

# ISLAM OPHOBIA



**EDUCATION PACK**

To be used in conjunction  
with the DVD

**ISLAMOPHOBIA**

Show Racism the **RED** Card

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## SHOW RACISM THE RED CARD MAJOR SPONSORS:



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# HOW TO USE THIS PACK

The pack is intended to accompany the Show Racism the Red Card 'Islamophobia' DVD. It contains activities suitable for work with upper Key Stage 2 to adult. It is not intended to provide education about the Islamic faith, there are many existing resources for use in the RE curriculum which cover this. The activities have been designed to help young people to challenge stereotypes and prejudice towards Muslims and gain a greater historical and political awareness of the climate which has enabled Islamophobia to flourish in recent times.

The film is broken down into four sections and in this pack you will find key comments and relevant discussion points for each. Initiating a discussion with the class based around the proposed starting points may serve as a useful introduction to the suggested activity / activities which will follow in all five cases and can be tailored by teachers to suit the needs of their students. We have estimated how long each activity will last but this will obviously depend upon the capabilities of the students.

Also available from Show Racism the Red Card is a DVD with Education Pack called **SHOW RACISM THE RED CARD** which examines racism in a broader context: this can often be a useful resource to use with a class before moving on to examine Islamophobia – further information can be found at [www.theredcard.org](http://www.theredcard.org)

## CURRICULUM LINKS

This pack ties in very closely to the Citizenship and PSHE curriculum.

### Key Stage 2 Citizenship

- Developing confidence and responsibility and making the most of their abilities: 1a, 1c
- Preparing to place an active role as citizens: 2a, 2c, 2e, 2i, 2k
- Developing good relationships and respecting the differences between people: 4a, 4b, 4d, 4e, 4f

### Key Stage 3 & 4 Citizenship

- Knowledge and Understanding about becoming informed citizens: 1b, 1i
- Developing skills of enquiry and communication: 2a, 2b, 2c
- Developing skills of participation and responsible action: 3a

- PSHE
- Key Stage 3: 3a, 3b, 3d, 3j
- Key Stage 4: 3a, 3c,

Activities in this pack can also be incorporated into the English, RE, ICT and History curriculum

## SCOTTISH CURRICULUM

### Curriculum for Excellence

This pack aims to address the core competencies of the Curriculum for Excellence standards as set out by the Scottish Executive in 2004. The pack has been designed to engage learners in all 4 capacities such as:

- **Successful learners:** Through learning to access and use information from various sources, learners are encouraged to think critically about evidence and arguments to determine their own opinions and ideas. Further to this learner gain knowledge of justifying these in discussion in debate
- **Confident individuals:** Enabling learners to understand their environment and community will help them to develop an understanding of the political and social issues. The activities aim to develop learner confidence to debate social, political and historical issues
- **Responsible citizens:** Through learning about values, beliefs and cultures of societies learners will become more willing to question intolerance and prejudice and develop respect for other people. The pack aims to encourage learners to participate responsibly in political, economic, social and cultural life
- **Effective contributors:** Learners are challenged to think of ways to contribute positively as active participants in civic society. Learners are empowered to channel their knowledge into positive action, which will benefit others in the local, national and global communities

The activities within the education pack allow the teacher/facilitator to encourage discussion, challenge opinions and develop knowledge of societal issues. The pack can also be used to inform users of religious and moral education in a challenging and engaging manner. The pack aims to allow learners to develop these capacities through a structured and supported learning environment.

# 1. WHAT IS ISLAMOPHOBIA?

IN THIS SECTION FOOTBALL PLAYERS AND YOUNG PEOPLE EXAMINE WHAT IS MEANT BY THE TERM ISLAMOPHOBIA AND WHAT EFFECTS THIS FORM OF RACISM HAS ON THEIR OWN LIVES.

## DEFINITION:

Islamophobia is literally translated as the fear of Islam: it is used to refer to prejudice or discrimination against Muslims and incorporates the perception that Islam has no values in common with other cultures, is inferior to the West and is a violent political ideology rather than a religion. The term itself dates back to the 1980s, but came into common usage after the September 11th attacks in America in 2001.

## Discussion Points:

- What causes people to be afraid of Islam/ something?
  - **Ignorance:** can be combated by increasing knowledge and understanding  
NB Glossary of Islamic terms at back
  - **Terrorism:** explored in next section but note that Muslims also died in terrorist attacks ostensibly committed in their name
- What factors might indicate that someone is of a particular faith? Is it possible to know by looking at a person what they believe in or what religion they follow?

- Consider the following instances of Islamophobia seen in this section of the film – for each you may wish to discuss who suffered and why and who was afraid, with what consequences? In each case also ask the class whether people's reactions were fair and proportionate:
  - **Mido receiving racial abuse from Newcastle fans**  
Some Newcastle fans were heard to shout 'Mido is a bomber' during the match at The Riverside on 26/08/07
  - **Police chasing Glasgow Ansar football team with helicopters and vans**  
What dangers are there in the police sharing misconceptions / incorrect assumptions about people of a particular appearance?
  - **Little girl crying when boarding a plane with two Sikh men**  
You don't have to be Muslim to suffer Islamophobia – it's a form of racism frequently based only on skin colour
- Have you ever felt depressed and isolated because you were misunderstood?



## KEY COMMENTS:

- **THIERRY HENRY:** I never read in the Qur'an or heard a true Muslim talking about the things you see on TV sometimes
- **YOUNG PERSON:** My dad, he's a pious person - he's got beard and that - but he is so scared of going out
- **GARETH SOUTHGATE:** We've got 2 or 3 Muslim players with us now and it's not something that is even mentioned within our dressing room or club
- **MIDO:** There is no reason at all to hear this abuse in our lives or in football so I was very frustrated by it
- **YOUNG PERSON:** Straight after the 7/7 bombing people were looking at us differently and some of our good mates weren't that close to us anymore
- **YOUNG PERSON:** Every time I go onto public transport I just don't feel comfortable, with my own area, my own social life, and it does make me feel depressed and isolated



## ACTIVITY 1: (15 MINUTES)

### MYTH-BUSTING QUIZ

THIS QUIZ APPEARS AS AN INTERACTIVE ACTIVITY ACCESSIBLE VIA THE DVD MENU.

1. Islam means surrender or submission to the will of god.

#### TRUE

A Muslim is a follower of Islam.

2. Islam is the world's second biggest religion.

#### TRUE

Christianity has 2 billion followers; Islam has 1.3 billion followers, and Hinduism has 900 million.

3. All Muslims are Arab.

#### FALSE

While Islam is often associated with Arabs, they make up only 15% of the world's Muslim population. The country with the largest population of Muslims is Indonesia. Large numbers of Muslims are found in Asia (69% of the population is Muslim), Africa (27% are Muslim), Europe (3% are Muslim) and other parts of the world.

4. Muslims worship a different god to Christians and Jews.

#### FALSE

'Allah' simply means god and the roots of the Islamic, Jewish and Christian faiths are the same.

