lesson plans and videos to accompany learning:
https://www.childcomwales.org.uk/our-work/resources/tackling-islamophobia-resource/

Show Racism the Red Card have resources with a range of activities for all Key Stages on Islamophobia and how to combat it in schools:
http://www.theredcard.org/news/2009/07/09/islamophobia-education-pack

Frontline: Portraits of Ordinary Muslims is a resource that can be used to expand young people's monolithic view of Islam and Muslims by engaging with lived experience and personal stories (KS4 – 5): https://www.pbs.org/wgbh/pages/frontline/shows/muslims/

Anne Frank House have created an online activity story where young people in KS2 and KS3 can actively participate in the events. Whilst not specific to Islamophobia, it encourages young people to consider prejudice and hatred and its impact in an innovative way: http://playfairplay.org/

ODIHR produced guidelines for educators on countering intolerance and discrimination against Muslims through education. http://www.osce.org/odihr/84495?download=true

MEND have a teachers' zone which includes lesson plans, videos and PowerPoints which can be used in PSHE lessons to teach about Islamophobia:
https://mend.org.uk/resources-and-publications/teachers-zone/

Teaching Tolerance have produced a lesson plan for KS4 and 5 students on Islamophobia and its impact:
https://www.tolerance.org/classroom-resources/tolerance-lessons/countering-islamophobia

Reading International Solidarity Centre have made a toolkit for teachers working with KS3 and 4+ entitled Understanding Islam: Challenging Islamophobia http://www.portmir.org.uk/assets/pdfs/understanding-islam-challenging-islamophobia-a-toolkit-for-teachers.pdf

Runnymede Trust (2009) Young Muslim and Citizen. Identity, Empowerment and Change. Ideas, Activities and Resources for parents, teachers and youth workers. (Runnymede Trust, London).
http://www.youngmuslimcitizens.org.uk/

Teaching About Islam and Muslims

Give it up for Ramadan young people participate in an online educational resource on Ramadan: http://bit.ly/2ubMjB9

RE Today

RE Today produce a number of different resources to support religious education in the classroom. The majority can be purchased at: www.shop.retoday.org.uk

Some fantastic resources to use in a variety of different Key Stages include:

Say Hello To... (Early Years/KS1) can be used to introduce your pupils to six children from different faith background and allows them to encounter their beliefs and practices.

Religions of the World (Early Years/KS1) is a series of 10 animated stories from six different world religions. Commissioned by the BBC, these stories can be accessed for free at: www.natre.org.uk/religions-of-the-world

Inspiring RE: Muslims (Early Years/KS1 & 2) looks at what being a Muslim really means to some of the approximately 2.8 million Muslims living in Britain today.

Opening up Islam (Early Years, KS1 & 2) is a resource providing practical and easy to use activities to developing knowledge of Islam.

My First Quran (KS1 & 2) authentically retells 42 stories from the Quran for young children using accessible language and engaging illustrations.

Examining religion and belief: Muslims (KS3 & 4) is a book focusing on Muslims and Islam with emphasis on lived faith and practice.

BBC Online

The BBC produces a wide range of short videos and information on religion, including Islam.

https://www.bbc.co.uk/religion can be used for thought provoking topical videos for KS3 & 4 which are regularly updated.

http://www.bbc.co.uk/schools/religion/islam/ can be used for KS 3 & 4 for research and exploration of Islam.

http://www.bbc.co.uk/religion/religions/islam/ is also useful for KS2 or KS3 students who might be conducting self-led research into the topic.

http://news.bbc.co.uk/cbbcnews/hi/newsid_4180000/newsid_4188200/4188287.stm provides simpler explanations of the concepts for younger students in KS2.

RE Online

Providing a wealth of articles and resources on different RE topics, RE Online's resources for learning about Islam include videos, discussion and activity ideas, as well as support materials for students and teachers of GCSE RE. Particularly useful pages include:

http://www.reonline.org.uk/islam-forms-of-expression-and-ways-of-life/

http://www.reonline.org.uk/islam-practices/

http://www.reonline.org.uk/islam-beliefs-and-teachings/

The University of Edinburgh, The Alwaleed Centre provide resources on Islam for teachers in secondary schools http://www.ed.ac.uk/literatures-languages-cultures/alwaleed/resources/classroom

Mvslim is an online community that encourages creativity, self-development and entrepreneurship. Mvslim aims to unite people from different backgrounds and cultures and to make the world of Muslims more accessible to others. http://www.mvslim.com

Books

Golden Domes and Silver Lanterns: A Muslim Book of Colors, Hena Khan (2015) (Early Years)

Hats of Faith, Medeia Cohan (2017) (Early Years)

It's Ramadan, Curious George, Rey A., H (2016) (Early Years - KS1)

Going to Mecca, Na'ima B. Robert (2013) (Early Years - KS2)

Under the Ramadan Moon, Sylvia Whitman (2011) (Early Years - KS2)

1001 Inventions and Awesome Facts About Muslim Civilisation, National Geographic (2013) (KS1 - 2)

Ramadan Moon, Na'ima B. Robert (2011) (KS1 - 2)

National Geographic Readers: Ibn Al-Haytham: The Man Who Discovered How We See, Libby Romero (2016) (KS2)

1001 Inventions: The Enduring Legacy of Muslim Civilization, National Geographic (2012) (KS2 - 4) See also. www.1001inventions.com

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Background to EqualiTeach

EqualiTeach is a not-for-profit equality and diversity training and consultancy organisation working with education settings across England.

Our vision is an equal, inclusive and productive society where everyone is valued and able to achieve their full potential.

We deliver:

Workshops for Young People: Interactive workshops for young people in KS2- KS4 exploring issues such as racism, Islamophobia, homophobia, sexism, disability discrimination and migration.

Training for Educators: Training for teachers, trainees, support staff, senior leadership teams and governors, to help promote equality and tackle discrimination in their settings.

Classroom Resources: Free to download educational resources for teachers to use in their settings to promote equality, celebrate diversity, and tackle discrimination. Early Years- KS4.

For further information on our work and the biographies of the authors of this resource please visit: www.equaliteach.co.uk

Agents for Change: Islamophobia

The Agents for Change: Islamophobia project ran from October 2017 – April 2018. EqualiTeach worked with young people from seven schools in Tower Hamlets to listen to their experiences of Islamophobia and learn about the change that they were looking to make. EqualiTeach helped the young people to implement changes in their schools to support people who had experienced Islamophobia and to create films and resources to educate others about Islamophobia.

This resource has been created around the ideas that the young people wanted to implement. Half-way through the development the young people and teachers from participating schools came back together to trial activities and provide their feedback. The Agents for Change are now looking to spread the word further afield and take workshops out to others in their surrounding schools. Please check the EqualiTeach website: www.equaliteach.co.uk/faith-in-us for updates on their progress.

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