



Challenging anti-Muslim prejudice

EIS advice / June 2018




“it is vital that advice translates into action, and that action leads to improved working lives for staff and better educational experiences for young people”

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**“it is more important than ever
for staff and students within
educational establishments to
understand how to prevent and
challenge prejudicial attitudes”**

Introduction and purpose of this advice

Recent world events, and historic inequalities, have created a difficult climate for Muslim teachers, learners and citizens, who have the same right as all other citizens to feel safe, respected and included at their places of work and learning. An upsurge in what is commonly referred to as ‘Islamophobia’ – prejudice against Islam and Muslims (see fuller definition on page 11) – has been recorded in various research studies and in crime statistics. This document chooses to refer primarily to anti-Muslim prejudice rather than Islamophobia, as this form of prejudice does not constitute a phobia in the medical sense, and the language we use shapes our understanding of the issue at hand.

In response to the increase in hostility and prejudice towards Islam and Muslims, it is more important than ever for staff and students within educational establishments to understand what Islam is; and how to prevent and challenge prejudicial attitudes and behaviours towards Muslims, and people perceived as Muslim. The purpose of this guidance is to assist EIS members in those important tasks.

Is this advice relevant to me?

The advice contained here is relevant to all educational establishments in all communities in Scotland. This guidance is for all EIS members, in every sector of education. All teachers and lecturers can benefit from being more informed about Islam and about Muslim staff and learners' needs and experiences; and more able to challenge anti-Muslim prejudice.

Efforts to challenge anti-Muslim prejudice are in keeping with the provisions of the Equality Act 2010, which includes race, religion and belief as 'protected characteristics'. (See page 4 for more information on equality law). The Public Sector Equality Duty, an important aspect of that law, requires public bodies, including educational establishments, to be proactive in challenging discrimination and promoting equality.

Schools and colleges should not assume that because they appear to be ethnically homogenous, or apparently have staff or learners from a limited range of faith backgrounds, that this topic is not relevant. Staff within educational establishments should remember that:

- Muslims come from all ethnic backgrounds, including White Scottish backgrounds.
- Learners and staff may not always disclose their faith, particularly if they fear negative consequences from doing so.
- Learners or staff from other world religions or those who have no religion can experience hostility and prejudice from people who believe them to be Muslim.
- People who practice Sikhism are particularly likely to encounter prejudice based on assumptions that they are Muslim.
- All staff and learners may be exposed to anti-Muslim prejudice through the media or in their communities.
- Any establishment could at some point encounter a pupil, a visitor or a staff member who is Muslim. This could include schools taking part in foreign exchange programmes, for example. Schools might also encounter Islam through visits to a mosque, for example as part of the Religious and Moral Education curriculum.

The EIS view is that all educational establishments should be actively promoting anti-racist approaches, both through the curriculum and via the promotion of a positive school ethos in which discrimination in any form is not tolerated and in which diversity is celebrated.

A further driver for engaging with this issue is the emphasis within the GTCS standards for registration on themes of equality and social justice. The standards set out knowledge and actions that teachers must demonstrate for full registration with the Council. They have a strong focus on values, on critical thinking and on developing trust and respect in educational settings. They are underpinned by core values relating to social justice, valuing diversity, tackling real world issues, and respecting the rights of all learners.

Key professional standards/actions relevant to challenging racism and anti-Muslim prejudice are:

- Embracing locally and globally the educational and social values of sustainability, equality and justice and recognising the rights and responsibilities of future as well as current generations

- Creating a safe, caring and purposeful learning environment
- Committing to the principles of democracy and social justice through fair, transparent, inclusive and sustainable policies and practices in relation to race, ethnicity, religion and belief...
- Demonstrating openness, honesty, courage and wisdom
- Acting and behaving in ways that develop a culture of trust and respect through, for example, being trusting and respectful of others within the school...
- Demonstrating a commitment to engaging learners in real world issues.