5. The Muslim holy book is called the Qur'an.

#### TRUE

6. In recent history women have been head of state in four Islamic countries.

#### TRUE

Contemporary Muslim women heads of state have included Megawati Sukarnoputri of Indonesia, Benazir Bhutto of Pakistan, Tansu Ciller of Turkey, and Khaleda Zia and Sheik Hasina Wazed of Bangladesh.

7. Muslims have only come to Britain in the last 100 years.

#### FALSE

Back in the 760 AD Anglo-Saxon coins featured Arabic script with verses from the Qur'an. The first large group of Muslims arrived in the UK around 300 years ago and were sailors recruited from India.

8. There are around 5.7 million Muslims in the USA.

#### TRUE

The Muslim population in the States is roughly the same as the Jewish population.

9. Islam is a violent religion which encourages terrorism.

#### FALSE

In 2007 the Muslim Council of Britain issued the following statement: "Muslims everywhere consider all acts of terrorism that aim to murder and maim innocent human beings utterly reprehensible and abhorrent. There is no theological basis whatsoever for such acts in our faith. The very meaning of the word 'Islam' is peace. It rejects terror and promotes peace and harmony."

10. Muslims believe in forced marriage.

#### FALSE

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. Muslims that do practice this don't use Islam to justify it but local cultural practices.

## ACTIVITY 2: UNDERSTANDING THE IMPACT OF ISLAMOPHOBIA (30 MINUTES)

Ask students to recall any victims from the DVD, Can we remember what happened to them? The following scenarios taken from the DVD could be used as starting points for drama work, tableaux or if the group are willing, role plays:

- A Muslim girl is walking home with her mum and two boys start asking her why she is wearing a tea cloth on her head
- Two Sikh men are at an airport queuing for check in and a small girl looks at them and starts crying
- A boy wearing Islamic dress gets onto a bus and sits down, everyone is looking at him and starts whispering and talking about him
- A Muslim girl wears her headscarf to school, a boy comes and rips it off her head and shouts "Take that off it doesn't look right"
- A man was attacked by a gang of at least 20 people with a knife - he suffered wounds to his face, head and arm. The attackers were abusing the man with insults like "you are a terrorist, go back home, get out of our country"



### ACTIVITY 3: HOW WOULD YOU FEEL? (15 MINUTES)

This activity can be used in order to increase empathy and understanding amongst a class of students who might never have suffered from racism...

Ask students to recall any victims of Islamophobia from the DVD and on a whiteboard / flipchart note all the scenarios they remember, paying particular attention to what was said and what insults were used.

Now arrange the class into a circle, with chairs facing inwards and a volunteer standing in the middle.

Explain to the class that it is difficult to understand how it might feel to be involved in Islamophobic racism if we have never suffered ourselves, so this exercise may help increase empathy and understanding.

- Emphasise classroom rules (including Health and Safety) and stress that this is not to be made personal

Each student must choose one of the Islamophobic statements listed on the board and, on a signal, must start to chant it very quietly. Instruct the class to gradually increase the volume of the phrase / insult they are repeating, building up the energy and pace and encouraging use of gestures and pointing (whilst ensuring all students remain standing still). On another signal, stop the chants.

- Ask the volunteer how they felt to be shouted at: what was it like? Find out whether they enjoyed the experience and if they would repeat it
- Discuss and establish with the group why this kind of racist behaviour is wrong and never acceptable

Now ask each member of the circle to think of a positive comment – not specific to the person in the middle but rather a general compliment that they would like to receive. Repeat the exercise until the students are shouting as loudly as you can bear!

- Question the volunteer in the middle and the rest of the circle as to the difference between the two activities

After allowing other students the opportunity to volunteer in the middle of the circle, facilitate a discussion to enable the class to review and evaluate the activity.

#### Some Hints and Tips:

- A 'Tableau' (Sometimes called a Freeze Frame) is a still image where the participants invent body shapes or postures and position themselves in relation to each other. They show a 'photograph' where there is no movement or dialogue
- Get students to create 2 or 3 tableaux telling the person's story. This could be a stepping stone towards creating short scenes, or bringing the tableau 'to life'
- A 'Role Play' is where participants put themselves in someone else's shoes in order to try and understand the emotions associated with a particular issue or situation. Role play is usually short improvised scenes
- Use a technique called 'Thought tracking' where with a tap on the shoulder the actors in the tableau tell us a word or sentence to describe how they are feeling
- Try giving each group a scenario and get the other participants to try and guess what is happening in the tableau or role play
- If any students are confident enough you could try a technique called 'Hot seating' where a character is questioned by the other group members about his or her background, behaviour, motivation and feelings. This could work well with the perpetrators as well as the victims

# 2. WHERE DOES ISLAMOPHOBIA COME FROM?

THERE ARE MANY REASONS AND EXPLANATIONS OFFERED IN THIS SECTION OF THE DVD FOR THE RECENT RISE IN ISLAMOPHOBIA – THESE INCLUDE FEAR, IGNORANCE, AND THE CURRENT GEO-POLITICAL CLIMATE. THERE IS ALSO MENTION MADE OF THE FACT THAT SOCIETIES FREQUENTLY TARGET SPECIFIC GROUPS OF PEOPLE AT CERTAIN TIMES AND THIS LEADS TO A RISE IN RACISM DIRECTED TOWARDS PEOPLE WHO ARE PERCEIVED TO BELONG TO PARTICULAR SOCIAL GROUPS.



## KEY COMMENTS:

- **LEROY ROSENIOR:** Someone [always] has to be afraid of something and put a label on it – in my day it was the IRA: if you spoke with an Irish accent you were in the IRA, [now] if you are Islamic you've got a bomb under your shirt. [Having] no understanding of a culture means it's a threat
- **NIALL QUINN:** I don't see enough coverage of Muslim people [in the media] – in Northern Ireland when people came together and spoke and messages got out, people changed their opinions
- **LES FERDINAND:** Ignorance starts sometimes at home – children look up to their parents and see them as role models and if [parents] are not doing the right thing [children] will do the same
- **GEORGE BOATENG:** We have good religious people but we also have bad religious people, the thing is that we don't have to think that 'all Muslims are the same' or 'all Christians are the same' – give the person a chance, get to know that person, and [then] you decide if that person is from a good heart
- **YOUNG PERSON:** It's like they were blaming us, blaming all the Asian people in Sunderland and things changed – people became more racist
- **YOUNG PERSON:** In the bombing that happened on 9/11 it wasn't just Christian people that died, there were also Muslim [people] and other different religions as well
- **THIERRY HENRY:** TV and journalists have a big power and [sometimes] use it in the wrong way

## Discussion Points:

- How is blaming Asian people different from blaming Muslims?
- Is this different from other forms of racism?
- What other groups can you think of where the majority are blamed for the behaviour of a minority?
- Why is the religious faith of all criminals not highlighted in the press?
- Do you ever read stories about 'Christian burglars'?

## ACTIVITY 1: I KNOW A CULTURE WHERE... (20 MINUTES)

Copy the 'I know a culture' activity sheet provided overleaf. Tell the young people that you are going to give them a sheet describing various cultural rituals and, without discussing them with their peers, they need to decide how they feel about each ritual described and circle the relevant adjective.