Turning policy into action

Muslim members, and members from Black and Minority Ethnic (BME) backgrounds, who are sometimes misrecognised¹ as Muslim and subject to similar prejudice, have shared with the EIS their disillusionment with equality policies which appear to be paper exercises. It will be important for members who are engaging with this advice to develop, in a collegiate fashion, concrete actions to challenge prejudice and bring about real change in their educational establishments.

Members consulted during the development of this advice spoke of a marked deterioration in attitudes over the last decade. In those circumstances it is vital that advice translates into action, and that action leads to improved working lives for staff and better educational experiences for young people.

Why issue this advice now?

This guidance is the result of a resolution agreed at the 2017 EIS AGM. The need to refresh EIS guidance on anti-Muslim prejudice was informed by world events, including an upsurge in terrorist attacks, carried out by or claimed by groups such as ISIS and Islamic State, who purport to be Muslim, and a rise in hostile actions by White extremists associated with racist groups such as Britain First and the Scottish Defence League.

Anti-Muslim prejudice is not new, but it has been brought into sharper focus by new developments. Since the Iraq conflict that began in 2003, and the conflicts in Afghanistan and Syria, among others, there have been increasing numbers of high profile terrorist attacks committed across Europe, Africa and the Middle East. Since 2005, there have been major terrorist incidents in many cities across the globe, including in Manchester, Baghdad, Nice, Kabul, Paris, Yemen, Brussels, Berlin, London, and Quetta². Many attacks in Pakistan, Nigeria, Afghanistan and other Middle Eastern or African countries are either unreported in Western media or attract little comment. Incidents in Western European or American cities tend to generate substantial news coverage, which often exacerbates anti-Muslim prejudice³.

These events have occurred against a backdrop of:

- continuous instability in the Middle East;
- Western interventions in countries in which the dominant faith is Islam, some of which have not been sanctioned by the United Nations;
- a rise in racial intolerance;

- a rise in the prominence of fascist and white supremacist movements⁴;
- hostile narratives about immigration and asylum issues;
- hostile media comment about Islam⁵; and
- the passing of problematic counter-terrorism legislation, including the Prevent duty, about which the EIS has expressed concerns⁶.

More recent UK incidents including the June 2017 attack on Muslim worshippers leaving the Finsbury Park Mosque in London after evening prayers, the May 2017 attack at a concert in Manchester, in which children appear to have been targeted, and the June 2017 London bridge attack, where the main victims were tourists, have left communities shaken and fearful. In the aftermath of such events, there are rising levels of racism and xenophobia, and reported hate crimes increase.

Many Muslim citizens are doubly affected by the fear created by such terrorist incidents: the fear of being affected by an attack, and the fear of being affected by the backlash after an event is linked to someone professing to be Muslim and to have carried out violent acts as an expression of 'radical Islamism'. Though entirely innocent of any involvement in such activities, Muslim citizens often fear reprisal targeted at them, and they also fear and dislike being singled out to offer an 'expert' view on such events.

The need for greater understanding of Islam, and of the ways in which people are persecuted for their adherence to it, or perceived association with it (often because of assumptions made on the basis of skin colour or appearance) is greater now than ever.

Scotland gains many benefits from being a culturally and ethnically diverse society in which people are free to follow many faiths or none. Only by remaining vigilant against threats to community cohesion and by working together, can we continue to provide the best educational opportunities for all our young people, no matter what their cultural, religious or ethnic background, and the best working environment for teachers.

About Islam

Islam is a religion. The people who follow Islam are called Muslims, and they account for almost a quarter of the world's population. In the UK, approximately 1 in 20 people is Muslim. Islam is the second largest religion in the UK after Christianity.

In Scotland, the 2011 census found that nearly 77,000 people are Muslims (up from around 43,000 in the 2001 census). Muslims account for 1.4% of Scotland's population (2011 data), but larger cities like Glasgow have larger Muslim populations, with an estimated 8% of the city's residents being Muslim.