1. "They have a ritual involving the use of certain garments, only worn in certain seasons. The robing and disrobing of this garment and the timing of this has great cultural significance in the hospitality ritual."

**BIZARRE**

**DELIGHTFUL**

**INTERESTING**

**DISTURBING**

**EXOTIC**

**NORMAL**

**DISGUSTING**

**AMUSING**

**BORING**

2. "They eat a food from a paste made from the seeds of a type of grass, cooked once and then burnt near a flame, which is smeared with fat from an animal. They eat this with the albumen from a bird. Traditionally they can only eat it at certain times of day:"

**BIZARRE**

**DELIGHTFUL**

**INTERESTING**

**DISTURBING**

**EXOTIC**

**NORMAL**

**DISGUSTING**

**AMUSING**

**BORING**

3. "Almost the entire population is addicted to a plant substance which they drink with water and other animal or plant substances. They speak openly about this addiction apparently without shame and have evolved certain rituals around its use."

**BIZARRE**

**DELIGHTFUL**

**INTERESTING**

**DISTURBING**

**EXOTIC**

**NORMAL**

**DISGUSTING**

**AMUSING**

**BORING**

4. "Women seem to have a hard time. Modernisation only seems to have brought them more work to do and men don't respect them at all."

**BIZARRE**

**DELIGHTFUL**

**INTERESTING**

**DISTURBING**

**EXOTIC**

**NORMAL**

**DISGUSTING**

**AMUSING**

**BORING**

Once all the young people have completed the activity, collect some thoughts from the room and ask why the young people felt this way. Then explain what the statements are actually describing:

1. Taking your coat off as you enter someone's house
2. Eating egg on toast for breakfast
3. Having a cup of tea
4. Describes the position of women in Britain and many other countries.

Were the young people surprised? This activity highlights that the fact that the way in which we describe customs can make them sound strange and even frightening, but if we take the time to truly understand them, they may be perfectly ordinary.

Every household is different and has its own 'customs' and 'culture'

**For example:**

- Whether to take shoes off as soon as you enter the house
- Whether to sit at the table for dinner
- Different ways of greeting each other
- Types of food eaten on different nights of the week

Ask the members of the class to share their own household customs. If someone were to write a guidebook just covering the customs of this class would they be able to write it accurately?



## PART ONE: Teenagers

**Ask your students:**

- When you see /hear stories about teenagers in the news what type of stories are they?
- Teacher to brainstorm 'teenager' stereotype with students. Students are encouraged to consider 'what the papers say'

Share with students the 'Headline News 1: Teenagers' activity sheet (provided below). Can the students identify the impression these headlines give of teenagers?

**Which headlines:**

- Provide overgeneralisations that do not represent all or perhaps even most individuals within that group?
- Might make someone feel frightened or unsure about that group?
- Might make someone reluctant to get to know a member of that group?
- Might make someone think that this group has nothing to offer our society?

Ask your students to identify 'loaded' or strong language that is used to add to the headline bias.

**Ask the students:**

- Do you ever see friends like you or your friends in the media?
- How do the media affect your parents' attitudes or the attitudes of other adults who you know?

After discussing their initial reactions to this information the young people have to decide what they could do about this situation. During feedback the class teacher can make a record of suggestions for positive action that could be taken to remedy this situation. (This record can be kept to compare with work relating to Muslim communities.)

## ACTIVITY 2:

### MEDIA MYTHS (45 MINUTES)

This activity is divided into two parts and explores the way in which public perceptions of Muslim communities have been affected by media representations. In order to do this, students initially explore the media portrayal of teenagers and are asked to consider how this portrayal directly affects them. Activity sheets are included which can be used either as worksheets or as prompt sheets for the classroom teacher. Begin by introducing the concept of a Media Myth:

**Media Myth:** A 'media myth' is created when groups are misrepresented because of the extreme action of a few in that group. This extreme action dominates the media.

The following information from a recent media survey could be shared with students in groups of four. Each student could be given a card to read out to others in their group.

**9 OUT OF 10 STORIES ON YOUNG PEOPLE DO NOT REPORT WHAT YOUNG PEOPLE SAY.**

**ONLY 22.7% OF COVERAGE IN NATIONAL MEDIA IS POSITIVE/FAVOURABLE.**

**87.5% OF BROADCAST MEDIA CLIPS ARE UNFAVOURABLE TOWARDS YOUNG PEOPLE.**

**3 OUT OF 4 STORIES ABOUT YOUNG PEOPLE IN MEDIA WERE NEGATIVE.**

Source: TNS Media Intelligence Survey 2007

## ACTIVITY SHEET 'HEADLINE NEWS 1: TEENAGERS'

### **THE THREE DEMONS:**

**Damien, Daniel & Darren, of Dartford...branded thugs by a court for LIFE** Daily Express 27/11/02

**GREED OF THE TEEN MUGGERS** Daily Express 11/01/03

**LOCKED UP, A HELLCAT OF 12:**  
**THUG GIRL ARRESTED 40 TIMES** Daily Mail 21/01/03

**INHUMAN: THUGS, 16, MURDERED FRIEND THEY THOUGHT WAS A SHOPLIFTING 'GRASS'** Daily Mirror 17/01/03

**'THESE KIDS WILL NICK ANYTHING FOR DRUGS'** Daily Telegraph 02/11/02

**'HELLS CHILDREN' GET LIFETIME BAN**

The Times 27/11/02

## PART TWO: Muslims

Ask your students:

- When you see /hear stories about Muslims in the news what type of stories are they?
- Teacher to brainstorm 'Muslim' stereotype with students. Students are encouraged to consider 'what the papers say'

Share with students the 'Headline News 2: Muslims' activity sheet.' From reading the headlines can the students identify the impression these headlines give of Muslims?

### ACTIVITY SHEET 'HEADLINE NEWS 2: MUSLIMS'

## MUSLIMS TELL US HOW TO RUN OUR SCHOOLS

DAILY EXPRESS 21/02/07

## MUSLIM SICKOS' MADDIE KIDNAP SHOCK

DAILY STAR 28/04/08

## HOGWASH: NOW THE PC BRIGADE BANS PIGGY

## BANKS IN CASE THEY OFFEND MUSLIMS

DAILY EXPRESS 24/10/05

## GET OFF MY BUS I NEED TO PRAY

THE SUN 28/03/08

## NOW MUSLIMS GET THEIR OWN LAWS IN BRITAIN

DAILY EXPRESS 30/04/07

## AGENDA OF HATE IN UK MOSQUES

DAILY MAIL 30/10/2007

## FURY AS MUSLIM BRANDS BRITAIN 'NAZI'

DAILY EXPRESS 11/11/07

## WE MUST STOP BUILDING MOSQUES NOW

THE STAR 02/04/2008

## MUSLIM BRITAIN IS BECOMING ONE BIG NO-GO AREA

THE TIMES 13/01/2008

## CHRISTMAS IS BANNED IT OFFENDS MUSLIMS

DAILY EXPRESS 02/11/2005

Which headlines:

- Provide overgeneralisations that do not represent all or perhaps even most individuals within that group?
- Might make someone feel frightened or unsure about that group?
- Might make someone reluctant to get to know a member of that group?