Data from the 2011 Census demonstrates that the Scottish Muslim population is a "constellation of people from very diverse ethnic, cultural and theological backgrounds". Almost 70% Muslims in the country are concentrated in four cities: Glasgow (42%), Edinburgh (16%), Aberdeen (6%) and Dundee (5%). Two thirds of Glasgow's Muslims are of Pakistani origin or heritage, whereas Edinburgh and Dundee's Muslim communities comprise a smaller percentage of Pakistanis (around 40-50%) and a much larger percentage of Arabs (around 17%).

Researchers have predicted that the number of Muslims in Scotland will rise over the next decade as a result of birth rates and immigration; it has been forecast that by 2027, Muslims may account for 3% of the Scottish population.

Key features of Islam include:

- Having its holy day on Friday – Jummah or Ju'mah prayers, on a Friday afternoon, are an important ritual
- Celebrating special festivals – Ramadan (a holy month, of fasting from dawn until sunset, and prayer) and Eid-al-Fitr (a celebration of Ramadan ending, and the most important festival in Islam), which are not on fixed dates, but are based on a lunar calendar, and can occur during term-time
- Having a holy book called the Qur'an; the Sunnah is another important authority on Islam
- Worshipping at a mosque; there are mosques in various communities across Scotland
- The five basic Pillars of Islam: the declaration of faith, praying five times a day, giving money to charity, fasting and undertaking a pilgrimage to Mecca at least once
- Celebrating commonality between faiths, with a strong emphasis on caring for one's neighbours.

Legal context

(a) The Equality Act

All faith groups, including Islam, are protected from discrimination by the Equality Act 2010. Religion and belief is a protected characteristic; this includes protection against:

- Direct discrimination;
- Indirect discrimination;
- Victimisation; and
- Harassment.

The Equality Act 2010 makes it unlawful to discriminate against someone because of their religion or belief, or because of a lack of religion or belief. Furthermore, people must not be discriminated against because someone thinks they are of a particular religion or hold a particular belief (discrimination by perception); or because they are connected to someone who has a religion or belief (discrimination by association).

The Act applies to all aspects of employment, the provision of goods, services and education, the use or the disposal of premises, the exercise of public functions, and the treatment by an association of its members and guests. It applies to all employers and service providers. It protects employees and other workers against discrimination in selection for employment, during employment, in dismissal and post-employment.

The Equality Act 2010 also includes race as a protected characteristic, and offers a wide range of protections from discrimination on the basis of ethnicity; which can also be relevant to Muslim teachers and learners.

(b) Hate Crime

Sometimes anti-Muslim prejudice is manifested in behaviour that is sufficiently serious to be considered a hate crime (crime committed against a person or property that is motivated by 'malice or ill-will towards an identifiable social group').

A lot of common hate-based behaviour is criminal: for example, it is a criminal offence in Scotland to assault another person. However, legislation exists which means that where an offender has been convicted of an offence (e.g. assault) and it is proved that the offence was aggravated by a particular form of prejudice, the court must record this and take the aggravation into account when determining the sentence. The Criminal Justice (Scotland) Act 2003 (S.74) creates a statutory aggravation for religious hate crime.

The Scottish Government's Advisory Group on Hate Crime, Prejudice and Community Cohesion reported that Islamophobic offences rose by 89% between 2015 and 2016. The number of charges relating to Islam was 134 in 2015-16, up from 71, with no pattern or link to a single event.

What is anti-Muslim prejudice?

Anti-Muslim prejudice could be described as, “Dislike of or prejudice against Islam or Muslims, especially as a political force.” However, this does not quite go far enough in explaining what this prejudice is as Muslims and BME people experience it in day to day life, or where it stems from. It is important to consider the lived experience of Muslims and BME people when defining this issue.

A June 2017 seminar on ‘Tackling Islamophobia’, held in Edinburgh and involving a diverse group including many people of Muslim faith discussed the words that come to mind when teachers, educators and students consider defining ‘Islamophobia’. Several recurring themes emerged. These included:

- fear, ignorance and prejudice – fear of what you don’t know or don’t understand
- a form of hatred that serves a politicised purpose, which sows division among communities and creates or exacerbates segregation
- an undervaluing of people’s basic humanity, based on seeing them as ‘other’ or different
- prejudice rooted in institutional structures and linked to institutional behaviours, such as media behaviours, colonisation, and surveillance
- something experienced through physical attacks as well as through ‘othering’ and segregation.

Members may therefore find it useful to define anti-Muslim prejudice more expansively, as,

“Dislike of, fear of, hostility towards or prejudice against the religion of Islam or its followers (Muslims), or people who are perceived to be Muslim, based on stereotypes, assumptions and institutional inequalities.”

What does anti-Muslim prejudice look like?

Learners and staff experience anti-Muslim prejudice in a range of ways. This can include:

- **Verbal abuse** - being called names, like “bomber” and “terrorist”; being insulted and ‘othered’; seeing or hearing derogatory comments about Muslims, including overhearing comments; seeing anti-Muslim graffiti or memes on social media; being subject to abusive ‘jokes’ and comments (“*Oh is that a bomb in your bag?*”); being subject to language that betrays a view that you are not equal (“*Who are you to tell me what to do?*”); overhearing staff laughing at ‘funny’ unfamiliar names.
- **Physical abuse** - girls or women having their hijab (headscarf) pulled off, being attacked or assaulted, experiencing hate crime.
- **Harassment** – experiencing behaviour designed to make one feel distressed or intimidated, e.g. having bacon (a meat prohibited in Islam) posted through one’s letterbox or draped on the door-handles of the mosque; or having packaging for a bacon roll deliberately placed in the bin near one’s desk.

- **Misrecognition** – being assumed to be Muslim because of one’s skin colour, facial features, or hair texture and style - this is a common experience among BME communities. Nearly all the young Sikhs who participated in a 2016 Scottish study recalled being misrecognised as Muslim. This was the same for young Hindus and other South Asian young people, as well as black African and Caribbean youths. In some cases, south Asian Christians attending a Catholic school in central Scotland were assumed to be Muslim simply due to their ethnicity.
- **Assumptions** – being subject to people making and asserting assumptions about one’s lifestyle or beliefs because one is Muslim, e.g. women who wear the hijab being asked if they are oppressed and have no choice; being assumed to have a certain role or to have or lack certain skills (e.g. “*We need people like you in the EAL base*” or “*But you can’t be a teacher!*”); being aware that colleagues and learners are relying on stereotyped representations of Islam.
- **Isolation** – not being included in conversation, social events or in informal mentoring arrangements; not having the importance of one’s religious festivals or celebrations acknowledged while being expected to mark and participate in other faith’s festivals e.g. school Christmas parties; being avoided when fasting due to colleagues’ discomfort or uncertainty about what to say.
- **Vandalism of property** – having items damaged or stolen, e.g. headscarves or textbooks.
- **Victimisation** – being unfairly treated because of raising concerns about anti-Muslim prejudice.

- **Being overlooked** – e.g. not having appropriate prayer facilities at work or school; not having one’s festivals included in policies; not being reflected in the curriculum.

There can be other subtle forms of oppression, which are harder to discern, and harder to relate directly to anti-Muslim attitudes, such as reduced access for Muslim staff to professional learning and to promoted posts, or reduced responsibilities. Staff from minority ethnic backgrounds can often feel that their faith or ethnicity has reduced their life chances, but lack so-called ‘hard evidence’ of discrimination, which compounds their sense of frustration. Educational establishments should be aware of this, and alert to ‘institutional racism’, in which certain groups experience persistent and yet often unseen forms of oppression. Good monitoring of opportunities by protected group and comparison of local population data with staff data can highlight any unwitting or overt discrimination.

What does anti-Muslim prejudice feel like?