- Might make someone think that this group has nothing to offer our society?

Ask students to identify 'loaded' or strong language that is used to add to the headline bias. Students could examine the range of attitudes that may lead on from these newspaper headlines and list what media myths are being created regarding Muslims.

The following facts may help:

36% of media headlines about British Muslims overall are about terrorism

The most common adjectives used were radical, fanatical, fundamentalist, extremist and militant

The most common nouns used in relation to British Muslims were terrorist, extremist, Islamist, suicide bomber and militant, with very few positive nouns (such as 'scholar') used

References to radical Muslims outnumber references to moderate Muslims by 17 to one

Source: Cardiff School of Journalism and media studies

Many of the headlines about Muslims are misleading, inaccurate and untrue. For example:

**MUSLIM SICKOS' MADDIE KIDNAP SHOCK.** Daily Star 28 April 2008 – this does not refer to Muslims having any part in the disappearance of Madeline McCann, instead it refers to a website on which claims were made that Madeline's parents were involved in her disappearance, a claim that had already been made in several mainstream newspapers.

**GET OFF MY BUS I NEED TO PRAY.** The Sun 28 March 2008 – The Sun claimed that the driver had ordered people off his bus so that he could pray. In actuality the bus driver had been ordered to stop his bus and tell the passengers to board the bus behind in order to maintain frequency as the bus was delayed, he was told not to allow any passengers to board his bus and was on a 10 minute break so he was allowed to do as he wished.

**HOGWASH: NOW THE PC BRIGADE BANS PIGGY BANKS IN CASE THEY OFFEND MUSLIMS.** Daily Express 24 October 2005. This story was completely fabricated and was flatly denied by the banks mentioned in the article, one of which was Nat West which still uses piggy banks in many of its articles.

Ask the young people to think about why newspapers are prepared to create, embellish and run with inaccurate, negative stories about Muslims?

Once the myths have been listed, this could be an opportunity to explore them and use other material in this teaching pack to dispel negative stereotypes and provide accurate information.

Re-visit the list of positive suggestions for combating negative media portrayal. Can students do anything to combat this negative portrayal and its effects?

## Combating Media Myths

1. Know your myth busting facts
2. Be prepared to challenge the media myths you hear
3. Remember you can't overgeneralise about groups of people: people are individuals
4. Challenge the media – write to your paper
5. Find an alternative news source!

It may be useful to initiate a discussion with the class around new forms of media and encourage them to think about the veracity of articles and stories they might read on the Internet. Anybody – with any agenda – can put information up on the Internet without checks or balances as to how true / false / biased / fair it is.

## EXTENSION ACTIVITY

Students to write a positive newspaper article about people who are Muslim

## Learning Outcomes

- To understand the media's influence on society's perception of Muslim communities/young people
- To understand how media bias can result in negative depictions of Muslim communities/young people
- To become aware of the gap between perceptions of Muslim communities/ young people and reality
- To become aware of the danger of having a distorted perception of people who appear to be of a certain faith

### ACTIVITY 3: TERRORISM AND THE MEDIA (20 MINUTES)

The rise in Islamophobia has been connected to international politics and specifically to a rising fear of terrorism, which has been linked to the religion of Islam. Specific events, some of which are listed below, and – crucially – the political and media reactions to them have created a link in the public mind between Muslims and terrorism, and have made many people fearful of Muslim communities. This fear has legitimised targeting of Muslims in stop and search campaigns and holding Muslims in prison for long periods without charge. Some media commentators have gone as far as to suggest that immigration of Muslims should be prevented, but in fact data from the EU Terrorism Situation and Trend Report of 2007 for Europol (European Law Enforcement Organisation), shows that of the 498 reported terrorist attacks across Europe in 2006, only one was carried out by a Muslim.

**SEPTEMBER 11TH 2001:** terrorists flew planes into the twin towers of the national trade centre in New York killing thousands of people.

**JULY 7TH 2005:** terrorists killed 55 people and injured hundreds more on the London Underground by blowing up bombs that they were carrying in their rucksacks.

**JUNE 30TH 2007:** terrorists drove a jeep into Glasgow airport, fortunately without causing serious injury to any members of the public

Read the following information to the young people:

"In July 2008 a terrorist in East Yorkshire was jailed for 16 years. Police found four nail bombs, bullets, swords, axes and knives in his flat. In a note he had written, "I am sick and tired of hearing people talking of killing and fighting back only to see these acts of resistance fail. The time has come to stop the talking and start to act."

Ask the young people how this makes them feel: do they think that information like this justifies the treatment and attitudes towards Muslims outlined above?

Now read them the information with all of the facts:

"In July 2008 Martyn Gilleard, a Nazi sympathiser in East Yorkshire, was jailed for 16 years. Police found four nail bombs, bullets, swords, axes and

knives in his flat. Gilleard had been preparing for a war against Muslims. In a note at his flat he had written, "I am sick and tired of hearing nationalists talking of killing Muslims, blowing up mosques and fighting back only to see these acts of resistance fail. The time has come to stop the talking and start to act."

How do they feel now? Do they feel Martyn Gilleard was acting on behalf of a community? That his views were shared by most other members of his community? Should other people be treated badly because of his actions?

This incident received little media coverage. Do the young people feel that it would have received more coverage if it had been a Muslim extremist, rather than a right-wing extremist?

### ACTIVITY 4: THE HISTORICAL CONTEXT OF TERRORISM (30 MINUTES)

Terrorism is designed to create fear (terror) among people. It is the use and threat of violence to psychologically impact on a society, in the pursuit of political aims. Terrorists often attach national symbols and deliberately attack civilians to increase the amount of publicity and level of fear they generate. Terrorism is not a new phenomenon and there are many examples throughout world history. By considering the example below with a class you can increase students' understanding of the concept and by placing it in a historical context demonstrate that Muslims are not the first group of people – nor will they be the last – to be feared and discriminated against due to the behaviour of a small number of criminals ostensibly acting in their name.

#### The Gunpowder Plot

On November 5, 1605 a group led by Guy Fawkes, attempted to destroy the English Parliament by detonating a large quantity of gunpowder secretly placed beneath the building. The design was to kill King James I and the members of both houses of Parliament. In the resulting anarchy, the conspirators planned to implement a coup and restore the Catholic faith to England. However the plan was betrayed and then foiled. The event is still annually celebrated in Britain with fireworks displays and large bonfires on 5 November each year.

## Recent History: Northern Ireland

Northern Ireland suffered a period of conflict from the late 1960s until the conclusion of the peace process in the late 1990s. Violence did, however, continue after this date and still continues on an occasional and small-scale basis.