The behaviours listed above have a profound impact on the people who experience them. Members have shared with the EIS their experiences of being affected by prejudice. It is important for everyone involved in challenging anti-Muslim prejudice to be aware of how dispiriting and difficult it is to encounter prejudice. Several members spoke of the self-fulfilling prophecy that experiencing discrimination becomes – the more it is experienced, the more despondent a person becomes and the harder it is to find the motivation to keep applying for jobs, asking for better policies etc. This underlines the important of colleagues from **all** backgrounds advocating for better anti-racist practices.

Members' experiences:

“Every time there is an attack brown people get the blame; I have the fear of these attacks but also the added fear of backlash, retaliation; fears for my wee mum who wears the veil; I asked my brothers to shave off their beards. Why do I have to prove that these values are not my values?”

– Muslim woman, secondary school sector

“I was broken”

– BME woman, rejected for multiple jobs and aware of being the only visible BME person in her community, FE sector

“I’ve been told, Muslims don’t have the right characteristics to be a teacher, or had people say to me, you can’t possibly be a teacher, even when I’m wearing my badge. It’s taken me 13 years to be just about accepted.”

– Muslim man, FE sector

“We don’t want too much fuss during Ramadan. Life goes on! And chatting in the staffroom helps the day pass quicker.”

– Muslim woman, primary school sector

“I can’t see there being a BME Principal of an FE college for at least 100 years”

– Muslim man, college lecturer

“I would advise my own daughter not to wear a hijab to job interviews”

– Muslim man, FE sector

“It exacerbates the feeling that I don’t belong here”

– Muslim woman, school teacher, on taking leave to celebrate Eid, and no colleagues showing recognition of its importance

Challenges for educational establishments

The rising tide of intolerance challenges the work of teachers. Terrorist incidents also pose challenges, particularly as these receive extensive media coverage, in our 24-hour news culture, and attacks are often reported in distressing detail, especially in the immediate aftermath of an incident. Media outlets can be inconsistent or hasty in describing incidents as 'Islamic'; and rarely appear to scrutinise the actions of white terrorists to the same degree as they scrutinise other offenders. In these circumstances it is important for teachers to be prepared for challenges that may arise.

Teachers should tackle particular issues such as anti-Muslim prejudice, racism, and other forms of faith-based prejudice, including anti-Semitism, within the framework of each establishment's more general work on racism, discrimination, equality and human rights. In the immediate aftermath of a high-profile event or conflict, establishments should be alert to:

- the risk of BME pupils being targeted by other pupils and adults both within and outside the school;
- the risk of BME staff being targeted by pupils and adults both within and outside the school;
- anxiety among the school community;
- anxiety experienced by young people whose parents or siblings are in or have been in the armed forces, particularly if and when they become engaged in or return from military action;
- learners or staff with connections to any city affected by the incident or conflict;
- the need to deal with questions from pupils following any terrorist attack; and to discuss complex and sensitive issues around democracy, justice and human rights;
- the need to reflect on the particular vulnerabilities of BME and Muslim staff and learners in any planned activity including communications and curriculum planning.

It is suggested that teachers consider collectively the issues they may face. A whole establishment approach, developed within relevant locality guidelines, could be developed, aimed at creating an inclusive environment in which diversity is openly discussed and celebrated, and prejudicial attitudes challenged.

Working with parents and the wider community

In looking at issues around anti-Muslim prejudice (and developing overarching anti-racist approaches), establishments may want to involve the wider community, including parents and community groups.

When parents themselves show prejudicial attitudes (one teacher member spoke of negative parental reactions to a planned mosque visit, telling the EIS that parents said, 'we don't want you teaching our kids about terrorists') it can be important to engage with them and provide information about the learning intentions. One school which encountered hostility to a mosque trip took a parent, who gained a great deal from the experience, and also worked with a group called 'Beyond the Veil', who ran a question and answer session, to demystify the religion and share the reality of

life as a Muslim in Scotland. A visit to the local mosque can help to break down ‘them and us’ attitudes and to dismantle stereotypes. Where there is not a mosque nearby, schools could consider inviting Muslim visitors to speak to the children and young people to ‘demystify’ their religion.