The conflict was called 'the Troubles' and consisted of acts of intense violence between elements of Northern Ireland's nationalist community (mostly Roman Catholic) and unionist community (mostly Protestant). The conflict was caused by nationalist opposition to Northern Ireland being part of the United Kingdom and the domination of the minority nationalist community, and discrimination against them, by the unionist majority. The violence was characterised by the armed campaigns of paramilitary groups, including the Provisional IRA campaign of 1969-1997. The IRA sought to end Northern Ireland's status within the United Kingdom and bring about a United Ireland by force of arms and political persuasion. During the 1970s, '80s and '90s the IRA ran a campaign of terrorist attacks in Northern Ireland, London and the rest of the UK. During the troubles 3523 people were killed of whom 1855 were civilians.

In 1998 a ceasefire was established and 'The Belfast Agreement' restored self-government to Northern Ireland on the basis of power sharing. On 28 July 2005, the IRA Army Council announced an end to its armed campaign, stating that it would work to achieve its aims using "purely political and democratic programmes through exclusively peaceful means" and that IRA "Volunteers must not engage in any other activities whatsoever".

The IRA campaign was highly successful in creating fear and this impacted on the Irish and people presumed to be Irish living in mainland Britain at the time. Attacks on Irish people often went unreported, Irish people were regularly stopped and interrogated at ports and airports; their houses were raided; they were held for anything from a few hours to seven days, then usually let go without charge. 7,052 people were detained under the Prevention of Terrorism Act between 1974 and 1991; of those, 86 per cent were released without charge.

### Points for discussion

- How does this compare to the treatment of Muslims in Britain today?

- Do you think that it is reasonable for a community to be targeted in this way?
- What effects do you think this has on the community involved?

### Points for discussion

- Do you think that the police are under similar pressure to arrest suspected terrorists today?

The police are now allowed to hold suspected terrorists for 28 days without charge and the government is trying to extend this to 42 days (6 weeks). Between 11 September 2001 and June 2004 there were 609 arrests under anti-terror legislation. Of those 609 people, 99 were charged and only 15 convicted of anti-terror offences.

## CASE STUDY

The Guildford pub bombings occurred on 5 October 1974. The IRA planted bombs in the Horse and Groom pub on North Street, Guildford and the nearby Seven Stars pub, which killed five people and seriously injured 65. The bombings were at the height of 'the Troubles' in Northern Ireland. The Metropolitan Police were under enormous pressure to apprehend the IRA bombers. In December 1974 the police arrested three men and a woman, later known as the Guildford Four: Gerry Conlon, Paul Hill, Patrick Armstrong and Carole Richardson. They were falsely convicted of the bombings in October 1975 and held in prison for fifteen years, during which Gerry Conlon's father, Patrick 'Giuseppe' Conlon, died in prison. Their convictions were later overturned in the appeal courts after it was proved the convictions had been based on confessions obtained by torture, whilst evidence clearing them was not reported by the police.

### Points for discussion

- Imagine you were arrested and held for a month without charge before being released. How would that impact on your life?
- Do you think that the time should be extended to 6 weeks?

## CASE STUDY

Harry Stanley was a Scottish painter and decorator, who was fatally shot by police on the 22nd September 1999. He was returning home from the Alexandra Pub in South Hackney carrying, in a plastic bag, a table leg that had been repaired by his brother earlier that day. Seeing him in the pub with the table leg and mistaking his Scottish accent for Irish, someone had earlier phoned the police to report "an Irishman with a gun wrapped in a bag".

100 yards from his house Mr. Stanley was met by armed police who shouted "Stop, Armed Police" and told him to raise his arms above his head. Having only recently been released from hospital after suffering from colon cancer, he was unable to do this and gripped hold of his bag. Thinking they were about to be shot the police marksman released fire fatally wounding Mr Stanley.

### Points for discussion

- What assumptions did people make in this case?
- Do you think that the same assumptions would be made if Mr Stanley had carried out the same actions today?
- What if he were Asian and carrying a rucksack?
- Compare this incident with the shooting of Jean Charles de Menezes in 2005

## 3. LIFE AS A MUSLIM

WHILST THIS DVD DOES NOT AIM TO PROVIDE ANY EDUCATION AS TO THE MUSLIM FAITH, IT IS USEFUL FOR YOUNG PEOPLE TO GAIN AN INSIGHT INTO THE LIVES LED BY FOLLOWERS OF THE RELIGION AND SEE SOME CASE STUDIES WHICH MAY DIFFER FROM THE IMAGE OF MUSLIMS COMMONLY PORTRAYED IN CERTAIN PARTS OF THE PRESS.



### KEY COMMENTS:

- **YOUNG PERSON:** People think we just sit in the house and just pray but we are like them as well – we do the things that they do but not all the things that they do
- **FREDERIC KANOUE:** Ramadan teaches you [to be] patient, make an effort and be disciplined, so it helps in life as well and in football of course
- **YOUNG PERSON:** Islam teaches peace [...] and the terrorists, I don't think they are Muslims – they call themselves Muslims but they are not
- **YOUNG PERSON:** Anybody could be a Muslim, it doesn't matter what colour you are, it's about your faith and what you believe in
- **YOUNG PERSON:** No-one gets forced into wearing a headscarf, that's up to you. I don't wear a headscarf [so] people think I'm from a different religion but no, I'm from Islam



## Points for discussion

- What differences are there between the Muslim people who have spoken on this film?
- Did they all look / speak / worship in the same way?  
**NB:** Highlight that Christianity is not a homogenous group and people have different ways of interpreting and practicing their beliefs within religions.
- Is there anything you have seen on this film that you didn't know about the religion of Islam?
- What is the best way of learning about other people?
- Is religious faith the primary way we define people?
  - What other factors comprise somebody's identity?

### ACTIVITY 1: EXPLORING IDENTITY (15 MINUTES)

The idea of this activity is for the young people to understand that we all have complex identities and we cannot be defined by a single trait.

Ask the young people to stand in a circle. Tell them that you are going to describe something about them and that they need to get into a group with people who are in the same situation as themselves.

**For example, form a group with people who:**

- are the same gender
- have the same number of siblings
- have the same favourite pet
- have the same colour hair
- are the same position in the family
- support the same football team
- have birthdays in the same month
- have the same favourite food

It can be useful to stop and discuss the groups between statements. At the end of the activity ask the young people whether they were in groups with the same people for each statement? Were they surprised at the groups that they ended up in? Did they have more/less in common with particular people than they had previously thought? This should highlight the fact that we all have many different identities and cannot be simply defined and is a good lead in to the next activity.



### ACTIVITY 2: AMIR KHAN – A BRITISH MUSLIM (45 MINUTES)

Amir Khan became a national hero aged just 17 years old by winning a silver medal for Britain in boxing at the 2004 Olympic games. He is also a practising Muslim.

Ask the pupils to read the story and complete the worksheet provided, either in an IT suite or as a homework activity so they are able to find the answers that are not provided in the article by researching on the internet.

# THREE LIVES - ONE IDENTITY

**Writer and academic Ziauddin Sardar hails the boy who has shattered barriers and preconceptions.**

Amir Khan is a modest, personable young man with a big talent. But it took much more than that to hasten him to stardom. He won silver as Britain's sole boxing representative at the Athens Olympics, yet many gold medallists have left less of a mark on public perceptions.