If pupils or staff are affected by terrorist incidents or by conflicts, information on appropriate agencies which can offer additional support should be made available in the school. This might include, for example, bereavement or trauma counselling or educational psychologists.

Advice

(a) for EIS members

- Be especially vigilant for any signs of name calling, abuse and bullying, particularly of Muslim pupils or staff, and for any signs of tension between pupils or staff from different ethnic groups.
- Record incidents of bullying and use the data to inform your approach.
- Engage in professional learning on anti-Muslim prejudice when possible.
- Familiarise yourself with school, authority and EIS policies and procedures for tackling racial and religious harassment and discrimination.
- Take every opportunity to challenge discrimination, racism, and stereotypes, embedding this across the curriculum.
- Be sensitive to the added vulnerabilities of Muslim pupils and staff in the aftermath of a widely reported terrorist incident, particularly if it occurred in the U.K.

- Hold class discussions as necessary, to deal calmly and informatively with the situation, so that pupils can voice their feelings in a controlled and secure atmosphere.
- Provide opportunities, where possible, for individual pupils to receive counselling away from the classroom on a one-to-one basis, as needed.

(b) for members in school leadership posts

- Take a lead on embedding equality across the school.
- Engage in and also seek to provide professional learning on equality matters and specifically on tackling racism and anti-Muslim prejudice.
- Be aware of and sensitive to Muslim staff needs e.g. for time off to mark important festivals or support during Ramadan.
- Be aware of and sensitive to Muslim pupils’ needs and actively facilitate reasonable requests e.g. to attend Jummah prayers.
- Seek opportunities to work with relevant outside agencies e.g. for guest assemblies, mosque visits, talks etc.
- Use data on recorded incidents of bullying to plan your approach.

(c) for school reps

- Make yourself aware of the contents of this advice and be proactive about considering what issues might arise, so as to be ready to support members if approached.
- Disseminate this advice among members.
- Offer support to any members experiencing discrimination based on their ethnicity or faith.

- Hold a Branch meeting to discuss the implications of this advice and any appropriate action that the branch may wish to take.
- Discuss with school management the effectiveness of current anti-racist approaches.
- Ensure that the school leadership team has effective mechanisms in place for reporting, monitoring and responding effectively to racist incidents and incidents of religious discrimination.
- Encourage the provision of relevant professional learning for staff.
- Seek opportunities to learn more about the legal protections offered by the Equality Act 2010.

(d) for FE/HE Branch reps

- Make yourself aware of the contents of this advice and be proactive about considering what issues might arise, so as to be ready to support members if approached.
- Disseminate this advice among members.
- Offer support to any members experiencing discrimination based on their ethnicity or faith.
- Seek opportunities to learn more about the legal protections offered by the Equality Act 2010.
- Work with your local Equality Reps to identify ways in which you can contribute to challenging anti-Muslim prejudice in your college/university.
- Hold a Branch meeting to discuss the implications of this advice and any appropriate action that the branch may wish to take.

- Discuss with the college/ university management the effectiveness of current anti-racist approaches.
- Ensure that the college/ university leadership team has effective mechanisms in place for reporting, monitoring and responding effectively to racist incidents and incidents of religious discrimination.
- Encourage the provision of relevant professional learning for staff.

(e) for Local Association Secretaries

- Raise issues arising from this advice at LNCTs or other local negotiating fora.
- Encourage the local authority to maintain updated policies on equality and specifically on racial and anti-Muslim prejudice.
- Encourage the provision of relevant professional learning for staff.
- Ask the local authority how it will use recorded bullying incidents data to shape its approach, and how it will ensure that teaching staff are supported with time and training in using recording systems.
- Ask the authority about its plans to foster good relations between people with protected characteristics, as per the Public Sector Equality Duty.
- Seek Equality Impact assessments of any decisions which may adversely affect Muslim staff or learners e.g. school week re-structuring.
- Seek to develop and support local BME Member Networks, where members' concerns can be aired and informal support received.