He was born in a depressed part of Bolton. Many of the young Asians, born and bred in the former mill towns of the north of England, are, on the whole, disaffected and there have been riots. As a hyperactive child, Khan would often get into schoolyard brawls. His father, Shajaad Khan, a scrap metal merchant who came to Britain in 1970 from Rawalpindi, took his son to the boxing club and thus helped to channel his energy into sport, and away from trouble.

Amir has preserved his popularity after turning professional and is bringing new Asian recruits to the sport as well as new fans. He has achieved all this because he is at ease with himself and with the world around him. He shows us that being British-Muslim-Pakistani and successful and famous is a natural thing to be.

The Khans are a British-Muslim-Pakistani family who are also 'salt of the earth' Lancashire. They are the perfect new fusion, exactly the blend we need. Their sheer normality - their levelheaded good sense - leaves them naturally at home with their compound identities. The father, who wore a Union flag waistcoat in Athens, beams with pride and bonhomie. The mother, in her shalwar kameez and dupatta, is the true personification of Pakistani tradition. The brother and sisters, like Amir himself, are 21st-century confident Muslim-Pakistani-Britons. They prove there is more than one from this new mould out there.

Pakistani youth have become synonymous with under-achievement and their parents are often seen as being dysfunctional. Khan's parents provide us with an alternative, more accurate, picture. They made their son work hard, at boxing and at school: he has nine GCSEs and was planning to go to Loughborough University before the Olympics entered his life. For boxing fans, his record and potential are awesome.

Every component of Amir Khan's compound identity is demonstrated in his boxing. As a Muslim, he prays before each bout and again on entering the ring.

Khan represents Britain. His parents and his supporters wave the Union flag. But he also acknowledges his Pakistani heritage: the Pakistani flag is there in evidence as well. It represents something extra that enhances his Britishness.

Pakistan's flag is an important question for contemporary Britain. We fear it for a number of reasons. We see it as a betrayal of the nation. We think of it in terms of divided loyalties - the young Briton who waves that flag shows more allegiance to Pakistan than the country of his birth. And we perceive it as a sign of alienated youth. Khan shows that nothing could be further from the truth.

The Pakistani flag is equivalent to supporters of Colin Jackson displaying the Welsh Dragon or of Andrew Murray waving the Cross of St Andrew: nothing more and nothing less. It suggests that we Britons are not a monolithic entity but a compound and complex people. Amir Khan's achievement is that he has made the Pakistani flag a respectable British object. He has provided a public space for all those British youth for whom Pakistan is both a foreign country, far removed from their own experience, and a strong emotional presence. You can link with your ancestors, he seems to be saying, yet be fully British. You can speak with the traditions of Pakistan and be listened to and understood as modern Brits. That's no mean achievement.

After the bombings of 7 July last year, British-Muslim-Pakistani identity has come under a microscope. The young, in particular, feel under extreme pressures: stop and search; anti-terror legislation; the look of suspicion; the all too readily expressed ignorance of the actual views of the community on almost any subject; the constant need to be defensive; and the justifiable resentment of having nothing to apologise for. Amir Khan transcends these issues and, in the process, provides hope for young British Pakistanis. Where he leads others are eager to follow - not just in boxing, but also cricket, and even football.

He is, as the commentators told us during the Olympics, 'our boy' - a hero for all of Britain, in all of its diversity. He invites us all to take counsel with ourselves, to know ourselves better. And he offers us something no other sporting champion has ever offered: new insight into multiple identities and what it means to be simultaneously British, Muslim and Pakistani.

## **AMIR KHAN WORKSHEET**

Where was Amir Khan's family originally from? Come up with 2 interesting facts about this place:

Where is Amir Khan from? Come up with 2 interesting facts about this place:

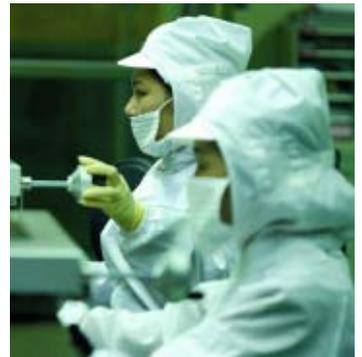
What did Amir plan to do if he had not made it as a boxer?

What did Amir's father wear to his fight in Athens?

Amir's mother wore a 'Shalwaar Khameez' and 'Dupatta'. What are these?

To what does the author liken the waving of the Pakistani flag? Can you think of any other British sportspeople who have affiliations to other countries as well?

**ACTIVITY 3:**  
**HEAD COVERINGS** (20 MINUTES)



Give the young people copies of the photo sheet. Ask them to look at the pictures and decide the reasons why the people have chosen to cover their heads – cultural, traditional, practical, safety etc.

Ask the young people if they own anything that covers their head? Why do they wear it?

- The young girls on the video talk of being teased and even having their headscarves ripped off their heads. How would the young people feel if they were attacked in this way?
  - Can they think of any other groups of people who experience abuse because of the clothes that they wear?
  - Introduce a discussion around stereotypes, give the example of the government banning young people from wearing hoodies in some shopping centres
  - Is this fair? How would the young people feel if their clothing choices were restricted?
  - Is there a difference between a Muslim wearing headscarves and a young person wearing a cap or a hood? Would young

people receive abuse or have their hats or hoods taken off?

- Nuns wear a hijab for religious and traditional reasons in much the same way as some Muslim women. Do the young people feel that Nuns are oppressed?
  - How do the young people feel society would react if somebody attacked a Nun and ripped off her head-covering?
  - Encourage discussion about the similarities and differences between different head coverings and their purpose: question why people react differently to certain types of head covering

#### ACTIVITY 4: SHABINA'S STORY (1 HOUR)

Please see [www.theredcard.org](http://www.theredcard.org) for an activity which will allow the students to debate whether students should be allowed to wear full Islamic dress in school.

## 4. SHOW ALL RACISM THE RED CARD

THE FINAL SECTION OF THE FILM PROVIDES A SUMMARY AND A PLATFORM TO MOTIVATE YOUNG PEOPLE TO QUESTION PREJUDICE AND FIGHT AGAINST ISLAMOPHOBIA.



### KEY COMMENTS:

- **YOUNG PERSON:** If you see someone being racist you shouldn't sit back or join in, you should stand up for whoever is being discriminated against
- **RIO FERDINAND:** Growing up you don't really see colour or religion, and [...] your thinking as a child needs to stay [with you] all the way through your life
- **YOUNG PERSON:** Once you get on that pitch no-one asks you if you are a Muslim or a Jew, Hindu, black, white, whatever – it's just you and your team mates and trying to win that game
- **YOUNG PERSON:** As long as we know that racism is wrong, we are the next generation so we are the ones that can change it
- **YOUNG PERSON:** You can work together and educate the people who are a bit ignorant about it



## Points for discussion

- What does your school do to combat racism / Islamophobia?
  - Is this sufficient?
- In which areas of your life if any do you come into contact with people from different faiths and cultural backgrounds?
- How can football be a force for good in eradicating intolerance?