- Work with your local Equality Reps to identify ways in which you can contribute to challenging anti-Muslim prejudice in your school.

(f) for Equality Reps

- Share knowledge of relevant professional learning opportunities with Learning Reps and work with them to organise equality related professional learning for members.
- Consider opportunities to challenge stereotypes that feed into anti-Muslim prejudice, and to celebrate different festivals, cultures and beliefs.

Further reading

EIS Prevent Duty guidance:

<http://www.eis.org.uk/Equality-Policies/Prevent>

EIS 'Myths of Immigration' anti-racist education resources:

www.eis.org.uk/Policy-And-Publications/MythsofImmigration

EIS Anti-Racist policy:

www.eis.org.uk/PoliciesandGuidance/Anti-Racist

Show Racism the Red Card Islamophobia resources:

www.theredcard.org/news/2009/07/09/islamophobia-education-pack

NEU anti-racism resources:

www.teachers.org.uk/equality/equality-matters/resources-challenging-racism

Islamophobia in Edinburgh schools, research report (SACC, 2017):

www.sacc.org.uk/articles/2017/islamophobia-edinburgh-schools

CBBC Guide to Islamophobia:

www.bbc.co.uk/newsround/40324678

EHRC - Frequently Asked Questions on religion and belief:

www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-frequently-asked-questions

ACAS race hate guidance:

www.acas.org.uk/index.aspx?articleid=5771

ACAS religion and belief guidance:

www.acas.org.uk/index.aspx?articleid=1856

Hate Crime information:

www.hatecrimescotland.org/what-is-hate-crime/

Muslim Engagement and Development (MEND) resources:

<https://mend.org.uk/resources-and-publications/>

American 'Teaching Tolerance' resource pack:

www.tolerance.org/magazine/spring-2017/toolkit-for-expelling-islamophobia

References

¹ 'Misrecognition' is increasingly described by researchers into racism as a phenomenon experienced by BME people: see for example 'Racial Equality And Scottish School Education: Ensuring today's young people are tomorrow's confident citizens', University of Edinburgh: www.ceres.education.ed.ac.uk/wp-content/uploads/ONLINE-VERSION-IAA-Briefing-Racial-Equality-and-Scottish-School-Education.pdf

² https://en.wikipedia.org/wiki/List_of_terrorist_incidents

³ One US study found that terrorist attacks in the US carried out by Muslims receive more than five times as much media coverage as those carried out by non-Muslims. Muslims committed 12.4% per cent of attacks in 2011-15 but received 41.4% of news coverage. www.independent.co.uk/news/world-0/terror-attacks-media-coverage-muslim-islamist-white-racism-islamophobia-study-georgia-state-a7820726.html

⁴ For example, in June 2016, an MP who had been outspoken about refugees' rights, Jo Cox, was murdered by a white supremacist who was associated with a far-right grouping called 'Britain First'.

⁵ See e.g. www.radicalisationresearch.org/debate/baker-british-press-and-radicalisation/

⁶ EIS Prevent Duty Guidance: www.eis.org.uk/public.asp?id=3494&dbase=2

⁷ <http://blogs.lse.ac.uk/religionpublicsphere/2016/11/muslims-in-scotland-demographic-social-and-cultural-characteristics/>

⁸ www.heraldscotland.com/news/15051496.Academics_claim_Muslim_population_in_Scotland_is_set_to_double/

⁹ Ramadan will begin in May in 2019 and in April in 2020/2021; Eid will be in June in 2019 and May in 2020 and 2021.

¹⁰ <https://en.oxforddictionaries.com/definition/islamophobia>

¹¹ Encountering Misrecognition: Being Mistaken for Being Muslim. Hopkins, Botterill, Sanghera & Arshad, Feb 2017. www.tandfonline.com/doi/full/10.1080/24694452.2016.1270192

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