### ACTIVITY 1: WHAT COULD YOU DO TO FIGHT RACISM AND ISLAMOPHOBIA IN YOUR SCHOOL AND WIDER COMMUNITY? (25 MINUTES)

Discuss a copy of the school anti-racist policy with the class: identify the aims and objectives of the policy, why it is necessary and whether the class think it is sufficient. If not, what modifications need to be made?

- Either in smaller groups or as a class re-draft the policy, making additions and amendments
  - Pupils could interview other pupils and members of staff about their experiences of racism
- Arrange a meeting between the pupils and the senior management to present the new revised policy and discuss any concerns the pupils have with the existing one
- As a creative awareness-raising project, pupils could publicise the policy - or aspects of it - around school, through posters, poems, artwork and display boards
- Pupils could contact local press to do a story about the work they have done, or they could write letters to a local paper or magazine highlighting the cause and their campaign to fight Islamophobia and racism

### EXTENSION:

- Using all the SRtRC resources and information the pupils have learnt so far, invite the students to design an assembly with a powerful anti-racist message for all the other year groups. If it is more practical, the class could be divided into smaller groups and they could each choose a year assembly to run

- Encourage as much creativity as possible: ask pupils which assemblies they have enjoyed and why – what makes a good presentation?
- Allow pupils the use of as much equipment and arts and craft materials as possible. Ways they could get their message across include PowerPoint, use of music, poetry, short film, sections of the SRtRC DVD, interaction with the audience, a quiz etc.

**NOTE:** Some of the work the pupils produce may qualify for the national Show Racism the Red Card schools competition, details of which can be found at [www.theredcard.org](http://www.theredcard.org)

### ACTIVITY 2: WHAT COULD YOU DO TO CELEBRATE DIVERSITY IN YOUR SCHOOL?

Here are some ideas that may help to encourage unity and harmony amongst pupils and also to raise awareness about different countries, religions and cultures.

- Celebrate a variety of different cultural holidays, for example Chinese New Year, Ramadan, Hanukkah
- Invite special guests (parents, community members) to talk about their heritage, family and traditions
- Students could design flags and posters to decorate the school, they could choose the flag of a country that they or their family have a connection with, highlighting the variety and richness of the school community, and positioning the students as global citizens
- Host school performances of music/dance/drama from various countries and cultures. Set up a 'Culture Club' where pupils can learn about different cultures and celebrate the diversity within their own school: this could include language lessons from bi-lingual students or English language support for ESL students
- Have themed days, where students experience lots of new things from another culture or religion and recognise contributions from people of that religion or culture - use the students who come from that culture as your experts!

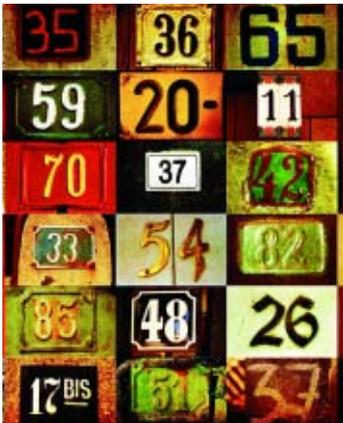
# EXTENSION ACTIVITIES

## ACTIVITY 1: EXPLORING MUSLIM INNOVATIONS (25 MINUTES)

Islamophobia can arise from a feeling that Muslims are a threat to “British Culture” and have not contributed to the “British way of Life”: this activity should encourage the young people to examine their heritage more closely and realise that many of the things that we take for granted have origins in the Islamic world.

You can use the photographs of Muslim innovations below, or alternatively bring in the real articles to use in this exercise. Spread the articles in front of the young people and ask what they all have in common. Once you have explained that they all arrived in the UK from the Islamic world, ask the young people if they can match up the information with the correct item.

**ANSWERS:** 1. Coffee, 2. Shampoo, 3. Chess, 4. Numerical System, 5. Windmills, 6. Cheque, 7. Carpets, 8. Surgery, 9. Gardens, 10. Language.



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		Mr John Smith		
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**1** This was discovered by an Ethiopian Shepherd more than 1000 years ago. Khalid noticed that his animals became livelier after eating berries from a certain plant. He wanted to know if they would have the same effect on humans so he boiled up some with water and sugar and drank it.

**2** It was the Arabs who first combined vegetable oils with sodium hydroxide and aromatics such as thyme oil to create this. It was introduced to Britain by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton seafront in 1759 and was appointed to look after the hair of Kings George IV and William IV.

**3** A form of this was developed in ancient India, but it was developed into the game we know today in Persia, where it spread westwards and was introduced into Europe by the Moors in Spain in the 10th Century.

**4** The system that we now use all around the world is probably Indian in origin, but the style of the numerals is Arabic and was brought to Britain from the Arabic world by the Italian mathematician Fibonacci.

**5** This was invented in 634 for a Persian Caliph and was used to grind corn and draw up water for irrigation. Sails were made from fabric or palm leaves 500 years before the first one appeared in Europe.

**6** The modern word comes from the Arabic Saqq, a written vow to pay for goods when they were delivered, to prevent money from having to be carried across dangerous terrain.

**7** European floors were covering in earth and layers of rushes until these were introduced from Persia.

**8** Many modern instruments are exactly the same design today as those designed by a 10th Century Muslim called Al-Zahrawi. Many of the 200 instruments that he designed would be recognisable by a modern practitioner.

**9** Though Europe had herb and kitchen versions, the idea of having one for pleasure and meditation originated in the Muslim world. They first appeared in Europe in 11th century Muslim Spain and the tulip and the carnation are two of the flowers that originated from these.

**10** Many words commonly used in English today are Arabic in origin. e.g. algebra, genie, gerbil, mocha, saffron, sofa, talc, zero.

These are only 10 of a vast number of Muslim contributions. The young people could research this further as an extension activity. The website below is a good place to start: 1001 contributions [www.muslimheritage.com](http://www.muslimheritage.com)

## ACTIVITY 2: PERSECUTION AND PROPAGANDA (25 MINUTES)

This activity examines the treatment of Jewish people in 1930s Germany and encourages young people to think about how serious the consequences can be when a certain group of people are blamed as scapegoats by the society they are living in.

Persecution of Jews and Romany people is also mentioned in this section of the film, with reference to the Holocaust of World War II. Ask young people what they understand the word 'persecution' to mean?

**PERSECUTION:** NOUN; SYSTEMATIC MISTREATMENT OF AN INDIVIDUAL OR GROUP OVER A LONG PERIOD OF TIME BECAUSE OF THEIR RACE, RELIGION, OR POLITICAL BELIEFS.

Jews and travellers were persecuted before and during World War II, under laws passed by the Nazi government of the time. Jews and travellers were labelled in Nazi Germany as 'Untermenschen', which meant 'Sub-Human'. Jews, travellers, homosexuals, the mentally ill and the disabled were persecuted in Germany at the time. They were persecuted through law and taken to concentration camps or underwent enforced sterilisation. Millions were killed.

The Nazis were able to get the German public to support their laws by making Jews, travellers and other minority groups scapegoats for any problems in Germany and promoting a racist ideology that showed white Germans to be at the top of a hierarchy of humans. They were able to do this through propaganda. Ask the young people what propaganda means?

**PROPAGANDA:** NOUN; INFORMATION, IDEAS, OPINIONS OR IMAGES, OFTEN ONLY GIVING ONE PART OF AN ARGUMENT, WHICH ARE BROADCAST, PUBLISHED OR IN SOME OTHER WAY SPREAD WITH THE INTENTION OF INFLUENCING PEOPLE'S OPINIONS.

### Examples of propaganda

"The goal of the Jew is to make himself the ruler of humanity. Wherever he comes, he destroys works of culture. He is not a creative spirit, rather a destructive spirit."

"Thousands and thousands of Germans have been made wretched by the Jews and been reduced to poverty. Farmers whose land had been in the family for more than 100 years were driven from their land because they could not pay the interest."

- both quotes from 'The German National Catechism' education pamphlet for schools (1934)

"Of course the Jew is a human being too. None of us has ever doubted it. But a flea is also an animal. But not a very pleasant one. Since a flea is not a pleasant animal, we have no duty to protect and defend it, to take care of it so that it can bite and torment and torture us. Rather, we make it harmless. It is the same with the Jews."

- Joseph Goebbels, reproduced in 'Ten responses to Jewish Lackeys' pamphlet (1936)

### Discussion

- Jews had lived in Germany since the 4th Century and had not tried to take over the Country, or the whole of humanity! Jews had contributed to culture throughout the world, rather than destroy. For example a Jewish theatre company had been performing throughout Europe (and Germany) since 1886. Why would propagandists want to portray Jews as destructive?
- In the second example Jews are blamed for the poverty of thousands of Germans and driving farmers from their homes. What would be the likely effect of this statement on Germans who were in poverty? Are there parallels with modern organisations and media outlets blaming different groups of people for lack of jobs, homes and bad economic situations?
- Both of the first two examples of propaganda are from a pamphlet for school pupils. Why would it be important for the Nazis to spread their ideology to young people?
- The final example of propaganda compares Jews to fleas. What does this reveal about the attitude of Nazis towards Jews? What does Goebbels mean by saying "we make it harmless. It is the same with the Jews"?

# GLOSSARY OF ISLAMIC TERMS:

**ALLAH** The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor is associated with masculine, feminine or neuter characteristics.

---

**ALLAHU AKBAR** Allah is Most Great

---

**AS-SALAMU-ALAYKUM** Peace be upon you.  
An Islamic greeting.

---

**EID** Eid is the festival after Ramadan. It celebrates the one month's fasting that they have accomplished. It is also at this festival that there is food and drink and lots of visiting relatives.

---

**FATWA** The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an, Sunnah and Islamic Shari'ah

---

**HADITH** Saying; report; account. The sayings of the Prophet Muhammed as recounted by his household, and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (sacred Hadith) having been divinely communicated to the Prophet Muhammed.

---

**HAJJ** Annual pilgrimage to Mecca, which each Muslim must undertake at least once in a lifetime if he or she has the health and the wealth. A Muslim male who has completed Hajj is called Hajji, and a female Hajjah.

---

**HALAL** Any action or thing which is permitted or lawful.

---

**HARAM** Anything unlawful or not permitted.

---

**HIJAB** Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than the immediate family.

---

**ID-UL-FITR** Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir - the Lesser Id - and Sheker Bayram (Turkish) - sugar feast.

---

**IMAM** Leader. A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'ah Islam, Imam is also the title of Ali (may Allah be pleased with him) and his successors.

---

**IMAN** Faith.

---

**ISLAM** Peace attained through willing obedience to Allah's divine guidance.

**JIHAD** Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.

---

**KA'BAH** A cube-shaped structure in the centre of the grand mosque in Mecca. The first house built for the worship of the One True God.

---

**MADRASSA** Literally 'school' in Arabic, the term madrasa commonly refers to an Islamic religious school in which young children are educated in Islamic law and holy texts.

---

**MECCA** City where the Prophet Muhammed was born, and where the Ka'bah is located.

---

**MU'ADHIN** Caller to prayer (see Adhan) Known in English as 'muezzin'.

---

**MUHAMMED** Praised. Name of the final Prophet.

---

**MUJAHIDEEN** Literally 'one who practices Jihad'.

---

**MUSLIM** One who claims to have accepted Islam

---

**QUR'AN** That which is read or recited. The Divine Book revealed to the Prophet Muhammae . Allah's final revelation to humankind.

---

**RAMADAN** The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur'an.

---

**SADAQAH** Voluntary payment or good action for charitable purposes.

---

**SAWM** Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.

---

**SHAHID** The believer who dies fighting in the way of God. Commonly translated as martyr, the word carries with it the original sense of witness- the shahid has testified Shahadah to his faith upon the battlefield.

---

**SHARI'AH** Islamic law based upon the Qur'an and Sunnah.

---

**SHI'AH** Followers Muslims who believe in the Imamah, succession of Ali (May Allah be pleased with him) after the Prophet Muhammed and 11 of his most pious, knowledgeable descendants.

---

**SUNNI** Muslims who believe in the succession of Abu Bakr, Umar, Uthman, and Ali (May Allah be pleased with them) after the Prophet Muhammed.



## LINKS TO EXTERNAL RESOURCES

Links to external resources can be found at [www.theredcard.org](http://www.theredcard.org)

## CONTACTS

### SHOW RACISM THE RED CARD

PO Box 141, Whitley Bay, Tyne & Wear NE26 3YH  
Tel: 0191 257 8519  
email: [info@theredcard.org](mailto:info@theredcard.org)  
[www.theredcard.org](http://www.theredcard.org)

### SHOW RACISM THE RED CARD WALES

Welsh Football Trust, Indoor Arena,  
Vale Resort, Hensol, Pontyclun CF72 8JY  
Tel: 01443 228 873 ext. 19  
email: [wales@theredcard.org](mailto:wales@theredcard.org)  
[www.srtrc.org](http://www.srtrc.org)

### SHOW RACISM THE RED CARD SCOTLAND

GMB Union, Fountain House  
1-3 Woodside Crescent, Glasgow G3 7UJ  
Tel: 0141 332 8566  
email: [info@theredcardscotland.org](mailto:info@theredcardscotland.org)  
[www.theredcardscotland.org](http://www.theredcardscotland.org)

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Registered Company Number: 5834708  
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The objectives of the Newcastle Unity Programme are to:

- Build confidence and capacity to directly tackle signs of extremism in Muslim communities
- Build resilience to violent extremist messages and develop interventions to assist individuals counter such messages
- Reduce fear amongst Muslim communities
- Work with multi-faith partners to challenge racism and Islamophobia
- Increase contact and trust between Muslim communities and civic agencies
- Develop dialogue and joint working on issues relating to violent extremism
- Engage with and involve all sections of different Muslim communities including younger people and women